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Editorial.

THE EFFORT TO RESTATE OUR DOCTRINAL SYSTEM.

It is perfectly natural that the recent action of a majority of the General Conference in the appointment of a commission looking to a restatement of our Twenty-five Articles of Religion, should produce some excitement and unrest among our preachers and people; and yet when we come to consider the question seriously and dispassionately, there is not much ground for fear or disturbance. We are free to admit that we voted very strenuously against the proposition, and were it to do over, we would again vote just as strenuously against it; nevertheless, we accord just as much honesty and devotion to the weal of the Church, to those who favored the movement as we claim for ourselves. We lay no claim to a monopoly of wisdom on this subject, and we are willing to admit that legitimate agitation on questions of doctrine and polity is more wholesome than hurtful. The truth has nothing to fear from investigation and discussion. The Methodist Church is founded upon the truth, and her foundation is too secure to suffer injury at the hands of those who are seeking, according to their best judgment and understanding, to promote and conserve her best interests. She is not in the hands of her enemies but her friends. They are men who love her doctrines, her polity and her world-wide mission. We differ from each other in judgment and knowledge as to what are the wisest plans to adopt; but we all love her with uncompromising affection and undying devotion. There is no difference among us at this point. Since this is true, it then becomes necessary for us to deal with each other, in our matters of difference, kindly, wisely, and religiously. If we are thus animated by the true spirit of Christ, no harm can come to the Church, even in our disagreements and differences. We are all striving to the same end, and that end is the greatest weal of the Church, and the largest good to the largest number of people to whom the Church is endeavoring to minister. Charity and moderation must be our watchwords in the discussion of the question growing out of this proposition to restate, and more adequately express our Articles of Religion.

Having said this much we desire to go further and say that we see no real ground for fear or disturbance in the majority action of the General Conference. 1. The earnest and devoted men who signed the paper asking for this proposed restatement expressly declare: "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," etc. The great doctrines of these articles are not called in question for a moment; neither is there any thought of revising them. The only thing proposed is to reproduce them in more adequate and modern terminology. This is the sum total of what the paper adopted by the General Conference calls for. We do not agree with this demand, nevertheless it is well to keep in view the exact purport of this

action. 2. A majority of the commission is composed of stalwart men, who vigorously opposed the adoption of the paper, on the floor of the General Conference. Bishop Wilson is the chairman, and Dr. Collins-Denny, and Dr. R. H. Mahon spoke emphatically against any change in our doctrinal statements. Dr. W. F. Tillet and Dr. O. E. Brown, both learned and devout ministers, are the other two members of the commission. With three against two, surely nothing radical or extreme can come of the action of the commission. We feel perfectly safe to risk this matter in the hands of these godly and life-long ministers in the Church of God. 3. The action of the General Conference contemplates the appointment of similar commissions upon the part of the other branches of world-wide Methodism, to act jointly with ours in this work of restatement. Among these is the Wesleyan Church, which is the most conservative body of Methodists in the world, and the weight of their influence will be in favor of the largest caution and care in a matter of this character. But, after all, the work of these several commissions, acting jointly, will not be binding; it will only be advisory and commendatory. Only the action of the next General Conference will be the law on the subject, and should the General Conference endorse anything in the way of a radical change in our Articles of Religion, its action would have to be referred to the several Annual Conferences for their approval before such action could become valid. Therefore, we have every imaginable safeguard thrown round this whole movement, and we see no good reason for disturbance or undue fear as to the outcome. In view of all these facts, we can afford to be moderate and undisturbed in the discussion of the questions involved. That the right will prevail and the larger interests of the Church subserved, we have not the shadow of a doubt. And if such a discussion will cause our people in general, and our preachers in particular, to more thoroughly examine the foundations of our doctrinal system, and to more fully inform themselves as to the origin, progress and development of Church creeds, then the result will more than compensate for whatever agitation that will follow the processes of this movement. Healthful agitation is wholesome education. When Martin Luther got the people to thinking and to informing themselves, the world had an awakening; and when John Wesley delved into the doctrines of grace and proclaimed them to the people, he introduced an evangelical revival whose influence is still widening with the progress of the years. A thought-provoking agitation has never injured, but helped the kingdom of Jesus Christ. Out of this sort of intellectual and spiritual conflict will come the clearest and largest views of truth. Methodism courts and welcomes the fullest investigations, and when her doctrinal system and her evangelical polity have been more fully examined by this proposed change in her expressions of truth, she will come forth as bright as the sun, as fair as the moon, and as aggressive as an army with banners. Any room for fear or unrest because of this little tempest?

Nay, verily! She stood the test before this generation was born and found herself worthy, and when we are dead and in heaven she will still be moving forward on her world-wide mission of saving men from sin, and building them up in righteousness.

THE PROGRESS OF FRATERNITY.

One of the cheering indications of to-day is the spirit of fraternity everywhere in evidence. Men are apparently recognizing with broadening vision, the "touch of Nature" which constitutes universal ground for kinship.

The world is to be congratulated on its essential progress, at least toward the dawn of a better day. It is well for us, however, to move intelligently, as well as enthusiastically toward a goal so devoutly to be desired. "The brotherhood of man," the realization of which promises so much to humanity, may defeat itself in a misguided effort to substitute its relationships for those so essentially prerequisite to the full exercise of its legitimate functions—"the fatherhood of God." The point of danger to-day is that a broadly humanitarian spirit may reach the illogical conclusion that there is no higher achievement possible for men than the spirit of philanthropy which will meet the material needs of one's fellows. And the pertinent question of St. John's: "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" is made to do double duty in the practical reversion of the processes of spiritual development, which were in the mind of the apostle of love. His test of love for men has for its predicate love for God. This brings us to an analysis of much of the philanthropy of to-day, which will doubtless eliminate therefrom the spirit of real love or charity which is of spiritual value. It is at this point men need to discriminate between the functions of the Church and the mission of fraternal organizations. It is the work, the supreme work of the Church to save the souls of men, to lead them out of darkness into light—the light and liberty of the sons of God. This was the purport of the Divine commission and the earthly ministry of our Lord himself, while it was one of helpfulness to the bodies of men, ever held in subordination the value of the purely temporal, material, physical. This is why, when one of his followers desired first to return to his father's house and abide there till he could perform the tender ministries of burial, the Master said: "Let the dead bury their dead." The Christian teaching is easily misunderstood by its enemies at this point, and individual comparisons are frequently made between the charities of the Church and the almsgivings of fraternal societies. Far be it from any Christian to minify the deeds of mercy done to the bodies of men from any source whatsoever, but the point to be guarded is this: No man or body of men has the moral right to substitute human philanthropy for Christian love. No organization has a right to claim that its beneficent acts, be they ever so pertinent or profuse, can absolve a man from his obligation to love God supremely, and his neighbor as himself, with that be-

nevolence which is as essential to the spiritual welfare of his brother as his beneficence is to his material comfort.

With all the good that is being done through the charitable organizations of to-day—and it is greatly to be commended—let men not forget that "By this we know that we love the children of God, when we love God, and keep his commandments."

There is one additional word of warning that needs to be uttered here. Beware of the spirit of selfishness which would use these sacred opportunities for ignoble ends. Of all the travesties on philanthropy which are being perpetrated on the American public in this time of universal sympathy for San Francisco's stupendous calamity, a recent dispatch, which indicated that "the Divine Sarah" was playing Camille in Chicago for the benefit of the sufferers, caps the climax! And the promptness with which the unsavory drama is advertised the country over in the name of sweet charity is enough to make the sympathetic angels weep.

Even the multimillionaire brewer over in St. Louis couldn't refrain from getting in his "ad" along with his contribution, and is quoted in the St. Louis Post-Dispatch as saying: "St. Louis cannot afford to have people of other cities in other States point the finger of scorn at her and say 'stingy, stingy.' We cannot let the people of Texas, for instance, say 'St. Louis is a stingy town. We'll go somewhere else and buy our goods.'"

It is not difficult to analyze the spirit of philanthropy which prompts such gifts as this to charity!

It is not a good idea for any one man to try to run all the affairs of the Church. Other people are just as much interested in its well being as he is; and very often their judgment as to what is best for the Church is much more reliable.

The man whose heart is right with God need have nothing to fear. It is when we do not have the divine approval that we get into trouble. No amount of human wisdom or knowledge can take the place of the still, small whispers of the Spirit. To know that we are God's and that God is ours is a strength that no adversity can weaken.

Now and then we have seen good people who wanted to make their experience the standard for others. Yes, we have seen a few who tried to interpret the Word of God through their experiences. All such rules as these are faulty. Better let other good and honest people enjoy their own experience, and we had better let the Word of God be its own interpreter.

The Church suffers more at the hand of many of its so-called members than at the hand of the world. The world can not injure the Church if all its members live consistent lives. Godliness in our lives is a fortress through which no sort of opposition to the Church can find ingress. But when a weak spot shows itself within, then the world enters and does damage.

Greetings from the M. E. Church to the M. E. Church South

Fraternal Address.

W. S. Matthew, D. D.

Mr. Chairman, Dear Fathers and Brethren:

I count myself happy this day, because in company with my distinguished colleague, I am permitted to bear to you the sincere and affectionate greetings of three millions of your brethren in the Methodist Episcopal Church. We thank God at every remembrance of you, making mention of you in our prayers, and rejoicing that the God of our fathers is still among you, and that the anointing of the Holy Ghost abides with you, even as the dew of Hermon. And, speaking for myself alone, but conscious that I represent a great and increasing constituency in my own communion and in yours as well, I say definitely and unequivocally that if I could have my way these two severed communions should be one. Had I the power under God to bring it about, they should be reunited this very day; their standing in this holy place, I would lift my hands in benediction and say, "Those whom God hath joined together, let no man put asunder." But, sir, I am confident I cannot do it. No man can now bring about that consummation, devoutly as it may be wished. Some things in themselves preeminently good can only be secured through the lapse of time,—which being interpreted is the Providence of God. The reuniting of all these sons of John Wesley into one great Episcopal Methodism is to multitudes more than a dream or a hope; it is a daily prayer, but it will take time—and the abundant grace of God. I judge we cannot hasten it; but it will come; in God's good time, it will come!

In my adopted state there is a glorious river meandering out in the mountains and flowing westward into the sunset sea. For a thousand ages past, the waters of that stream led by the eternal snows of the Sierra Madres, had been cutting out that mighty gorge, so loved by the disciples of Isaac Walton, and building up the alluvium of as fair and fertile a valley as God ever gave to the sons of men. But one day in the long ago, when the waters were at their flood, that beautiful and erstwhile peaceful channel became clogged with boulders and giant trees torn from their rootings on the mountain side. All in vain the waters roared and churned their sides; they could not remove the obstruction. One wagers whether if some wise engineer, had been there with modern appliances, he might have dynamited those obstructions as they are, set the angry waters free to flow untrammelled to the sea. Who knows? But he was not there; and certain it is that waters rose in their wrath and tore out the banks on either side and cut two channels to the sea. So now the farmers and orchardists of that famous valley have to reckon with two rivers—the "old" river and the "new" river!

So, years before most of us were born, the mighty stream of Methodism got clogged, and its waters were divided. Two streams now flow through the land, instead of one, but both, I dare believe, fed from the living waters of the mount of God. Going back over the history to where that break occurred, I have often wished that some celestial dynamite had then and there been possible to break away the obstructions of that day, and that our glorious stream had never been divided. But so it was not. Two streams there are, flowing side by side, now near, now far, their waters sometimes commingled as I have seen the waters of that same dual stream in the Golden West; sometimes fretting their banks, and sometimes, I am sorry to say, rooting up fair orange trees in the garden of the Lord; but, on the whole blessing the land with their waters and fertilizing erstwhile sterile soil for many a golden league. Well, some day, please God, those two streams shall be one. If you ask me how or when, I say frankly I cannot tell. But some day it will come. At the close of the war in the 1865 one of our poets sang of how one day—

"Some sweet bird of the South Shall build a nest in the every canon's Mouth!"

We believed it in our souls, but for the life of us we could not tell how nor when it could be. Still, we believed it. And one day a wild cry ran through the land. "Remember the Maine!" and Joe Wheeler and Teddy Roosevelt rushed up San Juan Hill together, and after that the armies of the whole world could not have kept apart the people of the North and South. It was a simple thing; no philosopher reasoned it out; no scientist laid the plan; only the post prophet dreamed it true, God Almighty touched the chords of a common patriotism, and it was true! So to-day politically, in the truest sense, there is no North, there is no South, no East, no West, but one country, one flag, one heart of a mighty nation!

So some day—I know not when—God shall arouse American Methodism

by a mighty common interest—it may be, by a mighty common peril—and His Spirit shall melt us together, and we shall be one. But the coming of that day we must commit to God, and await His will.

But I do think there are some things we can do while we await the ripening of His plans—some things we ought to do. And one of the things I for one believe we ought to do is to love each other—and quit fighting. "We be brethren;" "Let us have peace." There is surely enough for us each and all to do without stirring up the dying embers of an ancient strife. The sorrowing and the sinning, the broken and the discouraged, they are all about us and they need our help. Shall we continue to waste our time and consume our energies in bootless wordy war? In God's name, let us be done with it. I never hear or read of any recrudescence of a strife that ought never to have begun, but I recall the story of a strangely pathetic occurrence in the bloody woods of Shiloh. That battle in which so many of your relatives and mine went down together was, as you remember, fought mainly in a dense forest—wider and darker than the "woods of Ephraim." Through that forest ran an old wagon road, which during the peaceful years of the past had worn its self down through the red clay of the hill until it seemed like a carefully cut line of entrenchment. Early in the day the old road was seized by the brigade commanded by Gen. B. M. Smith of my native state. The line in his front was commanded by an equally gallant and impetuous son of the South. Over and over again during that awful day the tide of battle ebbed and flowed past this "sunken road;" now it was held by the Blue, now by the Gray. Suddenly out of the fire and battle smoke Prentiss observed a flag of truce. He could not believe his eyes. Was it possible the enemy meant to surrender? He had not long to wait. "For God's sake, cease firing," said the lieutenant who carried the white flag; "the burning shells have set fire to the woods, and the flames are consuming the dead and wounded of both armies alike! For God's sake, cease firing and let us all together put out the fire and save our comrades from the flames!" It was done. Far down the thin little line rang the bugle call, "Cease firing," while Blue and Gray together strove to put out the fires and rescue their comrades, living and dead. My brethren, I look in your faces to-day—faces I have learned to love—and I say, let us cease firing! For God's sake, let it cease—and cease forever. Multitudes about us are perishing. We have no time for strife. Let us drop everything else, and together strive to put out the fires of hell and rescue our dying fellow-men! We have had our differences; maybe we shall have them again; but the dying world about us is perishing while we pummel each other—about what? God only knows. Maybe there is good reason—but let it pass. The Lord of us all needs our strength for better things. "Let us have peace."

There's another thing we can do. We can arrange some simple method whereby a minister in good standing in a Conference in either Church can be transferred without yielding, for one minute, either his Conference relation or his dignity as a man. We do that already in the case of lay members of the Church; why not do it in case of members of Conference?

Then there are some readjustments along the border line that a wise and genuine fraternity surely might bring about for the glory of God and without harm to either communion. It is easy to stand off and criticize; I am not in that business. It may be mistakes have been made on both sides; mistakes may yet arise in the conduct of affairs by either or both of us; so be it; our people are not infallible. But "love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." And love will conquer at last.

Meanwhile, it may be that the purpose of God shall ripen faster than any of us now dream. Oklahoma already has a joint university, manned and managed by the two sister Churches, and the brethren in Kentucky are moving to consolidate for better work several of the secondary schools of both Churches. We have a common order of service, a common Catechism, a joint publishing house in Shanghai, and a common hymnal, out of which millions on both sides are singing the songs of redemption! Yonder on the firing line of missions, our brothers are drawing together in wondrous fashion. They see the great world problems as we cannot see them. They see the waste consequent upon divided plans and efforts as we can not see it. And they feel, as many of us do not yet feel, the need and the propriety of a closer alliance among all the forces working for the salvation of a lost race. They, like our great founder, really desire an alliance offensive and defensive with every man that truly loves our Lord Jesus Christ. And we need not wonder that

in Japan and in other foreign fields, all Methodists are longing for a more perfect union of effort, and the action of our joint Commission on Federation in making one Japanese Methodist Episcopal Church for that Island Empire, may be taken as a good omen and a prophecy of that time coming when in every land, by every sea, there shall be one Episcopal Methodism, organized and conducted for the glory of our common Lord and the salvation of our common humanity. Perhaps this is not the time to criticize the action of the joint commission, or to make suggestions concerning its future work, but I may be pardoned for expressing in a tentative way my own conviction of the necessity for great caution concerning the terms of this proposed union. The Japanese, as a race, under the tutelage of western nations, and especially under the power of the gospel, which has now been preached among them for half a hundred years, have had a marvelous intellectual and spiritual awakening, and a still more marvelous awakening to material improvement and achievement; but it does not seem to me yet time for the creation of a national Methodism in Japan, entirely independent of the mother Church. I should fear that experiment would result as did the experiment of establishing a Hawaiian Christianity, wholly independent of the American Board. Let us move with caution and proceed on lines already suggested by our brethren in the Empire of China. The idea of a national Church has, of course, much to commend it to a proud and progressive people, especially to a people newly awakened and making strides in national power as Japan is now making. But there is a greater thought than national or race Methodism, and that is, ecumenical Methodism—Methodism with a world-wide sweep of power. And it is toward this idea that I believe the two great branches of Episcopal Methodism ought to look and plan and labor and pray. And while I view with the most profound respect the outworking energies of other great communions, both in our own and in other lands, and thank God every day of my life that he has other sheep that are not of this fold, and other workers, that are not organically related to us, but who are in love and sympathy, working alongside of us, or even in advance of us, for the salvation of a lost and ruined world, I yet believe that Episcopal Methodism, as represented in these two branches of American Methodism, has a great, a wide, and increasing mission to help spread scriptural holiness over all the lands of the earth. Far be it from us to boast of what we have done, but let us never forget what God has done for us; let us never fail to realize what God plans to do yet through us; let us stir up the gift of God that is within us, and gird ourselves for the greater battle that is before us.

And may I be pardoned for saying in this presence that Episcopal Methodism has in it, as no other communion of which I have any knowledge, the essential elements for world-wide, aggressive, beneficent and permanent leadership in the "Kingdom of God. Long ago was it said "Methodism has a preachable gospel and a knowable religion." With all our modern lack of faith or faithfulness, I dare believe this to be true now. It is a strange fact, but a fact nevertheless that the Christian world about us is but just commencing to realize the breadth of the content of the Gospel of the Son of God which our fathers preached from the beginning. Within a month past, the President of Dartmouth College, in a series of really great lectures on "Modern Christianity" said the Church has but just come to a realization of the fact that the gospel of Jesus Christ was meant for all men, and not for any particular class of men, elected either by nationality, race or condition, or by the sovereign act of an inscrutable God. Now that may be true of large sections of the Christian Church of our time. Indeed, it is true; but our fathers preached a universal atonement, and proclaimed everywhere a possibility of universal acceptance of the Gospel by all men everywhere—I say, the fathers preached that Gospel in the fields and lanes and highways of England a hundred and fifty years ago; and there is today not a corner of the earth to which missionaries have penetrated, but that glorious gospel of universal love and salvation for all men is preached to-day as Paul preached it, and the other apostles, fresh from the lips of the infinite son of God. The gospel Wesley and his followers were raised up to preach all over England and America. That Gospel it is still the mission of Methodism to preach in every land.

And not only have we a knowable religion and a preachable Gospel, but in the providence of God, we have the most perfect system of Church government ever devised for the supreme and single purpose of acquainting the world with God's eternal message of love and salvation, and the sure and permanent occupation of all lands with the institutions of the Gospel. John Wesley has been styled "the greatest

ecclesiastical statesman whom the world has yet produced." That may be true, but I have been compelled to believe that the final form which Methodism took in the matter of Church government was not so much the result of great and wise statesmanship as of a strange, overruling and all-divine Providence. Wesley in his journals clearly indicates that many of the distinctive features of organic Methodism, as we now have it, were not the results of careful planning, but of providential movements, entirely outside of his own thought. The Class Meeting, the Quarterly Conference, the Annual Conference, field preaching, the printed page, the world-wide conception of his parish bounds—all these things were forced on Wesley. His supreme statesmanship consists in the fact that he was wise enough and teachable enough to seize upon providential agencies for the furtherance of the great work for which God had evidently called him. And if we consider the work of the ministry and the appointing power, we shall find operating the same great principle. Wesley and his brother workers were literally thrust out to spread scriptural holiness over these lands—thrust out by the intolerance of the mother Church in England, which drove them from its pulpits; thrust out by the providence of God and the leadership of the Spirit; and from that day to this Methodism has had a definitely "called" ministry and a providentially "sent" ministry. It is a great military system. Every man among us is a man under authority. Back of him and above him is not only the eternal "Go" of our risen and ascended Lord and Master, but also the constant and insistent "Go" of the Church. The Methodist minister does not sit down and wait for some church organization to call him to be its pastor. He is sent by the Church to plant the gospel in needy places and to raise up a Church where it never had existed and never would exist but that the Lord of the harvest, by His Spirit and through the agency of the "church continually sends out men into His harvest. This one feature alone should commend Episcopal Methodism to the confidence and esteem of Christendom. Other communions have from fifteen to forty per cent of their Churches pastorless; all the while, and as great, or even a greater per cent of their ordained ministers without settled charges. Methodism knows no such break. Every charge has a pastor. Every worthy and competent minister has a parish. One now and then hears something about the "grinding of the great iron wheel;" and certain it is that Methodism was not organized for the purpose of creating soft beds for men to lie upon. Ours is not an army designed to be forever in camp in the midst of ease and luxury and personal enjoyment. It is the rather an army forever on the move—an army of invasion—an army not so much of defense as of offense. The world that lieth in sin is to be invaded by the power of the gospel. In the very nature of the case, the Church that would take this world for Jesus Christ must be a Church organized with the distinct purpose and power of sending competent, willing and consecrated men to every corner of this needy world and keeping them there until the light of the glorious gospel of the Son of God shall penetrate the moral and spiritual darkness and, by the power of the truth, energized by the Holy Spirit, bring in the glad day when the "kingdoms of this world have become the kingdoms of our Lord and of his Christ." In his "Winning of the West," President Roosevelt pays deserved tribute to the early circuit riders, who kept pace with the ever-advancing waves of emigration as they passed over the Alleghenies and southward and westward into the rich valleys of the great middle-region, and by their faithful and heroic endeavors made possible the stable and beneficent institutions of civil government. In a larger sense—in a world-wide sense,—the Church of Jesus Christ must ever have its messengers of the cross keeping up with the van of every human movement, and thus Christianizing every age and every land.

Accordingly, it has seemed to me that all forms of Christianity yet organized, Methodism is peculiarly adapted for a sustained and world-wide campaign for the salvation of men. I do not say that Methodism is the only great missionary Church. I do not forget that there were great missionary Churches and great missionary movements before John Wesley was born. I do not forget that Anglo-Saxon Christianity is itself the product directly and indirectly of great missionary movements which had their inception a thousand years ago. I do not forget the work of other great Protestant denominations in our own day, nor the world-wide plans of the Roman Catholic Church, which, with all its faults, has done and is doing a beneficent work in spreading the gospel in many lands. What I do say is this: That the Church possessing the purest forms of gospel, democratic in its organization and plans yet possessed of a great ecumenical and

centralized power, not autocratic nor forced upon men by an outside authority against their judgment and will, but originating within and working out by the free and loyal suffrages of its subjects, and thus capable not only of maintaining itself intact where already established, but of enlarging its borders and pushing out its arms of power to the remotest bounds of humanity—I do say that a Church thus equipped and thus thoroughly organized has within itself peculiar powers and adaptabilities for a world-wide campaign for human salvation. If we have done little thus far it is because we have not worked up to our full providential possibilities and duties. And to my thought, the vision of an ecumenical Methodism, operated from no seat of autocratic power upon the Tiber or the Thames, but organized and operated under a free and flexible constitution, with an appointing power universal but itinerant and itself subject to authority, with the rank and file instant and loyal, ever ready to go wherever sent, with this gospel of universal love—such a vision of such a Church not only satisfies my intellect, but thrills my soul. And such a system is Methodism: such, her organization; such her history; such her mission. May God keep her faithful to her traditions and to the spirit of her organization.

But can we do for this age what our fathers did for the age in which they lived and wrought. The age of steel and electricity, the age of trolley cars and automobiles, the age of luxury, of education, of travel, of dilettantism—can we save this age as our fathers under God, saved theirs? For, however we may glorify this age of progress, it is well for us to bear in mind that millionaire "trusts" and "closed shop" labor organizations do not necessarily guarantee the reign of peace and good will among men. To bathe every way in tepid water scented with attar of roses does not of itself purify a man's heart or insure him against being a gambler and a libertine. In short, this age must some way learn the everlasting and basic truth of Jesus' words, "A man's life consisteth not in the abundance of the things which he possesseth." Far be it from me to rail against modern civilization or underestimate the value of our vast and multiplying material improvements. I do not despair of my country. I still believe in representative government and in individual liberty guaranteed by law. Still more do I believe in that God, whose providence watched over the infant colonies at Jamestown and Plymouth; which saw to it that New England was peopled by Sabbath-respecting, God-honoring Puritans, and at the same time gave to Georgia and the Carolinas that virile and heroic type of Christian manhood which was descended from the French Huguenots and Scotch Covenanters. But, sir, let us ask, Where are we now? Either as to our national ideals, or our daily life. What is our boast? tend?

"What constitutes a state? Not high-raised battlement or labor-ed mound, thick wall or moated gate; Not cities proud with spires and turrets crowned, not bays and broad-armed ports, Where, laughing at the storm, rich navies ride; not starred and spangled courts, Where low-browed baseness wafts perfume to pride. No; men, high-minded men, men who their duties know, But know their rights and knowing, dare maintain; These constitute a state.

It is entirely possible that the magnificence of our material civilization and the triumphs of material science shall blind our eyes to the dangers of political trickery and social disintegration. There is a widespread and distinct call for a great "ethical revival"—a revival of business integrity, of political probity, of private virtue, and social honor. But it must never be forgotten that an ethical revival can never be produced save by a profound spiritual revival. No race and no nationality has ever yet risen to true greatness that did not have in its beginnings a profound spiritual faith. No nation has ever gone down under the power of social and political corruption, unless it has first lost its faith in the eternal verities of the spiritual realm. If personal and national decadence has in America already set in; if greed and graft threaten the very foundations of the city and nation. If selfishness, class pride and race prejudice are fast dividing our people into warring factions; if the hordes of untutored and unwashed from foreign lands, threaten us with an inundation of ignorance and moral filth, what shall save us? There is but one power that can do it, and that is the power of a deep, wide-spread and all-embracing revival of a pure spiritual religion. There is but one alembic that

Devotional and Spiritual

PREVAILING PRAYER.

There are several other good women named in Bible biographies to whom we owe our gratitude besides Hannah, the model mother; Ruth, the model daughter, and Dorcas, who sanctified the needle. One of these was that Syro-Phoenician woman who came to Jesus, and besought him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her, as it were, at arm's length, but in order to try the mettle of her faith. Like Bartimeus, she only cries the more importunately for mercy; and, like him, she carries the day. "Go thy way," saith the compassionate Jesus, "oh, woman, great is thy faith; be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith.

Prayer is not a teasing and coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of one who knows just what is best for us. One of the things that is best for us to have is a complete trust in God. He does not cheapen his mercies; nor does he toss them to us as a foolish father flings money to a spendthrift son. We must come into the right attitude and stay there. An honest, trustful faith—a faith that works while it prays, and is not balked by discouragement—does not plead without securing some real and precious blessings. Such faith creates a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the loving providence of our Heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmurings to certain chastisements and bereavements. "I opened not my mouth because thou didst it." A childlike faith has often written that line with eyes swimming with tears and has often carved those words on the monument that covered a darling of the heart. But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollyon strides our road, we must fight him out of the road. If a difficulty blocks our path of duty, then is the time for a stout tooth to "remove the mountain." A parent whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor of a church any right to sit down submissively to the terrible fact that the gospel is powerless, and no souls are converted. The reason why there are no revivals in some Churches is that they actually vote not to have them!

The Syro-Phoenician mother would have done egregiously wrong if she had gone home submissively under a seeming discouragement. "There's nae gude done, John, till ye get into the close grips." So said Jeems, the door-keeper, to Dr. John Brown, who gave us the immortal "Rab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the divine Healer. God is a wise and supreme sovereign up yonder, and we are responsible free agents down here. As a sovereign, he has commanded us to pray, and to pray without ceasing. The ceasing would be a sin. God reserves to himself the right to grant our re-

quests when he chooses, and just as he chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to him; i. e., such answers as are for our good and for his glory. The right kind of faith is that temper of the soul which submits to what God orders, but never submits to what God can make better. If we yield to temptations and yield to discouragements when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice or laziness, or palpable neglect of duty. There is no haphazard in prayer. All of God's promises have conditions; we must comply with their conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop unless he has plowed his field and sowed his seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do his part. He promises his Holy Spirit to his ministers and his Churches when they are willing to co-operate with the Spirit; if they neglect the Holy Spirit they pay the terrible penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. That early Church were "continuing with one accord in supplication" when the Pentecostal baptism of power descended upon them. Prayer opened Peter's prison door; and I have seen awakened sinners come into meetings and inquiry-rooms who were just as truly delivered from Satan's prisons as the apostle was, by fervent intercessory prayer. That Syro-Phoenician mother's message to the Churches today is, Prayer is power! Everything with Jesus; less than nothing without him! Two things our Churches must do if their barrenness is to be exchanged for harvests. The one is to quit the companionship of a self-indulgent, corrupting world, for as long as the world has influence on Christians they will gain none of the world. The other is to come into closer companionship with Christ Jesus; closer in clean, godly living; closer in self-sacrifice, closer in love-labor for the salvation of souls. Then the "close grip" in prayer will bring down the sought-for blessings.—Rev. Theodore L. Cuyler.

STERNNESS WITH OURSELVES.

Whoever would require much of others should require more of himself. To erect for others a standard from which we exclude ourselves is to lay ourselves open to just suspicion. "As an instructor," it was said of a young Methodist missionary in Foochow, China, "he was thorough-going in the best sense of the word, eager for a basis of truth that must support all right thought, and while demanding hard work from his pupils, he hewed a closer line for himself, furnishing the steady inspiration of initiative and example." Mrs. Kingsley noted the same quality in Charles Kingsley when she dedicated her biography of him to the beloved memory "of a righteous man, who loved God and truth above all things, . . . stern to all forms of wrong and of oppression, yet most stern to himself." The true man will be firm and earnest in what he demands of others, but he will be yet more firm and earnest in his own exaction of himself; and he will tolerate less in himself than he would tolerate in them. How often, alas, the faults that we will not tolerate in others are our very own!—S. S. Times.

SAVED BY SAVING.

To save another is to double the strength of our own salvation. Indeed, many a man has never known real salvation until he began to save others. A young man whose failures in fighting a personal temptation had been many and constant, was induced to attend a Torrey-Alexander meeting and talk with inquirers who were groping their way to Christ. He repeated the experiment; and before he knew it he was at work night after night and day after day, leading men to their Savior, who was his Savior. He forgot his own fight—his work for others had conquered it. It is as though Christ added to our own strength the strength that we help others to find in Him. And unless we spend strength to bring others into strength, we lose the strength that we have.—Ex.

"BE STILL AND KNOW."

How can God give us visions when life is hurrying at a precipitate rate? I have stood in the National Gallery and seen people gallop round the chamber and glance at twelve of Turner's pictures in the space of five minutes. Surely we might say to such trippers, "Be still, and know Turner!" Gaze quietly at one little bit of cloud, or at one branch, or at one wave of the sea, or at one ray of the drifting moon. "Be still, and know Turner." But God has difficulty in getting us still. That is perhaps why He has sometimes employed the ministry of dreams. Men have had "visions in the night." In the daytime I have a divine visitor in the shape of some worthy thought, or noble impulse, or hallowed suggestion, but I am in such feverish haste that I do not need it, and pass along. I do not "turn aside to see this great thing," and so I lose the heavenly vision. If I would know more of God, I must relax the strain and moderate the pace. I must "be still."—J. H. Jowett.

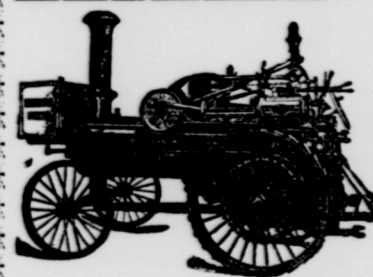
SMALL CAUSES OF DEFEAT.

I begin my day's work some mornings, perhaps wearied, perhaps annoyed by the multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day, and in the small trifles which all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer: "Rise, Lord, and let Thine enemies be scattered?" Do you not think there would be a quiet in our hearts and a victorious peace to which we are too much strangers? If we carried the assurance that there is one who fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and if God's fighting for us is not reticent in regard to the small annoyances of home and daily life, I know not for what it is available. There are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold on God, their sense of His presence, and are beaten accordingly by reason of the little enemies which come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength and sends them to their knees to ask for help from God.—Dr. Alex. Maclaren.

BETTER THAN OCCASIONAL RESOURCE.

God ought to mean more to us than an emergency measure. It is better to live with him than to seek him only when trouble threatens. Yet how many there are, even of professed Christians, who are content to look upon God chiefly as a last resort! "Is thy God only an occasional resource," asks a prominent preacher,

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"when you are too hard pressed to do without him?" And he adds, "We use God like a life-preserver, only needed when we are in the deep. Most of our religion is a religion for emergencies, a sort of first aid to the injured. In sudden temptation, swirling down like the crested billow, we cry like one out of his depth, out of the concave of the sea, to the God whom we see dimly through the green wave." Blessed is the man who cries out to God, even for the first time, in the midst of sore trouble; but far more blessed is he who walks daily with God finding in Him the only companionship and strength that can make life worth while.—S. S. Times.

DARK-ROOM DEVELOPMENT.

Darkness seems to be as necessary to life and growth in this world as is light. An earnest, tireless worker for Christ who has recently suffered through months of illness, writes a cheery word of sympathy to a fellow sufferer, and adds about herself: "It is a long time since I have done a day's work; it is only a half-hour's work, or maybe fifteen minutes at a time. And many days have been in a dark room. I wonder, sometimes, if a 'dark room' is as necessary for the developing of character as it is for the developing of negatives. If so, perhaps a time will come when I can look back upon the dark-room days with thankfulness. Just now, I want to work." To wait and to trust, if God directs that, even while one longs to be out in the light and at work, is to gain and grow in the development which only the dark room can give. How good it is that God can be trusted to decide when the darkness is needed!—Ex.

A PRAYER.

O most glorious God, relieve my spirit with thy graciousness. Take from me all tediousness of spirit, and give me a hope that shall not fail, a desire of holiness not to be satisfied till it possesses a charity that will always increase, that I may turn all things into religion, doing all to thy glory; that, when thou shalt call me from this deliciousness of employment, I may pass into the employments of saints and angels, whose work it is, with eternal joy and thanksgiving, to sing praises unto thy mercies. Amen.—Jeremy Taylor

POWER OF THE GOSPEL.

The apostle Paul writes of the power of the gospel in all of his epistles. He returns to the theme again and again with evident satisfaction. To the Romans he says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believeth." To the Thessalonians he writes, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." To the Philippians he says, "That I might know him and the power of his resurrection."

Several elements enter into the construction of this gospel, and not one of them can be eliminated without impairing the efficiency of the system. We cannot spare the teachings of our Lord, for there is power in His truth. We cannot afford to leave out the person of Christ, for there is power in His personality and character. His death cannot be spared, for there is power in his sac-

riifice. The gift of the Holy Ghost must not be ignored, for there is power in contact with His Spirit and the spirits of his disciples. We cannot spare His resurrection, for there is power in His life. All combine to form one consistent whole. To drop one would weaken the gospel or destroy its power altogether.

Certain modern critics are laboring hard to eliminate the resurrection of Jesus from the dead. They tell us that His teaching is beautiful and powerful, His life and character are sublime, but the story of His resurrection is an element of weakness. It does not commend itself to the critical judgment of our times. This is an age of science and learning, and men know that miracles are impossible and the resurrection is absurd. Let us hold fast the teachings of our Lord, but ignore all that claims to be miraculous, or explain it away.—Exchange.

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page 7.

EDUCATION

Conducted by the Secretaries of Education.

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

EDITORIAL.

SOUTHWESTERN SUMMER SCHOOLS.

Georgetown is to be the center of Methodist educational activity for the next month. The commencement exercises begin there on Thursday and continue till Monday. The literary addresses are to be delivered by the Hon. R. C. Porter and the Hon. Frank Andrews, alumni of the institution. The diplomas will be conferred on Monday after the orations in the contest for the Faculty medal. On Tuesday morning the Summer School of Theology will open its ten days' session. The outlook now is for a very large attendance. All conference undergraduates have found that this Summer School is of incalculable value in their mastering their prescribed course of study. By means of these ten days the course has twice its value to them and they pass the examinations and their minds are free to give themselves fully to their summer revivals and to the closing up of their finances at the end of the year. No undergraduate now feels that he can afford not to attend the Summer School. Not to go is to him a calamity.

The preachers who have no course of study to complete have found that the books offered and the lectures chosen are great attractions to the intellectually inquisitive. The public lecturers have been such eminent men that they make the trip greatly worth while. Dr. Frank K. Sanders and Dr. Shailer Mathews are two of the most acute thinkers in the world to-day, and their utterances are full of inspiration as well as authoritative information. Dr. C. M. Bishop is one of the leading men in the Southern Church and he gives matured thought in all of his public addresses. Dr. Hyer will open a new field to many preachers in his lectures and demonstrations on electricity. Dean Nelms and Secretary Barcus are to be congratulated upon the list of desirable events which they are able to offer.

The summer literary school is just as important as the theological. Supt. V. M. Fulton, of Cleburne, is to be the principal, as he has been for several summers, and that is sufficient guarantee of its eminent success. He will have associated with him a large number of the teachers and instructors of the University and the Academy. The facilities for teaching are so excellent that candidates for teaching will be very fortunate if they attend the Southwestern Summer School. The Church has no apology to make for any work done at our summer schools.

NOTES AND PERSONALS.

Bishop H. C. Morrison will deliver the baccalaureate address for the Texas State University, Tuesday, June 12.

Dr. G. C. Rankin preached the baccalaureate sermon for Polytechnic College, May 27.

Rev. James W. Moore, of Shearn Church, Houston, preached the Commencement sermon for North Texas Female College, May 27.

Hon. John H. Kirby will deliver the Commencement address for Alexander Collegiate Institute, Friday evening, June 8. Rev. B. H. Greathouse will preach the sermon, June 10.

Rev. Prof. Nathan Powell, of the A. & M. College, delivered the Commencement sermon for the Hughey & Turner school at Weatherford, May 27.

Rev. W. F. Packard, D. D., will preach the baccalaureate sermon for Southwestern University, June 3. He did a similar service for the Medical School in Dallas.

Rev. E. D. Mouzon, D. D., preached

the commencement sermon for the San Antonio Female College, May 13.

Rev. E. R. Barcus did us a great favor in supervising the Educational page during our absence at the General Conference. But he is a prince of good fellows and seems to be enjoying life most when helping somebody along. His genial spirit with his acknowledged culture makes him a choice companion in any service.

Rev. H. A. Boaz, President of Polytechnic College, is highly complimented in being unanimously invited and urgently requested by the literary societies of that college to deliver the literary address this year. President Boaz is popular everywhere but nowhere so much as on Polytechnic Heights. We consider that a high testimonial.

Prof. H. K. Taylor has been elected President of the Kentucky Wesleyan College. He is a son of Dr. W. F. Taylor of the Kentucky Conference and is well fitted for the high position to which he is called. The former President Webber will re-enter the pastorate.

Rev. J. R. Mood, M. A., has been elected President of Clarendon College. This appears as a most natural course for the son of the founder of Southwestern University. We congratulate the trustees of Clarendon College in securing so worthy a successor to that true, noble man who is leaving the president's chair. May great success crown the new administration as it has the old. Former President Rev. G. S. Hardy will become financial agent of the institution. With such a force as Mood and Hardy the most sanguine expectations of the Panhandle could hardly be disappointed.

Texas appreciates the honor conferred upon the Commissioner of Southwestern University, Rev. John R. Nelson, in his election as Assistant Secretary of Missions for the home work. We bespeak for him great success in this new field. However we can ill afford to have him go at this time. Southwestern has too many incomplete enterprises which have been depending upon him for consummation. The new commissioner will find work for his hands. May great wisdom be given the board in his selection.

AN EDUCATED MINISTRY NECESSARY TO A GREAT CHURCH.

Rev. W. F. Tillet, D. D.

It is a noteworthy fact that of all the men whose lives are recorded in the Bible, the two who did most to determine the history of the Church of God for all time to come, and who created the grandest eras of Bible history were the two most thoroughly educated men whose biographies are given to us in the Word of God. They were Moses, who was educated in all the wisdom of Egypt, and Paul, who studied at the feet of Gamaliel, and was educated in all the wisdom of Greece and Rome and of the Jewish Sanhedrim. And while Christ in his wisdom called humble and ignorant fishermen to be his apostles, he also chose one educated disciple of Gamaliel, and that one educated disciple of Gamaliel, when soundly converted and baptized with the Holy Ghost, went forth in the power of his consecrated learning, and did more to spread the gospel of the Son of God throughout the world than all the twelve fishermen put together, so far as the Bible records the result of their labors.

There is an interesting and instructive little volume by Dr. John A. Broadus, titled "The History of Preaching," which makes an admirable companion volume to his "Preparation and De-

livery of Sermons." It is of course a study chiefly of the great and influential preachers of history, those who have left the impress of their life work upon the times in which they lived, and not of the much larger number of faithful but obscure ministers who lived and died "unknown to fame." With varying degrees of fullness in biographical detail, the author presents to us altogether some fifty or sixty of these illustrious men of God who delivered their messages to the generations in which they lived. Beginning with the Bible preachers, such as Moses and Isaiah, John the Baptist and Paul, he passes on to the early Christian centuries, and presents to us such men as Origen, Basil the Great, Chrysostom "the golden-mouthed," and Augustine, the greatest light of the Western Church. From the mediaeval and reformation period he takes up Bernard of Clairvaux, Thomas Aquinas, Antony of Padua, Luther, Calvin, Zwingle and others. Bossuet, Bourdaloue, Fenelon, Claude, Massillon and Saurin, who helped to make illustrious the reign of Louis the Fourteenth in France, are compared and contrasted with the great English and Scotch divines—Wyclif, John Knox, Jeremy Taylor, Baxter, Owen, Bunyan, Howe, Barrow, South, Tillotson, Doddridge, Whitefield, Wesley, Robert Hall and Thomas Chalmers, from each and all of whom he draws suggestive and useful lessons. And one of the most suggestive of these lessons is a fact of which we would here make distinct and particular mention, viz., that nearly one of these illustrious preachers of righteousness whose names find an honored place in the history of the pulpit obtained, in preparation for his holy calling, the very best education that was possible in the age and country in which he lived—and most of these men had special and extensive training in theological studies in addition to their general education.

Is it a mere accident that an unusually careful and thorough training in youth should have been followed in these cases by unusual usefulness and eminence in later life; or do the two facts sustain to each other, in some degree at least, the relation of cause and effect? Is it an accident that Moses and Paul, the two most influential characters in Old and New Testament history, should have been the most thoroughly educated young men of whom we have any account in the Bible? Is it an accident that Chrysostom, "the prince of preachers," even to this day counted by historians as the greatest preacher who has ever appeared in the Christian Church, should have gone through all the schools accessible in his day? Is it to be accounted an accident that Martin Luther and John Wesley, the great religious leaders and most influential preachers in the history of the Christian Church, should have come from the great universities where they tarried longer and studied more extensively than their fellows?

God has ever used "unlearned and ignorant men" in his service, and has done even a great work through them often enough to convince the world that he is not dependent on human learning to accomplish his purposes. But while he may have no need of human learning, he certainly has much less need of human ignorance. There can be no spiritual good accomplished by a minister who is not consecrated to God and endowed with spiritual power. But consecrated education and learning are a great deal better than consecrated ignorance. Humility, piety, earnestness and consecration are above all education and learning as conditions of usefulness in the ministry of Christ, but there is surely no necessary incompatibility between these things and the profoundest education the human mind is capable of acquiring. Was not the educated Moses the meekest of men? And it was the learned disciple of Gamaliel who "determined not to know anything among you, save Jesus Christ and him crucified," and whose "speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power." When a man

of great learning, in magnifying the power of God, renounces utterly all human learning, the moral significance and grandeur of the act profoundly impresses us. But when a man of little education and no learning, or even, as sometimes happens, of conspicuous ignorance, undertakes to renounce, nay, to denounce, all education and learning, the significance of the act is transformed from moral grandeur into exceeding littleness.

However it may have been in times past, in our day a call to preach means a call to get ready to preach. Time rightly consumed in preparing to preach is time gained in the end through largely increased influence and power. A sound conversion, a divine call to preach, a life of humble piety and unreserved consecration to God, are forever the indispensable conditions of usefulness in the gospel ministry. But having these things, a man's usefulness in the ministry will be almost exactly proportioned to his intellectual strength—to the mental power and intellectual force with which he studies the word of God and preaches the doctrine of salvation. A minister may attain this intellectual power without the aid of colleges or universities or theological schools; but such cases are comparatively rare. No theological school can manufacture preachers; it can create neither the intellectual nor spiritual gifts necessary to make a preacher; but it can make a more useful and effective man of every one who receives its training than he would otherwise have been. For theological seminary training as a substitute for college education in literary, classical and scientific studies I am no advocate. Let the latter be secured first by every young preacher, but conditions are now more and more demanding that he shall obtain that special preparation for his own chosen and sacred calling which it is the part of a well-equipped theological school to provide, and both he and the Church will be large gainers by such a course.

The value of a distinctly theological training consists not only in the actual knowledge thus obtained, but also in the facility and power thereby acquired for studying, understanding and unfolding to others the riches contained in the inspired word of God, and in revealing to the young minister the many helpful sources of useful knowledge contained in the various departments of religious and theological literature. For a preacher, at the very beginning of his ministry to become thoroughly familiar with Hebrew and the wide range of Old Testament exegetical literature; to be shown by an enthusiastic teacher of Greek how to use commentaries and how to get a world of meaning out of the New Testament that would otherwise have been lost to him; to become thoroughly familiar with the contents of the English Bible, with the various books contained in the Old and New Testaments; to study sermonizing, both theoretically and practically, the great preachers, their methods and masterpieces; to have the mind stored with the rich facts of sacred and ecclesiastical history; to study carefully and comprehensively all the great doctrines of Christian theology, and while working thus to be associated with many earnest and prayerful fellow-students of the Bible, and to breathe daily the stimulating atmosphere of Christian culture and earnest piety—this is what is meant by theological training. Can any intelligent man have a doubt of the inestimable value to a Christian minister of such studies as these? If there is any value in our "conference course of study" for undergraduate preachers, hurried and superficial as the work must be in connection with it, surely a hundredfold more valuable is it for the young preacher to spend two or three years studying accurately and thoroughly, under trained and competent instructors, a well chosen course of Biblical and theological study. Is it said that many ministers lacking these early advantages have yet, at length, by years of earnest study and ceaseless application, attained the broader knowledge of which we speak?

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True, but how much better would it have been for them if they could have had this general information and broader knowledge at the very beginning of their ministry, and spent the intervening years in diligent study, wisely and effectively directed toward enlarging their knowledge and increasing their power.

"O, if I could only have read and mastered this work when I was a young man, and had possessed throughout my ministry the benefit of the rich and varied knowledge it contains!" was the exclamation of Bishop McTyeire after reading "Schaff's History of the Christian Church," a few years before his death.

More and more does our Church need to emphasize the teaching function of the ministry. The work of calling sinners to repentance and getting people into the Church is but a small part of the Christian minister's work; and in this sphere, it must be granted, an uneducated minister often seems to equal his more educated brother. But when it comes to teaching and instructing the people, feeding them on the strong meat of the gospel, instructing them in the great cardinal doctrines of Christianity, raising them through and by the preached word into a broader and more intelligent type of piety, making them more diligent and appreciative Bible students by the preaching they hear—this is a work that only a minister possessing broad scholarship and a full and accurate knowledge of the Bible and Christian theology is prepared to do. To furnish the Church with ministers who, in addition to a genuine Christian experience, are well instructed in the Scriptures, sound in doctrine, studious and laborious, earnest, direct and plain in the presentation of the truth; men who will not simply entertain but instruct and educate their people out of and in God's word, and be true "doctors of divinity," teachers of divine things—this is the high mission of a theological school to its Church. And many are the Churches and congregations that are calling loudly for such ministers to-day.

Vanderbilt University.

The dress parade Church is reviewed by the devil.—Ram's Horn.

Loralne, Texas, Feb. 18, 1906.
J. L. Ward Medicine Co.,
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Gentlemen—From boyhood I have suffered with headache and I never found any medicine on the market to cure me until I used Ward's Favorite Headache Tablets, which cured me in 20 minutes.

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

The Home Circle

FALLEN.

Let it lie
As the oak that proudly lifted
Its limbs toward the sky.
There the strength that long resisted
The power of the storm-king's blast
In the quiet calm of evening,
Lies prone on the ground at last.

In the mould of the fallen monarch,
Sweet violets grow and bloom,
And out on the air through the forest
Flings the breath of a sweet perfume.

Broken

Are the chords of a tender tie
And the sad farewell is spoken—
He and I.
As the stars came out at evening,
A frail bark slipped to sea,
And left to memory only
A day that's dead to me.

And a heart too full for weeping
Threats the maze of memory's halls,
Till the grace of a face that has vanished
Appears on the sadder walls.

Then a life like the breath of the
violets
That grow in the mould of the oak
Floods the soul as the song that lingers
When the chords of the harp are
broke.

J. W. CLIFTON.

MOTHER.

In the infant hour of life the first
sacred thought in memory's hall is a
picture of mother's tender love, her
embrace. Her sweet prayer for our
life. Her cherished desires for our
future welfare. Her constant ministr-
ies of devotion for our comfort and
pleasure. Her heart joys and heart
aches for our success through the me-
andering pathway of our journeyings
in life that is thickly strewed with
both roses and thorns. Who can
participate so well, by intuition and
love, our wants and needs as a
mother's pious precepts and faithful
love. And how often in maturer
years we recall the past, and feel
animated to make a more man-
ful struggle in the great issues and
battles of life. How it makes us re-
sist great temptations, when our
feet have almost slipped from beneath
us. Her prayers, her tears, and loving
counsel have followed us and
able with us still. We cannot erase
them from our minds. She has made
an impression as durable as time. We
hear her gentle voice now, bidding us
walk in the paths of virtue, rectitude
and right. To keep our lips unsullied,
our minds free from evil thoughts.
Ah! that precious advice, has been too
often unheeded, and disregarded
by us. How her throbbing heart has
beat with pulsing pain upon a sleep-
less pillow the long weary night
through, on account of our wayward
feet. And yet that sacred name,
mother, has been our guiding star all
these many years. How we hear now,
her sweet voice urging us not to let
the muffled feet of anger and hate fol-
low in our wake to tread upon the ten-
drits of human hearts, but rather in
the golden meshes of God's eternal
love let our thoughts be entwined
and hidden. For love is the jeweled
key that unlocks the combination to
every human life. Oh! how often has
the magic touch of that hand, laid
gently upon our maddening brow, cal-
med and soothed the burning fever of our
passionate natures into nobler aspi-
rations. How to-day our memories
cling and cluster around that happy
heartstone, and dear old home where
our precious mother sat distributing
her Godly admonitions to son and
daughter alike, as they left the shel-
ter of their childhood home to go out
into the world to make homes of
their own. And how often we look
back from our own home nests, and
think of the dear, thoughtful kind-
ness of mother's heart that went to
make life pleasant and happy. Can we
ever get too old to forget mother. How
often she warned us not to let our
hearts and lives become entangled
and wedded to this earthly clay, for
all would become like the floating
leaves of the hour, and we would be
separated from our choicest and de-
arest idols by the deep, wide gulf of
death; and what we thought was
beautiful and pure, fall in a shattered
mass at our feet. O God! how can it
be, that what we thought so fair,
should be so false. To some of us,
our buried hopes and cherished de-
sires must become stepping stones to
higher things and nobler lives. Men
is mortal, and there's nothing sure
but heaven. And the memory of
things precious in the dear old home,
where mother dwelt will ever be as
fragrant flowers of sweet incense that
keepeth warm the heart that holds
them. God bless the name of mother.

MRS. M. B. ADAMS.

PREPARED FOR SUDDEN TRIALS.

"What a helpful sermon that was!
I am so glad we went to church this
morning instead of appearing to forget
what day it is, as too many of the
resisters do. I think you must have
enjoyed the minister's remarks, too,
for it seemed to me that you
expressed a tension."
"And I, grandmother? Well, really,

I fear you give me more credit than I
deserve, for to tell the truth, I do not
even know what his text was."

"Oh, I am so disappointed, Madge,
for I wanted to get you to get your
mind off the gaities of this place for a
little while on the Lord's day. But in-
stead of feeling the uplift of that good
sermon, the tempter must have hinder-
ed your being profited by it by filling
your mind with the gay scenes of the
past week, or, perchance, those you
are looking forward to, if you did not
as much as hear the text," sighed the
saintly woman who longed to see her
favorite grandchild living nearer the
Master she professed to serve.

"No, grandmother, dear, you must
not judge me too harshly," was the
laughing rejoinder; "for I listened
with interest to the greater portion of
the sermon; nayhow, I can give you
the main points of 'thirdly and lastly,'
but I missed the text, and gave little
heed, I must confess, to the first of it,
because my mind was full of a few sen-
tences of the prayer."

"Why, what do you refer to, child?"
queried her listener, looking gratified,
as well as relieved, to think the girl's
thoughts had been otherwise than
worldly.

"It may not have struck you as sin-
gular grandmother, but it almost took
my breath when he prayed that all
within the sound of his voice might
be prepared for sudden trials."

"It surprises me more, dear, to
know that such a prayer struck you
as any way strange. Or, in other
words, that you do not daily offer
that prayer yourself."

Madge walked on in silence until her
grandmother gave the arm upon which
she leaned a reminding pressure, and
then she said, hesitatingly:

"I always ask our Father to prepare
me for what he is preparing for me,
and of course that includes sudden
trials."

"Then why should you take excep-
tions to that part of the minister's
prayer, dear?"

"Oh, you do not catch my meaning,
grandmother," was the emphatic re-
joinder. "I would not dare take excep-
tion to the prayer of one who has
grown silver-haired in God's service,
even if I inclined to, which I did not.
It merely struck me as so strange to
include among sudden trials 'unexpected
wealth or joy.'"

"Now that you speak of it, child, I
recall feeling like shouting, 'Amen!'
when he made that petition," was the
smiling reply.

"Why, grandmother?"
"For two reasons. First I never be-
fore heard a minister put a truth just
as he did. Then, too, I have learned
by experience that the sudden trial of
'wealth or joy,' endangers spirituality,
while that of grief if accepted in the
right spirit, has quite the opposite ef-
fect."

Madge looked puzzled for a moment,
and then, with her brow still contract-
ed, said:

"Whenever I pray to be prepared for
sudden trials I always think of mother
and her weak heart, for I would need
help from my heavenly Father in case
she was taken from me, as I never
did before."

"Yes, dear yes," said the grandmoth-
er, as the speaker ended in a tremu-
lous tone, "and you would have the
needed grace, too, should such trial
overtake you! I speak from sweet ex-
perience, Madge."

"I believe it, grandmother," was
the fervent reply, "but it has never
occurred to me to ask God to prepare
me for the sudden trial of wealth. Why
I would be just wild for very joy if we
should hear that father's gold mine
had panned out as we are hoping it
will some of these days; but if I should
hear that he had struck a vein which
would make him a millionaire I would
never think of looking upon it as a
trial."

"If you stop and think seriously a
moment, however, dear, you will see
for yourself the truth of what the
minister's prayer suggested."

Then fearing that such an opportu-
nity might never occur again, the grand-
mother proposed resting in the shade
of some grand old mapes, saying:

"God is near, everywhere, but there
is so much to distract at the hotel—
for they were wintering in Florida—
let us finish our talk here, for you
know I am to leave you to-morrow,
and this may be our last uninter-
rupted talk together, dear."

"Not last grandmother, surely,"
exclaimed Madge, with a startled look
as she turned lovingly toward the face
on which was the impress of a victori-
ous life.

"Oh, one never knows but any fare-
well may be the last—that is all I
had in mind," was the assuring reply
of the saintly woman as she pressed
a kiss upon the sweet upturned face.
"But, dear, if some day you should
feel like including news of my
home-going with what you regard
as sudden trials, just be glad in
thinking that grandmother has an-

chored at last where she can not be
carried off her feet by either joy or
sorrow. But there, dear, wipe those
tears away, and let me take up my
preachment where I left off."

"Now, you admitted that you
would 'go wild' should you learn that
your father had struck it rich, did
you not?"

"Yes—"
"Well, child, what effect do you
suppose the greatest trial that could
come to you would have upon you?
The trial you admit that you special-
ly pray to be prepared to meet, for
instance."

Madge buried her head in her
hands a moment, and then, with lash-
es wet, answered in a fervent tone:
"It would drive me to my knees,
grandmother. I could not bear such
a blow without the help of Jesus."

"Is it not conclusive, then, from
your own admission, dear child, with-
out further argument, that a sudden
trial of wealth, which would drive
'wild' a child of God is more greatly
to be feared than one of grief which
would drive him to his knees?"

"Yes, yes, grandmother," was the
low answer, "but I would never have
seen it in that light had it not been
for the minister's prayer and our lit-
tle talk."

"That is not strange, Madge, for
many who have been long on life's
journey look at it in the light you
did, forgetting that a trial does not
always imply what brings grief or
loss, but whatever refines or tests."

"So the minister was wise to in-
clude unexpected wealth or joy," con-
tinued the speaker when Madge made
no reply, "as you now see with 'sudden
trials.' Had she time, grand-
mother could tell you how the sud-
den trial of what in her girlhood days
seemed wealth, robbed her of spiri-
tual enjoyment until the loss of it,
and dear father at the same time,
drove her to her knees; but you un-
derstand without, I am sure, dear
heart, and we must be moving on."

"Yes, yes, I do understand, grand-
mother, dear," rejoined the now smil-
ing girl, "and I hope father's mine
will not 'pan out' until I have suf-
ficient strength of character to bear
the sudden trial of riches.—Pittsburg
Christian Advocate.

WAYS OF TINY JAPS.

In Japan there are a lot of babies.
In the daytime the streets, lined with
the paper-sided houses, are full of
them. The street is their only play-
ground. There are so many in the
streets that if you wish to ride a horse
through them, you have to send a fast
running man ahead to clear the way.
A funny thing about a little "Jap" is
that when he is pushed over he does
not cry. He falls down hard enough,
you think, to make a hole in the street,
and you listen to hear a "boo-hoo."
For a moment you think there is
to be one. But there isn't. The
youngster is still a moment, to
collect himself and then he jumps up
on his awkward little wooden shoes,
and runs off to play. Oddly, although
the porches do not have rails around
them, the babies never tumble from
them.

A birthday in Japan does not mean
a real birthday. Everybody has the
same birthday. It is New Year's day,
and the boys and girls each have an-
other birthday besides. The girls' is
the third day of the third month,
which would be March 3, the boys' the
fifth day of the fifth month, which of
course would be May 5. The moment
a blinking almond-eyed Japanese
baby is born he, or she is a year old.
When New Year's day comes he is two
years old. Even if he was born as the
bell in the temple was ringing the last
stroke before midnight of New Year's
Eve, he would be two years old when
the first stroke of New Year's day
rang out on the air. Everybody has a
good time on this great birthday. The
fun is supposed to last two weeks.

The girls on their birthday get out
their dolls. You have seen Japanese
dolls with pink cheeks, queer flat eyes
and a little circle of bristly, black hair
glued on the back of their heads. Well,
they have big and little dolls like that.
Some of the dolls look so much like
real babies that you have to look twice
to see whether they are real or make-
believe. The girls carry their dolls
fastened on their backs as their
mothers once carried them. Little
girls and boys, the world over, when
they have half a chance, like to do as
the "grown-ups" do.

On the boy's birthday the air is full
of strange fish, which look as though
they were trying to swim against the
wind. They are on top of poles and
every boy is holding one of these up.
The fish are of paper. The wind blows
through them, making them wriggle
back and forth, as though they were
actually swimming.

The Japanese mother delights to
shave the head of her little boy—or at
least she acts as though she does. She
begins to shave his head as soon as
there is enough hair there to shave
off. And then what a funny way she
shaves them! Perhaps she will go
all over his head except one spot, at
the back of the neck. Here she will

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leave a little tuft of hair, like a small
Uncle Sam's chin whisker. A little
later she does with his hair what is
done with some dogs, and what garden-
ers do with some shrubs on the
lawn, she tries to cut it in queer
shapes, to see which is the most
becoming. Sometimes she shaves the
top and leaves the hair growing
around the edge in a ring, like a little
monk. Sometimes she shaves the rim
and leaves a circle on the knob of his
head at the back, just as you see the
hair on the small Japanese dolls. And
again, sometimes she will leave only
a scalp-lock and two love-locks. In
head at the back, just as an Ameri-
can mother twists the hair of her little
girl or boy into curls, she fusses with
his hair until he goes to school, which
he does when he is five or six years
old.

The little girls just as soon as they
are able to do so, carry their baby
brothers and sisters about on their
backs. It looks funny enough to see
a little girl carrying on her back a
baby almost as large as herself, and
playing hop-scotch at the same time.
You wonder how the baby stays on, if
he is not heavy for the little girl to
carry; and how she can bounce about
so with that plump little shaver on
her back. And more than all, you
wonder why he does not make a fuss
about it, for he seems to pay no at-
tention to what his nurse is doing. He
seems to be staring at the sun, and in
danger of becoming blind; but you
look more closely, and you see that not
only are his eyes covered by his thick
eyelids, but he is actually asleep. His
head rolls around, but he does not
wake up as his nurse takes a nap.

It is surprising how many games
like ours the "Japs" have. Besides
hop-scotch there are battledore and
shuttlecock, archery, bouncing balls,
tops, kites, prisoner's base, puss-in-a-
corner, peas-pudding-hot, fencing, and
many forfeit games. One game is
quite like "Simon says, 'Thumbs up.'"
It is called "hana-hana," which in En-
glish means, "nose-nose." The leader
puts his first finger on his nose, and
says, "Nose, nose, nose," at the same
time clapping his finger on his chin.
The others, who are looking at him
hard probably will find their fingers on
their chins too, unless they have re-
membered to do what the leader said,
instead of what he did.

The boys have kite battles. The
strings are gummed with powdered
glass. The boys will try to cut the
strings of one another's kite with pow-
dered glass. Of course, the kite at-
tached to the string which is first cut
flies away, to the owner's sorrow and
the joy of his opponent. That is a
much better way of fighting than some
American boys indulge in.

Then there is the thumb wrestling.
Two boys sit down opposite each other,
and take hold of hands with their
thumbs in the air. Then they press
their thumbs together hard, each try-
ing to push the other down. They also
build snow forts and have snow bat-
tles in the winter time.

Every boy and girl who has seen the
circus has seen the Japanese jugglers.
If you could go to Japan, you would
know why the Japanese jugglers are
so clever, for the Japanese
boys and girls can do very clever
juggling, bouncing balls and
tops. They throw them up in the
air, and while they are going
up they dance, clap their hands,
pass a fan over and under the
ball, catch it on the back of their
hands, and guide it around the room
or along the road at will.

With tops they do wonderful tricks.
They send the top up one arm,
around the shoulder and down the oth-
er one into the hand. From the hand
they make it jump to the edge of a
sword, where it goes on spinning. They
can even throw it into the air in such
a way that it will come back to them
again, like a boomerang.—Selected.

THE BOY WHO WORKS.

Do you feel, young fellow, that you
have a hard time? Your hours are
long. Your task is hard and the wages
small. The contents of your weekly
pay envelope will scarcely carry you
over the week. Sometimes you must
wear patched trousers or a frayed coat.
Your employer expects a great deal
from you. Other fellows dress well
and always have money, while you
toil six days a week to make a living.
Never mind, young man. You are

getting experience that he must get
somehow later on. Because, sooner
or later, he must fight the real battle
of life himself. And you have the ad-
vantage. While life has been made
easy for him, he lacks drill and disci-
pline which every life-soldier must
go through. You are preparing your-
self. He may go in without prepara-
tion and fall.

Work is a great blessing. You can-
not see it now, but some day you will
say that you were fortunate in your
boyhood days because you were com-
pelled to work. Because you can not
get power to do things save by doing
them. Look over the successful men
you know. Get their history. Nearly
every one was compelled to work in
boyhood. They toughened their mus-
cles by hard work and sharpened their
brains by looking out for themselves.

Work makes men. Luck usually
fails. Pluck nearly always wins. To
succeed in anything one must over-
come obstacles. Force and fibre are
built by hardships. Grit is as neces-
sary in the making of a man as gum-
ption. Hardships are not always handi-
caps. Often they are helps. You will
understand this better in twenty
years. Meanwhile permit one who has
lived that twenty years and more to
advise you in this.—Valdosta Times.

TAKING THINGS TOO SERIOUSLY.

The chief cause of worry is taking
things too seriously. We ought to
realize that the mountains of to-day
often become the ant-hills of to-mor-
row. Frequently if we postpone a
worry for a day or two, it will fail
to keep its appointment.

I once knew a woman who never
possessed real serenity of mind until
a great sorrow came into her life;
then she said: "I never knew until
now what real trouble meant; it has
thrown all the sham worries and
make-believe unhappiness into the
background."

It is a rough and tumble world,
where every one has his own private
little battleground, and he is not
much of a soldier who runs over and
tells his neighbor about every little
scratch.—Good Housekeeping.

The high Lord loves to give himself
and his society most to the lowly in
heart.—Robert Leighton.

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, perit-
onitis, constipation, and all sorts of
trouble exist when we go so 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.

Greetings From the M. E. Church to the M. E. Church, South.

Continued from Page 2

can fuse together the social and political life of America during the generation just closing; that is the power of the gospel of the Son of God. And, Sir, while I would not be an alarmist, and hope I am in no sense a pessimist, I cannot close my eyes to facts which are patent to all careful students and which ought to arouse every energy of the Church of the living God. It has long been stated that on the continent of Europe not more than one man in five is a Church goer, that only the women and children, as a rule frequent the place of worship. A careful study of the conditions in England, and especially in London, shows that the same sad state of affairs largely obtains even amid its so-called Protestant population. Of five million young men in England between the ages of eighteen and twenty-five years, not more than one million are members or regular attendants of the Church. Thus, it appears that of what ought to be the very flower of English manhood, four million are living "without God and without hope in the world. Conditions in America are not yet so bad as that, but confessedly the Church is by no means reaching as it ought to reach, the vigorous young manhood of either the city or the country. But be it known, not only to those whose duty it is to watch for the souls of men, but also to those who are guardians of the State, that we shall never be able to save America unless we save its manhood. You cannot save half a race and leave the other half to go down in pollution and atheistic neglect. The race is one, if one half the race goes down, it will sooner or later drag the remainder down. What America needs to-day is a profound revival of manhood religion. What the Church needs is to arouse itself to an undying struggle to save the men of this generation. If it be a more vile type of preaching that is needed, the pulpit must look to that. If it be a profounder concern for the holy interests of the family, society and the nation, the whole body of our people must be stirred. If it be a deeper and more abiding faith in the power of the gospel, then the Church should get upon its knees before God and agonize its face. If need be, and tarry till the blessing shall come. At any rate, at all cost and all hazard, the Church of John and Charles Wesley must again show that it is worthy to live by taking hold of the manhood of the age in which we live and leading it to the Son of God.

And let us not be discouraged by untoward conditions. He that is for us is more than all they that can be against us. It may be true in our time that the business world is fast breaking up into hostile camps. It may be that the skies already wear a lurid tinge. It may be that the labor guilds hedge men in, and to all appearances protect them from the assaults of the gospel. Be it so. "Man's extremity is God's opportunity." As President Tucker, already quoted, said the other day, the very compactness of power and the wide sweep of the labor organizations of our time may yet, in the providence of God, supply the means for the speedy and sure evangelization of our millions of wage earners. "Let," said he, "another Wesley arise, who shall do for the working men of this generation what Wesley did for the coal miners and field laborers of his generation, and the same miracle of Divine grace will be repeated in America." Let us not be discouraged. Jesus Christ is the same yesterday, to-day and forever. The problem is the same despite all the outward changes. The heart of humanity is still the same. And if the Church but arouse itself and gird itself for the conflict that is before it, the great Captain of our salvation will lead us forth to certain victory.

And, Sir, I dare believe not only that the heart of the Church is still true to its God-given mission, but that there are unmistakable evidences that the God and Father of our Lord Jesus Christ is in our day getting ready an adequate army of trained workers to take this world. So surely as the unprecedented growth of America in population and material and moral strength in the past two decades was an indication of the Divine purpose to thrust America forward and give it a commanding place as a great power, so the conversion and training of the vast body of consecrated young men and women in all the Churches of this land in our day is an indication of a far-reaching provision of the Divine Providence for the wide-spread and effectual proclamation of the gospel of salvation among the nations of the unsaved. We are living in a mighty age. It is a strenuous, awful time. History is making with a rapidity and import such as few ages of the world have seen. No greater epoch in the history of Christianity has thus far appeared, and no more sublime event has yet been chronicled than that when in the fair capital of Tennessee, the other day, four thousand of the

picked young men and women, mostly from the colleges and universities of America gathered to reconsecrate themselves, and to plan for giving the gospel to all the world in this generation; and when, out of their poverty and slender earnings they dared to lay ninety thousand dollars upon the altars of the Church for their world-wide plans and solemnly and confidently called upon the Churches of this land to send into God's harvest each year at least one thousand new missionaries, it seemed to me like a trumpet call out of the skies summoning the Church to the final conflict of light with darkness, of Christianity with heathenism. That is the temper of the choicest among us. "Mother," said Sir Philip Sydney, who has been called the flower of English chivalry, "if there are any good wars when I grow up, I mean to go to them." The great wars of our time are "good wars." They are wars which must decide the fate of nations as of individuals. To these wars God is calling the flower of American womanhood and manhood. This is the great missionary age. Never before were the doors open so wide. Never before was the thought of men in such ferment. Never before had the gospel so free and fair a field. Never before were the Churches so well equipped for the fray. Let us arise and go forth, for we are abundantly able to possess the land. Abraham Lincoln in a noble passage once declared that the "Father of Waters must flow unvexed to the sea;" that the citizens of this republic are a common stock, and that the God of nations evidently intended that we should forever remain one people. So Schiller sings in "William Tell:"

"Though mountain ridge and lake divide our bounds, And every cannon's ruled by its own laws, Yet are we but one race, born of one blood, And all are children of a common bone."

But for the living Church the real and vital union is not a union of creed or governmental plan; it is a union of effort. For this let our two Methodisms stand, united by a common purpose, animated by a common spirit, let us together move at the great Commander's call, encouraging each other as Job said to his brother Abishai: "If the Assyrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth to Him good."

FRATERNAL ADDRESS.

Charles W. Fairbanks.

The Vice President spoke as follows: Mr. Chairman and Brethren—I am commissioned, with my colleague, to bring you the fraternal greetings of the Methodist Episcopal Church. It is with great pleasure we have come to fulfill this friendly office, for we realize that while you and we owe allegiance to different organizations, our churches have an affinity for each other which time and events serve greatly to strengthen. We feel a pride in each other's achievements. We regard your victories as ours and ours as yours. The heart of Methodism everywhere is moved by a common impulse. It is inspired by the same high hopes and the same exalted aspirations. We come in no perfunctory spirit. We come with hearty good-will, bearing the high commission of your brethren in the Church which derives its life from the same source which gives vitality to yours. Our churches are well called great—great in numbers, great in the noble men who have thoroughly consecrated themselves to their advancement, great in the work they have accomplished, great in their influence for good among men.

Church's Great Development

The Methodist Church in the United States has kept pace with our tremendous national development. In less than one century and a half it has grown so that more than six million communicants are now enrolled in all its branches. Methodism was never more a vital factor than now, and there was never more need of its discipline and genuine apostolic spirit in the upbuilding of a great religious community than there is this hour. It is a positive, conservative force, aggressive in its beneficial influence, making humanity and the world better. From the time of the immortal John Wesley until now, it has been a militant Church. It has stood upon the frontier battling for justice and righteousness. It has pushed forward against the powers of darkness and evil, and planted its banners in the remotest parts of the earth. Wherever it goes it carries the torch of a higher civilization. It is in the best sense a democratic Church, working among the great

masses of the people, lifting the lowly to better conditions. Its hospitable doors must always open to those in lowly places as well as to those who are in higher spheres. The field of its activities is as broad as the need of our poor humanity. Its dominion is among all peoples. Men are not too low to be beyond the reach of its ministrations. It seeks to elevate temporarily and spiritually the body of mankind.

The Methodist Church is the sympathetic and powerful friend of the oppressed the world about. It is the fruitful mother of countless schools and charities. Its ministers, brave and noble men, are consecrating for the same holy purpose. Methodism, unified in America, is the promise and fulfillment of greater things for our country and our civilization.

I cannot refrain from expressing and emphasizing the hope which those who have preceded me in this brotherly mission have no doubt ventured to express, that the two great branches of Methodism in America may be consolidated into one mighty Church, not in sentiment and in purpose alone, but in organization as well. I give utterance to this wish upon my own responsibility, though it is shared by many of my brethren. With me it is not a desire born of this kindly mission, but is one I have long cherished; one which time has but strengthened and which your hearty welcome has but quickened. The trend of events seems to me to lead to ultimate union. The progress may be slow, but I believe it to be certain. The inexorable logic of mutual interest must lead us to a common conclusion, union will come through the subtle yet powerful influence of the law of gravitation—the gravitation of mutual respect, of common faith. We have essentially the same ecclesiastical polity and sing the praises of the Master from a common hymn book. Lines of latitude do not afford an insuperable obstacle to ultimate and permanent union. Ancient differences do not constitute an insurmountable objection. The Church inspires a feeling of brotherly love. It teaches forgiveness, and if either Church has erred in the past it has long since been forgiven in the supreme chancery, where those who misjudge for want of light, are forgiven. Methodism is too broad to be bounded by sectional lines. It is too catholic in its exalted purpose to be restricted by limits less ample than those of the republic.

I do not know how long the followers of John Wesley will dwell apart in the United States. I have faith to believe that the barriers which still divide us are growing less formidable with the lapse of time, and that they will ultimately yield, and a union will be established between the Methodist Episcopal Church and the Methodist Episcopal Church, South, thereby creating one of the greatest instruments for good in the entire Christian world.

We each and all desire to see the symmetrical development of our common country. We wish to see an intellectual, industrious, patriotic, religious people, firmly welded together. We desire particularly to see the lines of division between sections completely obliterated and forgotten. I trust that Methodism may not long be divided upon lines of former sectional differences—differences which, thank God, are past and gone forever. May we not hope to see the great Bishops whom you honor and whom we honor in the North, presiding over conferences in every portion of the republic. May we not hope to see a united Church, freely transferring its ministers between the North and the South as well as between the East and West. Such interchange between the various portions of our country will serve mightily to advance a wholesome national purpose. We all earnestly hope to see the myriad influences making for good among us, threading from North to South and from East to West weaving the people of all sections into a homogeneous whole. Consolidated Methodism would tend in a

Continued on page 11.

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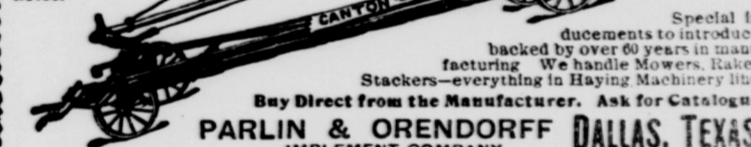
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THE NORTH TEXAS FEMALE COLLEGE.

The North Texas Female College has just closed one of the most satisfactory and gratifying sessions in its proud history. Dr. James W. Moore, of Shearn Memorial Church, Houston, preached the annual sermon last Sunday morning, and we have heard splendid reports from the service. Dr. Moore is one of the leading ministers in Texas, but this is his first work this far up in the State. On Monday the Board of Trustees held their annual meeting, and passed in review the work of the school. Everything is in ship shape and the prospects for the institution were never brighter. The past year more than five hundred pupils were matriculated and a large class graduated and received their several degrees. The growing volume of the school makes necessary the increased facilities for its work. Notwithstanding Mrs. Key bought and rehabilitated the old Mary Nash property, adding greatly to her room, still the accommodation is not sufficient. She is anxious to take down the old Cabell building and put in its place a handsome brick structure. This is the property of the Church and the conference ought to take hold of this needed enterprise. Would it not be a good idea, as Rev. C. M. Harless, who is a member of the Board suggested, for the preachers of the North Texas Conference to get behind this needed improvement? Why could we not put up a dormitory for the use of the preachers' daughters not exclusively, but specially? It occurs to us that in view of the work done for our daughters by Mrs. Key, we could afford to support a movement of this sort. When a new building takes the place of this old one, then our North Texas College property will be in first class condition in all particulars.

Mrs. Key has added strength to her faculty, and she continues to enlarge her course of study. Miss Roberta DuBose, a graduate of the institution, and who afterward took the highest honor at Vanderbilt, will be a member of the faculty this year. She is the daughter of Dr. H. M. DuBose, of the Epworth Era, and a noble specimen of cultivated Christian womanhood.

CHURCH DEDICATION.

Dr. Rankin will dedicate our new Church at Cuthbert on Colorado Circuit the first Sunday in June. We are expecting a great day. All former pastors are cordially invited.

M. PHELAN, P. C.

THE GENERAL CONFERENCE.

Friday was consumed mostly in the election of the Connectional officers, an account of which appeared in our last issue. While the balloting was proceeding, Vice-President Charles W. Fairbanks, the lay fraternal delegate of the Methodist Episcopal Church, appeared on the platform. Great applause broke forth, and the whole audience arose and sang: "My country 'tis of thee," and the enthusiasm was earnest. Mr. Fairbanks was then introduced in a few appropriate remarks by Bishop Hoss; and he made a short address, giving his reasons for having been so long reaching the conference.

At night the fraternal delegates were received. The house was packed to its utmost capacity. Bishop Wilson presided, and after religious exercises, he introduced the speakers. He made a very appropriate address and then presented Dr. Matthews. He spoke for an hour. The most of his address was confined to the subject of organic union. His speech was polished and well prepared. Then came Mr. Fairbanks. He was the central figure and most of the interest gathered about him. His lofty position gave to him an importance rather unique. It was the first time in the history of the Church when a man holding this high political place in the United States ever addressed a Methodist Conference. This fact was appreciated by that great Southern audience. Mr. Fairbanks is a striking man in his personal presence. He is six feet and perhaps five inches tall, and very well proportioned. His manner is that of a man accustomed to public speaking and there was nothing stiff or perfunctory in his style of address. He is neither witty nor humorous, but his manner is very gracious. He looks like a lawyer and a statesman. His address takes on that style. His periods are stately, majestic and dignified. He evinced none of the tricks of the orator. He had come for a specific purpose and he confined himself to his business without any attempt at play upon words. He made no effort to excite the risibles or applause of his audience. He also dwelt upon organic union, and pleaded for it like an advocate for a client; though he did it in such way as to be adroit and delicate. He violated no sense of propriety, and his expressions of good will were such as to provoke response; even if his sentiments were not always in keeping with the convictions of his audience. At one time toward the close of his address he had a strange lapse and made a most amusing blunder. He mixed his mission with politics, but did it so innocently that his audience was convulsed greatly to his momentary discomfort. He was sweeping along in his stately manner and said: "I expect to live to see the day when these two mighty hosts are blended into one great Republicanism." For a second the audience was startled, but soon our Southern sense of humor saw that the Vice-President had blundered in the use of words, and the laughter was beyond control. It broke forth in one universal chorus. Mr. Fairbanks bowed, took a glass and drank water. The uproar continued to rise higher and higher, and during what seemed to be five minutes the speaker bowed and drank water. Mrs. Fairbanks, who was seated just to his rear, enjoyed her distinguished husband's predicament and she joined lustily in the merriment. Finally the humor subsided, and Mr. Fairbanks turned to the Bishop and said: "Bishop and brethren, excuse me. I was facing such a magnificent audience a while ago, that I completely forgot myself and thought I was speaking in the North." He then proceeded with his address, but he never did recover his majestic composure. It was the one humorous passage in his speech. Bishop Wilson responded on behalf of the Church and thus closed a rare occasion in our Methodism.

Saturday the committee appointed to sift the calendar and bring forward the most important measures for consideration, made their report. W. E. Williams of the Northwest Texas Conference introduced a lengthy paper, signed by himself and many others, protesting against the action of the majority asking for the appointment of a Commission looking to a re-statement of our articles of religion. After some discussion, it was spread upon the journal of the conference; then the majority called for a committee to draw up a paper replying to the protest. It was appointed. An effort was made to revise or change our ritual touching the wording of the ceremony in infant baptism; but after a lengthy discussion it was referred to a commission to be reported to the next General Conference.

Sunday was the greatest day in Birmingham. The new Bishops were to be consecrated at the afternoon service. In the morning Bishop Ward preached at the First Methodist Church. A large audience was present to hear him. The simple, modest man that he is, he had too much good taste and fine judgment to do more than preach a short, earnest gospel sermon. He did not make the slightest effort to show that the Church had acted wisely in elevating him to this high office. He preached just like Seth Ward used to preach in Texas. His sermon was characteristic of the man—simply that and nothing more. In the afternoon a great congregation gathered to take part in the ceremony. Bishop Wilson preached a fine sermon, and as we have already described, the new Bishops were set apart to their particular work in the Church. It was a deeply solemn and impressive service from its beginning to its close. At the night service, Bishop Tizert preached at the same Church. It was a strong sermon, delivered with force and fire.

Monday when the conference was opened, there were many vacant seats. A large number of delegates had gone, but there was more than a quorum present. The committee appointed to bring in a reply to the protest of Saturday made its report, which was read and spread upon the journal. Business was dispatched rapidly. The speeches were short, and many reports were adopted without discussion. In most instances, matters were disposed of as the committees had reported them. A second session was ordered for the afternoon, and with the General Conference adjourned sine die. Thus ended a very momentous session of these quadrennial gatherings.

Upon the whole the General Conference was only radical in two points. 1. It gave to unordained preachers in charge of work the right to perform the marriage ceremony and to administer the right of baptism; but it so hedged this exercise of power, as to preserve very largely the sanctity of the ordination ceremony. 2. The appointment of a Commission looking to a re-statement of our Articles of Religion, in connection with like commissions appointed by our other Methodisms. But this is also so hedged about as to preclude anything inimical to our present Article of Faith. Its other work was wholesome and helpful. No change was made in our time limit in the pastorate. In fact there was scarcely no sentiment on this important question, except to keep in tact our present usage. The election of three new Bishops is wise and will strengthen our episcopacy. Bishop Duncan and Bishop Smith were given needed rest for a year or so in order to recuperate; and the salaries of our active Bishops were increased to \$4000. This includes their traveling expenses, which is quite an item. Another important action was the adoption of a resolution providing for the appointment of Conference Missionaries, who will work under the direction of the conferences. This will really give to our conferences the right to appoint certain men to evangelistic work—something not hitherto provided for in our economy. Men appointed to this work by the conference, under this new act will be restricted to the territory of the conference. In the main this is a good provision. The matter of adjusting the relation of the Van-

derbilt University to the Church was provided for in the report of the Committee on Education. This will be taken under advisement during the progress of the present quadrennium, and the report will be finally acted upon by the next General Conference.

It required twelve ballots to elect the Bishops. When the eleventh ballot was announced, votes changed rapidly to Bishop Atkins and the twelfth gave him one hundred and forty-five. During the balloting Dr. Kilgo ran up to 128 and Dr. Denny to 116; and Dr. Atkins actually dropped down to one! He was thought to be down and out of the race; but all at once he went to ten, then to fifty-four and finally to a decided majority. Nothing like this was ever seen in a General Conference. L. L. Jester, of Tyler, is the man who stayed with him with the one vote.

Bishop Hoss was in the chair when Mr. Fairbanks was introduced, and this was a fortunate coincidence, for he and the Vice-President were school mates in the long ago in Wesleyan Ohio University. The Bishop referred to this very tenderly, and when the distinguished visitor addressed the conference he made tender reference to his Bishop school friend. It made up a pleasing episode in the progress of the happy occasion. The two men, however, do not look alike. One is rather short and corpulent, the other tall and rather spare made. How they looked as school boys we can not say, but one of them is a Bishop and the other the Vice-President of the United States.

The presence of Bishops Granbury and Fitzgerald afforded the conference great pleasure. These two venerable men now full of years and weighted down with the infirmities of age, are ripe and mellow Christian men. Their presence was a great benediction and the whole membership of the conference recognized in them, two men who have wrought well in their generation. Long may they continue to live to bless the Church with the aroma of deep spiritual influence.

The three leading parliamentarians on the conference floor were in the Virginia delegation. One was Dr. Whitehead. He is the prince of parliamentarians. Whenever he raised a point of order on one of the new Bishops, the Bishop usually retreated in good order, without even the show of a contest. One other was Dr. Lipscomb. He is a tall, dignified gentleman with a clear head, a handsome face and a deliberate manner. He rarely ever tripped in his interpretation of the rules of order. The other was Dr. James Cannon. He is tall, rather slender, has a pale face a well poised head, a metallic voice and a manner as cold as a piece of statuary. But he knows what he wants to say and how to say it, and nothing can excite or disturb him. If there is the semblance of an emotion in his nature, his face never shows it when he takes the floor for a speech.

Dr. Collins Denny was often on the floor during the discussions. He is rather of low stature, well built, has a mind as keen as a sharp blade and one of the best trained men in the Church. For years he has held a professorship in the Vanderbilt University, and he has also been chairman for a long time of the Book Committee. He only lacked a few votes on two ballots of being elected to the Episcopacy. If he had any humiliation in his failure to reach that high goal, there was nothing in his face or manner to betray it. In all things he demeaned himself like a dignified, scholarly gentleman, and he is deservedly popular among the men who made up the conference.

Dr. J. C. Kilgo, of Trinity College, North Carolina, was a prominent and popular figure in the conference. In person he is tall and wiry, has a handsome face and a magnetic manner. He is aggressive in his methods of work, and this fact accounts for his popular-

ity with a great many people in his home conference and his unpopularity with others. At one time it looked like he was going into the Episcopacy. He only lacked eight votes, but the next ballot he lost and the Episcopacy vanished, for the time being at least, from his vision. He took it in good spirit and evinced no disappointment. Dr. Kilgo is a man of parts and he will serve the Church faithfully in any department of work.

Rev. W. F. McMurry, D. D., of St. Louis received 86 votes at one time for the Episcopacy, and it looked like a boom had set toward him. But the tide turned to Dr. Atkins and that settled the matter. Dr. McMurry is one of the most magnificent specimens of physical manhood in Southern Methodism. Tall and robust, you would mark him in a crowd of ten thousand. He is endowed with a strong, practical mind, and his work is without limit. He went into the Secretaryship of Church Extension with ease. That he will go into it well equipped and that he will make it a great success no one doubts. The next General Conference may move him up higher.

Charley Morris, of Winnsboro, perpetrated an incident on the conference and it provoked no little interest. He conceived the idea of a cartoon and got an artist to work it out on paper. It was a huge box with Dr. Tillett's hand thrust through the top holding a paper, and a striking picture of Bishop Wilson sitting on the lid with his feet crossed. Just under him was written: "The old-time religion is good enough for me;" and as we looked at him we felt that the Articles of Religion were safe with him holding down the box containing them.

Dr. W. F. Tillett, of the Vanderbilt University, was a conspicuous figure in the conference. It was he who fathered the movement looking to a re-statement of our faith, and he made two strong and powerful speeches in behalf of his measure; and he won out so far as getting the commission appointed. He is one of our most accurately cultivated men.

A motion right at the last was adopted to leave out of the appendix of the new Discipline, the address on "Worldly Amusements," which address was adopted by the General Conference at St. Louis in 1890, and the Bishops were requested to prepare a statement for the Discipline in its stead. This is a wise disposition of this matter, for the "address," which has been in the Discipline for these years, is a dead letter. No pastor has regarded it as having the authority of law, and yet it was adopted by a General Conference. We are sure that our Bishops will give us something of an advisory character that will be a saner and safer guide. Of course what the Bishops may say on the subject will not be law, but it will aid our pastors in the better enforcement of discipline as an advisory and suggestive address.

One of the grandest characters in the membership of the General Conference was Rev. Young J. Allen, D. D., of China. He has been in that field nearly fifty years. He looks like a patriarch, with his gray hair and long white flowing whiskers. Yet his face looks as fresh and buoyant as a man of thirty. He was given the right of way to address the conference on the outlook in China. It was at eleven o'clock, and for an hour he spoke like a great Church statesman. The audience was greatly interested and entertained. His effort was a masterpiece, and it left a profound impression. Dr. Allen occasionally spoke to some question during the progress of the proceedings of the conference, and he was always listened to with reverence and respect. No man in the Church deserves better than this noble, consecrated old man.

The members of the General Conference were brought under special obligation to Brother R. S. Munger, who spared neither time nor expense to make everything pleasant for them.

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He and his wife kept open house from the beginning to the close of the conference; and their numerous automobiles were always lined up and ready for the use of the delegates. He is a Texan, but he has been living in Birmingham for several years. He has large business interests there, and is very prosperous. No man in that city did more than Brother Munger to make the conference a success.

Among the Texans who were spoken of and complimented, were Dr. E. W. Alderson, who received twenty-five votes for Bishop on the first ballot; and Dr. W. L. Nelms, who received a good vote for Church Extension Secretary; and Dr. John M. Moore, who was next to Dr. Hammond in the race for Educational Secretary. Texas occupied a place in the esteem of the conference. The time has passed when the Lone Star State takes a back seat any where in this land.

PEN SKETCHES OF THE NEW BISHOPS.

Bishop John J. Tigert was born in Kentucky about forty-nine years ago. He was given the best advantages afforded by the schools of Louisville. He was then sent to the Vanderbilt, where he completed his course of training. For several years he held a chair in the University, and evinced great ability as a teacher and a preacher. During his stay at the Vanderbilt, he married Miss Amelia McTyeire, the daughter of our great Bishop. In 1890 he gave up his professorship and became pastor of our leading Church in Kansas City, Mo. Since then his career has been a successful one in the progress of our Methodism as a pastor and a preacher, also as a connectional officer. Bishop Tigert is a man of iron constitution. He is a little above medium height, robust and vigorous. He has a masterful intellect and is decidedly one of the strongest men in American Methodism. He is a man of wonderful self-possession, speaks with great clearness, and whether in the pulpit or on the platform, he is a man of striking personality. With the proper care of his health he looks like a man built to live to a great age. We predict a successful career for him in the episcopacy.

Bishop Seth Ward—well, what is the use to sketch him for our Texas readers! They have all seen him, and perhaps they have all heard him preach. But we will venture a few strokes, anyway. Like most men who have risen to distinction, he was born poor and he is the architect of his own fortune. He did not have the advantages of education now common to our young men who enter the ministry. But he did have good ordinary opportunities of this character, and he made the best use of them. Endowed by nature with a good, substantial mind, a strong will, and a character as white as the driven snow, he entered the ministry a timid young man, but resolved to do his best for the Church. He began on the lowest round of the ladder in his itinerant experience, and as he rose he touched all points common to the Methodist preacher. He knows what the itinerancy is, not because he learned it out of the books, but out of his own heart's experience. He knows its joys and its sorrows, its triumphs and its defeats, its high places and its low places. From the beginning of his career until the present he has always been as modest as a woman; yet he has been courageous to do aggressive-

ly all the work given to him. He has never been known as a star preacher, suited to state occasions, but as a consecrated minister he has filled without ostentation all the posts of duty successfully to which the Church has assigned him. He has never thrust himself in any place, but he has always gone at the bidding of the Church, and his devotion has been beautiful. And today, at the age of forty-eight, he is our Bishop, with a well-trained mind, substantial accomplishments, more than ordinary attainments, and standing creditably alongside of the leaders of our great Methodism. The Church has never put into the Episcopacy a better and a truer man than Seth Ward—Bishop Ward, if you please. And he will continue to grow as a student, a reader, a thinker, a preacher and an executive as the years go by. And, best of all, he will continue the same unassuming, earnest brotherly man whose unobtrusive manner and singularly pure nature we have all loved and admired so much.

Bishop James Atkins was born fifty-six years ago in Knoxville, Tenn. His father before him was one of the great preachers in the Holston Hills. His mother was a wonderfully gifted woman. So he inherited the best there was in the traditions of the Methodist parsonage. In early boyhood he attended school in his native East Tennessee, and in his older days he completed his course at Emory and Henry College, Virginia. This old institution has turned out many of our great men. Bishop Hoss was educated within its walls; Bishop Atkins began his itinerant career as a junior preacher on the Brady County Circuit. There is where we met as boy preachers, and we formed a friendship that has ripened with the years. After this he rose to prominence in his conference. Several years ago he retired from the pastorate and went into the work of Christian education. He was President of the Asheville Female College, and then became President of Emory and Henry College. From thence he was put in charge of our Sunday-school literature, and since then his work has been before the whole Church. He is a man of incisive mind, clear and logical. He has more than ordinary powers of analysis, and as a preacher he is profoundly thoughtful and discriminating. He has deep convictions and his tenacity of purpose is as noted as his gifts of intellect. Bishop Atkins will serve the Church well in this high position, and no one rejoices more in his elevation than this writer.

POLYTECHNIC COLLEGE COMMENCEMENT.

The week now closing witnessed one of the most successful commencement occasions in the history of Polytechnic College. The exercises began with the annual sermon last Sunday morning by the editor of this paper. The services were held in the spacious chapel of the college, which, when all the rooms are thrown into the main auditorium, seats an immense congregation. It is supplied with elegant polished oak pews, it is well ventilated and one of the best auditoriums in which we have ever spoken. It was crowded to its utmost capacity with a very attentive and intelligent audience; the music was good and the whole service was very spiritual. At night Rev. O. P. Kiker, of Dublin, an alumnus of the college, preached a good sermon to the undergraduates. He is one of the successful younger preachers in the Northwest Texas Conference. Monday and Tuesday were taken up with various work pertaining to the close of the school, and Wednesday was the great day of the program. It was given over to the graduating exercises, and a large class of young men and young ladies received their degrees.

Great improvements have taken place on College Hill since Rev. H. A. Boaz took charge. A large central stone building beautifully finished, is the chief attraction, and near it is a

large brick dormitory for boys. The old building, which was the original structure of the college has been doubled in its capacity, and the whole put in first class condition. Its rooms are comfortably and elegantly furnished. Here is the home of the young ladies. Mrs. Boaz, who is well adapted to school work by nature and training, presides with Christian grace and culture over this building. Her influence, in every way, is most wholesome to the lives and characters of young women. But even with this increased room, the accommodations are not sufficient. Two other buildings are in contemplation this summer. When completed, we have no college better equipped for school work than Polytechnic; and she deserves it. Her success is phenomenal. The past year she has enrolled six hundred and thirty pupils; and in view of an increased attendance next term, additions will be made to the teaching force. This college certainly has an inviting future. Everything indicates a great school. Rev. H. A. Boaz has developed great tact and ability for work of this character. And the grade of work is excellent. The course of study is a complete one, and the teachers thoroughly know their business. The Christian influence of the college is most elevating. Special emphasis is placed upon the religious influences of the school. Rev. J. H. Stewart, who is the pastor, is also a member of the faculty and has special oversight of the Church work of the college. All the teachers are consecrated men and women, and when boys and girls are put under their tuition, their morals and religion are carefully guarded.

The situation of the college is one of the most beautiful in the State. Located two miles this side of the city on a splendid eminence overlooking the surrounding country, with the T. & P. Road running near by and the Interurban within easy reach, the college commands a magnificent view in all directions. From its main building, one gets a bird's-eye view of Fort Worth on the west; and the city has so improved in the direction of the college as to look like one continuous development of streets and houses all the way to the campus. Comfortable homes have built up round the college until no community boasts of a better class of citizens.

We met Brethren Mussett, Young and Morris in the morning service; the latter has made his escape from the pest house and does not look much worse for the tussle he has had with the small-pox. A large number of the preachers attended the commencement exercises, and everything passed off most satisfactory to the faculty, the students and their visitors.

REV. GIBBS MOOD ILL.

A few weeks ago Rev. R. G. Mood, of Bowie, had an attack of appendicitis. He is now at St. Paul's Sanitarium, this city, under the care of Drs. Bourland and Baird. He is being put in condition for an operation, and just as soon as his system is in first class shape the operation will take place. He is cheerful and in good spirits, and we feel sure that he will stand the operation all right and soon be himself again. The brethren will all remember him in their prayers and affections. He is receiving all needed attention, and he is in safe and steady hands.

REV. J. W. STEVENS' BOOK.

Our old friend, Rev. J. W. Stevens, now of Nacogdoches, has written and published a book, and he has named it "War Reminiscences." At the time he wrote it, he was living in Hill County, where at one time he was County Judge. Hence he is known as Judge Stevens, though an honored local preacher. He volunteered soon after the war began and went from Texas into the service. He was in nearly all the Virginia campaigns and fought under Lee at Gettysburg, where he was captured. His experiences, as recorded in this book, are thrilling. They are given from the ranks of the private soldier, and to read them is to feel the tingle of war-

times. What he says is in the most natural and life-like style, and there are times when you can almost hear the famous "rebel yell" and see the long lines of gray dash over the streams and up the hills to meet the boys in blue. We have had the pleasure of reading every line of it, and we assure you that when you begin it you will not want to lay it down until you reach the end. Send to Bro. Stevens for a copy, and you will be glad that you possess it.

Our Shearn Memorial Church people have sold their old Church property for \$115,000. They have secured another eligible location, and they will doubtless now build one of the most magnificent church edifices in Texas, not to say in Southern Methodism.

Trinity Church, this city, is about completed. It is one of the handsomest structures in the city; and it is about the completest in its arrangements and conveniences. It has all the equipment of a first-class plant for purposes of worship and Sunday school results.

PERSONALS.

Prof. W. A. Palmer, of San Marcos Normal, spent a few days in the city recently, and while here made the Advocate a pleasant visit.

Rev. A. F. Hendrix, of Sanger, ran down to the city the past week and made the Advocate a brotherly visit. He is in fine health and very hopeful of his work.

Our old friend, J. H. Hamilton, of Merit, and Master Horace Thomas made the Advocate a visit of real pleasure the other day.

Rev. J. B. Davis, of Rockwall, is off for a visit to Europe and during his absence Rev. O. T. Cooper will supply his work. He made us a call as he started on his distant journey.

Gus Thomasson, of Van Alstyne, passed through the city on his way from South Texas the past week, and smiled a moment on the Advocate force. He is our most energetic Epworth Leaguer.

We had a pleasant visit this week from Rev. J. G. Putnam, of the Waco District, and Rev. Jerome Duncan, of Fifth Street, Waco. They had been to the meeting of the Board of Visitors of Polytechnic College.

Rev. Horace Bishop has just closed one of the most successful meetings ever held in Ennis. It has left the spiritual state of his congregation in fine shape. Nothing helps a Church more than a good revival of religion.

Rev. D. J. Martin, of Plano, passed through the city last Saturday on his way to preach for Rev. J. J. Clark, who is assisting in a good meeting at Plano. Brother Martin made the Advocate a brotherly visit.

Rev. Joseph Morgan, of our Training School at Terrell, was in the city this week and made the Advocate a brotherly call. He has just closed a most successful school term and he is already working for the opening of the next.

We recently had a pleasant call from Judge T. J. Bowles of Nevada. He is a leading member of our Church, a trustee and our Sunday-school superintendent. And, of course, he stands squarely on the right side of all moral questions.

Rev. W. F. Clark, who has been at Wolfe City helping in a good meeting, dropped in to see us recently with his whiskers all shaved off. We scarcely knew him, as it is the first time we ever saw him with a shaved face. He looks ten years younger.

Miss Mary R. Wages, the daughter of Rev. and Mrs. J. R. Wages, of Kaufman, was married May 29, 1906, to Mr. Thaddeus Carlisle at the Methodist Church in Kaufman. We congratulate the happy young couple and wish for them a world of happiness.

The many friends of Rev. H. Howard Davis, formerly of the Texas Conference, but for the past three years a member of the Montana Conference and now stationed at South Butte and Boulder, will be gratified to learn of his marriage to Helen Balfour Symour, of Montreal, Canada. The happy event took place in the home of the bride's parents, in Butte, Mont., May 19, 1906, Rev. R. C. Alexander officiat-

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. ERVIN as a candidate for County Clerk of Dallas County, subject to action of Democratic primaries, July 28, 1906.

After a short wedding trip the young couple will make their home in Boulder, Mont.

The Kentucky Wesleyan College, of Winchester, Ky., has conferred the degree of Doctor of Divinity on Rev. H. A. Boaz of Polytechnic College. We congratulate Doctor Boaz on this merited compliment, and we know that he will wear his honors with becoming grace and dignity. Dr. Boaz, brethren.

Bro. R. C. Dial, of Greenville, made a good delegate from our conference in the General Conference. In fact, Charley Dial is good wherever you place him. He has been thoroughly tried and has never failed to do his duty. We have no more popular man in the Church, and particularly in Hunt County, than Charley Dial.

We have had a pleasant visit from Dr. Fred Brown, of 186 Holmes Street, this city. He is the son of a Methodist minister, who was long a member of the Florida Conference, and he is a practicing physician with excellent references. He is a good Church worker. If any of our readers chance to read this and know of a good location where a good Methodist doctor is wanted, then write to him and he will be glad to correspond with you.

Rev. Jno. R. Nelson has returned from Birmingham and is in the city. He will devote a few weeks to winding up his business as Commissioner of Education and then move to Nashville to take charge of the new position to which he was elected by the Board of Missions. He is eminently fitted for this branch of work, and he will soon put it on a substantial working basis.

A QUESTION OF PRIVILEGE.

The Daily Christian Advocate, the organ of the General Conference, shows my vote on the restoration of our Articles of Religion on the side of the affirmative. The protest signed by W. E. Williams, and others, has my name also. The last is a misprint. The name should have been "J. M. Morse." This statement is due him as well as myself.

JOHN M. MOORE.

LLANO DISTRICT.

To the Pastors of Llano District: Please send me the names of all delegates who expect to attend the District Conference, at Bertram, June 20, by the 15th. Also the names of League delegates who will attend District League Conference, Friday, 3:30 p. m. We are anxious that all charges be well represented.

J. A. PLEDGER.

Greenville District.

The Greenville District Conference will meet at Leonard June 20-24. Opening sermon by S. C. Riddle, June 20, 8 p. m.

Committees: On License and Admission—S. C. Riddle, T. N. Weak and L. L. Naugle. On Orders.—C. M. Harless, D. H. Aston and J. W. Beckham.

The above committees will meet and do their work Wednesday, June 20, 3 p. m. J. M. PETERSON, P. E.

In the case of the United States vs. United State Senator John R. Burton, the Supreme Court of the United States rendered a decision against Burton and affirming the decision of the United States Court for the Eastern District of Missouri by which Burton was sentenced to six months in the jail of Iron County, Missouri, required to pay a fine of \$2,500 and deprived of heretofore the right to hold office under the Government.

Epworth League Department

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

State Epworth League Cabinet.
President—Gus. W. Thomasson, Van Alstyne.
First Vice-President—Rev. A. D. Porter, Mt. Cain.
Second Vice-President—Miss Belle Taylor, Houston.
Third Vice-President—W. A. Palmer, San Marcos.
Fourth Vice-President—C. A. Lehmburg, Castled.
Secretary—A. K. Ragsdale, Dallas.
Treasurer—Theo. Bering, Jr., Houston.
Junior Superintendent—Mrs. A. C. Ellis, Austin.

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

A DAY IN HOUSTON.

The Assembly Committee held a called session in the city of Houston last Thursday, May 24. Chairman George S. Sexton presided and the following members were present: Allan K. Ragsdale, Theo. Bering, Jr., and Gus. W. Thomasson. The only absentee was Rev. Sterling Fisher, who was, we presume, detained by school matters.

The final arrangements were considered for the coming Encampment, and all details were agreed upon. It was decided to procure 300 tents and to have them shipped not less than ten days before the date of the meeting, so that they might be put up, numbered and assigned in advance. Perhaps the most important matter to receive attention was that of an entrance fee. Last year no such fee was charged and only a sufficient charge was made for accommodations as would meet the expense of furnishing them, and as a result a considerable deficit was shown at the close of the meeting. To avoid a recurrence of this condition it was decided at the meeting Thursday to make a uniform charge of 50 cents as entrance fee, good for the entire session, and to make a charge of 10 cents per day where season tickets were not desired. This fee, while small, will aggregate such a sum as will enable the management to more adequately care for the visitors and campers. The supervision of all concessions was placed in the hands of Chairman Sexton, with authority to select such assistants as he might need. The supplies of all kinds, cots, blankets, tents, etc., will be in charge of A. K. Ragsdale and Theo. Bering, Jr., and the policing of the grounds during the meeting will be in charge of the keeper, Mr. Kendall.

It was decided to erect a temporary bath house, similar to the one used last year.

A number of propositions were submitted in regard to the restaurant and lunch counter privileges, and it was agreed to contract with some competent person to take charge of and run this business. The following prices were agreed upon for meals, viz: single meals, 35 cents; one day tickets, \$1.00; season tickets, good for ten days, \$7.50.

The rate question came in for much discussion, and while an agreement was reached as to what would be desired, the matter was referred to Secretary Ragsdale to arrange with instructions to report through the Advocate as soon as definite arrangements were made. It was thought that this information might be forthcoming within the next few days.

Chairman Sexton and Theo. Bering, Jr., were instructed to go to Corpus Christi at an early day and contract with parties there as far as possible for handling the concessions and other business connected with the Encampment, it being the desire of the management to give the preference in all these matters to the Corpus Christi people.

The meeting was one of the most successful the committee has ever held, and every feature of the Encampment was considered and arranged for. As these plans mature we will give them to our readers.

OUR PROGRAM.

We present this week the completed program for the coming Encampment. In the judgment of those who have seen it, and who have had experience in League work, it is accounted the best we have ever had. Since the pro-

Better Than Spanking.

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

gram has been completed and the name of Miss Elizabeth Streater added, word has been received from Mrs. Mary Hargrove to the effect that she will in all probability be able to attend the meeting and assist in the work to which she was originally assigned. We shall be glad if Mrs. Hargrove will be able to come, for she and Miss Streater will give us most excellent work in the Bible Study course.

PROGRAMME.

Second Annual Encampment, Fourteenth Regular Session, Texas State Epworth League Conference of the Methodist Episcopal Church, South, to be held at Epworth, near Corpus Christi, Texas, August 3-12, 1906.

(Note: All delegates are expected to arrive on the evening of the 2nd, or before.)

Friday, August 3.

9:30 a. m., Prayer and Praise ser-

Monday, August 6.

9:00 a. m., Prayer and Praise Service; 9:15 a. m., Business Session, Reading of Journal, etc.; 9:30 a. m., Church History Course, Miss Howell; 10:00 a. m., Bible Study Course, Miss Streater; 10:30 a. m., Mission Study Course, Mr. Shackford.

Department Work—Worship.

Rev. A. D. Porter, First Vice-President, Presiding.

11:00 a. m., Report of First Vice-President; 11:15 a. m., Address, "The Literary as a Feeder to the Devotional Department," Rev. Robert E. Goodrich, Alvarado; 11:35 a. m., Address, "Difficulties of this Department and How to Overcome Them," Rev. T. S. Armstrong, Waco; 12:00 M., The State League Converted into the Department of Worship for a Thirty Minutes Service, led by the First Vice-President; 12:30 p. m., Noon Adjournment; 8:00 p. m., Song Service; 8:30 p. m., Address, "The Authenticity of the

Department Work—Literature.

Prof. W. A. Palmer, Third Vice-President, Presiding.

11:00 a. m., Report of Third Vice-President; 11:10 a. m., Address, "Literature in the Life of the Young," Rev. C. H. Booth, Bastrop; 11:50 a. m., Address, "The Habit of Reading as a Source of Real Pleasure," Prof. F. V. Garrison, Floresville; 12:30 p. m., Noon Adjournment; 8:00 p. m., Song Service; 8:30 p. m., Address, "Literature as a Source of Power," Rev. E. D. Mouzon, D. D., San Antonio.

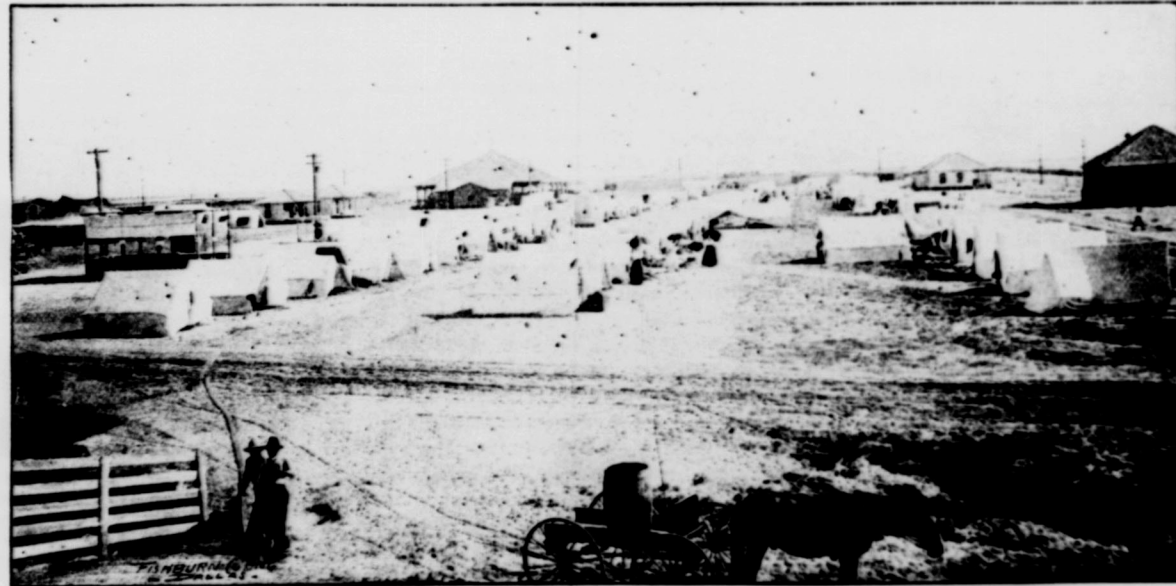
Thursday, August 9.

9:00 a. m., Prayer and Praise Service; 9:15 a. m., Business Session; 9:30 a. m., Church History Course, Miss Howell; 10:00 a. m., Bible Study Course, Miss Streater; 10:30 a. m., Mission Study Course, Mr. Shackford.

Department Work—Missions.

Rev. C. A. Lehmburg Fourth Vice-President, Presiding.

11:00 a. m., Report of Fourth Vice-



THE TENTED CITY, EPWORTH BY THE SEA, LOOKING NORTH.

The grounds are now planted in palms, trees and other plants, and the section occupied by the tents in this picture is now beautifully soddied. A number of cottages are in course of erection.

vice; 10:00 a. m., Opening of Conference—Organization and announcements; 10:30 a. m., Organization of choir, Prof. Victor Howell, Texarkana, in charge; 11:00 a. m., Opening Sermon, Bishop Joseph S. Key, Sherman; 12:30 p. m., Noon Adjournment; 8:00 p. m., Song Service; 8:30 p. m., Address, Dr. R. H. Hyer, Southwestern University.

Saturday, August 4.

9:00 a. m., Prayer and Praise Service; 9:15 a. m., Business Session—Appointment of committees, Special Reports, Resolutions, etc.; 9:30 a. m., President's Annual Address; 10:00 a. m., Organization of Class in Church History, Miss Mabel Howell, Scarritt Bible and Training School, Kansas City, in charge; 10:20 a. m., Organization of Class in Bible Study Course, Miss Elizabeth Streater, Meridian Female College, Meridian, Miss., in charge; 10:40 a. m., Organization of Class in Mission Study Course, Mr. John W. Shackford, Secretary Committee of Direction, Young People's Department Board of Missions, Nashville, Tenn., in charge.

Department Work—The Junior League.

Mrs. A. C. Ellis, Superintendent, Presiding.

11:00 a. m., Superintendent's Report; 11:15 a. m., Talk, "Our Aim—To Make a Child a Trained Worker," Prof. P. C. Ragsdale, Brownwood; 11:25 a. m., Talk, "How to Interest Children in Missionary Work," Mrs. J. J. Arthur, Austin; 11:35 a. m., Talk, "What and How Should the Juniors Read?" Prof. W. J. Flesher, Mason; 11:45 a. m., Talk, "Can a Junior League be a Success in the Country?" Mrs. S. M. Lillard, Seguin; 11:50 a. m., Talk, "Things which can be done successfully by the Juniors in the way of Charity and Help work," Mrs. Robert A. Saunders, Gainesville; 11:55 a. m., Talk, "What should be done to interest parents in the Junior League," Mrs. Jim Langston, Cleburne; 12:00 M., A Sunday Afternoon's Lesson Practically Demonstrated, Mrs. W. F. Robertson, Gonzales; 12:30 p. m., Noon Adjournment; 8:00 p. m., Song Service; 8:30 p. m., Lecture Sermon, "Worldly Amusements," Rev. J. B. Andrews, Si-loam Springs, Ark.

Sunday, August 5.

9:30 a. m., Sunday-School Services, conducted by Mr. D. H. Abernathy, Pittsburg, President Texas Methodist Sunday-School Association; 11:00 a. m., Annual League Sermon, Rev. Geo. C. Rankin, D. D., Editor Texas Christian Advocate, Dallas; 12:30 p. m., Noon Adjournment; 3:30 p. m., Young People's Mass Meeting—Address, Rev. S. H. Werlela, D. D., Austin; 8:00 p. m., Song Service; 8:30 p. m., Sermon, Bishop Key.

Scriptures," Rev. I. W. Clark, McKinney.

Tuesday, August 7.

9:00 a. m., Prayer and Praise Service; 9:15 a. m., Business Session; 9:30 a. m., Church History Course, Miss Howell; 10:00 a. m., Bible Study Course, Miss Streater; 10:30 a. m., Mission Study Course, Mr. Shackford.

Department Work—Charity and Help. Miss Belle Taylor, Second Vice-President, Presiding.

11:00 a. m., Report of Second Vice-President; 11:10 a. m., Address, "Finances—How to Raise Money for Charity and Help Work," Hatton W. Summers, Dallas; 11:30 a. m., Address, "Visiting—I was a Stranger and Ye took Me In," Albert C. Coe, Lufkin; 12 m., Address, "The Small Things That Count," Miss Dora Ryan,

President; 11:10 a. m., Address, "A Mexican Investment," Rev. F. S. Onderdonk, Guadalajara, Mexico; 11:50 a. m., Address, Bishop Seth Ward, Nashville, Tenn.; 12:30 p. m., Noon Adjournment; 8:00 p. m., Song Service; 8:30 p. m., Address, Bishop Seth Ward.

Friday, August 10.

9:00 a. m., Prayer and Praise Service; 9:15 a. m., Business Session; 9:30 a. m., Church History Course, Miss Howell; 10:00 a. m., Bible Study Course, Miss Streater; 10:30 a. m., Mission Study Course, Mr. Shackford; 11:00 a. m., Address, "The General Work," Rev. H. M. DuBose, D. D., General Secretary and Editor Epworth Era, Nashville, Tenn.; 12:30 p. m., Noon Adjournment; 8:00 p. m., Song Service; 8:30 p. m., Address, "The Boy and His Father," Hon. R. W. Hall, Vernon.

Saturday, August 11.

9:00 a. m., Prayer and Praise Service; 9:15 a. m., Business Session; 9:30 a. m., Annual Business Session, Election of Officers, etc.; 12:30 p. m., Noon Adjournment; 8:00 p. m., Song Service; 8:30 p. m., Address, Rev. W. F. McMurry, D. D., Nashville, Tenn.

Sunday, August 12.

9:30 a. m., Sunday-School Services, conducted by Mr. Abernathy; 11:00 a. m., Sermon, Rev. Alonzo Monk D. D., Fort Worth; 12:30 p. m., Noon Adjournment; 3:30 p. m., Young People's Mass Meeting, Address, "Christian Citizenship," Hon. Morris Shepard, M. C., Texarkana; 8:00 p. m., Song Service; 8:30 p. m., Closing Service, Address, A Message from Beyond the Seas," Rev. Young J. Allen, D. D., L. L. D., Missionary in China for half a century.

Note—Leaders for prayer and praise services will be appointed the night before for next day.

Booths are to be provided for the officers who will be expected to keep regular hours therein and hold round table conferences for the discussion of methods, etc.

LEAGUE CONFERENCE.

All Leaguers expecting to be entertained at the North Texas League Conference, to be held at Whitesboro June 15 will please send name at once to Miss Fay Vliars, Secretary of the Whitesboro Epworth League.

EVERETT LOVE, Pres.

All persons who entered their names for lease of lots on the League grounds at Corpus Christi are expected to pay up their lease; within ten days from date, or the lots will be assigned to other parties. Those who have paid their leases will be expected to arrange for the erection of some class of summer cottage. These lots



REV. H. M. DU BOSE, D. D.

We have the pleasure in presenting this week the likeness of Rev. H. M. Du Bose, D. D., who was re-elected to the position of General Secretary of the Epworth League and Editor of the Epworth Era, at Birmingham last week. The Leaguers of Texas rejoice in the re-election of Dr. Du Bose.

San Antonio Female College; 12:10 p. m., Address, "And the Greatest of These is Charity," Rev. M. S. Hotchkiss, Temple; 12:30 p. m., Noon Adjournment; 8:00 p. m., Song Service; 8:30 p. m., Symposium, "The Epworth of the Future," illustrated talks by the Local Improvement Committee, Rev. S. B. Beall, Chairman.

Wednesday, August 8.

9:00 a. m., Prayer and Praise Service; 9:15 a. m., Business Session; 9:30 a. m., Church History Course, Miss Howell; 10:00 a. m., Bible Study Course, Miss Streater; 10:30 a. m., Mission Study Course, Mr. Shackford.

are set apart for cottage purposes, and we desire the Methodist people of Texas to get the benefit of it. Those who do not desire a cottage can occupy the tenting grounds at a less cost. We are not prepared as yet to compel any one to build, as the Board of Trustees has not adopted regulations covering this feature. I will be glad to correspond with lot holders in regard to building cottages and can have the work done through the local committee. Permanent camps of two rooms and up can be built as low as \$125.00 at present price of lumber, but it is better to spend a little more and get a better house.

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

A FATHER'S FEARS AND RESOLUTION.

Little Bonnie had grown tired and sleepy. She climbed into her father's lap and leaned her little head against his breast, and was soon sleeping that sleep that only an innocent child can enjoy.

As the father bowed his head and kissed his sleeping baby, who looked more like something Divine than human, he thanked God for giving him such a treasure. All others might forsake him and denounce him as untrue, but his little girl loved him and trusted him with all her baby heart.

Without one doubt or fear she slept on his bosom, entirely resigned to his care and protection. But while he thus sat thinking of her unflinching faith in him, a dark shadow came over his soul. On his mind he saw a poor, sin-cursed being, a poor girl as he beheld her a few years before, looking through the iron bars of a Dallas Jail, offering her life for a one dollar bill that she might buy opiate to make her forget her misery.

Could this ever be the fate of my child?

No, she is too sweet, too pure, too innocent, not my darling.

But, perhaps that poor girl was once some father's darling also sure she was once just as pure, just as innocent as my baby. May be she trusted in her father just simply as my baby trusts in me.

Yes, the Devil can make the same her father just as simply as my baby. Then he prayed God that she might die in her innocence. Could I bear to see my darling thus ruined? No, I had rather die and go to hell. I don't think Heaven could ever mean anything to me should I go on in intransference and allow sin to thus wreck the life of my child. Then he thought of a sentence he remembered of a sermon he heard the Sunday before: "Although it takes all the blood shed on the Cross of Calvary to save one soul from sin, thank God it is sufficient."

There in that quiet hour, with his hand on Bonnie's head drawing her close to his heart, he knelt and solemnly dedicated her to God. He promised God that if He would give him wisdom to raise his child He should have her life.

Little Bonnie is now a nappy young woman, an efficient worker for Jesus, and the pride of her father's heart.

LAWRENCE LILLY,

Georgetown, Texas.

The Kidneys and the Skin.

In the spring, the kidneys have much to do. If they are weak or torpid they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words. Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions. Don't fail to take it. Buy a bottle to-day.

We must dare to be happy, and dare to confess it, regarding ourselves always as the depositaries, not the authors, of our own joy.—Amiel.

Wonderful Skin Remedy.

"I feel like I owe this much to my fellow man. For 7 years I have had eczema. I have tried many doctors and numerous remedies, which only temporarily relieved. I gave Tetterine's trial and after 8 weeks am entirely free from the terrible eczema. It will do the work." I. S. Giddens, Tampa, Fla. At drug stores, or send 50 cts. for box to J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine, S&P, 25c.

I believe that if you and I were more to heed the whispers of our Father, we should not have so many of his thunders.—J. Harrington Evans.

How This?

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

Vane-Salvert Paint Co.

ST. LOUIS, Mo. Manufacturers of Pure Linseed Oil Ready Mixed Prepared Paints Ready for use; guaranteed to be the highest class and best goods made.



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

SPEND YOUR SUMMER VACATION

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.

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

IMPORTANT GATEWAYS



FAST TRAINS DAILY FOR St. Louis, Chicago and the East

SUPERB NEW PULLMAN, VESTIBULE BUFFET SLEEPERS, HANDSOME NEW CHAIR CARS. (SEATS FREE.)

ONLY LINE Running Through Chair Cars and Sleepers New Orleans Without Change.

Direct Line TO ARIZONA, NEW MEXICO and CALIFORNIA. E. P. TURNER, Gen. Pass & Tkt. Agt., Dallas, Texas.

ELKS meet in DENVER in July

RATE ONE FARE for the ROUND TRIP Selling July 13-14-15. Limit Aug. 20.



for further information ask Santa Fe Agent or address W. S. KEBANAN, G. P. A. G. C. & S. F. GALVESTON

Greetings From the M. E. Church to the M. E. Church, South.

Continued from Page 7.

considerable degree to promote the intellectual and moral interests of the entire country. National solidarity will be advanced in some measure, in fact, as well as in name, when Methodism comes into complete organic fellowship.

The socialistic tendency in certain quarters has not escaped the attention of the most casual observer of current events. Its growth cannot be viewed except with concern, for it bodes no good to our country. The Church may well concern itself with all those things which affect the temporal welfare of this great people.

Neither the constitution nor statutes, though they were framed by men with the wisdom of Solomon, can establish and maintain equality and absolute justice among men. We must look to the persuasive power and influence of the Christian Church to bring them to a complete realization of their true relationship to each other.

We rejoice in the growth of the Methodist Episcopal Church, South; in its expansion in numbers, in power and in wholesome influence. It was never stronger than to-day and never viewed the future with a more confident hope.

humanity, and what can be said of your Church may be said with equal truth of the Church in whose name we have come to-day. We all appreciate that we are one in purpose. We have a common cause and are brought into close contact and sympathy with each other.

Christian Church Working For Peace.

The Christian Church is doing much for peace everywhere; much for the preservation of good order among the nations of the earth. We are spending millions upon millions to keep our armies and navies abreast of our national needs.

My brethren, our lines have fallen in pleasant places. We live in a fortunate hour in the history of the world. A great responsibility rests upon us, and that is to live well our day, and serve well our generation.

If the Baby is Cutting Teeth, Be sure to use that old and well-tried remedy MAX WYSONOW'S SOOTHING SYRUP.

It's a poor kind of progress that owes its pace to the devil's pushing.

The Fort Worth & Denver City Railway Company, popularly known as "The Denver Road," announces that effective June 1st, it will establish a new sleeping car line between Lafayette, La., and Denver, Colo.

In addition to the foregoing, announcement is made that double daily through train service will be again established via the F. W. & D. C. Ry through to Denver about June 1st, and that in all likelihood a third train will be placed in service for the accommodation of local business between Ft. Worth and Quanah, Texas.

HILL'S BUSINESS COLLEGES.

You can achieve the highest success in the wide field of commerce. A course in bookkeeping, shorthand and typewriting in Hill's College will swing wide open the door of opportunity to you.



\$50 a month is none too much for you. Others no bigger or smarter are earning \$150 a month, but they prepared themselves. The thing you should do. Only \$22 for a three months scholarship worth \$50.

I. & G. N. THE TEXAS RAILROAD

Reaches nearly all the important cities and towns in Texas, with two lines through the heart of the State. Furnishes Quick and Reliable Service between North and South Texas, and between North-east and South-west Texas.

D. J. PRICE, Gen. Pass & Ticket Agt. GEO. D. HUNTER, Asst. G. P. & T. A. Palestine, Texas.

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



This is an Automatic Lift drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust-proof receptacle provided for it.

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

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

The 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.

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:

Table with 2 columns: Attachment type and Price. 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.

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, 170 Mason St., Dallas, Texas.

"Comfort one another With the handclasp close and tender, With the sweetness love can render, And looks of friendly eyes. Do not wait with grace unspoken When life's daily bread is broken: Gentle speech is oft like manna from the skies."

ATTENTION! W. F. M. SOCIETY, WEST TEXAS CONFERENCE.

We wish to announce again that the annual meeting of the Woman's Foreign Missionary Society, West Texas Conference, will convene in San Antonio, June 14-17. Let all visitors and delegates send names at once to Mrs. James Crider, 116 Lewis Street. Buy tickets on certificate plan. We desire a large attendance.

MRS. T. A. BROWN, Pres.
MRS. M. Y. STOKES, Rec. Sec.

PROGRAM

Annual Meeting W. F. M. Society, West Texas Conference, San Antonio, Thursday, June 14, 2:30 P. M.

Opening services by the President; enrollment of delegates; rules of order. Workers' Institute: "How to Conduct an Ideal Juvenile Missionary Society." Miss Minnie Rawlins, San Angelo. "Best Methods of Teaching Missions to Children." "Solution of Problem for Securing Leaders for Children's Societies." Mrs. W. A. Govett, Runze. "How to Conduct an Ideal Woman's Foreign Missionary Society." Mrs. F. A. White, Center Point. "How to Double Our Membership." Mrs. A. J. Weeks, Mrs. M. E. Lane, San Antonio. "How to Secure a Monthly Offering From Each Woman in the Church for Support of Special Missionary." Mrs. B. S. Lee, San Marcos. "Best Methods of Conducting Mission Study Classes." Miss Mary Decherd, Austin.

Evening Session.

Devotional services, Rev. E. D. Mounzon; address of welcome, Mrs. E. C. Nichols; response, Mrs. C. H. Booth. Bastrop: report of board meeting, Mrs. S. Spears, Llano: social hour.

Friday, June 15, 8:30 A. M.

Devotional: announcement of committees; conference reports. Treasurer and Secretary; district work; auxiliary reports; devotional, Rev. A. J. Weeks.

Afternoon Session, 2:30.

Devotional, Mrs. Samuel Spears, Llano; tithing; committee meetings.

Evening Session, 8:30.

Devotional services, Rev. W. J. Johnson; "Intercessory Missionary." Mrs. Monkhouse, Gonzales; "Woman's Work for the World's Evangelization." Mrs. H. M. Whaling, San Marcos; Recitation, "Unawares." Daisy Alberta Scott; "The Holy Spirit in Missions." Mrs. O. P. McDonald, Clareville.

Saturday, June 16, 9:00 a. m.

Devotional, Mrs. H. M. Kirby, Austin; Missionary Periodicals, Mrs. Coopwood, Lockhart; Reports of Committees; Devotional, Rev. A. B. Davidson.

Afternoon Session, 2:30.

Devotional; Prayer Calendar; Selection of place for next annual meeting; Election of officers; Closing Exercises, Mrs. E. C. Nichols, San Antonio.

Sunday, June 17, 11:00 a. m.

Annual sermon, Rev. E. D. Mounzon; Sunday afternoon 4:00 o'clock, Missionary Rally; Memorial service.

To the members of the W. F. M. S., West Texas Conference:

Dear Sisters:—My time as Press Correspondent is almost up and I plead guilty to seeming neglect of duty, in that I have not sent many communications to the Advocate. In my first article as Press Correspondent I asked the co-operation of auxiliaries, as I thought reports or "experiences" from different societies might act as a

Cancer of the Breast Cured—In Better Health than for Six Years.

Chilton, Tex., August 21, 1905.

Dear Sirs—It is with the greatest of pleasure I can report to you a perfect cure of the cancer that was on my breast. Cancer came out whole—healed in about ten days. Your Cancerol medicines have left my system in better condition than I have been for six years. I consider the entire treatment much pain. Hoping that you may extend your practice to all suffering from cancer, I am ready to give testimony to the wonderful effects of your Cancerol for the cure of cancer. You can use this in any way you wish. Thanking you for your kindness and courteous treatment, I remain, Yours truly, MRS. F. M. PHELPS.

No need of the knife or burning plaster; no need of pain or disfigurement. Cancerol is soothing and balmy, safe and sure. A book containing valuable information on the care of the patient will be sent Free to those who write for it. Address Drs. Bye & Leach, Box 462, Dept. Q, Dallas, Texas.

stimulus to better work from all. The first and only response to this request came a few days ago from Lampasas. This auxiliary, though not measuring quite up to the expectations of the officers, has done good work, and we congratulate them, looking for even better things in future days.

I hope we may have a full attendance at our annual meeting June 14-17, and that all will come in the spirit of the Master, forgetting self in the earnest desire to do the Lord's work. Let there be no self-seeking, but may all things be done "decently and in order" in the spirit of love, "in honor preferring another." Let each one feel that upon her individually depends in great measure the success of the annual meeting.

We, of San Antonio, are hoping to make things pleasant for everybody. We are also hoping to grow greatly in many ways, as the result of the enriching influence of the annual meeting in our midst.

MRS. E. E. NICHOLS, Press Cor.

San Antonio.

NOTICE.

For the twelfth annual meeting of the Woman's Home Mission Society of the Northwest Texas Conference, to be held at Taylor, Texas, June 14-18, 1906, the rate of one and one-third fare has been given by the L. & G. N. and M. K. & T., also all connecting lines, selling on June 13, 14, limited to June 19 for return. This is the same rate we had last year. The agent where you buy your ticket will give you any information you may desire. We hope to have a large attendance of delegates and visitors.

MRS. W. H. PURCELL, Chm. Trans. Comm.

Cleburne, Texas.

NOTICE.

The District meeting of the Home Mission Society of the Terrell District will be held in Kaufman, June 19 and 20. Names of all delegates to the meeting should be sent to Mrs. H. Goolsby, Kaufman, Texas.

DISTRICT MEETING, DALLAS DISTRICT, NORTH TEXAS CONFERENCE.

The Auxiliaries, W. F. M. Society, of the Dallas District, met at Oak Lawn, Thursday, May 17, with the District Secretary, Mrs. Searey, in the chair. The meeting was opened with music by the choir. The devotional exercises were led by Mrs. Smith Ragsdale in a very impressive and touching manner.

Reports were heard from the different auxiliaries in the district. The reports showed much being done along all lines. The auxiliaries represented aggregated the following: Members in the district, 171; Missionary Advocates taken, 88; money disbursed, \$621.40. Golden Links and Juveniles are as follows: Members, 141; money collected, \$58.18.

Mrs. Howell was present and made a talk, which was very instructive, on our special work. This special work being a school in Cuba; \$1100 was pledged for a lot in Havana, Cuba, for the school at the annual meeting of the Conference Society in Paris last year.

Mrs. Ragsdale read a splendid paper on our great needs in foreign missionary work—money, prayer, faith.

Mrs. Jones' talk on the Students' volunteer movement was very interesting. The coming annual meeting of the Conference Society at Terrell, June 6-10, was then discussed, led by Miss Thomas.

The reading circle, by Mrs. Griffith, was followed by general discussion. The reading circle of First Church, Dallas, was the first organized west of the Mississippi.

A general discussion was held as to what constitutes a model District Secretary. A rising vote of thanks was tendered our efficient retiring District Secretary, Mrs. N. A. Searey.

Meeting closed with singing "God go with you till we meet again," followed by the Lord's Prayer in concert. MRS. H. A. CUNNINGHAM, Secretary.

Dallas, Texas.

W. H. M. SOCIETY, THALIA, TEXAS.

After looking over the reports of other societies, we decided our society too should have a report. While it may seem very meagre to those situated more favorably, yet we feel we have the right motive backing our effort.

Our auxiliary was organized a little more than a year ago with seven members; we have thirteen at present, with promise of several at next meeting. Our members are scattered over a large territory, more than fifteen

miles across. We have an average attendance of six, some of whom are very much interested in the work. Amount collected, \$59.00; expended for local work, \$41.55. Sixteen McEachern mite boxes in use, three on baby roll. Last box opening, \$5.75. At present making quilts planning a box for the orphanage, trying to make our parsonage more comfortable.

Home Mission workers, ours is a great work. May we grow in numbers and interest, and do much good.

Our pastor, Rev. M. L. Moody, is a constant help to us in our work, and is held in highest esteem by all. The Texas Christian Advocate is praised by all who read it. Would that it were in every Methodist home; such a vast amount of interest as would be awakened!

MRS. COLE SULLIVAN, Cor. Sec.

WOMAN'S HOME MISSION SOCIETY, LIVINGSTON, TEXAS CONFERENCE.

Though our society will not be able to make such a fine report as some that have appeared in the "Woman's Department," still there is no auxiliary that has a more earnest body of women than those in the Livingston auxiliary, for we are laboring for both a parsonage and a church.

We have a membership of twenty-five; ten pledged to tithing. We have had one most excellent meeting on the subject of tithing. We are striving to get all our members to render unto the Lord their tenth.

The following is a list of our new officers: President, Mrs. Fannie Landrum; 1st Vice-President, Mrs. B. C. Marsh; 2nd Vice-President, Miss Emma Sprott; 3rd Vice-President, Miss Elizabeth L. Hill; Corresponding Secretary, Miss Pearl Landrum; Recording Secretary, Mrs. P. R. Rowe; Press Superintendent, Mrs. Sam F. Hill.

Our members are most all new, and know very little about the work, but they are much interested and anxious to learn. We expect to do great things, and shall put forth great efforts to get our pastor and family in a comfortable home.

We need your prayers. Some day we expect to be the "Ideal Auxiliary." MRS. SAM F. HILL, Press Supt.

OSWALT AUXILIARY.

Our society has been meeting monthly, but we now have decided to meet twice a month. The first Monday evening is our regular business meeting, so we have decided to have a social and devotional meeting on the third Monday evening, which I think will create a greater interest and add much to our society.

Our officers are as follows: President, Mrs. Ella Hooper; 1st Vice-President, Mrs. Annie Steele; 2nd Vice-President, Mrs. Lula Crawford; Treasurer, Mrs. P. E. Magen; Recording Secretary, Miss Minnie Hooper; Corresponding Secretary, Mrs. W. L. Piller; Agent Woman's Missionary Advocate, Mrs. I. E. Posey; Press Superintendent, Mrs. Ella Clark.

April, the eighth, we had a public installation of our officers, rather on Sunday night of April 8. Also a short program of other things of interest to the society, closing with an able address from our pastor, showing the object and benefits of our auxiliary, which secured us other members.

Monday evening, April 9, was the time for our regular business meeting. We tried to secure a pledge of one dollar from each member, which resulted in this way: all who felt like they could would pay one dollar, and the others as much as they felt able to pay. I feel sure that every one will bring up something. Now, dear sisters, there are some little things we might do without if we knew that the worth of that thing might be the means of bringing some lost soul to Christ. So let's make the sacrifice.

Yesterday evening, May 8, we had another business meeting. Every one, though our attendance was small, took a great interest, and we had a profitable meeting. Two new committees were appointed. One is to make out a program for our open quarterly meetings, and the other to look after the literature of the society and prepare for our devotional meetings. We have fifteen members and nine honorary members, twenty-four in all. The financial condition of the society is good. MRS. ELLA CLARK, Press Supt.

Indian Creek, Texas.

PROGRAM

Annual Meeting of the W. F. M. Society of the North Texas Conference, to be held at Terrell, June 6-10 1906.

Wednesday June 6.

4 p. m., executive meeting; 8:15 p. m., sermon by Dr. H. A. Bourland.

Thursday, June 7.

9 a. m., opening; devotional service, led by Mrs. F. E. Howell; annual re-

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Two hundred millions of glasses sold last year show its preference over all other drinks.

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ports of the Corresponding Secretary and the Treasurer of Conference Society; report of board meeting by delegate; devotional half hour, by Miss Kendrick; 2 p. m., devotional; reports of District Secretaries; "What Constitutes a Successful District Secretary?" discussion, led by Mrs. W. W. Williams; "How Can We Have a Foreign Missionary Society in Every Preaching Place?" Rev. C. B. Fladger; committee work; 8:15 p. m., anniversary exercises; devotional service, Rev. O. S. Thomas; address of welcome, Mrs. W. H. Allen; greetings from the Home Mission Society of Terrell, Mrs. O. F. Walton; Golden Links, Miss Julian Trueheart; Juveniles, Master Oscar Fields; response to the Adults, Mrs. C. P. Heard; response to the Young People, Miss Nellie Chiles; reports from Treasurer and Corresponding Secretary of the Conference Society; President's annual address.

Friday, June 8.

9 a. m., devotional, Mrs. Milton Ragsdale; reports of delegates; Workers' Conference, led by Mrs. N. A. Searey; securing conference pledge; devotional half hour, Miss May Dye; 2 p. m., devotional; reports of delegates continued; adjournment for committee work; 8:15 p. m., "Echoes from the Students' Volunteer Meeting," Misses Kendrick and Dye.

Saturday, June 9.

9 a. m., devotional, Mrs. Augusta Hewitt; reports of committees; securing of pledge for lot in Havana, Cuba; devotional half hour, Miss Wood (a deaconess from Chicago); 2 p. m., reports of committees continued; selecting place for next annual meeting; election of officers and appointment of District Secretaries, Auditor and General Organizer; 8:15 p. m., exercises conducted by the Juveniles and Golden Links, led by Mrs. W. B. Dashiell.

Sunday, June 10.

11 a. m., sermon by Rev. Louis Barton; 3:30 p. m., love-feast, conducted by Mrs. A. R. Nash; 8:15 p. m., address by visiting missionary.

WOMAN'S HOME MISSION SOCIETY, N. W. TEXAS CONF.

We have the pleasure of giving below the program of our annual meeting, which will be held at Taylor, June 14-18. There is promise of reduced rates, a notice of which you may look for later. A very urgent request comes up for a full representation. Be

sure that your auxiliary is represented on the basis of one delegate for every twenty-five members. Send names of delegates to Mrs. S. T. Cook.

MRS. FOLLIN, Press. Supt., Conf. Society.

PROGRAM

Thursday Evening.

8:30 p. m., Conference Hymn; Devotional Exercises, Mrs. J. N. Eddins; Music; Address of Welcome; Response, Mrs. Lee Hawkins; Music; Report of Delegates to Board Meeting, Mrs. J. T. Bloodworth; Music; President's Address, Mrs. A. B. Honeycutt; Music; Announcements; Benediction.

Friday Morning.

9:00 a. m., Invocation and Praise Service, Mrs. O. F. Sensabaugh; Enrollment of Delegates; The Quiet Half-hour, Miss Fannie Mann; Executive Session.

Friday Afternoon.

2:00 p. m., Devotional Exercises, Mrs. J. T. Bloodworth; Announcement of Committees; Report of Parsonage and Loan Funds, Mrs. J. N. Eddins; Report of Tithing, Mrs. O. F. Sensabaugh; Report of Baby Roll and Florine McEachern Mite Box, Mrs. J. T. Bloodworth; Music; Report of Supplies, Mrs. C. C. Armstrong; Report of Our Homes and King's Messenger, Mrs. W. H. Purcell; Report of Reading Course, Mrs. B. M. Saunders; Report of Press Superintendent, Mrs. S. C. Follin; Music; Committee Meetings.

Friday Evening.

8:30 p. m., Devotional Exercises, Mrs. J. M. Langston; Music; Report of Conference Correspondence Secretary, Mrs. F. N. Hey; Report of Conference Treasurer, Mrs. N. G. Rollins; Report of Auditor, Mr. R. V. Colbert; Music; Paper—Benefits Derived from the Press Department, Mrs. Prestridge; Benediction.

Saturday Morning.

9:00 a. m., Committee Meetings; 9:30 a. m., Devotional Exercises, Mrs. M. H. Cox; Reports by Districts; Music; The Quiet Half-hour, Miss Fannie Mann.

Saturday Afternoon.

2:00 p. m., Devotional Exercises, Mrs. W. H. Purcell; Reports by Dis-

by our method. For the sake of the advertising it gives us, we let you have all the profit. For particulars address FRANK KEAT-BECKHARTSON CO., Wholesale Drugs, Louisville, Ky.

North Texas Female College

and Kidd-Key Conservatory of Music and Art.

Sherman, Texas.

"The Immortality of the Soul" was the subject of the Baccalaureate Sermon preached in the College Auditorium to the class of 1906 by Rev. J. W. Moore, of Houston. The house was well filled and the speaker held his audience from the first to the closing sentence of his able discourse, taken from the text, "If a man die, shall he live again?"—Job 14:14.

After a few preliminary remarks in regard to the circumstances under which the question was asked, the speaker proceeded to the body of his discourse, dislodging first the materialist with his fallacious deduction that no life can exist unconnected with a material organism—forcibly calling attention to the fact that all law for the punishment of criminals is based upon the hypothesis of an unchangeable soul in an everchanging body; and meeting the evolutionist—who argues a common origin for man and the lower animals because of their likenesses with the thought that upon the same principle the higher types growing more strongly differentiated, their unlikenesses must argue a separate and distinct destiny. The subject was most eloquently and convincingly discussed from the standpoint of the mystic, the philosopher, the scientist and the theologian.

The speaker closed with a beautiful and appealing picture of Christ while on earth, restoring to desolated households the loved ones whom death had claimed and giving to all through his own death and resurrection the assurance of life beyond the grave.

The entire sermon was elegant in diction and phraseology and beautiful in its elevated spirituality.

The music program was given by pupils of the Conservatory, with Miss Leona Mayers at the organ.

MAGGIE W. BARRY.

Mrs. L. A. KIDD-KEY, President

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tricts, continued; Music; Report of Mission Home and Training School, Mrs. W. H. Johnson; Worker's Conference; Paper—The Deaconess, all Phases of the Work, Mrs. R. M. Kelso. Saturday Evening.

8:30 p. m., Devotional Exercises, Mrs. A. C. Buchanan; Music; Report of Parsonage Committee; Report of Finance Committee; Report of Committee on Extension of Work; Report of Committee on Publication and Literature; Music; Paper—Country Problems, Mrs. V. Warner; Benediction.

Sunday Morning.

11:00 a. m., Annual Sermon; Collection.

Sunday Afternoon.

3:00 p. m., Devotional Services, Mrs. Frankie Houssels; Music; Paper—Opportunities Improved and Neglected, Mrs. N. G. Rollins; Report of Committee on Memoirs; Memorial Service, Rev. J. C. Mimms; Consecration Service, Mesdames F. N. Hey and D. L. Stephens; Music; Benediction.

Sunday Night.

8:30 p. m., Devotional Service, Mrs. E. V. Cox; Music; Paper—The Heathen at Our Door, Mrs. Robert Goodrich; Music; Paper—Should the Home-Mission Society Take any Stand for the Cause of Temperance? Mrs. O. P. Kiker; Music; Paper—How Does the Home Mission Work Benefit You? Mrs. M. B. Willis; Music; Benediction.

Monday Morning.

9:00 a. m., Devotional Exercises, Mrs. A. B. Honeycutt; Report of Committee on Resolutions; Report of Auxiliary Committee; Election of Officers; Place of Meeting; Unfinished Business; Quiet Half-hour.

The annual sermon of the W. F. M. Society, Texas Conference, will be preached by Rev. W. W. Watts, pastor of the entertaining Church, Marlin, Texas, Sunday, June 17th, at 11 a. m., the occasion being the annual meeting of the Conference Society.

A missionary rally, under the auspices of the Golden Links, of Trinity Church and First Methodist Church, Dallas, will be held next Sunday evening at 8 o'clock, at Trinity Church. It is expected that Misses Kendrick and Dye, of Plano, and Miss May Spivey, of Bellevue, missionary candidates, will be present to take part in the exercises. A cordial invitation is extended to members and friends to be present and enjoy the interesting program which will be prepared for the occasion.

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UNANSWERED LETTERS.

May 24.—H. D. Huddleston, sub. S. J. Drake, sub. J. C. Mimms, sub. R. E. Young, sub. F. E. Luker, sub. W. F. Bryan, sub. C. E. Clark, sub. C. E. Simpson, sub. B. A. Snoddy, sub. J. T. Fariss, sub.

May 25.—J. M. Sweeton, sub. Allen Tooke, sub. W. E. Caperton, change. M. C. Dickson, sub.

May 26.—S. T. Cherry, sub. J. L. Massey, sub.

May 29.—I. F. Tannery, sub. B. W. Allen, sub. L. B. Saxon, subs. Thos. R. Moreland, sub. G. W. Henderson, subs. T. N. Duncan, sub. W. F. Hardy, change. B. C. Ansley, sub. A. F. Jones, sub. M. D. Hill, subs.

May 30.—J. H. Clark, sub. Samuel Weaver, subs. A. T. Culbertson, subs.

COMMENCEMENT EXERCISES ALEXANDER COLLEGIATE INSTITUTE JUNE 1-5.

Friday—8:30 p. m., address by Hon. J. H. Kirby, of Houston.

Saturday—8:30 p. m., recital by music and elocution pupils; 3 p. m., art reception at the dormitory.

Sunday—11 a. m., commencement sermon, Rev. B. H. Greathouse, of Longview.

Monday—10 a. m., entertainment by the primary department; 8:30 p. m., recital by music and elocution pupils.

Tuesday—8 a. m., Board of Trustees meet at Methodist church; 9:30 a. m., Graduating exercises; presentation of diplomas.

General Land Office, Austin, Texas, May 25, 1906.—The fourth list of Public School lands will be ready for distribution in a few days. It will show about one and a half million acres which are now on, or will come on, the market after July 1 to January 1, 1907. All except those tracts in the older counties will come on the market by reason of the expiration or cancellation of leases. The land will be for sale to actual settlers.

Those considering the purchase of school land from the State can obtain a list with necessary instructions by writing to me for them. They are free.

While the land in this list is not so desirable as that heretofore sold, yet there are some sections in the Artesian belt in Hidalgo County.

JOHN J. TERRELL, Commissioner.

SECULAR NEWS.

A special from Oshkosh, Wis., says: Complaint has been made against a farmer living near Neenah that he has been hitching four of his seven children to a corn plow or cultivator and compelling them to drag the implement through a ten-acre truck garden while he guided the plow and drove as he would drive horses.

This complaint is founded on facts, as farmers and persons from Oshkosh riding along the highway have witnessed the practices. When the attention of the authorities was called to the matter, Dr. Wilkie, agent of the Fox River Valley Humane Society, went to the farmer and compelled him to send five of the children to school. Of the seven children five were of school age, whom the farmer, it is alleged, was raising in ignorance. None of them was able to read or write. The majority were girls. The oldest one, and one who was hitched to the plow, is not over 14 years of age.

May 24.—The Senate passed the so-called free alcohol bill as it was reported from the Committee on Finance. The bill has already passed the House and amendments, which the Senate has adopted, do not materially change its scope. It does not go into effect until May 1, 1907.

Live stock interests throughout the West, not to speak of the packing interests at Chicago, are greatly exercised over the news that taxes regarding alleged unsanitary conditions at the stock yards are to be placed before Congress before the adjournment of the present session.

The general elections throughout Belgium were held last Sunday. There was no excitement and the success of the Government is practically assured.

Trade of the United States with Africa during the fiscal year of 1905, according to a bulletin of the Department of Commerce and Labor, aggregated \$30,000,000, of which \$11,333,000 were importations and the remainder exports. The trade with Africa amounted to \$51,000,000 in 1903, \$50,500,000 in 1900, \$14,000,000 in 1895 and \$10,000,000 in 1890.

It is reported that Gen. Nogi has wired asking Russia if it is true that Lieut. Gen. Stoessel, the defender of Port Arthur, has been sentenced to death for surrendering the fortress, adding that in his opinion the capitulation was justifiable.

Several bombs were thrown at Sebastopol May 27 while a review of troops was being held after the te deum in celebration of the anniversary of the Emperor's coronation. Three persons were killed and several wounded. Among the wounded were the commander of the fortress, Gen. Neptueff, who received slight hurts, and the Chief of Police, who was gravely injured. Other high dignitaries escaped. Vice Admiral Chouknin, commanding the Black Sea fleet, who is a special subject for terrorist revenge, was not present. Two of the bomb throwers were arrested.

M. Shtaloff, warden of the city prison at St. Petersburg, was shot last Sunday and mortally wounded by an 18-year-old youth in revenge for Shtaloff's bad treatment of political prisoners. The assassin, whose name is Skutlimin, killed a beggar who tried to stop him, but afterwards was arrested.

The first notable act of Princess Ena of Battenberg since her arrival in Spain to become the bride of King Alfonso, has been to induce the King to pardon Fernando Lopera, who was condemned to death after an exciting trial, the dramatic circumstances under which pardon was given as the condemned man was going to the gallows attracted widespread attention and further augmented the popularity of Princess Ena.

The ministerialists were triumphant in the election which took place in Paris last week. This is further proof that "France wants to be governed neither by priests nor by militarists," and that the day has passed when the French voters can be fooled by election maneuvers.

In spite of the denunciation of the army scandals on the one hand and the ecclesiastical trouble on the other, when the time came for choosing the National Legislature for the next four years, thousands of Catholics and extreme militarists must have decided to vote with the Government.

Russian officials are making every possible effort to capture the murderers of W. H. Stuart, the American Vice Consul at Batoum, Russia. Ambassador Myer's dispatch to the State Department says that the reason for the attack on Mr. Stuart is still un-

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known. But the Russian Foreign Office has instructed the Governor at Batoum to exert every effort to capture the murderers and discover the causes for the crime. The Russian Foreign Office is advised, Mr. Myer says, that the attack took place at Makhikijauri and that Mr. Stuart died an hour after the attack upon him.

The Supreme Court of Missouri in an opinion filed last week says that it is a violation of law to make a misrepresentation in a business deal.

A man may lie in a business deal and if his lie is so absurd that common sense would readily disclose the false representation he may escape the penitentiary.

If he misrepresents facts and obtains money through methods not readily comprehended, he is guilty of a felony and will have to serve a sentence in the prison. He can not plead that if the person defrauded had thoroughly investigated the manner of parting the victim from his money he would not have been deceived. A representation made with design to cheat is a felony.

With the warning "Remember Morocco!" Germany has served notice on Britain and Russia to keep their hands off the Bagdad railway and other special German interests in Asia Minor, in connection with the proposed Anglo-Russian entente.

The question as to whether the rate bill as passed by the Senate will be effective remains for the courts to decide, save that part of it by which the number of commissioners as well as the salaries is to be doubled. That part will prove effective whether the other part does or not.

The Mexican Treasury statistics of the exports of precious metals for the first seven months of the current fiscal year show a remarkable amount of gold shipped abroad, amounting to \$17,975,314, while silver exports during the same period were \$38,433,513.

Official announcement of the retirement of Justice Brown from the Supreme Court of the United States was made by Chief Justice Fuller before the adjournment for the term. In making the statement he gave out the correspondence between the retiring Justice and the court in which the eight colleagues of Justice Brown expressed their high appreciation of him as a Justice.

As the result of high license in Cleveland Ohio, five hundred and eighty-nine saloon keepers have quit business. It is believed that one-third of

the city's 2,475 saloons will close their doors. All in business after midnight will be charged with the \$1,000 Aiken tax.

A dispatch from Athens says that the Greek Government has decided to break off diplomatic relations with Roumania, recalls its Consuls and intrust the protection of Greeks there to the Russian agents. The dispatch adds that this step is taken owing to Roumania's expulsion of Greeks.

The Mexican Government has arranged to bestow three prizes for the discovery of the typhus fever germ. The first prize amounts to \$20,000. A like amount will be bestowed for an antidote, and \$10,000 for anyone aiding in reaching these discoveries.

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OBITUARIES.

The space allocated to 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.

PALMER.—On Sunday morning, May 13, 1906, at 8:10 o'clock, the death angel came to the home of Mr. Allen Palmer and wife and claimed for its victim their infant babe, little Robert Lee Palmer. The sweet babe had only stayed in this garden of life long enough to knit around his being the love and affection of a true father and mother, relatives and friends; he being two months and twenty days of age. How hard to break the tender cord that severed the little jewel from the loving embrace of papa and mamma. But your little one is now dwelling in heaven, and beckoning you to come that way. We extend to the heart-broken parents our deepest sympathy, but we realize that their sorrow is far too great to be healed by human consolation. So, let us through our tears, look up to where there is a balm for every wound and a joy for every sorrow. Your little one has escaped the sorrow and sin of this world, and is safely housed in the kingdom of God. You may meet your darling again. A friend, MOLLIE BRIDGES. La Rue, Texas.

WELLES.—Mrs. P. T. Welles (nee Peoples) was born in North Carolina, March 2, 1839, and at the age of three years was brought by her parents to McNairy County, Tennessee, where she grew up and was married to Jesse Malone in 1856. To this union nine children were born. Her husband died in 1873 leaving her with the care of six children. She was in 1879 married to Jefferson Tedford, who died in less than a year. In December, 1885, she with part of her family moved to Springtown, Texas. There in 1889 she was married to J. F. Welles, who still survives her. She professed religion in early life, first joining the Presbyterian Church, and, in after years, the M. E. Church, South. All of the years she was a true Christian, wife and mother. She possessed a lovable, amiable spirit, and truly loved her Lord with all her soul, mind and strength, and her neighbor as herself. She was one of those Good Samaritan type of Christians. She died in great peace at her home near Peaster, Texas, in the sixty-sixth year of her age, March 25, 1906. The writer held the burial services at Springtown, Texas, in the midst of a large concourse of weeping relatives and friends. W. P. FOX.

SOUTHERLAND.—Cornelia Southerland (nee Stone), daughter of J. H. and Annie Stone, was born near Marvin, Fannin County, Texas, March 13, 1867; was born of the spirit and joined the Methodist Church, South, in 1886. Was married to Dr. W. S. Southerland, June 28, 1899, and died triumphantly in the Christian faith, April 28, 1906. Sister Southerland was modest and refined, and loved home and was happy in her home, though always very delicate. She was a true friend to the preacher. She loved the Church and loved God with all her heart. She was one of the most cheerful persons in her afflictions I ever visited. It was a perfect feast to visit her and talk with her. I think she was one of the sweetest spirited women I ever met; always had something good and cheerful to say. The last time I visited her she talked in a whisper about the Church, and after we had prayed, and as I told her goodbye, it seemed as though the angels were there. Her face did shine as the light. Surely, we could but exclaim, "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." May the husband, brothers and sisters be faithful and some sweet day we shall meet her again. J. W. TINCHER, P. C.

BARTON.—J. H. Barton was born in Mississippi in 1845, and came to Texas, Ellis County, March 10, 1871, and on October 5, 1871, was married to Miss Mollie Gilmore. He enlisted in the army at the age of sixteen years and served four years. Brother Barton joined the M. E. Church, South, in August, 1871, and he lived a devoted Christian till God saw best to call him to a better world. He died in Cooke County at the time of his death, March 13, 1906. He leaves an aged Christian wife and three daughters and two sons to mourn their loss. Let us live so as to meet our loved ones who have gone before us to glory. SEBRAN R. STILES. Pilot Point, Texas.

FRITCHARD.—Clifford C. Fritchard, the little son of Orson and Emma Fritchard, was born November 6, 1904; died February 8, 1906, with pneumonia. He was buried at the Dryden cemetery by the side of his little cousin, Bertha Lee Downing, who was buried just four days before he was, and now their little bodies sleep side by side, while their spirits are in heaven never to know the sorrow of earth. Clifford was a bright little boy, and every day he lived on earth seemed to bring more and more sunshine and gladness in the home. It is hard, so hard, for his parents to give him up but some day no doubt they will understand why their darling was taken away. There is left to mourn, papa, mamma and little sister Ethel. Dear parents, weep not, for Jesus said, "suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." How comforting the thought that he is safe with Jesus. Live, dear parents, so as to meet little Clifford again in a world where no parting and sorrow ever comes. From a friend, MARY E. LINDSEY.

CAPELL.—Another real mother has gone; a model Christian and a good neighbor. As a wife she was a helpmeet in the truest sense. Mary Capell, the wife of T. C. Capell, and daughter of Jones Barbee and Frances Barbee (nee Lloyd) was born in west Tennessee, Haywood County, January 24, 1838; moved to Arkansas in 1848. On the first day of January, 1857, she was married to T. C. Capell, and to this happy union eleven children were born. Her first son, William Thomas, died October 23, 1859. He stayed with us two years and eighteen days—just long enough to gather our affections and carry them with him to heaven. She moved to Texas in June, 1857, on Restless Creek, near Wilson, Comanche County, and in 1872 moved to Erath County, five and one-half miles south of Dublin, which was her home when she died. In the fall of 1857, at old Cora, in Comanche County, she professed religion and joined the M. E. Church, South, in which she lived a consistent Christian life up to her death, which took place on April 13, 1906, at the home of her son, L. H. Capell, in the town of Edna, Hill County, Texas. She was afflicted many years so she could attend Church but very little. Ten days before she died she suffered intensely with bronchitis or pneumonia, but died easily without a struggle. Why such a devout, sweet-souled Christian should be called to suffer as she did is a question for the full answer to which we must wait. The Christ she followed trod the path of pain and was perfected through suffering. They that suffer with Him shall be glorified together; that will sweeten heaven where the mystery of suffering will be explained, and we shall know even as we are known. She leaves behind her a broken-hearted husband, ten children, two sisters and two brothers to weep her departure. She was not emotional, but was settled and fixed in her life. She believed in doing something in reaching God by helping humanity, which is the religion of the Bible. For the Savior says, "I was sick and you visited me; I was in prison and you came unto me; Inasmuch as ye did it to one of the least of these ye did it to me." Her love for her family would have taken her to the martyr stake if necessary. The memory of her life will be a benediction to those who knew and loved her. The practical life of my precious wife is to me an index finger pointing to the home of the blessed where she is to-day and if I thought I would be able to leave behind me as pure a record as she has, I would be like David when he said: "I will be satisfied when I awake in thy likeness." Had it not been for the hope of a meeting day, I could not have endured the burden. Wife and I were converted, and united with the Church at the same time and we journeyed toward the celestial city for nearly half a century together and our ways and minds had become assimilated. We were like two great oak trees which had grown together, whose foliage had been continually moving upward towards heaven. But alas when one fell, what effect it had on the other. To her belonged many noble traits of character. She chose to suffer persecution rather than offend. Many a time has she rebuked me when I would speak lightly of anybody, and when she thought I was becoming angry she would chastise me. I bless God that I was the husband of such a woman. I am an old Confederate soldier seventy-two years old the 11th of next August, and I carry a Yankee lead in my body and have confronted the enemy when their lines seemed to be a solid sheet of fire, yet my precious wife deserves more honor and praise than I do. She was a heroine during the Civil War 1861-5—not behind a musket, but behind a pair of cards, spinning wheel and loom. She spun and wove me a full suit of jeans and a large blanket which I carried through the war. She was in this like she was in her religion, when she reached a decision she was established. And I say to-day the southern women deserve more praise and honor

than the men that stood behind the musket. There is many a poor bed-ridden woman that will stand nearer the throne of God than the preachers. Her remains lie in the Barbee cemetery. Burial services were conducted by Rev. E. A. Morton and Rev. J. J. Canafax, of which the talk and prayer gave me inspiration. All of the children are married but two.—Sydney and Emma. These two never left the old home and they are as submissive, obedient and kind to their parents to-day as they were at ten years old. I bless God for such children. Oh what a blow to us! How we miss her old, sweet wrinkled face, and her kind words and counsel. Weeping may endure for a night but, bless God, joy cometh in the morning, and I thank God for the meeting day when God shall call his saints together, when I and the children will walk with mamma in white robes in the city of God. Weep not, dear children, mother has gone to her reward. She stands with beckoning hands calling the dear ones to come on. Remember, precious children, if we ever expect to see mamma any more we will all have to go to heaven. Her husband, T. C. CAPELL.

BOULDIN.—John Tyler Bouldin was born in Chambers County, Alabama, April 11, 1841, and died at Channing, Texas, March 7, 1906. For several years he had been a great sufferer, but never complained of his lot in life, and bravely bore his part in its battle and met death without a fear. His had been an active life full of honest toil, responsible position and generous helpfulness to others. When the Civil War began he enlisted as a confederate soldier serving as a volunteer in the 24th Virginia Infantry, the first company to go from Henry County, under General Early. He was in the first battle of Manassas and served faithfully until the end of the war as a brave soldier and tried and true comrade. On the 14th of April, 1864, he was married to Miss Letitia Meade. Nine children were born to this union, eight of whom are living. In 1871 he moved to Kansas where for 13 years he was honored with the office of Tax Assessor of Clay County. In 1902 he came to Channing, Texas, where he resided until his death. Though a clean, upright, honorable man, Brother Bouldin had made no profession of religion until last summer, when he found peace with God during the protracted meeting, and the joy of Christ's salvation glorified the closing hours of his life. The writer received him into the Church November 15 last. He had always been a lover of truth and integrity and had urged upon his children the superiority of character to gold or worldly praise and emolument. He was a loving husband and father, and his was always a cheerful fireside and affectionate home. The devoted Christian wife rejoices in the answer to her prayers in his conversion, and she and the children cherish his memory and look forward to a sweet reunion in heaven. May God keep them all through life's way and may they find an abundant entrance into life eternal. J. WINFORD HUNT.

ESTEP.—Mrs. Helen Estep was born in Mills County, Texas, March 28, 1881. She grew to womanhood in the neighborhood in which she was born and was loved by all who knew her. It was my privilege to know her from a child. She was always sweet-spirited and kind to all. She was married to Cleve Estep, December 20, 1896. She and her husband were converted under the ministry of Rev. Frank M. Jackson in 1898, and joined the Methodist Church. She lived a faithful member until the day of her death, which took place May 8, 1906, at her home in San Saba County. She leaves a heart-broken mother, husband and three dear little children to mourn, but not as those who have no hope. Their loss is her eternal gain. We laid her body to rest in the Estep cemetery near her home, to await the morning of the resurrection. She is not dead, but is alive forever more. I would say to the mother, husband and little children, trust in the Lord; let him lead you all the time, and after awhile you will meet your dear one in that home that our Savior went to prepare for those who love him. G. W. TEMPLIN.

SEARS.—Mrs. Martha Sears (nee Everheart) was born June 19, 1847. She was married to W. T. Sears January 3, 1867. When a girl she was converted and joined the Methodist Church. She "fell on sleep" April 3, 1906. This is the brief biography of a most beautiful life, a life that was a blessing and a benediction. Sister Sears was a true wife and devoted mother. Her devotion to and self-sacrificing services for her loved ones was most beautiful. Their interest was her interest, and the consciousness of contributing to their pleasure was her supreme delight. "Her children rise up and call her blessed." Sister Sears was faithful to God and her Church. A consecrated, devoted Christian, in quietness of spirit and tranquility of mind she was faithful

to God. Her religion was more than a perfunctory service, than a round of religious duties; it was an experience that was revealed in a transformed and transfigured character, an experience that was manifest in life and conversation. During her lingering illness, while she was slowly dying of an incurable disease, her suffering was intense, but never a word of complaint was heard from her lips. She wanted to live, but was ready to die. Her faith was fixed, her hope was sure; she died in the triumphs of that faith and went home to God. The world is poorer by her death, but richer by the passing this way of her beautiful, gentle spirit. CHARLES A. SPRAGINS.

RICE.—James W. Rice was born in Dallas County, Missouri, August 29, 1848, and died near West, Texas, May 5, 1906, aged fifty-seven years. He was converted when nineteen years of age, and joined the Methodist Episcopal Church, South, of which he remained a consistent member until his death. For many years he had been a steward and also trustee of the Church, and performed faithfully the duties of the offices to which his Church had called him. Brother Rice was married to Miss Francis Haynes, May 11, 1870. To this union there were born seven children, all of whom are living, except the baby daughter, Eva, who preceded her father to the glory-land, dying in 1894. Brother Rice moved with his family to Texas in October, 1874, and through these years, has, by economy and thrift, been able to provide well for his family and for the Church of God that he loved so well. Sister Rice is left to mourn her husband, and the children their father, but they do not grieve as "those who have no hope." He was laid to rest Sunday, May 6, 1906, by the side of his little daughter, in beautiful Whiteoak cemetery, to await the morning of the resurrection. J. A. RUFFNER, P. C.

NEILL.—John M. Neill was born in Laurens District, South Carolina, February 18, 1821, and died January 29, 1906. He was converted and joined the Methodist Church early in life and lived a consistent, useful, Christian life. He was always faithful at his post of duty, and filled the positions in which he was placed with fidelity to God and the Church of his choice. When he was about twenty-five years old he left South Carolina and moved to Tennessee, in which State he lived twenty-five years, and from there he came to Texas and located in Smith County, near Bascomb Chapel. There he joined the Church by certificate, and for thirty-five years he lived to demonstrate to the Church and the community the reality of the Christian religion. He was a devoted husband, a loving and tender father, an obliging neighbor, upright in all of his dealings. For some time before his death his eyesight failed him, but his heavenly vision was bright and clear. He lived well and died well. He is now at rest with God and his dear companion and three children, who preceded him to the heavenly country. What a happy reunion over there! The Church at Bascomb has lost one of the most useful and substantial members. Brother Neill is gone, but his influence abides. Farewell till we meet again in that beautiful home above. ALBERT LITTLE, Tyler, Texas.

CARLOCK.—Mrs. Hannah Stevens Carlock was born near Charlotte, North Carolina, November 11, 1814; joined the Methodist Episcopal Church in 1829 at the age of fifteen years; was married to Thos. T. Carlock, April 26, 1830, and died May 15, 1906, being ninety-one years, six months and four days old. Mrs. Carlock was a remarkable woman, possessing a strong and active mind, extraordinary force of character, and having a rich experience of grace, she always commanded the love and esteem of all who knew her. She believed in the truth of God's word and acted on this faith unhesitatingly. She was a student of the Bible and a firm believer in special Providence. She found satisfactory solutions of all the doctrines of the gospel at a throne of grace, and put them into practice in her daily walk. Her faith was heroic, and she never doubted the final triumph of her trust in God. The writer is indebted to her for some of the best lessons of his life. She was absolutely unselfish in her nature, and sacrificed her life for the good of others. The writer sat by her bed while she was passing out of life, and, when her pulse had almost ceased to beat, she looked in his face and said, "Have you been to dinner?" forgetting her pain and approaching death, she was concerned only about her friends. When asked as to her spiritual condition, she quietly said, "I will soon be at home." She was able in prayer and, at times, she rose to startling periods in her exclamations of joy and peace, and often repeated hymns appropriate to the sentiments of her petitions. We recall an occasion of an

agony of prayer for the conversion of sinners, and, while she repeated "Wrestling Jacob," several persons were happily converted. Her pure soul has gone to God, but her good deeds remain. I. W. CLARK.

HENSLEE.—William George Henslee was born August 4, 1841, at the foot of Lookout Mountain in Cherokee County, Alabama, and with his parents he came to Texas in 1849 and settled in Fannin County near Bonham, living there until the beginning of the Civil War, when he enlisted in Colonel Bob Taylor's Regiment and served under the command of Captain Piner, in Company C and rendered good and faithful service for his country until in the early part of the year of 1864. He was forced to retire from the field as a soldier on account of bad health. So at Marganza, Louisiana, with an honorable discharge he left for Missouri and located in St. Joseph, where he was married to Miss Mary Abbott the following August, which terminated in a most happy union. God strengthened the cords of love by giving them nine children—four boys and five girls. Of that number two of them preceded him to await and welcome his home coming. Of the other seven, three are married and remaining ones are at home, with mother. Bro. Henslee remained only a few years in Missouri, then removed to Texas. He had been a citizen of Dallas county for many years. He died near Grapevine. The writer preached his funeral at the Methodist church at Grapevine, assisted by Rev. Leveredge, pastor of that Church. We laid his body to rest in the city cemetery. Bro. Henslee was converted, and joined the M. E. Church, South, at Olive Branch, in Hunt county, Texas, under the ministry of Rev. C. E. Lamb, in the summer of 1878, which relation he sustained until his transfer to the Church Triumphant, on February 4, 1906. For many years prior to his departure, he suffered partial deafness, besides other physical ailments, that caused much pain and suffering, yet he bore it all with that Christian fortitude that characterizes God's true noblemen. He, no doubt, yielded with child-like submission to his Father's will feeling that his physical infirmities here were only serving him as a substitute for the incorruptible and perfect body that the Father would clothe him with at the coming of his dear Lord. Our acquaintance in life was short, but many knew his history, they knew him to be honest and patriotic as a citizen, kind and obliging as a neighbor, loving true and tender as a husband, and a loving and affectionate father considerate in all things that would give his children the best attainments for this and their future life. We visited him a few weeks before he died, and he seemed to embody the spirit of resignation and cheerfulness, realizing that his much coveted Home stood just across the stream, whose waters seemed to be lapping at his feet. He rejoiced, and took great comfort in the thought that all the family were journeying together, homeward bound, except one, and so exceedingly anxious was he about his child that was as a sheep strayed from the fold that he entreated him to begin the journey at once. Oh, may his desire and prayer find full consummation in that great day of reunion through Christ, in the sweet bye and bye. Dear mother, children, relatives and friends, even though his presence has ceased to brighten and cheer both home and community, and feeling we are poor from the loss of his association, let us look up and take solid comfort, that through "Christ he became more than conqueror," and through Him, Heaven's attractions are increasing, and upon your battlements of "Home Sweet Home," he stands beckoning us on. His pastor, S. L. CROWSON.

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Is one where health abounds. With impure blood there cannot be good health. With a disordered LIVER there cannot be good blood.

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NORTHWEST TEX. CONFERENCE.

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

Dublin District—Second Round.
Bluffdale, June 2, 3.
Desdimona, June 9, 10.
E. A. BAILEY, P. E.

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

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

Weatherford District—Second Round.
Throckmorton, at Sibley, June 2, 3.
Miss. Inst., at Couts Memorial, June 20, 21.
District Conference at Couts Memorial, June 22-24.
E. F. BOONE, P. E.

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

Dublin District—Third Round.
Gorman Sta., at Gorman, June 23, 24.
De Leon Cir., at Ross Chap., June 30, July 1.
De Leon Sta., De Leon, July 1, 2.
Huckabay Mis., at Exray, July 7, 8.
Stephenville Cir., at Midway, July 14, 15.
Stephenville Sta., at Stephenville, July 15, 16.
Green's Creek Cir., at Lingleville, July 18.
Iredell Cir., at Brotton Chap., July 21, 22.
Fairly and Lanham Cir., at Grayville, July 24.
Hico Sta., at Hico, July 26.
Duffau Mis., July 28, 29.
Glen Rose Mis., Aug. 1.
Granbury Sta., Aug. 5, 6.
Granbury Sta., Aug. 5, 6.
Bluff Dale Cir., Aug. 8.
Carlton Cir., Aug. 11, 12.
Eastland Cir., at Staff, Aug. 15.
Cisco Cir., Aug. 19, 20.
Cisco Sta., at Cisco, Aug. 19, 20.
Carbon Cir., Aug. 22.
Desdemona Mis., Aug. 25, 26.
E. A. BAILEY, P. E.

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 Anneta, 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 Eolian, 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.
Ellasville, August 30.
Farmer, September 1, 2.
E. F. BOONE, P. E.

Vernon District—Third Round.
Vernon sta., May 26, 27.
Chillicothe, at Wheatland, May 27, 28.
Knox City, at Knox City, June 2, 3.
Munday and Goree, at Goree, June 6.
Seymour sta., June 9, 10.
Childress mission, at High Point, June 16, 17.
Childress sta., June 17, 18.
Quanah cir., at Acme, June 23, 24.
Quanah sta., June 24, 25.
Spg. Creek, at Olney, June 30, July 1.
Seymour cir., at Shady, July 7, 8.

Vernon Cir., at Fargo, July 14, 15.
Quail, at Quail, July 21, 22.
Weilington, July 22, 23.
Crowell, at Margaret, July 28, 29.
Paducah, August 2.
Turkey, August 7, 8.
Matador, August 10, 11.
Estelline, August 14, 15.
W. H. HOWARD, P. E.

Corsicana District—Third Round.
First Church, Corsicana, June 10.
Frost, at Post Oak, June 15, 17.
Coolidge, at Delia, June 23, 24.
Wortham, at Quimby, July 1, 2.
Groesbeck, July 8, 9.
Thornton, at Locust Grove, July 10.
Cotton Gin, at Cedar L., July 14, 15.
Richland, at Birdston, July 15, 16.
Cor. Cir., at Eureka, July 21, 22.
Dawson, at Harmony, July 22, 23.
Horn Hill, at Ben Hur, July 26.
Mexico, July 27.
Brandon, at Bynum, July 29, 30.
Rice, at Chatfield, August 2.
Kerens, at Roane, August 4.
Barry at Dresden, August 6.
Alma, at Tinkle, August 8.
11th Ave., Corsicana, August 12, 13.
Blooming Grove, August 19, 20.
Irene, at Emmett, August 25, 26.
District Epworth League Conference at First Church, Corsicana, June 28, 29.
JOHN M. BARCUS, P. E.

Clarendon District—Third Round.
McLean, at Heald S H., June 1.
Clarendon, June 16, 17.
Claude, June 20.
Amarillo, June 23, 24.
Memphis, June 30, July 1.
Canyon City, July 7, 8.
Channing, at Dumas, July 14, 15.
Piemons, at Holt S. H., July 18.
Hanford, at Ochitree, July 21, 22.
Stratford, at Spurlock S. H., July 25.
Dalhart, July 28, 29.
Hereford Station, August 4, 5.
Hereford Mis., at Vega, August 8.
Umberger, August 11, 12.
Higgins, at Second Creek, August 16.
Canadian, at Cataline, August 18, 19.
Panhandle, at Alanreed August 22.
Rowe at Lelia, August 24.
Miami, at Pampa, August 25, 26.
Tulia, Sept. 1, 2.
Silverton, Sept. 3, 4.
Broncho, Sept. 7.
J. M. SHERMAN, P. E.

Colorado District—Third Round.
Clairmont Mis., at Elkins, June 8.
Dickens, at Dickens, June 9, 10.
Emma, at Wake, June 16, 17.
J. T. GRISWOLD, P. E.

Georgetown District—Third Round.
Taylor Sta., June 16, 17.
Taylor, Bohemian Mis., June 16.
Bartlett Sta., June 13, 24.
Temple, Seventh St., June 30, July 1.
Temple, First Church, July 1, 2.
Troy Ct., at Childress, July 7, 8.
Bruceville and Eddy, at Eddy, July 8, 9.
Mody Sta., July 13-15.
Belton Ct., at New Hope, July 14, 15.
Florence Ct., at Wesley Chapel, July 18.
Salado Ct., at Corn Hill, July 21, 22.
Belton Sta., July 27-29.
Rogers Ct., at Heidenheimer, July 28, 29.
Holland Ct., at Mills Chapel, August 1.
Hutto Ct., a Round Rock, August 4, 5.
North Georgetown Ct., at Berry's Creek, August 11, 12.
Granger Ct., at Jonah, August 15.
Georgetown Sta., August 18, 19.
J. S. CHAPMAN, P. E.

NORTH TEXAS CONFERENCE.

Bowie District—Second Round.
Decatur Cir., June 2, 3.
Decatur Sta., June 3, 4.
T. R. PIERCE, P. E.

Paris District—Second Round.
Clarksville cir., at Liberty, June 2, 3.
E. H. CASEY, P. E.

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

Terrell District—Second Round.
Chisholm cir, June 16, 17.
Kaufman sta, June 24, 25.
O. S. THOMAS, P. E.

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

Farmers Branch, Sept 8, 9.
Princeton, Sept. 15, 16.
I. W. CLARK, P. E.

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

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.
Jacksboro, July 8, 9.
Henrietta, July 14, 15.
Benvanne, 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.
Craifton, August 11, 12.
Gibtown, August 18, 19.
Decatur Circuit, August 25, 26.
Decatur Station, August 26, 27.
T. R. PIERCE, P. E.

Gainesville District—Third Round.
Nocona Cir., at Barrel Spgs., June 2, 3.
Montague, June 3, 4.
Rosston, at Forrestburgh, June 9, 10.
Woodbine, at Whaley, June 16, 17.
Broadway, June 17, 18.
Justin, at Drop, June 23, 24.
Sanger and V. V., at V. V., June 30, July 1.
Era and Boliver, at Cedar, July 7, 8.
Ponder and Krum, at Stoney, July 14, 15.
Dexter, at Blackjack, July 21, 22.
Bonita, at Liberty, July 28, 29.
Greenwood at Rush Branch, Aug. 4, 5.
Wesley and Bethel, at Zion, Aug. 11, 12.
Saint Jo, at Dye, August 18, 19.
Aubrey, at Oak Grove, Aug. 25, 26.
Nocona sta., September 1, 2.
Myra and M., at Marysville, Sept. 8, 9.
J. A. STAFFORD, P. E.

Greenville District—Third Round.
Wolfe City, June 3.
Merit, at Harrell Chapel, June 9, 10.
Fairie, at Olive Branch, June 16, 17.
Dist. Con., at Leonard, June 21, 24.
Floyd, at Floyd, June 30, July 1.
Greenville Mis., at Concord, Aug. 4.
Commerce Station, August 8.
Wesley and Kavanaugh, August 15.
Quinnan, at Union Val., August 21, 22.
Kingston, at Ballard G., Aug. 28, 29.
Lone Oak, at Miller Grove, Aug. 1.
Lee St. and Jones' Bethel, at J. B., August 5, 6.
Campbell, at Twin Oak, Aug. 11, 12.
Leonard, at Orange Grove, Aug. 15.
Celeste and Lane, Aug. 19, 20.
Commerce Mis., August 25, 26.
J. M. PETERSON, P. E.

Marshall District—Third Round.
Marshall, First Church, June 10, 11.
Hallville, at LaGrone's Chap., June 16, 17.
North Marshall, June 23, 24.
Jefferson, July 1, 2.
Longview, Kelly M., July 8, 9.
Tatum, at Tatum, July 12, 13.
Beckville, at Pisgah, July 14, 15.
Kilgore, at Hopewell, July 21, 22.
Kellyville, at Mims Chap., July 28, 29.
Henderson Ct., at Good, Aug. 4, 5.
Henderson Sta., August 5, 6.
Church Hill, Aug. 11, 12.
Harrison Ct., at Karmack, Aug. 18, 19.
Arleston, at Arleston, Aug. 21.
Coffeeville at Center, Aug. 25, 26.
District Conference at Jefferson June 26-29.
JAS. W. DOWNS, P. E.

TEXAS CONFERENCE.

Beaumont District—Second Round.
Woodville, at Colmesneil, June 9, 10.
Call, at Cairo Springs, June 16, 17.
Corrigan, at Moscow, June 23, 24.
Leggett, at Leggett, June 24, 25.
Jasper and Kirbyville, at Kirbyville, June 30, and July 1.
District Conference at Kirbyville, June 27. Opening sermon by Rev. F. M. Boyles.
O. T. HOTCHKISS, P. E.

Calvert District—Third Round.
Kosse, at Harmony, June 9, 10.
Bremond and Reas., 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.

Calvert District—Second Round.
Petteway June 2, 3.
R. A. BURROUGHS, P. E.

San Augustine Dist.—Second Round.
Cushing cir., June 2, 3.
District Conference will meet at Cushing, July 5.
E. L. SHETTLES, P. E.

Huntsville District—Second Round.
Dodge, June 2, 3.
Prairie Plains, June 9, 10.
H. C. WILLIS, P. E.

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

Tyler District—Third Round.
Mineola, May 26, 27.
Lindale, May 27, 28.
Emory, at Ford, June 2, 3.
Aiba, at Boyd, June 4.
Cedar Street, June 16, 17.
Tyler Cir., at Pleasant Retreat, June 23, 24.
Meredith, at Eustace, June 30, July 1.
Athens, July 1.
Maiahoff, at Malakoff, July 1.
Wills Point Cir., at Wesley Chap., July 14, 15.
Wills Point, July 15, 16.
Canton & Edgewood, at C. July 17, 18.
Colfax, at Holy Springs, July 21, 22.
Edom, at Edom, July 22, 23.
Mineola Cir., at Davis C., July 28, 29.
Big Sandy, at Hawkins, July 29, 30.
White House, at Omen, Aug. 4, 5.
Mt. Sylvan, at Union Chap, Aug. 11, 12.
Grand Saline, August 13.
Troup and O., at Bethel, July 18, 19.
Brownboro, at Red Hill, July 25, 26.
Marvin, September 1, 2.
District Conference meets in Athens, July 2-5. Bishop Key will hold it.
E. W. SOLOMON, P. E.

WEST TEXAS CONFERENCE.

Llano District—Third Round.
Burnet, at Strickling, June 2, 3.
Kingsland, June 16, 17.
Bertram, at B., June 23, 24.
Cherokee, at C., June 30, July 1.
Johnson City, at R. V., July 8, 9.
Blanco, F. C., July 14, 15.
Willow City, at P. O., July 21, 22.
THEOPHILUS LEE, P. E.

Austin District—Third Round.
Manchaca, at Cedar, June 2, 3.
McDade, at Beaukiss, June 9, 10.
LaGrange, June 16, 17.
West Point, at Muldoon, June 23, 24.
Columbus, June 30, July 1.
Weimar, at Osage, July 3, 4.
Eagle Lake, at Chesterville, July 7, 8.
Tenth Street, 11 a. m., July 15.
South Austin, 8 p. m. July 15.
J. M. ALEXANDER, P. E.

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

San Marcos District—Third Round.
Buda cir, at Science Hall, June 2, 3.
Kyle, June 16, 17.
Pleasant Grove cir, at Martindale, 3 p. m., June 21.
Belmont cir, at Oak Forest, June 30, July 1.
Luling cir, at Soda Springs, July 7, 8.
Tilman cir, at McMahan, July 14, 15.
Waelder and Thompsonville, at Waelder, July 26, 27.
Lockhart, July 28, 29.
San Marcos, Aug. 4, 5.
D. K. PORTER, P. E.

Beeville District—Third Round.
Pleasanton, at Fairview, (2d) June 16, 17.
Kingsville, at Sunshine, June 23, 24.
Mathis, at Lagarto, June 30, July 1.
Stockdale, at Sunnyside, July 7, 8.
Alice, at Falfurrias, July 14, 15.

System Spells Success

A quitter never gets started except down stream. For him a log to drift on and over the falls.

A light-weight can never do anything but paddle a canoe with a pretty girl in it on a backwater. For him stick in the mud on the bank.

A fool you can never count on. He may dive over the falls in despair or rock the canoe, for fun, get tangled in the bow line and drown in shallow water.

But if you are a real man, or a real woman, young or old, there is a secure place for you, on a sincere, serious, systematized sales staff that simply *won't* let you fall out or fail—the sales staff of THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

One man made \$1950, commissions, bonuses and prizes, in three months recently. A woman made \$1810. Neither worked as hard to earn it as most men do to get less.

How did they do it? System—sober, earnest, sincere, determined system. They were working with us on a basis of sincerity and system and, being a real man and a real woman, they just couldn't fail. We can't afford to let good human material go to waste. We believed in them. We helped them. And they just had to succeed.

Write if you'll let us help you.

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Middleton, July 21, 22.
Oakville, at Oakville, July 28, 29.
Rockport, at Arkansas Pass, Aug. 4, 5.
F. B. BUCHANAN, P. E.

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

Cuero District—Third Round.
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. Bldg., July 7, 8.
Port Lavaca, at Traylor's, July 14, 15.
Nursey, at Mis. Val., July 21, 22.
Cuero, July 28, 29.
J. C. WILSON, P. E.

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THE MESSAGE OF THORNS AND AFFLICTIONS.

(Dedicated to Rev. E. L. Armstrong.)
 Afflictions, constant, dragging on,
 Draw thick the covering o'er our eyes,
 While faith cast down, almost forlorn,
 Makes abyss echo with her cries.

Our faith thus put to utmost test
 His perfect model doth affirm,
 By which His love, supremely best,
 Would make our choice His choice confirm.

I've years been praying for release
 From thorns that rankle ceaselessly;
 His voice of comfort bids me cease,
 And thus He seems to talk with me.

"My image in these would I view;
 Thy jewels must new lustre wear;
 The lapidary's work I do;
 Why should the process make thee fear?"

"Live thou through me and I through thee,
 Then thorns will have no power of pain,
 But pain will turn to ecstasy,
 And growing soul-strength be thy gain.

"What though thy sufferings be thy fault?
 Thy fault shall not my grace annul;
 This greater need shall thee exalt
 To high grade in my training school.

"Because thy sufferings are my will
 On thee I rest my gracious power,
 And thus thy larger measure fill,
 Till fullness leaves no room for more."

Hence, sweetest morsel He bestows
 Is the blest "no" to my request,
 While vision, vivid, thrilling, knows
 How rich is disappointment's feast.

Disappointment? Rather fullness
 Of the richer answer given,
 Till the soul's symmetric wholeness
 Takes its type from that of heaven.

Oh, Savior, may my heart be wise
 To covet thorns till strength acquired
 Reflects in me discipline's prize
 And polish, by my Lord admired.

All I would ask is that Thy grace
 May keep my heart in tune to own
 These thorns as Thine which Thou
 Would'st place
 To credit on a brighter crown.
 E. M. SWEET,
 Georgetown, Texas.

THE GENERAL CONFERENCE AND ELSE.

Will you please allow me space to say something concerning the actions this great ecclesiastical body that hurriedly closed its labors, May 21, after being in session for sixteen days. It is a matter of regret with all thoughtful people, that a great body of lawmakers, like our General Conference, should rush to a close, without duly considering every important matter that finds its way to the calendar. If the time lost in airing the supposed gifts and powers of the speechmaking members, and points of order, and questions of privilege, had been given to business, there could have been no want of time in which to have carefully transacted every necessary item of business, without haste. Our conference should refrain from electing any man a delegate who will not go and stay from the first to the last hour. It cost the Church at large a considerable amount to defray the cost of a General Conference, and no member should leave the body, unless sickness or death calls them away.
 I am well pleased with the

Bishops elected, and especially with my friend Bishop Ward. I predict for him a successful, useful and satisfactory career. Moreover I was gratified at the action of the Conference in continuing Bishops Wilson and Key on the effective roll. Long may they live to bless the Church with their able ministry, wise counsel and godly, upright lives. Bishop Key has been of great usefulness in Texas. He it was who inaugurated our Orphan's Home, and set in motion the forces that have culminated in providing a splendid home for many poor little helpless ones of Texas. He also founded the Polytechnic College, though with some opposition, and it now stands as a monument of his zeal and wisdom, to bless the sons and daughters of Texas Methodism.

The authorization of young pastors to administer baptism and solemnize the rites of matrimony I most heartily endorse. I felt the need of this law forty-eight years ago, as I traveled a charge covering nearly two counties, and not a single elder or deacon within fifty miles of me. Had near one hundred conversions, and many of them, with numbers of little ones, failed to receive the rites of baptism, to say nothing of the marriage fees I failed to get, and the mortification of witnessing the solemn rites of matrimony performed by wicked civil officers. This alone is argument enough in the case.

The defeat of the effort to abolish the time limit caused a thrill of pleasure and gratitude to pass through me. Why should Methodist people at this late day want such a change? When nearly all Congregational Churches are adopting our law and change pastors as often as we do. I did hope that the Quarterly Conference would be entrusted with the licensing and recommending of local preachers, and it will yet be done. As a Church, we cannot afford to bear with the loss the present law entails upon our ministerial ranks and source of supply. Under the present law any presiding elder can defeat the applicant for license at his will, or pleasure, to say nothing of the inconvenience of the law, and of only one opportunity a year for the applicant for license.

As to the restatement of our twenty five articles of faith I have no special objection. As I understand the proposition, they are to retain their place in the Discipline, and a restatement follows. Some of the articles are couched in ambiguity, and I can see no possibility of harm to the Church. In my opinion, the most strenuous opposer need loose no sleep over the matter, for I have no idea that other Methodist organizations will all concur in the matter, and should they possibly do so, it is then to run the gauntlet of all the Annual Conferences. So, the time of adoption is a long time away in the future. Many of us will never see the time. Therefore let us keep cool and patient over the whole matter.

I notice that several of our Texas preachers came within from 133 to 146 votes of reaching the bishopric. That was encouraging, and it may be the lightning may strike 'em yet. We

lose the active labors, in Texas, of J. R. Nelson, as the papers state he is to make his home in Nashville. He has always succeeded, wherever he has gone, and in every position he has occupied. We feel sure that the Board of Missions made no mistake in his election to his new position. I am expecting my presiding elder to call on me and give me a full account of the proceedings of the Conference.

Corsicana has enjoyed the presence and ministry of several preachers during the past three months. Bro. Moore at Eleventh street has paid out their church debt and held a very successful revival meeting, adding more than forty to his membership. Bro. Whitehurst has also received a goodly number at First Church and has announced to begin a protracted meeting next Sunday, to run indefinitely. Let me here state that both of the above named pastors are very popular, and their praise is sounded by all who visit this old "shut in," which is always good news to him. I am glad, Bro. Rankin, that you are left with us, to do a work for us, that I am free to say that no other man among us can do. Let the Post and Topics rage, and politicians imagine vain things, and inside foes take counsel together against you and your work, you will break all their bands asunder and cast aside their flimsy cords and come off in triumph. The Lord of Hosts is your strength.

To all my brethren and friends who take melancholy pleasure in hearing from me, I will say that I am gradually wearing away, almost entirely helpless, very feeble and numb, sight growing dim and strength departed. I wait in cheering hope of a new body and an eternal home beyond the ravages of time. My early and dearest friends have nearly all gone, and I am left almost alone. Why, I do not know, nor can I interpret the Providence that detains me here to wait and suffer, when I am so willing and anxious to join my loved ones who have crossed the floods. Pray for me, and the Lord bless all my friends and people everywhere. Yours in hope,
 E. L. ARMSTRONG.

EVANGELISTS.

I see that Rev. L. S. Barton prefers secretaries to evangelists. Does he consider that finances are of more importance than soul saving? Loading the pastors with finances has crippled the evangelic feature of our itinerary. An evangelist should have nothing to do but win souls. Let us have Brother Barton's secretaries to do the collecting, but do not trouble the evangelists with finances.

W. R. KNOWLTON,
 Newbury Park, Calif.

Jasper and Kirbyville.

M. L. Lindsey, May 26: I enjoy immensely the reports from our "field hands." They are certainly very gratifying and helpful. When we were appointed to this work, we had no church nor property of any kind in the town of Kirbyville. Now we have a lot that cost us \$250 and a nice church building, which is worth \$2000, furnished with nice circular oak pews, at a cost of \$600. Our membership has very substantially increased, congregations good, schools doing splendidly, woman's societies in good working order. One of the finest Woman's Home Mission Societies at Jasper I ever saw. We had at Jasper an old church, which was built before the war, and to which, of course, we were very much attached. But it had served its day and generation faithfully, and at once we began to agitate a new church proposition, believing that no community can allow sentiment to retard its progress, and now the old church has given place to one of the prettiest, most up-to-date churches in this section. A good many people knew that it couldn't be done, but nevertheless it is done. With these comfortable houses of worship, we are able to take care of our interests in both communities, and this will soon be one of the most desirable appointments in the conference. Jasper, where the parsonage is located, is one of the most pleasant, healthful, refined towns I ever saw. Local option has been in force here for years; in fact, I do not think they ever sold liquor here but about six months. Bro. Cunningham, of Orange, preached the commencement sermon here for us last Sunday, and made a fine impression on all the people. He is doing a fine work at Orange, and is in great favor with his people. We exchanged pulpits for the commencement oration.

Nine persons were killed and twenty-two injured by the derailment of two coaches of a passenger train on the Louisville and Nashville Railroad in Louisville May 28. The train was on time and was nearing the Union Station in Louisville at a moderate speed when a flange on a wheel of the smoking car broke, throwing open a switch and causing two of the coaches to crash into some freight cars on a siding.

A dispatch from New Orleans says: Dr. Crawford Jackson, chairman of the juvenile protective committee of Atlanta, which has started a propaganda for juvenile courts and greater reformatory facilities for the boys and girls of the South, announced at a meeting of interested persons in New Orleans that John D. Rockefeller had decided to give \$1,000,000 toward the building of reformatories. The only condition, it is understood, which Mr. Rockefeller has stipulated is that the fund shall be applied in the South as well as in the North.

I more than doubt whether, until our small services are sweet with divine affection, our great ones, if such we are capable of, will ever have the true Christian flavor about them.—George Macdonald.

We shall never truly honor God unless we can talk to Him about everything that concerns us, without a cloud of doubt. If only we keep near to Him thus, who can tell what depths of teachings such intimacy of communion will open up? Jesus will call us "not servants," but "friends," and all things He has heard of the Father He will make known to us.—Selected.

If God made no response except to perfect faith, who could hope for help? He is the God of sprouting seeds and little vital beginnings.—M. D. Babcock, D. D.

The self-made man always wants to complete the job by writing his own epitaph.—Ram's Horn.

Fort Worth District—Third Round.

- Grapevine, at Minters, June 9, 10.
- Arlington, June 16, 17.
- Mansfield, at Briton, June 23, 24.
- Weatherford Sta., June 27.
- Azle, at Silver, June 30, July 1.
- Grandview, Watts Chap., July 7, 8.
- Cleburne, North Side, July 8, 9.
- Cleburne, at Crowley, July 14, 15.
- Josiah, at Bruce, July 21, 22.
- Godley, at Bono, July 23, 24.
- Blum, July 28, 29.
- Covington, Aug. 4, 5.
- Cleburne, Main St., Aug. 5, 6.
- Kennedale, Forest Hill, Aug. 11, 12.
- Polytechnic, Aug. 12, 13.
- Mulkey, Aug. 14, 15.
- Central Aug. 18, 19.
- Missouri Ave., Aug. 25, 26.
- Glenwood, Aug. 25, 26.
- Rosen Heights, Aug. 26, 27.
- North Fort Worth, Aug. 1, 2.
- First Church, Aug. 2, 3.
- Smithfield, Aug. 8, 9.
- Riverside, Aug. 9, 10.

O. F. SENSABAUGH, P. E.

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.
- Hastings, 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.
- Bailey, 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.
- Mineo 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.

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Pittsburg District—Third Round.

- Gilmer Cir., at Fairview, June 2, 3.
- Gilmer Sta., June 3, 4.
- Pittsburg Cir., at Union R., Jun. 9, 10.
- Pittsburg Sta., June 10, 11.
- Texarkana, Hardy Memorial, Jun. 12.
- Texarkana, Central, June 13.
- Naples and Omaha, June 14.
- Quitman Cir., at Salem, June 16, 17.
- New Boston Mission, at L. H., June 19.
- New Boston Station, June 20.
- Leesburg, June 23, 24.
- Cason at Hamill's Chapel, July 7, 8.
- Daingerfield, July 14, 15.
- Winfield, July 21, 22.
- Mt. Pleasant, July 22, 23.
- Linden, July 28, 29.
- Park, at Eylau, Aug. 4, 5.
- Dalby, Aug. 11, 12.
- Atlanta, Aug. 18, 19.
- Redwater, Aug. 21.
- Queen City, Aug. 25-26.
- District Conference at Daingerfield, June 26 to July 1.

J. T. SMITH, P. E.

Palestine District—Third Round. (In Part.)

- Centenary Church, Palestine, 11 a. m., June 10.
- Trinity and Lovelady, at Trinity, 8 p. m., June 10.
- Mt. Selman and Bullard, at Mt. Selman, June 16, 17.
- Jacksonville Station, June 17, 18.
- Westville and Benford, at Benford, July 1, 2.
- Groveton Station, July 2, 3.
- The District Conference will convene at Alto, June 29, at 9:00 a. m.

JOS. B. SEARS, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Third Round.

- Lordsburg, June 2, 3.
- Deming, Gibson, June 2, 3.
- Marfa, Cochran, June 9, 10.
- Carlsbad, June 9, 10.
- Roswell, June 12.
- Artesia, June 16, 17.
- Hagerman, Rogers, June 16, 17.
- Odessa, Clarke, June 16, 17.
- Pecos, June 20.
- Texico, June 23, 24.
- Dayton, Brooks, June 23, 24.
- Portales, June 25.
- El Paso, July 1.
- Tucumcari, July 5.
- Eureka, July 7, 8.
- White Oaks, June 11, 12.
- Alamogordo, June 14, 15.

Let all the brethren be ready to answer fully every question called for by the third Quarterly Conference.

J. T. FRENCH, P. E.

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