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Editorial.

PEOPLE WANT EVANGELICAL TRUTH.

For several years we have been passing through the critical period of Bible study. The old Book has been dissected and every department of its structure has been placed under the searchlight of investigation. No phase of it has been permitted to pass unchallenged. It has been taken up by some in its literary features and treated just like any other production. The destructive critic has shown it no mercy. Its authorship, its inspiration, its authenticity and its progress and development have been handled without reverence or fear. In the German schools, in the English pulpits and in some of the leading institutions of this country the Bible has undergone a criticism unknown to its severity in former ages. The higher critic has exhausted his scholarship in his effort to investigate its literature, its origin, its meaning. Even there have not been lacking those outside of all Church affiliation who have leveled their guns on the old Book and raked it from every point of view. Every letter, syllable, word and chapter has been subjected to the most rigid analysis by friend and foe. In fact, it has been stripped naked by the scholarship of the world and its innermost recesses have been brought out into the light of day. The past few years have been designated as the critical and testing years of the Bible, and white is the result?

Why, the old Book has never stood upon a more solid foundation than the one it occupies to-day. It remains unscathed. True, we have found out a great deal more about it than our fathers knew, but its great fundamental truths are still as dear to us as they were to them. And we are willing for the critic to continue his inquiries. We have nothing to fear from the result. But the strictly critical period is passing, and the evangelical is returning. The great body of the people are hungry for the pure word of God and they are clamoring for its living truths. This commercial age has demonstrated the fact that the gospel of Christ, as the Savior of the world, is our only remedy for sin; that repentance and faith alone can deliver the mind and heart from the sordid power and effect of worldliness, develop a humane spirit among men, and adjust men to their normal relationship in our composite society. We now know that education can not save society, that ethical standards can not lift men above the ignoble and the vile, that laws fail to restrain the passions of wicked men, that human morality can not settle the complications growing out of the strife between labor and capital, and that the accumulations of wealth can not satisfy the longings of the soul and bring peace to the troubled mind.

Therefore, the emphasis of the present hour is not to be placed upon the speculative in theology, or the vagaries of destructive criticism, or the ethics of commercial life; but upon the power of the gospel to save men from sin. There is a demand for preaching that strikes at the hearts of the

people and that awakens within them a desire to be saved. Happily for us, we are swinging back toward the truth of a simple gospel, a gospel that tells us of the power of a living Christ to regenerate and sanctify through the medium of the Holy Ghost. There has never been a time when the people were more anxious to listen to such a gospel than to-day. They are finding it still the power of God unto the salvation of everyone that believeth. All the indications are pointing to a sweeping revival of the old-time religion among mankind. Therefore, the pulpit is no place for the processes of criticism; it needs now to be a veritable throne of power. Christ needs to be taught with authority and with the persuasions of the story of his dying love. The multitudes are anxious to hear this sort of gospel, and the preacher who delivers it has the ear of the people. O, for an old-time descent of the Holy Ghost upon the pulpits of our land! Then Zion will no longer languish, and men will cry out as of old: "What must we do to be saved?" Let us make haste to pitch the gospel note on a high evangelistic key and bring the people to the experience of a lofty spiritual religion. Humanity still needs a saving Christ, and none other will fill the aching voids of human hearts. It has saved men all along the ages; it is the only way to save them to-day. Christ and him crucified is the gospel for struggling humanity.

SHOW YOUR KINDNESS NOW.

There is a great deal of kindness in the human heart; but it is not always expressed at the time when it is capable of doing the most good. We often wait till those we love have passed beyond the reach of our expressed love and appreciation. When they are gone we speak of them in the tenderest tones and hold them in affectionate memory. But they do not know it then; and perhaps they do not need it, either. There was a time when they needed it; and had we given it to them it would have lightened their burdens and made their sad hearts glad. It is well enough to send flowers to bedeck their caskets, to tell of their many excellent qualities and to shed tears over their graves. We would be inhuman to do less. But it would be a great deal better to take them by the hand while living, speak a kind word to them, and empty a little of the juice of kindness into their hearts while they are struggling with the heavy odds of the passing day. They can appreciate it now, but later on it will amount to nothing to them. A kind word does not cost much effort and an act of brotherly love levies no special tax upon us; but we too often forget to speak the word or to put forth the act. When we look into a pale face and upon a silent form, we then think about it; but what is the use then? The heart cannot feel it after it ceases to pulsate and the spirit cannot respond to it after it passes out and up. To-day is the time to be kind, considerate and loving. To-morrow it may be too late. The world would be a great deal happier were we to be as kind to each other while we live as we are after

death closes the portals to us forever. A loving word written upon the heart in life is worth a thousand written on the tombstone after the grave swallows up the forms we love. When we stand at the end of our pilgrimage and look back at life after we have passed through it, what changes we would make in our words and conduct were we permitted to retrace our steps and travel over the road again! But this we can never do. We pass along the way of life but once, and we need to make the most of it at each step along the way. We ought to make it our business to heal and not to wound, to lift up and not to cast down, to make glad and not to inflict sorrow, to provoke a smile instead of bringing a tear. Then we would have a heaven on earth, and God would dwell among us.

THE WORLD MAKES ITS PROPER RETURN TO US.

How does the world serve us? Just as we serve it. When we stand on a hillside and shout a word at random, the opposite hillside sends the same word back to us in a slightly subdued echo. If we curse, the sound of the oath is returned; if we sing, the music floats back in its melody. We get in return that which we give out. So it is in our relations in life. If we cultivate an unsatisfied disposition and show that sort of a spirit to mankind, they return it to us with interest. If we quarrel and fret and fume, the world will quarrel and fret and fume back at us. If we hate, the spirit of hate responds; but if we love, love comes back as our reward. We make the world in which we live. It is created in each heart before it takes on outward form. It has its origin within. As we think and feel and desire, so is the great world into which we project our individual experiences. If people do not appreciate and like us, it is because we do not appreciate and like them. A bright, cheerful, good heart always finds a bright, cheerful, good world. You have no one to blame but yourself if life takes on a somber aspect and reflects a hard, selfish destiny to you. When you look into a mirror, you see yourself reflected, and when you look at the world it reflects your own feelings and thoughts. Laugh and the world will laugh with you; but if you mope and whine the world will mope and whine, too. A good man finds this a good world; the bad man finds it a bad world. Therefore you need to go back into your own silent introspection to find the cause of your woes and sorrows. They are within the horizon of your own self-originated experience. Stop moping and fling out the bright side of your life to the world, and it will take it up and reproduce the same to your gaze as you go about the most galling drudgery. Make yourself happy and the world will be happy all about you. Take God into your heart, and whatever your lot, the sun will shine brightly along your way and the very trees and the flowers will laugh and rejoice as you pass along the way. Tell the world that you are glad that you live in it, and its paths will be rich with perfumes and aflame with beauty.

DEATH OF IAN MACLAREN.

The death of the Rev. John Watson, D. D., better known to the literary world as Ian Maclaren, removes from public view a man of rare accomplishments. His name became famous a few years ago as the author of that popular story, "Beside the Bonnie Brier Bush." The book had a large sale both in England and America. Later on he wrote a religious book over his true name, "The Mind of the Master," which added to his reputation as a man of letters. Since then he has been recognized as a man of popular gifts, and he has been in much demand as a writer and lecturer. At the time of his death he was in this country filling a number of engagements. He was taken seriously ill with tonsillitis in Iowa, a while back, from which blood poison ensued, and he passed away after days of suffering. He was born of Scotch parentage in 1850. He received his academic training at the University of Edinburgh, and finished his theological course at Tubingen, Germany. From 1877 to 1880 he was minister of St. Matthew's Free Church at Glasgow. He was then called to the Sefton Park Presbyterian Church, Liverpool, where he remained until his literary work engaged all his time. Dr. Watson was a man of rich style, wonderfully vivacious and sparkling. He possessed the uniqueness and originality of the Scotch race, and when he wrote he was eagerly read by the general public. In all his fiction there is a fine moral whose tone is very elevating. In matters theological he was more serious, and his "Yale Lectures" is a volume that belongs to the religious classics. He was in the prime of life, and gave promise of years of usefulness as a lecturer and a writer; but death is no respecter of persons, and this great and good man is gone from us.

Christ saw the travail of his soul and was satisfied. The present had but little in the way of visible results for him, but he looked down the unfolding drama of years and saw his gospel, like an evangel of light, skipping over the hills and bending over the valleys in its effort to minister to the sorrow-stricken and downtrodden children of men, and he was satisfied to be rejected and to be crucified on the cross.

The voice of the people is not exactly the voice of God, but it is the voice of law and authority. Law is only effectual when public sentiment is back of it. Until then it is a failure, for public sentiment is stronger than law. For years Kansas has made a farce of her prohibition law because, in many places, public sentiment was not sufficient to make it authoritative. Brewers and liquor dealers ran over the law and trampled it under foot. But the people have finally aroused themselves, and now the officials are after the violators in a way that is awe-inspiring. Several brewers and one wholesale liquor firm are now in the hands of receivers, put there by the Attorney General of Kansas. They can no longer say, "Prohibition is a failure in Kansas." On with the battle!

HOLY LAND

Letter From S. J. Thomas on His Trip Abroad.

En route from Constantinople to the Holy Land we pass near many pieces of historic interest, such as Tarsus, the birthplace of Paul; Patmos, where the Apostle John was in exile; Antioch, the cradle of Christianity, and others; but the most important of the intermediate points are Smyrna and Ephesus. The former is a city of a quarter of a million people, and like all the rest of the Eastern cities we have seen, is very pretty and charming from the ship—a color effect of dazzling white with a dash of red, and spread out in the sun and on the hills like linen fresh-washed to dry.

Smyrna is the shipping port for the extensive rug industry of Asia Minor. Five thousand persons in the city are engaged in weaving these much-sought after articles of commerce, and more than 20,000 are so employed in the immediate vicinity. The wages they receive is only eight to twenty cents a day, though many of them are experts in their line. Most of the work is done in the private home, the entire family down to the wee toddlers taking a hand at the old-fashioned loom.

It is here at Smyrna that we first come in contact with the camel caravans of the Orient. Not a day passes that a number of these ancient trains do not enter the city from the far interior loaded with the great staple of that country. All the leading cities have buyers here to bargain with the jobbers for their goods, America taking more than any other country.

The city is also the headquarters of the wool trade of Turkey, and is the greatest fig market in the world. I did not buy a rug for two able-bodied reasons, but I did bargain for a box of delightful figs and for a pond of that succulent stuff known as Turkish Delight.

I will not speak of the bazaars of Smyrna; they are similar to those of Constantinople, on a smaller scale, but minus the dogs and plus the canals; narrow, crooked, covered lanes of shops, a gorgeous display of colors and curious things, a pandemonium of jabbering Greeks and Turks and coughing camels, but cleaner and less odorous than its step-parent on the Bosphorus. Let the ladies spend the day here—they will do it anyhow, whether you let them or not—bless her queer little lacey ruffled heart, a woman could not lift her eyes from a rug or a perforated piece of needlework to view the noblest ruin or the finest landscape. I hasten to the top of yonder hill where an elliptical cypress weeps in mourning of grief over the grave of Polycarp, the second Bishop of Smyrna and a disciple and personal friend of the Apostle John. I look upon his tomb and remember his courageous words when, called upon to recant his faith in the Christ of whom he had heard so much from the Apostle, he answered: "Eighty and six years have I served Him and He has never done me wrong; how then can I blaspheme my King that saved me?" Brave Polycarp was slain and his murderers imagined they had extinguished the light of the Christian Church. What a mistake! The blood of a martyr was shed, but it became the seed of a more glorious growth of the religion they sought to destroy.

It will be remembered that one of the early seven Churches was located at Smyrna, and that John wrote of it in his Revelation. I drove over the old Caravan Bridge, built by the Romans 129 B. C.; passed an old aqueduct erected in 300 B. C.; by Diana's Bath, a noble spring that has refreshed its millions through twenty-five centuries; and back to the city and along its quaint streets and among its queer people.

But nothing in Smyrna interested me as much as the old ruined town of Ephesus, forty-eight miles in the interior. English capital has built a railroad connecting the two places, and having bought a ticket, I was gratified

to find that it was in a language that I could read. I stood ready to enter one of the queer compartments when a train of camels came along, twenty-seven mammoth cars of the desert, heavily laden, noiseless-footed, single file and coupled with ropes, indifferent to the strange concern of iron and steam that threatens their extinction, and led by a donkey—the donkey the engine, they the cars, an Arab conductor on foot. Weeks had no doubt been consumed in the journey to market, but time is of least consequence of all things to these people.

Our engine cowered like a bantam and we rattled off, around hills of rocks and ruins, among huts of ancient vintage, and I felt as though we were intruders in the land of a people who were asleep and have been asleep for ages. Occasionally well-kept olive orchards and vineyards were dotted that a few of the natives were awake, but scores of camel caravans, drowsily plodding after a wee bit of a donkey, the whole outfit so ancient in aspect and so slow and lazy, verified my suspicions of the prevalent inertia—an inertia which will no doubt continue until some evolution, revolution or institution, possibly Gabriel's horn, arouses them to a change. One lone and lonesome Oliver-chilled American plow lay in an unfinished furrow in the field, and it seemed to me that it was holding out its arms and pleading to be taken back to home and native land.

The route of the road was along a fine fertile valley hemmed in by mountains. The soil has wonderful possibilities in gain and fruit if only the natives knew how to dig it out. Field-larks sang and sailed in the semi-tropic sky, and ducks innumerable drew geometric figures in the lakes.

Ephesus is not a city as I expected, but a ruin, an extensive wreck, with only a few mud houses and they of recent construction and grouped around the railroad station. I ran away from these as quickly as I could and hurried to the site of the great attraction, once one of the seven wonders of the world. "Great is Diana of the Ephesians!" cried the multitude when Paul tried to convince them of the existence of a greater God. The silversmiths and idol-workmen won out and Paul was thrown in the prison yonder against the hill, a prison empty now and a solemn witness to the mistake of the excited populace upon that occasion.

And is this the temple of the great Diana? No doubt about it. I sit down moodily upon a slab of marble outcropping from the debris and look into a lake of water that fills the excavations and note the remnant of an edifice that rivaled Solomon's Temple—over there a column half submerged that has somehow escaped the vandalism of the museums, all around a confusion of capitals and entablatures, carvings, and brick and mortar undivorced through the ages. The temple has been ravaged by barbarian and savaot and vandal until little is left of it now. Its two hundred pillars that were famed in story as the sculptured Apollos and Venuses were in art, are now doing second-hand duty in the mosques of Turkey and elsewhere. But the ground is literally covered with the marble debris of its ruined glory. The farm fences around Ephesus are built of marble taken from the ruins of the temple, the only instance in the world where farmers, too poor to buy the necessities of life, are yet able to enclose their fields in walls of marble.

Ephesus flourished during the time of Christ and for three centuries later, and was one of the most populous, prosperous and cultured cities of the world, even rivalling Rome. It was connected with the sea by a canal, but when its commerce fell off with the rise of Constantinople, and its decay came on apace, the canal filled up in the course of time and can scarcely be

located today. But there are ample evidences of the old city's greatness and wealth in the numerous ruins on the hills and in the valleys—ruins of all kinds of temples, markets and halls. Next to the temple of Diana, the theatre was the most prominent public building and is today the best preserved. It was in this theatre that Paul spoke for two hours while the jeweler, Demetrius, and a mob tried to howl him down. I do not know, but it is likely that it was in this place also that Paul had his trouble with the beasts. As I looked upon the vacant arena and the silent tiers of seats, the vision of the plucky little evangelist holding his own against the mob in a scene that must have resembled a modern political convention, and his unequal struggle with the beasts, came up before me vividly, with what embellishments my imagination could add. I wish Paul had given us the details of his fight there; whether it was a lion or tiger or other animal with which he contended; how he was armed and how or whether he managed to kill the beast, and of his escape.

On a hill near a mediæval monastery is a tumbled confusion of brick and mortar, all that is left of the church of which Saint John is said to have been pastor during the last years of his life. Tradition says the Apostle lived to near 100 years of age and met his death in a boiling caldron at the hands of the cruel Ephesians. This same unreliable authority has it that Mary, the mother of Jesus, died here; that she lived with John from the time she was intrusted to his care by Jesus at the cross; that John looked after her faithfully and finally buried her at Ephesus. It is a pleasing tradition and not an unlikely one. The masonry of the old church was a marvel of compactness and durability. The bricks and mortar were each about an inch in thickness and both as hard as limestone. Wedded in the time of the Caesars, they have clung together for better or for worse through the earthquakes and wars of the centuries, and no man has been able to put them asunder.

In the shadow of an aqueduct of Byzantine origin, a tremendous work of stone that stands upon a thousand legs across the landscape, mutely refusing to tell the secrets of the past which it knows so well, and stubbornly resisting all efforts of time and decay to destroy it, we sat down to a dinner in a modest native inn. The menu opened with a piece of weatherboard from the side of a goat and so pungent was the aroma that I could almost hear the bleat in the animal. The butter looked good, but spread it and scatter it as much as you will, the scent of the nanny will cling round it still. The English peas were tempting to the eye, but they were boiled in goat utter and were utterly out of the question as an edible. It was only when a plate of oranges rose on the horizon that our appetites had a fair deal, and out of these we made our dinner, while the inn-keeper wondered at the untouched dishes and at the upturned noses of the ladies. The beasts of Ephesus (I Corinthians 15:32) may have been goats and Paul's brief reference may have been a bit of gastronomic humor; at any rate I shall not soon forget the day, at high noon, when our little band of Americans had a tussle with the beasts of Ephesus.

And now for the Holy Land. A single night intervenes.

The morning spreads a panorama of hills beyond the bay of Haifa, and when it is sure the last one of us is awake and intent and eager on the deck, it throws a glamor of sunshine full and fair and pulsating upon the splendid prospect. We are at anchor in the limits of deep water, and the white gulls in fluttering hundreds give us first welcome to the main objective point of our long journey. It is "baksheesh" they want and they get it from the kitchen sewers of the ship. Historic Mount Carmel swells up round and majestic from the sea and dominates the entire view. A narrow stretch of sand, white and palm shaded, gives barely enough space for a caravan road, and a train of moping camels yonder are just what we ex-

pected to see, and there is nothing in the scene that is disappointing. A picturesque town is huddled compactly in the narrow space between mountain and water.

The harbor is pretty enough and is secure enough, but is a very shallow one. The Arabic, which draws thirty feet of water, could get no closer than two miles of the pier. There are no steam tenders to assist in landing, and personally I am glad of it, for steam would seem out of place in the Old Testament land. But while we have been contemplating the scene, little row boats have been speeding toward us, driven before the brown muscle of athletes, and in these we are conveyed, ten in a boat, to the landing at the town of Haifa. On this unique and antique transfer we hear for the first time the universal shibboleth of Palestine and Syria, "baksheesh." A boatman leaves his oar in its socket and holds us up in midsea, with his fez inverted in his hand and with a plea for pennies, crushing the skirts of the women under his brown, bare feet, and balancing himself affectionately on their shoulders, to their chagrin.

Mount Carmel is one of the interesting spots of the Holy Land, for it was there that the most thrilling episode in the career of the Prophet Elijah occurred. To punish King Ahab for his infidelity and Queen Jezebel for her wickedness, he prevailed upon the Lord to cut off the rain supply, and a protracted drouth followed. In the meantime Elijah discreetly disappeared and was not at home to the King's soldiers and detectives who sought his life. After the land had been blistered by brassy skies for three years and a half, the prophet showed himself to a scout of the King who was out in search of water for the famishing beasts, and sent word to the King that he was now "at home." Then followed the noted interview in which the prophet frankly told the King that the priests of Baal whom he had been cajoling and patronizing were frauds and that he proposed to prove it by a test of fire. Ahab, thoroughly frightened, agreed.

The Carmelite monks have erected a hospice upon a high point of the mountain, where they claim the contest took place, but better authority fixes the location 200 feet below where the surroundings answer all the requirements of the sacred narrative. Near by is a perennial spring, which must have been used for obtaining the water with which the altars were drenched for after a three years' drouth every stream was surely dry and there was no water except in the liveliest springs. The ground is almost level and afforded a convenient place for all the arrangements and for the accommodation of the spectators of whom there must have been a great number. In the midst of the natural amphitheater there are two flat mounds of rock nearly covered now with soil. Examination has developed around these elevations distinct traces of artificially cut trenches where the water ran which was licked up by the fire in answer to the prophet's prayer. The blue disc of the Mediterranean is visible from a point higher and close by, and it seems that nothing is lacking in the physical evidences to attest the truth of the Bible narrative.

I stood upon the spot where this great exhibition is said to have occurred, and with the aid of the exact physical surroundings drew a mental picture of the 850 priests and prophets of Baal in their futile appeals; of the King's retinue occupying the space close around; of the great throng of drouth sufferers upon the hills and in the forks of trees and on every rock; of Elijah and the successful issue of his scheme; and of the tragic sequel. A mound is pointed out on the bank of the Brook Kishon, which flows along the plain, where the bodies of the heathen prophets are said to have been buried.

In Bible times, as now, Carmel was the habitation of hermits and the asylum of fugitives from justice, for it is full of caves along its entire length of twenty miles. Amos (9:3) says: "Though they hide themselves in the

top of Carmel, I will search them out." On the top of a promontory of the mountain directly above the city of Haifa stands a Carmelite monastery, and over a cave which the priests there claim was the home of Elijah. They further claim that Elijah was the founder of their order, and while we can not stretch our credulity quite that far, we do know that hermits have lived in the cave from time immemorial. Near this place there is an interesting cave excavated in solid rock and squared into the form of a chamber where, tradition alleges, Elisha conducted a school for young men, as mentioned in Old Testament chronicles. It is certain that the place was used for some such purpose by some prophet or hermit, for it has sleeping places separated from the main room by curtains as the grooves indicate, and there are a number of benches cut out of the rock.

A railroad has recently been completed from Haifa to Damascus. We are almost sorry, for it seems as much a desecration as it is an innovation, and it would have been more romantic and more in keeping with our ideas of Oriental life and travel to have made the trip on the backs of camels. It was, therefore, with a degree of disappointment that we saw an engine come puffing around the corner with a train of cars for our conveyance to Damascus, 176 miles north. The road was built by the Turkish Government, and our party was the first to ride in a special over it.

It is just noon when we start on the interesting journey. We run alongside Carmel for a few miles and then cross the Kishon and debouch upon a plain that holds in its ancient lap the fatness of a thousand hills. Flowers of every hue and kind are the beautiful emblems of its latent possibilities. A few wheat fields lie like velvet robes upon its bosom, and several hamlets, of squalid huts of mud, shelter the natives, who tickle the soil to extract enough of its richness to live upon. It is the plain of Esdraelon, the battle ground of Old Testament times. Mount Tabor is visible in the distance; so are Hermon and the Horns of Hattin. As we sped along, the insignificant villages of Nain and Shunem, each enbathed in sacred history by the act of a woman, come into view, and we are kept busy by the dragoon noting the famed places that he points out to us from the rear of the train.

In quick succession we pass Jezreel at the base of Mount Gilboa; the battle ground where Barak and Sisera fought (Judges 4); another where Josiah was slain (Kings 23:29); where Saul was defeated by the Philistines (I Sam. 21); where Gideon defeated the Midonites (Judges 7); the Well of Harod where Gideon tested his men by the manna in which they drank water; the spot where David and Jonathan enacted their romance of love and daring; and the place where Saul met an ignominious death. The valley is so narrow along these historic events that we run over the spots in many instances, and in any case are able to inspect them thoughtfully. Jehu made his famous drive along the present right-of-way of the railroad, and Naboth's vineyard, no less noted, stood on a spot within easy eye-shot from our train. We traverse the route taken by the Shunemmite woman when she went after Elisha to Mt. Carmel on a mission very important to her, and pass in view of the ground where Napoleon with 1500 French crushed an army of 25,000 Turks in 1799.

The soil of the valleys of Esdraelon and Jezreel, which we traverse, is a rich, red waxy and fertile in the extreme. A surprising feature of the landscape is the absence of individual homes. There are farms, even more than we expected to see, but not a house upon any of them. The natives live in villages of mud huts, where they can co-operate for protection against thieves and cut-throats of their own race. And the huts are miserable masses of mud, no bigger than a goods box. Mind you, they are of mud, not mortar, and are covered frequently with a thick growth of weeds

and grass. Nothing more queer can be imagined. The natives are filthy in the superlative degree, almost naked and often quite so.

More numerous than the mud villages are the tent town of the Arabs, and as these are striking features of the ride all the way to Damascus they will be described in the next communication.

THE BOARD OF CHURCH EXTENSION.

BY BISHOP O. F. FITZGERALD.

My love for the work brought me to the annual meeting of our Board of Church Extension, which convened in Louisville, Ky., May 10, 1907. Voices I had learned to listen to with confidence and respect in this connection had called me to saying: "Come, and see what is being done, and hear what will be proposed."

That this cause does lie close to my heart, my brethren know. Some of them will remember my annual visits and reports of the meetings of the board through medium of our church press. Blessings on the editors! Though not one of their number in full fellowship as formerly, my love for them and what they are working for in this year of our Lord 1907 is as warm as it was at any time in the blessed, busy past. This work of Church Extension has been to me almost an unalloyed joy from the first. In its organization certain principles and facts of the first importance were recognized. That the Church was of God, his chosen agency for the spread of the gospel of Christ and the conversion of the world; that this Church has the promise of and the presence and guidance of its Head always, even unto the end; that the world's evangelization would be effected only as rapidly as the Church would do the work; that the branch of the Church to which we belonged had special adaptation to this work, and therefore was specially called thereto; that in the history of the organization there were proofs of providential adaptation of means to ends, providential openings, where the hand of God seemed clearly to point, providential agencies of men specially fitted for this work—that all these things were so, seemed clear to my mind, and led me to think away back yonder at the start that the God of our fathers surely had a hand in this work of Church Extension, and that the Methodist Episcopal Church, South, had an unmistakable call thereto. The history of this Board of Church Extension has justified this impression of it at the start and fulfilled these expectations. It has had its own proper field of labors as an organization burning with New Testament zeal, and joyful in the presence and the power of the all-conquering, gracious Head of the Church. This Board of Church Extension made a good beginning; it has kept a lively step; its best work ought to be that which is to come. I feel like prophesying to this effect. Being in earnest herein, I would like to do something, be it ever so little, to help bring these good things to pass. Good things? Yes, things that will glorify God, and be responsive to a call that is as plain as providential indications can make it. This feeling in my heart explains my presence at this meeting of our Board of Church Extension. These facts recited in connection with this work will justify the enthusiasm expressed in its behalf. What has been done shows what may be done. The work already accomplished, shows how

urgent was the need of it and furnishes proof that it was not begun a day too soon.

The substance of it all is, that by every token we are encouraged to go on with this Church Extension work. We are called to be thankful for what has been done in the past. We are called to look with undoubting confidence to the future. Our God who hath led us still leads. His presence as a pillar of cloud by day and of fire by night will be with us. I would be ashamed of myself if I could think and speak of this matter coldly. It is God's work. His hand in it gives dignity and blessedness, and insures success. As workers together with God, we may still look to Him for guidance and call on Him for power, discarding all fear of failure. Church Extension, thus organized, means systematic work, the largest results at the smallest cost, the spread of the gospel and the conservation of its gains. I know of no other work into which prayer and toil and love and money can be more profitably invested.

The business traditions and methods of the board under the administrations of its former Secretaries—the strong and brotherly Morton and the level-headed and sweet-souled Whisner—are maintained under the lead of Secretary McMurry, the present incumbent. He is a man who knows where he is going and keeps moving. The year just closed has been prosperous. The retrospect of this work inspires gratitude unfeigned. The outlook invites to still greater activity, with the promise of still larger results.

Louisville, Ky.

NAVASOTA.

The city of Navasota, situated in Grimes County, is about six miles distant from old Washington-on-the-Brazos, the one-time capital of the Republic of Texas and, indeed, the place where the Republic was born. Here was at one time the habitat of men whose names are imperishably linked with the destiny and glory of Texas. Among others the immortal name of Houston is mentioned to the visitor, and the spot pointed out where stood the house in which he lived, now marked only by the remaining and lonesome old cistern and two flourishing cedars, sentinels keeping watch over the sacred spot and sighing in solemn requiem over the sad memory of departed days while standing thus in the midst of ruin and desolation—a crumbling wall here, a prostrate one there. Here hard by the river's brink, covering the neighboring hillsides and valleys, once lived two or three thousand souls, the elite and the brilliant of the land. Where once coursed merrily throng, now the willow hangs its drooping head and the waving corn laughs in the summer's sun. Where once stood the happy home and rang the playful prattle of innocent childhood, now tower the emblems of desolation, and the song of the night hawk breaks the silence.

In the midst of this ruin and desolation stands a marble shaft to mark the spot where the destinies of men, trembling in travail, gave birth to a nation. Standing thus forlorn and silent, its index upward pointing in mute assurance invites the wayfarer away from time's perishing labors to the imperishable achievements of eternity.

Much of the glory, wealth and personality of old Washington has fallen as an inheritance to Navasota, for at the coming of the railroad what remained of Washington: came by inevitable laws to Navasota. She is, therefore, rich in honor, rich in goods and rich in her people.

A splendid folk are the people of Navasota. Enough of the city to be devoid of rural crudities, she is sufficiently country like to be exempt from city excrescences—a delightful condition in which to live. Everybody is everybody's friend, and the buck-skin latch-string hangs outside the door. Of course now and then, as elsewhere, some little man, or some smaller woman, must pout in anger at another. Nor are we entirely without the bad and depraved element. Once in awhile

one of this class is made to bite the dust at the crack of a gun.

A good people, yet not all saints. Many sins are prevalent notwithstanding a large representation of the different Churches have strong and wealthy memberships. As a rule, as elsewhere in the Brazos valley, they do not attend upon the Church services as well, either in numbers or regularity, as they ought. However of late there has been a decided improvement in this respect and the attendance upon the Methodist Church is larger and very gratifying. The spiritual life of the Church is good and much abounds for encouragement. The outlook is hopeful.

Many evidences of kindness and appreciation have been manifested towards the pastor during the year. Kind words, considerate inquiries, and substantial deeds have brought cheer and hope to the pastor.

The ladies of the Church are well organized and actively at work as a Woman's Home Mission Society, and a Woman's Foreign Missionary Society. I can not avoid the statement just at this juncture that with these women, unlike some others with whom she has endeavored to labor, the mistress of the manse finds ample opportunity and co-operation for the exercise of all her talents.

The parsonage shows their handiwork as it stands out in a new spring dress; while within is likewise to be found the evidence of their thoughtfulness for the comfort and convenience of its occupants.

A new carpet for the church is now the goal of their running, and right well have they run thus far. A fertile brain, a woman's brain, gave conception to the plan of a missionary sock to be sent far and near in the quest of birthday coins for the carpet. Accordingly many deft fingers were busied with needle and thread, and the product came out in many tiny socks of many different colors. These were sent out and, like Noah's dove returning, when opened were found to contain one hundred and four dollars and sixty-six cents with others still to follow. A great shout went up in the camp and the voice was lifted in thanksgiving. All praise to the women of the Church.

The men! God bless the men! The bearers of the burdens; who face the battle's shock; who, rough in exterior, bear in their bosoms hearts that beat in unison with the music of heaven. God bless the men! Hope hangs radiant high up in the nascent morn.

H. B. URQUHART.

MID-YEAR MEETING.

The Board of Missions of the Northwest Texas Conference has just closed one of the best meetings in its history. The changes in our policy and the recent advance step in placing a missionary evangelist in the field together with the increased interest throughout the Church in the cause of missions conspired to make this meeting the most important one ever held. The note of the meeting was jubilant from start to finish. The reports from all the mission charges were almost without exception promising. Two charges were given additional help from the Board and emergencies made it necessary to create a new mission in the Corsicana District and place a man there at once.

One cheering piece of news to the Board was the announcement that Bro. Whitcomb, a lay member of the Board, had agreed to assume a Living Link in the support of Bro. Hendry and his wife.

Our missionary evangelist, Bro M. S. Hotchkiss, is succeeding finely. Great revivals are being held and everywhere he is stirring the Church on the great subject committed to his care. Under the influence of his meetings young men are being called out to give themselves to the gospel ministry and to missionary work at home and abroad.

Several young women have also felt the call to Christian work and have responded by placing themselves on the altar for work anywhere. During the meeting of the Board at Itasca

a young lady teacher in the public schools of the town acknowledged the call of God for special mission work. She is a cultured, Christian young woman of fine report and her consecration means much.

Since the Annual Conference at Brownwood, and according to plans made there, Bro. C. W. Macune, has been placed in charge of the work at Thurber. He is on the ground and has large plans for definite work in this difficult but important field.

Itasca, led by that big-hearted Christian brother, James A. Ruffner, gave us splendid entertainment and every one present went away with the feeling that the day of great things was upon us.

J. H. STEWART, Assistant Secretary.

INDIAN TERRITORY LETTER.

Some years ago the Rev. M. B. McKinley, then preacher in charge of our Church in Antlers, I. T., found it necessary to preach against the errors of the Roman Catholic Church in order to combat the aggressiveness of "His Riverence," and succeeded in putting "His Riverence" for awhile on good behavior. For awhile things moved on smoothly. Recently another "Riverence" has made himself obnoxious to the Protestant Churches in this place and has exerted influences not for good on the young people of the town, among other things organizing the "New State Theatrical Troupe" largely of members of the Methodist and Baptist Churches, with the avowed design not only of putting "roaring farces" on the boards in Antlers, but also of taking the road and playing at other points in the new State and elsewhere.

Matters were rapidly becoming intolerable. The pastors of the Presbyterian, Baptist and Methodist Churches put their heads together and decided to invite the Rev. Dr. W. A. Jarrell, of Dallas, Texas, to visit Antlers and deliver a series of lectures on the errors and pretensions of the Roman Catholic Church. The invitation was accepted, and Dr. Jarrell came and delivered six strong lectures, quoting from the notorious Peter Dens, Cardinal Gibbons, of the United States, and Cardinals Manning and Newman, of England, and the report made some years ago by President McKinley to the United States Senate in regard to immoral conditions in the Philippine Islands (especially among the licentious friars). Dr. Jarrell also had Edgar's Variations of Popery, the Douay Bible and other books by noted authors. The time allotted for the lectures was not sufficient for a complete exposure of the evils of that great hierarchy, but Dr. Jarrell laid bare the iniquities of the confessional and of the temporal power of his Holiness, the Pope, who claims to be Christ's vice-gerent on earth. The arraignment was terrific and the condemnation out of their own mouths. The Protestant Churches are now more united and will be more aggressive. A public school system will be inaugurated, and some of our people will quit turning their children over to the misguidance of the conventual and parochial school and putting their boys where they will be taught to play baseball on Sunday.

T. L. MELLE, P. C.

DR. EATON'S BAPTIST OFFER ON GREEK.

In the Texas Christian Advocate of April 4th, third page, Bro. Brown, of Athens, Texas, calls attention to Dr. Eaton's offer of \$1000 to any one who will show where baptize occurs in any original book as meaning anything but dip. Dr. Eaton, of Louisville, has offered, we have been told, and written to also by different parties, to any one the same sum if they will find a standard Greek English lexicon that defines baptizo to sprinkle or pour. Much capital for immersion is thus manufactured by such deceptions.

Years ago a clever Disciple editor in Missouri raised the offer to \$1,500. We took him up; met; three men were agreed upon by both of us. We produced the lexicons, submitted them to the three men. Then he publicly backed out, refused to agree to

BIG PRIZE IF YOU COUNT RIGHT

A PIANO FREE. Count the Dots. BIG CASH PRIZES. EVERYBODY WHO COUNTS CORRECTLY GETS A PRIZE.

1ST. PRIZE, ELEGANT PIANO. 2ND. \$50 CASH. 3RD. \$25. 4TH \$10. If more than four answer correctly shall receive a Prize worth \$1.00. Conditions—60 cents pays for one year's subscription and one cent. \$1.00 pays for two years subscription and three cents. In case of tie a fair and impartial decision will be made by disinterested judges. The plan was submitted to the post-office department and reported favorably by the Attorney general. No guessing or lottery scheme—the best man wins. The directors of the company are leading business men. We refer to Union Bank & Trust Co., Dallas, Arkansas will be made Aug. 10th. The American Home Journal is the great Southern Magazine. Get an early count by filling this blank and send today.

Publ. American Home Journal, Dallas, Texas. Enclosed find... for subscription to your Magazine. If 60 cents is enclosed my count is... If \$1.00 is sent my counts are... Name... P. O....

This blank is not necessary but is given for convenience. AMERICAN HOME JOURNAL, Room 12 Journal Building, Dallas, Texas.

his published offer. So they would do again. 1. A committee has to be selected of three or five. Each party selects one or two. These selected select a third or fifth man, supposed to be competent to judge, and impartial. Both parties to the issue must accept these as the tribunal to decide the issue. Of course, if either side apprehended that the middle man would cast the vote against his side, he would refuse to accept him. There the whole thing breaks down. Dr. E. knows this well enough. Hence it is a gross deception, a fraud. Again, should the committee be agreed on, give a verdict against the dip, it could not be collected at law in any court, for two reasons: It would be held to be a species of gambling; and the other reason is, there is no adequate or legal consideration for the claim made for the money. Money claims must be made on grounds of a rational value. There can be no such value founded on the supposed meaning of a Greek or any other word. Were we in the school of that kind of clever gambling we would say, if we had cash abounding: 1. We will give that sum for any reliable recorded instance of any Baptist immersed or dipped for baptism before the middle of the fifteenth century. 2. We will give the same for a first-class Greek-English standard that gives dip or immerse as a New Testament meaning of baptizo. 3. Give the same sum for a translation of the Greek Testament into any cognate or kindred language to the Latin that translates baptize by dip—intrigo in Latin, or immergo, immerse—for the period of 1200 years after A. D. 1. Or, fourth, if a case of single immersion for baptism, putting the person entirely under the water before the fourth century, or one naming dip—ontingo, in Latin—for baptism till the third century of the Christian era. Neither of these four things can be done.

J. DITZLER.

Prospect, Jefferson County, Ky.

READY TO AID.

Rev. E. N. Parrish, an evangelist of four years experience and a remarkable success, is now living at Joshua. He made no dates for this month and next, as he has been out of the State. So he has a few weeks open. Any brother desiring a great revival in his Church will do well to get Bro. Parrish. I have known him three years and have seen his work.

G. F. WINFIELD, P. C.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been DRINKING TOO MUCH, they will promptly relieve the nausea. SICK HEADACHE, and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated. Take No Substitute.

Secular News Items.

Information has been received from Furbero, State of Vera Cruz, stating that a cargo of steel pipe, destined for the use of an oil company at that point in building pipe lines, had gone down in a storm shortly before reaching Vera Cruz and the entire cargo, valued at \$50,000, lost.

The pipe was loaded on a barge belonging to the Neptune Navigation Company and left New Orleans in tow of a large tugboat several days ago for Vera Cruz. The cargo of pipe was the largest ever shipped to a Mexican port.

The War Department will award within a short while the contract for 20,000 white marble headstones to mark the graves of Confederate soldiers and sailors who died in Federal prisons and military hospitals in the North during the Civil War, and who were buried near the place of their confinement.

It is announced at the State Department, May 18, that Thomas J. O'Brien, of Michigan, United States Minister to Copenhagen, will become Ambassador to Japan in September on the retirement of Luke E. Wright, of Tennessee, who has given notice to the department that he wishes to leave the service at that time.

The successor to Mr. O'Brien at Copenhagen has not yet been selected.

To prove his capacity for whisky, Thomas Taylor, a negro cab driver, wagered on May 16 that he could drink a large quantity of liquor. He consumed nineteen drinks without a break, according to the wager, and died seven hours later.

Twenty-eight years ago, when Gen. U. S. Grant in his tour of the world was the guest of the Emperor of Japan, one of the officers assigned to attend him was a young Colonel, who is Gen. Kuroki, of world renown. Gen. Kuroki visited Riverside Drive, and there with impressive Oriental ceremony placed a laurel wreath upon the American's tomb.

Gen. Kuroki's pilgrimage to Grant's tomb was the chief event of his stay in New York, and a part of his program, which he had repeatedly said must be carried out, no matter what feature was sacrificed.

Forty-five officials and workmen of Kuttner's spinning mills were shot down on May 17 at Lodz, Russian Poland, by a patrol of Cossacks because a band of terrorists attacked a mail wagon in the neighborhood, killing a Cossack guard and wounding another Cossack and two postoffice officials.

While the wagon was passing through Lokowa street the terrorists suddenly appeared from a side street, opened fire on the Cossack escort, seized \$10,000 from the wagon and escaped. A moment later a patrol of Cossacks arrived on the scene and, infuriated by the fate of their comrades, rushed into the Kuttner factory, which is near the spot where the robbery occurred, and began firing indiscriminately, killing fifteen and wounding over thirty persons.

The greatest indignation prevails, as it is claimed the employes of the factory had nothing to do with the attack on the mail wagon.

The Nicaraguan Congress, which assembled in Managua, Nicaragua, in extraordinary session, approved on May 15th the treaty of peace arranged between Nicaragua and Salvador at Amapala.

The baptism of the heir to the Spanish throne, Prince Alfonso Asturias, who was born on May 10, occurred in the private chapel palace in Madrid on May 18.

That the American warships in Central American waters will be retained there for some time to come, was indicated at the State Department on May 15th. The Marietta is at Puerto Cortez, the Paducah at Point Barrios and the Yorktown is taking Minister Merry from Costa Rica to Acapulco.

The turmoil resulting from the recent revolutions is such that the moral restraint of the presence of an American warship or two is regarded as decidedly a proper exercise of precaution.

City of Mexico capitalists will build a grain elevator in that city, the first to be built in the republic. The structure will cost \$400,000 and will have a capacity of 200,000 bushels. At present there is a barley famine in that country, due to a lack of storage and elevator facilities. All the railroads will have spur tracks running to the elevator. It is said that Cincinnati and Louisville capitalists are also interested in the venture.

The State Department has received a note from the Minister of Foreign Affairs in Guatemala expressing surprise at the proposal to remove Minister Gamboa and asking Mexico to reconsider its resolution in the matter. It is said on good authority that Mr. Gamboa will leave shortly for Salvador, as planned.

On the third anniversary of her first cruise, the Denver, Capt. W. B. Caperton, steamed late on May 18 for the Asiatic station. She was accompanied by the Cleveland, Commander J. T. Newton. When they reach the East they will form, with the Galveston and the Chattanooga, the second division.

Both cruisers will touch Gibraltar, Port Said, Aden, Colombo, Singapore and Manila. The crew of the Denver is new and all men are eager to see the world. As they are needed to relieve the other ships on the Asiatic station, the best speed possible will be maintained.

The American Minister, Mr. Lee, who has been too ill for some time past to attend to his duties, left Guatemala City May 13 for Panama, where he will be cared for at the American hospital.

NEW YORK LETTER.

"Why do you write for the papers?" "How do you find time?" "You must be on the tramp for news all the time." "Where do you get such a fund of facts?" These and like questions are asked your correspondent constantly in person and by mail. I write because I want to, feel like it, believe I do some good in it in my humble way; and as for time, tramping, wonderful information—why I go to no trouble nor lose any time from my daily pursuits. The wonder is not how I get and give so much news, but how I fail to get in so much that is at hand. With wide eyes, big, open ears, a sense of interest, as I go in and out in this city an hundred things impress me as of interest to Advocate readers—to anyone—so I jot down for them.

New Yorkers see the New York Letters in the Advocate, and I have heard them say, "Why, I did not know that," although born and raised here. Why? Simply because they are not possessed of a double experience as the writer. He has lived at both ends of the line, all the time, and yet a keen observer. People here pass by unnoticed some things that make good reading, not being possessed of a relish for such, like one who has lived outside of the city. There is so much to be seen and heard here that many natives shut both ears and eyes to everything except that in which they are directly interested. The reader must not conclude that the writer is running around "butting in" all the time, he is not—he simply keeps his eyes and ears open as he goes rushing along, elbowing the crowds and moves as fast as any of them—has to or get run over.

To illustrate: The articles on the Jerry McAuley Mission seem to have impressed readers more than any of the many sent the Advocate. Now, there are thousands here who not only have never been there, but do not know it exists, yet they pass twice a day within 200 feet of the entrance, and sometimes right by it. The Churches, the ministers, the editors, the millionaires, the philanthropists all know of it, and many have been there, but the average New Yorker, if asked to visit it, would say "What for?"

"I am no bum. I don't want to go there." Tell him then what it is, where it is, what it has done, is doing—he soon is wild to go. Why? Not so much to be benefited or be of benefit to others, but there is an inborn, unconscious, ever-burning desire to see oddities, notable things.

Humanity, generally speaking, is of a different type in a great city to other places. The news of a San Francisco earthquake, the opening of a Jamestown Exposition, death of a Sam Jones or Samuel Spencer, the "shooting up of Brownsville," the President giving the lie to people, and such as that is all-absorbing to mortals the world over. Watch them, 100 in a car, each with a fresh paper. The majority glance at these, turn the pages until the racing schedule is reached, the baseball reports, prize fight prophecies—then they pore over each line as if examining the drawings of a Louisiana Lottery to see if they are winners. Sporting, gambling—it is a crying shame that such interest is taken in these things. People bet here, not occasionally by way of diversion, but are as constant as some smokers with their pipe. It is day after day. The facilities for indulgence are so great, so complete, making it so easy, with all around engaging in it, it becomes as natural as eating, and too many feel lonely who do not, for at their work, in their business, on every hand and every side it is the topic, and he or she, sad to say, who abstains

"Feels like one who treads alone
Some banquet hall deserted."

I fully believe one-half these would never indulge but for the "loneliness" of not doing so.

You can't engage some people in a civil conversation, or if you do, it won't be long before they will be discoursing in race track jargon on the results of yesterday, of the prospects tomorrow of "out-of-sight" winning, making "laps," "not in it," and such abominable stuff. The drink habit, so general in some sections, is neglected here for indulgence in "chance." How can it be otherwise when State Senators, Legislators who make the laws, are frequenters of the race track and other gambling devices, openly going, openly leading in the betting? They are "to the manor born" and the voters keep them in office, so that steps to check the mania by good people are beaten when Albany is reached, and the more publicity given to the acts on these questions by the Legislators the better they like it. It strengthens their hold on the voters. Only this week the New York Herald had quite an article on a social meeting of ex-Senator William H. Reynolds, Senator Patrick McCaren and other leaders, at which Reynolds bet McCaren he would bet higher than \$100 on some race this year, a thing that McCaren, who had been betting, winning and losing up in the thousands, had said he would not do; was going to reform by reducing his wagers. Other bets along similar lines followed, all chronicled as good reading in the Sunday Herald. If the law ever checks the shame, the acts will have to be passed by the men constituting this party referred to above, as they hold the reins in their hands. Churches seldom have politicians at the services, some dead politically, or soon to die, attend.

The good people are not "in the saddle" here. When it comes to the selection of a Governor, the parties are so closely divided they are forced to name a good man to win, not that a Hughes is wanted. He does not suit their purposes, but they take him; then begins a merry war with the Legislators and the executive, and the former usually, by manouevring, outdo the Hughes. Elsewhere when things are wrong there is hope of remedying, hope of a moral uprising, a revolution, but no such prospect, politically, here. If any change, it will be far worse than at present existing.

The bold, fighting clergy that from time to time waged warfare on existing conditions, have all, save one (Cortlandt Myers), given it up as a hopeless issue, and are letting things

All the Goodness of the Apple

All the strength, nutriment and juice of two apples are concentrated in every ounce of Duffy's 1842 Apple Juice; all the skin, fibre and waste are eliminated. It is made by a secret process which prevents fermentation and makes it impossible for alcohol to develop. It is sterilized to remove all impurities, and the rich, original flavor of the apple is carbonated, which renders it still more pleasant.

Duffy's Apple Juice

contains all the phosphates and food values of the apple. It is a pleasant, sparkling tonic drink. It enriches the blood, builds up the tissues and gives energy and vitality to the entire system.



Always lay the bottle on its side—serve cold.

Non-Alcoholic Sterilized Effervescent

Rev. Ira Van Allen, Pastor Reform Church, Syracuse, N. Y., writes: "I find it not only non-alcoholic and medicinal, but a very pleasant and refreshing drink. I consider it the very best Spring tonic; in fact, other so-called tonics are not to be compared with it. Its liberal use at this season of the year will purify the blood and revive the entire system. I trust it will meet with the extensive demand it merits."

Duffy's 1842 Apple Juice does away with any craving for alcoholic stimulants, and is universally recommended by Clergymen and Physicians as a refreshing and health-giving beverage which may be drunk at meals or at any time with perfect freedom.

DUFFY'S GRAPE JUICE is a pure, unfermented and absolutely non-alcoholic beverage. A pleasant and healthful drink.

Sold by all grocers, druggists and dealers. Served exclusively at banquets where a temperance drink is used. If your dealer cannot supply you with Duffy's 1842 Apple Juice and Duffy's Grape Juice, send us \$2.00 for a trial dozen pints of either, or a half dozen of each, all charges prepaid to any part of the United States. Duffy's Mother Goose booklet, illustrated in colors, free to all children who write for it.

AMERICAN FRUIT PRODUCT COMPANY, 85 White St., Rochester, N. Y.



drift. Occasionally dire results are published, but so saturated are the masses with the life of "sporting" that they attribute them to "brain storms" and not the practice. The victim goes to Sing Sing or the grave; they go not even to the funeral, but on, on in their chosen, infatuated course.

I think I am at a point where I can hold up for the present on this, but the half has never been told—never will be—of the sin of gambling in New York City and the extent it is indulged in.

I will try to resume in my next some of the good here. All is not to the bad.
H. W. FINDLAYSON.
450 Broadway, New York.

To the writers of some twenty or more letters this week—complimentary ones—"Thank you" one and all.
F.

NOTICE, TEXAS CONFERENCE.

Let all who intend coming to the W. F. M. Society at Pittsburg, June 4th, send name at once to Mrs. Phrona Hopkins, Pittsburg, Texas, so homes may be provided. All the presiding elders, and as many pastors as will come, will have a hearty welcome. Please send names at once.

R. A. BURROUGHS.

SOUTHWESTERN UNIVERSITY.

Under the new charter the alumni of Southwestern University elect a trustee from each of the four Texas Conferences. This election has for some time been in progress through the mails, and the result has just been announced, as follows:

- North Texas Conference—Judge R. E. Brooks, Dallas.
- Northwest-Texas Conference—Hon. R. L. Henry, Waco.
- West Texas Conference—Judge M. D. Stator, Llano.
- Texas Conference—Hon. R. A. John, Beaumont.

These new members will take their seats at the regular meeting of the board, May 24.
C. C. CODY.
Georgetown, Texas.

North Texas University School.

The Commencement of the North Texas University School is now in progress. The Commencement sermon was preached Sunday by Dr. A. L. Andrews, Grace Methodist Church, Dallas. It was a great occasion with us. Dr. Andrews' strong, practical, eloquent message went straight to our hearts and did great good.

The Art Exhibit was held last Saturday night and attracted a large num-

ber of admirers. The remaining program to be rendered is as follows:

- Tuesday evening: Elocution recital.
- Wednesday morning: Meeting of Board of Trustees.
- Wednesday evening: Debate between Literary Societies.
- Thursday evening: Annual concert.
- Friday morning: Commencement exercises, including an address by Hon. R. L. Warren, of Terrell, and the awarding of certificates and diplomas. May 20.

J. J. MORGAN.

The fear of death is more to be feared than death itself.

Educational

THE TYLER COMMERCIAL COLLEGE OF TYLER, TEXAS, INDORSED BY THE TEXAS ANNUAL CONFERENCE.

The Tyler Commercial College is doing a grand and noble work in preparing our young men and women for the practical duties of life. They not only give them a thorough training in Shorthand, Typewriting, Bookkeeping, Business and Telegraphy, but they pay special attention to character building and the moral surroundings of their students. It is but little wonder that this school during the short space of seven years has grown to be the largest and most widely patronized commercial school of the entire South. Their courses of training are so thorough and complete that a demand greater than the supply has been created among the best business firms for their graduates.

Those interested in a commercial education will do well to investigate the school that is so highly indorsed by our Conference. Write for their free book—"Convincing Argument."

Resolutions passed by the Annual Conference, at Tyler, Texas, Dec. 3, 1906.

"Whereas, The Tyler Commercial College looks carefully after the morals of its pupils and strives to develop them in character as well as in education, and whereas, it is the policy of this Church to foster Christian education in private institutions as well as in our Church schools, be it Resolved, that this Conference heartily indorse the Christian work of that great institution and commend the Christian gentlemen at its head.

W. F. PACKARD,
V. A. GODBEY,
J. T. SMITH.

Notes From the Field

Grand Saline.

A great revival is now in progress in Grand Saline—I believe the greatest in the history of the town. Business houses are closing for the services and the Holy Ghost is working in great manifestation. Old men, young men, women, girls and boys are publicly accepting the Savior, and some are testifying in our street services to the saving power of Jesus; about 50 bright professions to date, including backsliders reclaimed. Bro. Lovie P. Law and his noble, consecrated wife, with Prof. A. E. Wheeler in charge of the singing, are waging the war on Satan and sin. I have been through some big meetings, such as were held by Culpepper, Stuart and Brown, but have never seen a more genuine Holy Ghost revival than this. Bro. Law is thorough, believes in genuine old-fashioned Hold Ghost conversions, and his work is telling, for men are actually getting to God. His slogan is "Now, folks, clean up," and many, O so many, are letting the Holy Ghost come into their hearts and clean them up. Sister Law's solos deserve special mention, for she sings the glad tidings into the hearts of her hearers, and her voice has the ring of "old time religion." Prof. Wheeler certainly knows music, and gets more music out of these people than one could believe was here. To God be all the glory and praise. We hope to continue 8 or 10 days longer, and are praying for the town to be turned over to God. Pray for us.—Allan Tooke, May 18.

Cartwright Chapel, Beaumont.

The Lord has blessed us with a gracious revival. Over one hundred conversions and ninety-one (91) accessions to the Church. Sixty-three by baptism. The revival began with the Sunday-school and Epworth League and reached all classes in the South end of the city. The debt on the church and parsonage is liquidated, the church has been papered and beautifully ornamented, and electric lights installed. The present pastor was assigned to the work in December, 1905, and found one hundred and sixty-three on the roll, and has added one hundred and sixty-four to date.

ITCHING RASH LASTED 18 YEARS

Baby Girl Had Rash Behind Ears— Nothing Would Drive It Away— It Spread and Grew Worse Under Specialist's Care— Tried Everything Without Avail.

CUTICURA REMEDIES EFFECTED PERFECT CURE

"When my daughter was a baby she had a breaking out behind the ears. The doctor said that she would outgrow it, and it did get somewhat better until she was about fifteen years old, and after that we could get nothing that would drive it away. She was always applying something in the way of salves. It troubled her behind the knees, opposite the elbows, back of the neck and ears, under the chin, and then it got on the face. That was about three years ago. As we had tried everything that we could hear of without help she took treatment with a specialist and seemed to get worse all the time. We were then advised to try the Cuticura Remedies, and now I don't see any breaking out, and we are well pleased with the results, and I will cheerfully recommend the Cuticura Remedies to all that may need them. M. Curley, 11-19 Sixteenth St., Bay City, Mich., May 20, 1906."

ECZEMA ON FACE

Child Suffered Two Years. Now Well. Mother Praises Cuticura.

"My little girl had been a sufferer of eczema on her face for two years. Tried treatment from doctor without effect. I at last heard of the Cuticura Remedies. Started treating her with Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent. She is now nearly six years old, and no sores have as yet appeared on her face. From the day of her cure we have always praised the Cuticura Remedies in the highest. Mrs. W. H. Kimball, Canton, Minn., Nov. 9, 1905."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults, consists of Cuticura Soap (5c.) to cleanse the skin, Cuticura Ointment (5c.) to heal the skin, and Cuticura Resolvent (5c.), in the form of Chocolate Coated Pills, 25c. per trial of 60 to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props. Boston, Mass. **Mail Free, How to Cure Skin Humors.**

Bro. D. L. Coale, formerly a member of the North Texas Conference, was with us two weeks. He rendered us very valuable service. He is an humble, forceful and efficient preacher. He impresses the people by his earnestness, and is too heavily freighted with the importance and solemnity of his message to indulge in fun and merriment in the pulpit. We commend him most heartily to the brethren who need help in revival meetings. He is a helper indeed, holding himself subject to the authority of the preacher in charge and co-operating with him in all his plans. Near the close of the meeting the people gave the pastor a generous pounding, and gave to him and his wife many tokens of esteem, for which they are profoundly grateful.—L. M. Fowler.

Hubbard City.

Our second Quarterly Conference is past. Reports good. I believe these stewards raise money as easy as any set of stewards I ever saw. Some one asked me it was because they are such good stewards or because the people were so ready to pay. My answer is: "Both." Our presiding elder, Rev. W. L. Nelms, D. D., preached the commencement sermon of the Hubbard City High School Sunday morning at 11 o'clock. The large school chapel was filled to overflowing with an appreciative and highly pleased audience, who listened to a sermon that is destined to be of value to the town. At night he preached in the Methodist Church, and again on Monday night he preached, holding the Quarterly Conference after. I am glad to see our presiding elder in such good health, and mark with appreciation his readiness to be of the greatest service to his preachers and their charges, and look upon it as little less than remarkable that he is able to meet so many duties and preach so often with no apparent fatigue. We are all in good spirits over here in Hubbard City, and are praying for and expecting a revival beginning the third Sunday in July, with Bro. W. H. Matthews engaged to assist.—A. D. Porter, May 16.

Miles.

I am just back from Miles, where I went last week to preach the commencement sermon for the High School. The superintendent and teachers have a just pride in their school building and make hopeful prophecies concerning their graduating class. Some members of this splendid class are to be with us at San Angelo next year. Others, too, who are still in the High School will come to us this fall. I preached twice in Miles, and the Methodist Church was more than full at each service. It is such a pleasure to preach to people who are attentive and responsive. Our Bro. Campbell has such a people to whom to minister. The people of Miles are very much in love with their preacher, and rightly so. One will go far to find a man of finer metal than W. R. Campbell. When we know of such men we are inclined to believe that there are those even now-a-days who would die with a smile of triumph on their faces for the cause of our faith. Miles is fast becoming a farming center and lands near the little city are selling for \$20 to \$40 an acre. The town is on a substantial boom, and the Methodist Church is on the high tide.—Wallace M. Crutchefield.

North Marshall.

I have been thinking of writing something to the Advocate about the good things which have happened to us this year for a long time. The reason why I have not written is I have been too busy. I have been like the preacher who forgot to say "amen" according to a contract. When asked why he failed, he said: "I was too busy listening." So I have been too busy receiving. This is the best year of the four at this place. I am going to hate to go this year worse than I would have hated to go at any other time, but I must go, and so I am singing, "When from here I go, what will become of me?" This makes six years for us in Marshall, and they have been happy years to us. We have seen the Church prosper and grow. We will leave some signs of our work here, both materially and spiritually. Our present charge is a little station, which is growing very rapidly, and it is a very pleasant work and will soon be one of the best charges in the conference. I say this because it is true, and not just to make you want to come here; but if you do come, you will have a fine place. This is one of the greatest places for poundings in the conference, as all my predecessors will testify. With all of these poundings and an \$800 salary, you see, a preacher with a small family can live fine. The Woman's Home Mission Society is leading in the

Church work. Twelve months ago they bought circular oak pews for the church at a cost of about \$500, and they have met all of their notes as they came due, and now have money in the bank to pay the last note. During this time they have also paid \$32 insurance and \$80 on the pastor's salary, besides some other improvements and the regular work of the society. The following brethren have repaired and made some improvements on the parsonage, for which they have the thanks of the Woman's Home Mission Society and the preacher and family: E. W. Terry, D. M. Johnson, C. U. Walker, J. W. Campbell and W. T. Twyman. Our Junior and Senior Leagues are both doing good work. The Sunday-school is better than ever before. Rev. J. H. Crouse is superintendent. I have a class of forty scholars—men and women. The salary of both presiding elder and preacher in charge is paid promptly.—W. W. Gollighugh, May 14.

Harrison Circuit.

My work is far advanced into the second year of my pastorate on Harrison charge. Last year was in many respects a pleasant and, I trust, a profitable year. We are doing better this year than last. The salaries are nearer paid up. I have more of my conference collections up to this time than this time last year, and better than everything else we have added quite a good number to our Church rolls. One of the new year resolutions I made was this: Lrd, help me to preach more directly to the unsaved than ever before. If we fail to save men, I feel to some extent we have failed in the great work for which we were called. This is the aim of all our work. I think the true view of life with every Christian should be to see its aim as that good apostle saw it, the Apostle Paul, when he said: "This one thing I do." A Christian should make everything serve to this one end. I think the greatest need to-day is a sweeping revival. Methodism in Marshall and this surrounding country is largely in the lead. Dr. W. F. Packard, at First Church, is meeting with great success. He had Bros. Brown and Curry in March, and they stirred this old town as she has not been for years, and then the union meeting; and there had been a large number added to the roll of First Church even before the meetings. Dr. Packard was adding new members every service. He preaches for and gets present results. Bro. W. W. Gollighugh, at North Side, is in his fourth year in that station, and it is proving his best. He has added a goodly number to the roll of that Church. His finances are in better shape than they have ever been. The congregations are good, the services generally are well attended and his people say his preaching grows better all the time. Our presiding elder, Bro. Thos. H. Morris, has just held mine and Dr. Packard's second Quarterly Conference. The people fell in love with Bro. Morris. They like his preaching and enjoy him in the homes. As to his work as presiding elder, he is very patient and painstaking. I think his desire is to do the Lord's will.—C. H. Adams.

Randolph Circuit.

Our second Quarterly Conference was held at Grove Hill, April 13 and 14. Brother Hamilton, our presiding elder, was on hand and preached a very helpful sermon on Saturday at 11 o'clock, and another at night, and held the conference in the afternoon, which was well attended by the official members. We had a good conference; progress was reported along all lines of the work; improvements made at the parsonage and on the church at Grove Hill. The Church at Edhube has installed an acetylene gas plant, which lights the church most beautifully. The finances are well up, and we are planning and praying and expecting great revivals at every appointment on the work. Dr. Rankin was with us and preached on Sunday at 11 o'clock, after which the nice new church at Grove Hill was dedicated. Dinner was served to one of the largest and best-behaved crowds that I ever saw assembled for a Church service in the country; and such a dinner as it was! Turkey, boiled ham, pork, beef, chicken, cakes, pies and everything else in proportion, and if I had felt well I really believe I could have eaten a "hearty dinner." But Dr. Rankin and Bro. Hamilton were in pretty good "trim," so we ate as much as any three preachers ought to eat at one meal, and I will not worry. My! you ought to have heard Dr. Rankin's sermon. The picture of Christ's life and ministry seemed to gather around his sentences as he proceeded, until one was made to feel that he was following the man of Galilee and beholding his real face, hearing his words and feeling his tender, sympathetic touch. Then the picture became a realistic scene. We saw him betrayed, taken a prisoner and without judgment sentenced and de-

livered to a howling mob, and made to bear his own cross until he fell prostrate beneath its weight; then nailed to it and lifted up, to be "numbered with the transgressors." We saw his silent endurance of the humility, suffering scorn and shame. Verily, "he was a man of sorrow and acquainted with grief." "As a lamb to the slaughter and as a sheep before her shearers is dumb, so he openeth not his mouth. Then came the climax—that picture which has transformed the world—before which kings and peasants alike have fallen prostrate in the dust and cried out, "My Lord and my God!" The gazing world stood in breathless silence, the curtain was drawn, the world was wrapped in darkness and we heard him cry "My God, my God! Why hast thou forsaken me?" We beheld his pallid, lifeless face with glassy eyes fall limp and cold upon his stilled breast. No wonder the earth trembled with such an awful scene enacted upon her bosom! The perfect stillness of the audience betrayed the keen interest with which the preacher had been followed in his sermon, and, I dare say, that occasion will linger long and sweetly in the memory of the Grove Hill people. The sermon was followed immediately by the dedication of the house according to the impressive ritual of our Church, and was as fitting an occasion as I ever witnessed. If I am not badly mistaken, Bro. Hamilton, our presiding elder, is one of the "livest wires" in the presiding eldership of this or any other conference, an evangelical preacher, a wise presiding officer of good executive ability and a warm-hearted friend to both people and preachers. Randolph Circuit has the best dressed as well as the best looking preacher to be found in all these "diggings" since the people at Edhube opened up their pocketbooks as well as their hearts and presented him with a \$25 suit of clothes, all of which puts me under renewed obligations to help harvest their crop of frying chickens and render to them the very best possible service in all other respects, and more than that—(wait just a minute).—W. R. Rosser, May 18.

Aquilla Charge.

We closed one of the best meetings ever held in Aquilla last night. Rev. T. N. Lowrey, evangelist, began the meeting the second Sunday at 11 a. m. Two services a day—11 a. m. and 7:45 p. m., ladies' prayer-meeting at 4 p. m.—were held. Notwithstanding the busy time, the rain and the fact that this is Bro. Lowrey's former home (he was raised in this country), the congregations were good in the day and the house crowded at night. The membership of all the Churches who attended was revived; 20 or 25 conversions and reclamations. Eleven joined the Methodist Church, 1, the Baptist, and others will doubtless join the different Churches. The standard of conversion and piety was raised and great good was accomplished. "A prophet is not without honor save in his own country" will not apply in Bro. Lowrey's case. People with whom he was raised came for miles to hear him. His two Christian daughters, Misses Josie and Fay, were with him. What is more beautiful than the consecration of young womanhood and manhood to the service of God and the Church? About 35 names were enrolled for the Epworth League. Our District League Conference will be held here this year, and we want to be ready for it. Aquilla is on higher ground religiously than ever before in her history. The pastor, the Church and the cause of Christ are safe in the hands of Bro. Lowrey.—R. V. Galaway, May 20, 1907.

Nubia.

Wednesday, May 15, was the time and White Church the place for the second Quarterly Conference of Nubia charge. The day was a little unfavorable, and everybody was very busy with their crops; nevertheless, we had a splendid turnout. Our beloved presiding elder was in his place and seemed to be at his best, and at 11 o'clock and at night preached us two fine sermons. We all ought to feel very proud of our District Representative, Bro. Morris. All told, we had a splendid Quarterly Conference; reports reasonably fair. We have some very fine people on the Nubia charge. You ought to have been there and seen what a nice dinner the ladies had fixed up and brought there. Looking, I assure you, was not all that was done. Bro. Bro. J. T. L. Annis, a supernummate of the Northwest Texas Conference, and his son, Ned, or rather O. B. Annis, were there. Bro. O. B. was recommended to the District Conference for license to preach, whereof we were made glad. We are trying to do the best we can on the Nubia Circuit. We have a very nice church building at Nubia, but it begins to look like we will never get our new seats. We want to have our church dedicated just as soon as we possibly can. We need a great revival all over our work. To this end we are working and pray-

ing and believing. Sometimes we get so anxious about a big revival we feel like we could almost hear the sound. We are trying to get our Go Forward mission paper in every home. May every reader of the Advocate pray for a revival of religion all over the district and everywhere else, such as we have not seen for years.—T. H. Davis, P. C., May 18.

Waxahachie.

The greatest meeting in the history of Waxahachie closed May 12. It had run 15 days against the rainiest, muddiest spell of weather this county has had this year. The meeting was led by Bro. George R. Stuart and Prof. E. O. Excell. We erected a large tabernacle that would accommodate 4,000 people or more. On the first Sunday we had it cleverly filled at two services, but it rained Monday and continued to rain almost every day for twelve days, which forced us to go to the church. The meeting soon became so interesting that the seating capacity of our large church, which will accommodate almost 2,000 people, was taxed to its full capacity day and night. At first it was the universal regret that it was raining, but we lost sight of the rain and mud, and the only serious inconvenience we experienced was in not being able to accommodate the congregations. The rain seemed to weed out the rabble and give us an opportunity at those who were really interested. From the first service the meeting was baptized with unusual power, and continued to grow in interest and power to the end. Our town has been revolutionized in its social, moral and religious life. Card clubs and dancing clubs have been converted into charity sewing clubs, Baraca and Philathea Bible Classes. Many of the oldest and hardest sinners of the town were converted after the old-fashioned Methodist way—at the mourner's bench. As to the number of conversions, I have no way of estimating, as they were converted on the altar, in the congregation, on the way home, in the home, and everywhere. The whole town seemed to be an altar of prayer. Hard sinners reported having prayed all night and, Jacob-like, prevailed at the break of day. There was no attempt to harvest the results of the meeting till the last day, when the doors of the various Churches were opened; and at our Ministers' Association yesterday we canvassed the situation and estimated the results of the meeting in accessions to the various Churches in town at 350, and many of the converts live in the country and will be harvested there. The work within the Churches was as great or greater than without. A proposition was made to those who were backslidden at the beginning of the meeting but were reclaimed during the meeting and hundreds gave their hand on it. There were hundreds of family altars erected during the meeting; the attendance on all the Church services the Sunday following the meeting was almost doubled. The most impressive service I ever witnessed we had last Sunday night, when we received almost a hundred grown men and women into the Church—many of them gray-haired fathers and mothers. I had received a class of 35 children in the afternoon. We have in sight for the Methodist Church, from the meeting, 150 or more. A Young Men's Christian Association movement began at the close of the meeting, and the prospect is good now for a \$25,000 or \$50,000 Y. M. C. A. plant, as one of the material results of the meeting. I organized a Baraca class for men in my Sunday-school last Sunday with 23 members, and we are to organize a Philathea Class for the young ladies next Sunday morning with about as good prospects. Methodism in Waxahachie in all its departments is well organized and on a high plane of prosperity. I had received into the Church, up to the beginning of our meeting, 52 persons in the various ways, and having dismissed about 40, it gives a very healthy increase in membership. It will be a long time before this town forgets George R. Stuart.—J. T. McClure, May 21.

Fostoria.

At the reading of the appointments of the Texas Conference, this scribe found himself read out to Fostoria charge, which is a new charge composed of Fostoria, Cleveland and Shepherd. Fostoria is a saw-mill town, and the mill company has just completed a splendid church building at a cost of \$1,500 or \$2,000. Oak pews have been ordered. We have a splendid class of people here and the company are doing all they can to build up the morals of the town. They furnish the pastor a house, rent free, and give him his goods at the store at a discount of twenty-five per cent. We also have the convenience of electric lights and water works, the very finest of artesian water. The stewards assessed for the support of the pastor, \$730. We closed a two-weeks' meeting at Fostoria last night. Rev.

Continued on page 13.

The Home Circle

STORY OF A HYMN.

"God be with you till we Meet Again," is known and sung the world around. It was written in 1882 by Rev. Jeremiah Eames Rankin, D. D., L.L. D., who was at that time pastor of the First Congregational Church of Washington, D. C., to interpret the familiar words, "good-bye," which are merely a contraction of the sentence, "God be with you."

The music was composed by William Gould Tomer, a school teacher in Carpentersville, New Jersey. Dr. Rankin was descended from the Scotch Covenanters. He was born in Thornton, N. H., January 2, 1828, and died at Cleveland, Ohio, November 28, 1904. The author objected to some changes introduced by the hymn-thinkers, such as "Put his loving arms around you." "Daily manna still provide you" and the repetition in the chorus, "Till we meet again." They transformed the thought.

The poem as now given is copied from Dr. Rankin's own book:

God be with you till we meet again,
By His counsils guide, uphold you;
With His sheep securely fold you;
God be with you till we meet again.

God be with you till we meet again,
'Neath His wings protecting hide you;
Daily manna still divide you;
God be with you till we meet again.

God be with you till we meet again,
With the oil of joy anoint you;
Sacred ministries appoint you;
God be with you till we meet again.

God be with you till we meet again,
With life's perils thick confound you,
Put His arms unfailing round you,
God be with you till we meet again.

God be with you till we meet again,
Of His promises remind you;
For life's upper garner bind you;
God be with you till we meet again.

God be with you till we meet again,
Sickness and sorrows taking,
Never leaving nor forsaking;
God be with you till we meet again.

God be with you till we meet again,
Keep love's banner floating o'er you;
Smite death's threatening wave before you;
God be with you till we meet again.

God be with you till we meet again,
God be with you till we meet again,
Ended when for you earth's story,
Israel's chariot sweep to glory;
God be with you till we meet again.

Till we meet at Jesus' feet,
God be with you till we meet again.

THE LOOSE PULLEY.

By P. N. Ingraham.
"Oh, papa! Tell me about this wheel that's turning 'round and 'round and 'round, but doesn't seem to do any work," said Master Hugh Dickinson to his father as they walked through the big machine shop where Master Hugh was being shown some of the interesting things of machinery.

"Well, son, I'll tell you about that 'wheel,' as you call it," said the father, watching the boy's every expression of the face. That is what machinists call a loose pulley. Whenever they wish to stop this big iron lathe, they throw the belt on this loose pulley. This lathe stops, while the other machinery around runs on just the same. This loose pulley is a regular dead-head, for it seems to work when it is not working at all. It can't do anything because it has no grip on the shaft. It turns forward or backward just as the belt may happen to be going. When all the other pieces of machinery are running and doing their work, this loose pulley is standing idly by, and when the belt is thrown on it it still fails to accomplish anything."

This loose pulley is like many people in the world. Of course, it was made for a purpose, and so was every human being; but, like the loose pulley, they have no grasp on things. The schools and streets are full of boys who go just any way that their surroundings happen to take them. They are "drifters." Out of this throng of boys will come the men who will be the barnacles to business, society and progress. From this class of boys will come the men schooled in all the different departments of crime.

Then the loose pulleys among the young men of our land! Our towns and cities are full of young men who have no grasp on things moral. They follow in any direction that cruel circumstance may happen to lead them. There are the gambling dens, the public houses of prostitution, of which our poor, weak cities are so full, the Sunday baseball, or some other char-

acter of Sabbath desecration, the licensed cockpits (of which it is a shame to speak), and all the many forms of vice which bid so strong for our young manhood. What a power for good this young manhood might be if it were only directed aright and there were fewer loose pulleys represented in it!

Then the loose pulleys among our young ladies—even in the Protestant Churches! They must have this form of questionable amusement in their homes, or go to that questionable affair, because it is popular; because other people do this thing, and because "sawsety" demands it. No grasp on things! No moral fibre! Only loose pulleys!

And in our Churches we have lots of loose pulleys—men and women who can do nothing but turn around and around and accomplish nothing in it. They have no grasp on things. If they are asked to teach a class in Sunday-school, they tell you they do not know enough about the Bible (big B if you please), when perhaps during all their lives it has been the most accessible book—in fact, it has been right under their noses almost every day of their unprofitable lives. Beside that, they have had its truths expounded to them many and many a time by minister or Sunday-school teacher, or perchance at home by father or mother. Why don't they know anything about it? If they are asked to lead in prayer-meeting, or to take up some definite Church or reform work, they hurl a volley of excuses at you and say they just can't do that; and so what is to be done about it? What can God himself do with these loose pulleys?

Then in municipal and State affairs, oh! how many loose pulleys we have all around us! Men who have the glorious privilege of voting and helping in the betterment of our conditions who stand limply by and say, "There's nothing I can do. Evil around me is so strong and active and well organized that I don't think there is any use to try. In fact, I don't much believe in the Churches and religion getting mixed up with politics;" and so this poor loose pulley in human form goes on through life saying, "There's nothing I can do!"

Are they always going to be so? The last turn of the shaft of time and opportunity is going to be made for each one, and probably much sooner than he expects!

OUR IMPERFECT CONSECRATION.

"Ye are not your own." (1 Cor. 6:20). The facts of wavering faith and cold affection, of imperfect consecration, show how little we have of God, and how little God has of us. We say that we are His, and live to please ourselves. We profess to belong to another, and to that other we render fragments of our time and of our efforts. His! and yet all day long never thinking of Him. His! and yet from morning till night never refraining from a thing because we know it is contrary to His will, nor spurred to do a thing that is contrary to ours because we know it is His. His! and yet we wallow in selfishness. His! and yet we live Godless! Christian men and women! It is only a little corner of your souls that really belong to God. Alas! for the imperfections and incompleteness of our possession of God, of whom we hold but the merest shed, and of His possession of us, who has conquered such a little strip of the whole field of our nature.—Dr. Alexander MacLaren.

"THE HOUSE THAT JACK BUILT."
"Mr. Conductor," said little Louis Rhodes, pulling at a gilt-buttoned coat-sleeve, "please tell me a story."

"Bless my life!" exclaimed Captain Sam of Express No. 55. The train had just pulled out from Newcastle, and as there was a long run without a stop, the tired conductor had dropped into a back seat to rest a bit, when Louis came up and asked for a story.
"Bless my life!" said Captain Sam, "I don't know a story to my name, except 'Here is the house that Jack built.'"

"Don't tell me that," answered the little boy. "I know that myself," and he began to rattle off:

"This is the house that Jack built;
This is the rat that lived in the house that Jack built;
This is the cat that caught the rat"—

"Stop right there," said the conductor; "that reminds me of something. On my last trip east, as I went through one of the coaches to look at tickets, I found a little girl about your size sitting in a seat by herself. 'Tickets, I said, without thinking. 'Mamma has 'em,' she says, 'and she's come to get a drink of water. But won't you please take my orange to that little girl back there with the red hank'cher on her head? Her mamma has forgot to give her any.'"

"I looked for the little girl with the red hank'cher, and saw a poor woman with five children. They didn't have on much clothes. They didn't look as if they had had much to eat, but nobody was paying attention to them."

"Maybe your mamma won't like you to give away your orange," I said. "The little girl opened her eyes very wide, and says she: 'Why, Cap'n, my mamma loves me to give things.' "All right," says I, and I went back to the little party and gave the orange and says I, in a loud tone of voice, "This is from a little girl whose mamma just loves her to give things." "At that, ever so many mothers pricked up their ears, and presently I saw another little girl bring a box of lunch to the poor children. 'Ah,' says I to myself, 'this is like that old song about the house that Jack built. This is the cat—' When I got that far a lady pulled a pretty little cap out of her bag, and says she: 'Won't you let your little girl wear this Tam-o'-Shanter?'"

"I went on singing easy to myself, 'Where is the dog that worried the cat, that killed the rat that lived in the house that Jack built?' And sure enough, here was a boy giving some things out of his pocket—I don't know what. So it went on till those forlorn little chicks had more things than a few; all because one little kind heart gave 'em her orange. Now, small boy, get off my knee. I've got to ring the bell for the engineer to whistle. Go and see if you can't start another 'house that Jack built.'"—Dew Drops.

RICHARD'S BIRTHDAY PRESENT.

Richard was standing at the front gate, rather he was jumping around by the gate, hanging and swinging on it, and looking up and down the street as if he were waiting for some one.

The truth was, Richard knew something perfectly beautiful. He had found it out only a little while ago; then he had told it to every one in the house, to all of his neighbors, and to the old black woman who lived in the alley.

But he wanted to tell it to some one else. There was a nice doggie coming along the street. Richard knew he was nice because he belonged to one of his friends. He caught little Fido as he came up, and whispered the secret in his ear; but Fido didn't want to stop, so he pulled away from Richard and went galloping down the street.

"Say, Fido, how do you like it? You can play with her, you know," called Richard.

Fido stopped a second and wagged his tail, as much as to say, "It's all right, Richard;" and away he went again.

After a while there was a pretty, old lady coming. Richard liked her looks very much. She held some large pink flowers in her hand.

Richard stood waiting for her to come up; then he said, "O, say, Lady, do you know that it's my birthday, and that I've got a birthday present?"

"Why, no," said the lady. "I hope you like your present. Who gave it to you?"

"Why, why, of course I like it—I like it best of anything, for God gave it to me."

"Indeed?" said the lady.
"Yes, yes, indeed," Richard was talking as fast as he could. "Why, no one else could give it to me, you know, 'cause it's a baby sister!"

"O, O!" said the lady; "I don't wonder that you are delighted. God was very good to send you such a present; and here, go in and give her these flowers. Tell mamma they are for the baby sister."

"O, thank you!" cried little Richard. "I think you're so kind to give them to her—they'll be the first present she'll have."

"O, no," said the kind lady, "for when God gave you a sister he gave her a brother."

"Why, why?" Richard did not understand at first.

"Yes," replied the lady, stooping over to kiss him, "when God gave her to you, he gave you to her, see?"

"Why, yes; that's so," he said, as he started to run into the house; then he turned and called back, "I thank you very much."—Western Christian Advocate.

A BACKSLIDER RESTORED.

The following case furnishes a terribly striking commentary on the solemn words: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil

Coughs of Children

Especially night coughs. Nature needs a little help to quiet the irritation, control the inflammation, check the progress of the disease. Our advice is—give the children Ayer's Cherry Pectoral. Ask your doctor if this is his advice also. He knows best. Do as he says. We have no secret! We publish the formula of all our preparations. J. C. Ayer & Co., Lowell, Mass.

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thing and bitter that thou has forsaken the Lord thy God."

In Melbourne, where I labored for many years, there lived a man in a large way of business. From being an earnest Christian and prominent worker in my church, he gradually cooled off. The cares of this world, even more than its pleasures, choked the seed, and it became unfruitful.

After prayerful thought, we decided to have a mission. J—T—came to each of these special services, listening to the addresses with the deepest attention. One night he remained behind to have some conversation with us. He threw himself on the floor of the vestry in a paroxysm of agony. For a long time he continued thus. Such awful soul distress I have never witnessed before or since; the fountains of the deep within were broken up. He could truly say with Job: "My roarings are poured out like water." Groan after groan in quick succession came from his tortured heart. We spoke to God on his behalf, and then turned and spoke to him on God's behalf; but we seemed only to be piling on fresh fuel, intensifying the fire of his poignant grief. Oh, how that vestry echoed and re-echoed with his cries! His past life of base ingratitude and deliberate turning of his back upon God seemed to rush upon him and drag his very heart out.

Feeling utterly weary, we left him at a late hour, somewhat calmed, though it appeared more from sheer physical exhaustion than anything else. The next morning at our seven o'clock prayer-meeting, J—T—was there; but how changed! He had come into vital contact with Him who "maketh the storm a calm so that the waves thereof are still." The sighs had been changed to songs,

and the groans into radiant, full-toned hallelujahs. He rose, and said to the assembled people, trying to master his trembling voice: "Fellow townsmen and friends, you all know me well, perhaps some of you too well, in business. It has been my great ambition to get on, but not to get up. To a considerable extent I have succeeded in my aims, though to my shame be it said, I have not been overscrupulous as to the means employed. I prided myself in being able to drive a hard bargain with any man. But now, by the grace of God, and looking to him alone, it shall no longer be J—T—, the greedy, grasping tradesman. I trust he is gone forever. 'I live; yet not I, but Christ liveth in me.' The cross now covers my sins; the past is under the blood. Oh, the bliss of that glorious thought! I have at last laid myself, my business and my family."

One day his little, two-year-old child clambered up on his knees, and said: "Sing dory, dadda." He sang the familiar child's hymn, "Around the throne of God in heaven." The father went to his work. During his absence the little one ran outside to play. A cart came dashing around the corner, and in another moment a lifeless little body was carried into the house. As the sorrow-stricken father looked upon the bleeding form of his darling child the prattling voice came back again: "Sing dory, dadda, sing dory." And I have heard him say, when recounting the sorrowful experience of that terrible day, that God enabled him to "sing glory," though in a minor key, as he thought of his child joining the thousands of that holy, happy band, singing, "Glory, glory, glory."—Revival Times.

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PEOPLE OF TEXAS.

To the Editor of The Statesman:

On the 1st of June a local option election is to be held in Travis County and in the city of Austin. It is not simply a local affair. It is State wide in importance and on the issue vast interests depend. Austin, besides being the capital of the State, is a center of education, where are located the great State University and other public institutions of which the State may be justly proud. To this fair city, beautiful for situation, the pride of Texas, come thousands of students annually. The University has about 1400 students, male and female. The negro colleges have an attendance of about 1000 students. Between 200 and 300 are in attendance at the Blind Institute and a larger number are registered at the Deaf and Dumb Institute. The St. Edward's College, under the control of the Roman Catholic Church, is here, and four female colleges and academies and the business colleges are liberally patronized by young men and women from different parts of the State. This devolves a great responsibility on the population of Austin and of the State to provide an atmosphere favorable to the moral and intellectual development of these young people. In this summary I have made no mention of the thousands who attend the public schools. The open saloon in Austin is a menace to the young people who live here and have come here to educate themselves and become qualified for the responsibilities of life. The best people in this county believe that the saloon should be suppressed. The local optionists here are not entering into this conflict blindly and recklessly. The petition for the election was signed by 1560 persons, who claim to be friendly to local option and declare their purpose to support it. It is believed there are other hundreds who are favorable to prohibition, but who for some reason declined to sign the petition. The recorded poll tax receipts in the county are 6070. Less than 3100 votes cast for prohibition will make the county dry. Some think that not more than 5000 ballots will be cast on the day of the election.

The opposition is strong. It is composed of all the bank presidents and it is claimed, of a large majority of the business men of the city. A letter signed by 160 of these men was addressed to the chairman of the local option Executive Committee asking that no action be taken to bring on an election until the Baskin-McGregor law might be put in force. It is claimed by them that this law will give the relief that is desired by the temperance people. They pledge their co-operation and the vigilance of the police to enforce that law. Their plan is to the effect that a local option election is accompanied by bitterness, contention and misunderstanding. That friends are often alienated and that contrary to the teaching of the Master, conflict rather than peace and good will is inspired. They urge the duty of all Christian people to live peaceably and neighborly together. In other words, the implied meaning is that if peace and goodwill and friendliness and prosperity are to be continued, the saloon is not to be molested. Hands off the saloon and the shameful contention consequent upon an election will be avoided. The letter is well written and quite adroitly expressed. Some of those whose names are signed to this document have expressed themselves as intending to vote for prohibition on the day of the election. This describes the attitude of the bankers in Austin, and it is claimed that 95 per cent of the business men take the same position. These men are giving their great influence and the prestige of their names to protect the saloons of Travis County. Perfectly well do they know that by allying themselves with the temperance people this great reform would be effective at once. It is incredible as it is outrageous, that leading bankers and business men of Austin are willing to side with the saloon against the Church, the home and the best interests of the young. They

force the conviction that for commercial interests they are willing to allow the community in which they live to be debauched. These men who are now so industriously working to prevent local option were never known, so far as the writer has learned, to raise their voices against the wanton violation of the law which has been systematically and insolently and defiantly prosecuted by the saloon for all these years. They now say if the local option election is not pressed that they will use their best offices to enforce the Baskin-McGregor law. Why did they not attempt to enforce the law which has been in existence on the statute books of Texas for more than a quarter of a century? Why have they heretofore been so inactive and indifferent. Now, when they see a long-suffering number of their fellow citizens with righteous indignation rising up and about to attempt in the name of God the overthrow of these "murder mills," instead of endorsing the movement and encouraging the workers, they are putting every obstacle in the way that their business sagacity may suggest. They may not realize it, but they are assuming before God the responsibility of all the sorrow and ruin which may hereafter be perpetrated by the saloons of Austin.

There is no doubt that the election will be held, and these men and their dupes will be allowed the opportunity of expressing themselves at the ballot box. When they cast their vote for the continued existence of the saloon, they virtually say to the saloonist, we give you authority to go on with your work of destruction, and we pledge you our support and protection. In the name of God, what motive can prompt them to assume this position? They are men of intelligence and can not be blind to the dreadful responsibility they incur.

A few years ago a prominent banker of the city of Ft. Worth was heard to say that he opposed the expulsion of the gamblers from Ft. Worth, on the ground that they were heavy depositors in the banks. I believe that the man who made that statement is largely responsible for the assassination of Jeff McLean. If the saloons of Austin shall be continued by a majority of the voters of this county, every one so voting becomes a party to every crime, every act of violence, to the drunkenness, profanity, licentiousness, conceived and encouraged by the saloon. Let every voter realize the magnitude of his responsibility and the sanctity which should attach to his ballot.

A well known banker of Austin was heard to say a few days ago that if it was necessary in order to defeat local option in Travis County, \$50,000 had already been pledged to that purpose. To what uses is it intended to apply this money? It cannot be the intention of honorable men to purchase votes therewith? It is to be hoped that men who value their reputations and business standing, as these men may be assumed to do, will not allow underhand methods to be employed in a campaign of which they are not only the ostensible but real leaders. He who resorts to fraudulent and corrupt methods to secure votes should be held up to popular execration and subjected to the severest penalties. The penitentiary is not too good for such a man.

These men denounce the local optionists because the latter are indisposed to submit this question to the operation of the Baskin-McGregor law. They do not seem to understand that local optionists consider the saloon to be a "public nuisance," and should be under no circumstances be legalized.

Local optionists are not now attempting to enforce the law. That day is passed. When the preachers' alliance of this city in respectful terms memorialized the City Council to revoke its unlawful 9 to 4 ordinance, no attention was given, no response was made. That petition was not only signed by the preachers, but by a large number of the University professors and many of the most prominent citizens of Austin. The City Council and the saloonists, who seemed in

hearty agreement, ignored the earnest protest of the people who are doing most to make Austin a prosperous and attractive city. Now, the question before us is, saloon or no saloon. No one who realizes his duty to God will hesitate to take his stand against the saloon.

Austin owes its growth and importance in a large measure to the University. It has no special advantages as a commercial and industrial center. The young people who come here, bringing their thousands of dollars, ought to be protected while they sojourn in this community. Temptation, instead of meeting them on almost every corner, should be removed from them. One of the saddest facts in relation to the University is that some of the brightest and most promising young men have returned to their homes wrecked and blighted by the saloons of Austin. Beer gardens which are known to be patronized by some of the more thoughtless should be swept into oblivion. For local option to prevail in this city would be to remove a very formidable obstacle to the largest development of the University. Despite the saloon it has become a splendid institution, but with its vast endowment and immense territory, it ought to have attained to much larger proportions. Not a few young people have been discouraged from entering it because of the existence of the saloon so contiguous to it.

I appeal to all people who appreciate the force of the facts here adduced, to give their support to the great and much needed reform which will be assured by the victory of local option on June 1.

S. H. WERLEIN.

THE EDUCATIONAL CONFERENCE AT ST. LOUIS.

The General Board of Education met in its annual session in St. Louis April 23-25, and in connection with it there was held an Educational Conference somewhat similar to the one held in Dallas last year. But as the conference was to be more general in its character than the one in Dallas, the General Secretary, Dr. Hammond, sought to have representatives from all the conferences. This scribe, though not a regular delegate, went as a substitute; and it came to pass that the substitute was the only official representative of the N. W. Texas Conference, though Rev. J. R. Mood was present as the representative of Clarendon College. Dr. H. C. Pritchett, of Huntsville, was on hand, giving a good account of himself as a member of the General Board of Education. Besides these three, I heard of only one other Texas man, Rev. W. F. Davis, I believe, of the Texas Conference.

To one who was at the great educational rally in Dallas last year, the attendance on the conference seemed small. Dr. T. E. Sharp, P. E. of the St. Louis District and main manager of the conference, reported to me that there were about four hundred delegates in attendance. Most of them must have been preachers, for there lacked twenty-five of being the sufficient one hundred tickets presented to secure reduced return rates. Still the promoters of the conference, Drs. Hammond and Sharp, Bishop Hendrix, and others, pronounced the conference a grand success, with the attendance very gratifying indeed. Of course most of the delegates were from Missouri, though there were some representatives from other conferences scattered from Florida to California. Three of our chief overseers, Bishop Hendrix, Galloway, and Atkins, were in attendance. It gave great satisfaction to all to note in Bishop Galloway all his usual vigor of body and mind. He bears few traces of the crisis through which he has passed.

The place of the meeting was old Centenary Church, over the destiny of which our Texas man, Rev. Sam R. Hay, is presiding with all the ease and grace that he exhibited when pastor at Mexia nine years ago. They call him "Dr." Hay in St. Louis, but he disclaims the title, and still thinks of himself as plain "Sam R. Hay." May his tribe increase.



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5c. EVERYWHERE

The program was intentionally much more general than was the case in the Dallas conference. The desire was to make it a connective or general educational conference. Only one morning was devoted to local or State affairs. Central College, their Southwestern University, has about \$400,000 worth of property, and an endowment of about \$175,000. They are making great effort now to increase the endowment to \$500,000. The day before the conference opened Dr. J. C. Morris tendered his resignation as president of the college, and Prof. W. A. Webb, a member of the faculty, and a nephew of Prof. W. R. Webb, of Bell Buckle, Tenn., was elected in his place. All seem to think that the rainbow of hope and promise never shone more brightly over the future of the school. The conference gave great impetus to their plans of enlargement.

As to the general program, notable addresses were made by Dr. J. C. Morris, Dr. Henry N. Snyder, Dr. E. B. Chappell, Bishop Hendrix, and others. Many of these addresses will make valuable contributions to the literature on the subject of education. I cannot speak in detail of them, further than to say that it was an exceptionally fine list of topics handled by an exceptionally fine corps of speakers. The program as a whole was perhaps even better than was the one at Dallas. I hope that the addresses will be put in permanent form and extensively read in our own State.

I would like to speak in detail of one or two of the subjects presented. On Wednesday afternoon Miss Mary Norman Moore, President of Athens Female College, Athens, Ala., was announced to read a paper on "The Education of Women in the South." To us who did not know her, there rose before our minds the vision of an embarrassed woman reading a little essay, written on tinted paper, in a scarcely audible voice. Instead of that, however, a modest, bright, attractive, youthful looking lady stepped to the stand and began speaking directly from her heart to her audience on a subject that lay close to her very life. She reviewed briefly the history of education of woman in the South. Then she made an earnest, forcible plea for the best and highest education of woman, not merely an education in the "extras"—music, art, elocution, etc., an education for mere ornament or show, while lacking in the great fundamentals; but an education equal to that provided for the boys, one that will render her more useful and efficient in the real, sober work of life. Her attentive audience heard and appreciated her every word. Her plea for colleges for young ladies ought to be widely circulated and deeply considered. Other fine addresses were made on the same subject.

Another subject very strongly presented was "The Duty of the M. E. Church, South, to the Negro." Fine addresses were made by Rev. J. J. Stowe, of Gallatin, Tenn., and Dr. C. E. Dowman, of Oxford, Ga. Then the conference heard with much pleasure Prof. John Wesley Gilbert, a negro teacher in Paine College, and educa-

tional agent of the C. M. E. Church. His paper was pleasing, thoughtful, convincing. Very much the same speech has made published in the Nashville Advocate and will be published in the St. Louis Advocate. It ought to be read by every one. He was followed in a very happy speech by Prof. J. E. Bray, President of Lane College. The spirit and addresses of these two negroes made a very fine impression. One statement of Prof. Gilbert (as well as many others) was warmly cheered by the conference: "I have yet to hear of a single one of the graduates of our schools being convicted of crime or of fomenting discord among the races." Other Christian educators among the negroes, both white and black, have repeatedly made the same statement. And yet the demagogues, with all the facts against them, still declare that education means the ruin of the negro. Bishop Galloway, in an exhortation following the above addresses, declared: "I believe that the opposition in certain quarters to the education of the negro is at bottom infidelity in the redemptive and uplifting power of our Christ." It is equivalent to saying that Christianity with its concomitant and resultant blessings must experience defeat in the negro's case. We are false to Christ, if we willfully withhold from any man, regardless of his race or color, the means of his highest elevation and good.

The other excellent features of the conference are too many for special mention. The results will be felt, not only in Missouri, but in the Church at large. SAM'L J. RUCKER.

A STARTLING DECISION.

A startling decision has been rendered by Judge Artman in Indiana to the effect that a State has no lawful right to license saloons. He says: "Whatever contravenes the law for self-preservation, by being destructive of the good order, the safety, the peace, the health, the morals or the welfare of the people, is unlawful. What is wrong cannot be lawful; whatever is right is legitimate and lawful. In view of holdings, based as they certainly are upon good reason and common sense, it must be held that the State cannot, under the guise of a license, delegate to the saloon business a legal existence, because to hold that it can is to hold that it can sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics, the right to fill orphanages, poor-houses, insane asylums, jails and penitentiaries and the right to furnish subjects for the hangman's gallows. With due appreciation of the responsibilities of the occasion, conscious of my obligations, under oath to Almighty God and to my fellow man, I cannot, by a judgment of this court, authorize the granting of a saloon license."—Exchange.

I will listen to anyone's convictions, but pray keep your doubts to yourself. —Goethe.



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DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: Clarendon, Canyon City, 8:30 a. m., May 10; Brenham, Somerville, 9 a. m., May 14; Beaumont, Liberty, 9 a. m., May 14; Houston, Alvin, May 15; San Augustine, San A., 8 p. m., May 15; Tyler, Lindale, 8 p. m., May 13; Bowie, Jackboro, 9 a. m., May 30; El Paso, Hagerman, N. M., June 5; Huntville, Anderson, June 12; Dallas, Grand Prairie, 9 a. m., June 14; San Antonio, Pearsall, 2:30 p. m., June 19; Llano, Cherokee, 9 a. m., June 19; Sulphur Springs, Cumby, 8 p. m., June 20; Calvert, Calvert, June 25; Colorado, Snyder, 8:30 a. m., June 26; Weatherford, Ranger, June 26; Gainesville, Myra, 8 p. m., June 26; Dublin, Gorman, 9 a. m., June 27; Greenville, Commerce, 8 p. m., June 27; Gatesville, Clifton, 9 a. m., June 28; Waco, Mt. Calm, 9 a. m., June 28; Brownwood, Comanche, 8:30 a. m., July 1; Bonham, White Rock, 8 p. m., July 4; San Angelo, El Dorado, July 12.

The meeting recently held in Waxahachie by Rev. George R. Stuart, Professor Excell leading the singing, was one of the greatest revivals ever known in that community. It rained nearly every day while the meeting was in progress, but the crowds never diminished at a single service. The conversions were in large numbers and the accessions to the Church many indeed. The meeting was conducted on the old method. People bowed at the altar and got religion in the old style. We congratulate Brother McClure and his people on this great spiritual uplift that has come to their community.

Our Church Extension Board at Louisville has increased its assessment on the Church for the next year. This is wise and proper, for we have no institution more helpful to the Church than our Church Extension movement. All over the connection the good deeds of this Board are visible. We have hundreds of church buildings, now self-sustaining, that would have no existence had it not been for the help of this Board. The collections for the past year went beyond anything in the history of the Board, and this is one reason why the assessment was raised at the recent meeting. Texas has shared liberally in the benevolence of this Board and we will respond accordingly.

THE DALLAS ELECTION.

Last Tuesday the city of Dallas elected a ticket for the first time under their new Commission form of government. It was a most exciting election. The citizens, mostly among the business and professional men and many of the working people, organized a Citizens' Association, and put out a first-class man for Mayor and four excellent gentlemen for Commissioners. The Independents put out a ticket, or at least it resolved itself into that sort of an organization, with Mayor Curtis Smith in the lead, and the battle was a hot one. Mayor Smith had many good men supporting him, but he also had the same element and their following. His election meant a wide open town in so far as he could give it to that crowd. But the Citizens' ticket won by a good majority. Stephen J. Hay, a leading member of Trinity Church, was triumphantly elected. He is one of the cleanest men living, and an honor to the city, and his election means an economical and wise administration of the city's affairs. Messrs. Sullivan, Doran, Gillespie and Seay were elected with him. They are all successful business men, and the city is to be congratulated on their election.

The annual commencement season is now upon us and the voice of the graduate is heard in the land. Our schools were never so prosperous as during this year. Their boarding departments are full and the class-rooms are crowded. Many of them are making larger improvements for next year. This is particularly true of Coronado Institute. They are projecting a \$30,000 enterprise and San Marcos is back of it. They have a fine school, and they do not intend it to suffer for lack of room. The same is true of nearly all the other schools at the present time.

A lady sends us the subscription of her daughter and explains: "My daughter is a constant reader of the Advocate and while away from home on a visit we still want her to receive the paper. By the time this subscription expires she will be at home again where we receive the Advocate regularly." It is an excellent idea, when the children are away from home, to enjoy a companionship such as the Advocate furnishes.

The health of Bishop Duncan is such that the Episcopal College did not assign him any work for this year. He is still feeble, and it is doubtful if he will ever again be very effective. He is a man of nervous temperament and the strain at his age is just a little more than he can bear. Yet we have no truer man than Bishop Duncan. On the surface he has a sharp way of touching the brethren, but at heart he is as gentle and tender as a woman. No preacher has ever been turned away from Bishop Duncan in time of trouble. In his home he is one of the most delightful men we ever met.

Dr. DuBose's new book, "The Clan of Six," is having a fine sale. The first edition was exhausted some time ago, and the second is well nigh gone by this time. It is a genuine piece of sparkling literature, and should be in the hands of all our young Church and Sunday-school workers. Every boy ought, also, to read it. It has an inspiration that will touch any young heart and quicken noble purposes and laudable ambitions. Send to our Publishing House and get a copy of this book for your boy and see if he does not find it highly interesting and wonderfully entertaining.

The next General Conference of the Methodist Episcopal Church, South, will meet in May, 1910, in Asheville, N. C. This was decided upon by the committee appointed to determine that question, in Nashville last week. We certainly endorse the action of the committee for two good reasons. In the first place Asheville is a central location, and they have all the facilities for the accommodation of such a large gathering. They have the best hotel arrangements of any city in the whole country. And they have one of

the greatest church buildings in the connection, as well as a splendid auditorium in the center of the city. In the second place, Asheville is one of the most delightful climates in the world—particularly at that season of the year. The scenery is something grand and imposing and the people are generous, hospitable and open-hearted. We predict for the members of the next General Conference one of the most agreeable and whole-souled welcomes ever extended to that great body. We were pastor of those Asheville people for four years once, and we know whereof we speak.

Rev. Jno. M. Moore, Ph.D., of the North Texas Conference, and managing editor of the Nashville Advocate, was re-elected to that position by the Book Committee at the recent meeting of that body. He retains the position by annual election, and his work gave such satisfaction that he was retained without a dissenting vote. Dr. Moore has done excellent service in his present position and the Advocate has greatly improved since he began his work. He is a man of fine discretion, thinks several times before he puts his pen on paper, and when he writes he says the right thing. His earmarks are visible all through the make-up of the central organ. He is a good man to keep on the bridge, for he has a quick eye for breakers or sandbars.

Rev. James Osgood Andrew, D. D., the only surviving son of the late Bishop Andrew, died recently in Alabama. He was a noble son of a great sire, and wrought well during his active and healthful days. We knew him personally, and a more congenial spirit we never met. He was educated, brainy, religious, jovial and full of companionableness. For several years he has been on the retired list, and but little heard from; but he lived a beautiful life and died a triumphant death. The old links are dropping out and the past generation of great men is losing personal connection with the present times.

First Methodist Church at Fort Worth did splendidly last Sunday. They took a subscription for their new enterprise and got over \$20,000 subscriptions, besides seventeen thousand dollars in cash. We congratulate Brother Kaickerbocker and his plucky people on their liberal work in the Panther City. They are doing nobly, and other charges over there are also up-to-date in their work.

The good ladies of Tyler are engaged in establishing a "Co-operative Home" for destitute people, and thereby change the old method of doling out indiscriminate charity to the poor. Except in case of sickness or other urgent emergency, they propose to take such people to this home and seek employment for them and try to make them self-sustaining. This is wise, and every community ought to do likewise. This way of giving money to beggars at your door is a very questionable method of helping the poor. Really, we only perpetuate a system of mendicancy and dependence, and this is an absolute injury to the individual and to the community. The only feasible way to help the helpless is to help them to help themselves. This puts manhood and womanhood into them, and except in case of sickness, it is the only way to help the poor. We congratulate the Tyler ladies in their proposed plan to distribute real help among the poor, and we commend the plan to other communities.

THE STORM AT BRACKENRIDGE.

From the pastor, Brother Hamilton, we learn of the destruction of his parsonage at Brackenridge recently by a cyclone, the particulars of which we quote below from the paper published at that point. Those good people had just completed and paid for their handsome church and their elegant little parsonage home, and this calamity strikes them a hard blow. Particularly so when we state that many of them lost heavily by the storm. They need help to rebuild their parsonage,

and we call on the Northwest Texas Conference people to come to their aid in this time of trouble. Send your help to Rev. G. G. Hamilton of that charge and it will be thankfully received. The following excerpt will give you some idea of the damage done:

Between eleven and twelve o'clock Monday night two clouds, one from the southeast and one from the north, came together over Brackenridge and electrical and atmospheric disturbances followed such as were never before seen here. The elements were aglow with incessant lightning and the roar of the wind was appalling. Evidently a huge cyclone formed over the town, but only the force of its suction was manifest in the damage done. Nearly all the buildings were moved northwest, yet new shingles from the parsonage were found round a circle of more than a mile and reaching to the south.

The storm manifested greatest force on the hill, in the west part of town. The new Methodist parsonage was completely wrecked, even the stone foundation being torn down. The Methodist church, one hundred feet north of the parsonage, was not touched, but the front yard fence of Robt. Douglas, about seventy-five feet west of the church, was torn up by timbers blown from the parsonage, while the residence was practically uninjured. The next house west, owned by J. B. Stoker and occupied by Jas. Thompson, was blown from its foundation. Newton Russell's residence, on first block west of the parsonage, was moved from its foundation. The next house west, occupied by Sanford Haynes, had a 2x4 scantling from the parsonage striking through the roof of the front gallery, but was otherwise apparently untouched.

QUESTIONABLE METHODS OF RAISING MONEY.

There may be times and occasions when it is proper to resort to some legitimate entertainments for raising Church money; but such occasions, if at all necessary, are very rare indeed. The Church needs to adopt business methods in the conduct of its business affairs. Religion is often brought into disrepute by the efforts of Church people to raise money for Church purposes. We quote an editorial on this subject from the Houston Chronicle, not that we endorse it in full; but because it is correct in the main, and it shows the effect of this sort of business on people outside of the Church. At least, it is worthy of a close reading by all Church people:

This is a land where fortunately people believe in God, or at least the vast majority of them do, and where churches erected to His glory are seen on every side, and it is well that it is so, because a reverent belief in a personal God, and in the cardinal truths of the religion of Christ, is the very sheet anchor of the nation's hopes, and the strongest assurance of social safety and moral health.

For Churches and Sunday-schools and all the elements and agencies that make her social and civic righteousness The Chronicle stands always, but there are certain features connected with Church work and Church building that make what might be in most instances a pleasure a grievous burden to many members and often oppressive to the public.

There is scarcely a day passes over Houston that thousands of her citizens are not besought to buy tickets to fairs or bazaars or picnics or concerts of some manner of public amusement, in order to help build a church, or buy an organ, or a carpet, and merchants and insurance men and bankers are almost compelled to buy space on programs to advertise, because influential ladies appeal to them, and all these things are done in such a way that it amounts almost to coercion.

Newspapers in Houston and elsewhere give to the Churches every year the benefit of space which if sold at the usual rate would be worth thousands of dollars.

Much that is done on behalf of the Churches should not be done, because it is unjust to the public. If Churches with large memberships have to give concerts and picnics and baby shows to get money for the Church something is wrong with the spirit of the membership. If Church members, resting under solemn vows, are unwilling to give to the Church unless they can get to see a show or eat a supper or get a chance in a grab-bag, then their hearts must have never been touched by the spirit of the Master.

The persistent urging of all kinds of schemes becomes not only a burden on the people, but turns many people against the Church, and moves them to refuse to give to some really deserving, pressing cause when it urgently appeals.

There is one fruitful cause for the constant selling and begging for Churches, and that is a congregation sets out to build a forty thousand dol-

lar church, when one to cost ten thousand dollars would be ample for all purposes. There is not a congregation in Houston that can not now and allowing for future growth be housed comfortably, indeed in splendor and luxury, and amid impressive and sacred environments, in a building costing sixty thousand dollars, or even less.

To build church buildings costing a hundred and fifty thousand dollars and even more when fifty thousand dollars would be ample to spend, and the hundred thousand dollars could be given to send the gospel and its blessings of good works to the poor and the ignorant and helpless, is an unwise and unchristianlike policy.

As long as it is followed begging and selling and worrying the public for the Church will go on, to the injury of the cause of pure and undefiled religion.

From an exchange we glean the following facts concerning the status of Wesleyan Methodism in England:

The statistical exhibit of membership in the English Wesleyan Church, which has just been made public, is not of the most encouraging character. The figures show a total of 496,482 full members, with 31,996 on trial. They represent a decrease of 1,982 full members and of 6,152 on trial. There are 203 candidates for the ministry. This is the first decrease which has been reported since the year 1896. During the succeeding years the annual increases in membership have amounted to a total of 63,044 full members, or more than an eighth of the whole membership. The increase last year amounted to 13,585 full members and in the preceding year to 10,726. The large increases in the past two years are due chiefly to the impetus of the Welsh revival which affected the whole of England and all Churches. There would naturally be a reaction, but not to the extent of the existing falling off. It is a serious situation that the Church must face.

The cornerstone of the Y. M. C. A. and gymnasium building of the Polytechnic College, Fort Worth, Texas, will be laid with proper ceremony Tuesday, May 28, at 4 p. m. Hon. R. W. Hall, Mayor of Vernon, will be the orator of the occasion.

PERSONALS.

Rev. E. H. Moore, pastor in Portland, preached the baccalaureate sermon for the Oregon State Normal at Monmouth, Oregon.

Rev. C. L. McCausland, presiding elder of the Willamette District, preached the commencement sermon for Columbia College at Milton, Oregon.

We had a pleasant visit from Rev. W. W. Gollighugh, of our Northside Church in Marshall, and his brother-in-law, Bro. J. H. Stephenson, of this city.

In a private note from Rev. George B. Draper, of Bland, Va., he says: "Send the paper on. I can not well do without it. It is the best in the family of Advocates that come to my table."

Rev. W. D. Bradford, D. D., of Trinity Church, will preach the commencement sermon for the Switzer College for Young Ladies at Itasca the first Sunday in June. We are in receipt of an invitation to the exercises of the college.

Miss Ida E. Dellis announces the marriage of her sister, Miss Mattie Pearl, to Rev. William C. House, which event took place at the residence of Mrs. W. H. Potts, of this city, May 14, 1907.

George Mulkey was recently elected Police and Fire Commissioner at Fort Worth, and this guarantees the enforcement of law in that city. We have no truer and more faithful man than George Mulkey.

Rev. I. F. Betts, of Bryan, recently preached the commencement sermon for the public schools of that city. The Evening Pilot, an exchange, speaks in high terms of the discourse and gives excerpts of it to its readers.

Rev. C. R. Lamar writes us that the session of the District Conference for the Brenham District was a success. He also tells us that he is putting the Advocate prominently before his people, and doing his best to get it into our families. We are glad to hear of his success in that part of the field,

and the Advocate appreciates his work for it.

Mr. Gale King, an enterprising young business man of Crockett, called to see us this week. He is an earnest member of our Church in that city, and he is a son of the late J. H. King, of Pilot Point, and a nephew of the wife of the editor.

Brother J. E. Downs, a most excellent layman of Crockett, together with his son who lives in this city, made the Advocate a pleasant visit recently. He was spending a few days with his son, and did not overlook the Advocate force.

A. S. Whitehurst, I. W. Thomas, C. C. Bell, G. W. Riley and Dr. G. F. Cox were the committee on licensing preachers at the recent session of the Brenham District Conference. In a former announcement their names were unwittingly omitted.

Rev. A. S. Andrews, D. D., of Grace Church, preached the commencement sermon for the Terrell University School last Sunday. Brother Ratcliff, a promising young minister now studying in Polytechnic College, filled the appointment very acceptably at Grace.

In a private note from Rev. J. G. Miller, of the Clarendon District, he tells that his recent District Conference was a great success, and that the reports of the preachers showed progress along all lines. He has the largest district in Texas, and he and his preachers are doing heroic work.

We are sorry to announce the death of the good wife of Rev. L. B. Tooley, of Eastland. Her illness was of short duration, and her death is greatly regretted by all the people of his charge. She leaves four little, motherless children; and the Advocate extends sympathy to the afflicted ones.

Rev. and Mrs. George F. Fair have issued invitations to the marriage of their daughter, Miss Ella Debora, to Rev. Watson Y. Switzer, and the event will take place at the home of the bride's parents at Stamford, May the 30th, 1907. The happy couple will be at home after the fifteenth of June at Milford, Texas.

Dr. Sid Bass, of Terrell, was in the city this week and called on the Advocate people. He has recently returned from Nashville, where he attended a meeting of the Book Committee. He is much pleased with the new Publishing House, and speaks of it in earnest terms. He also says that our branch house is in good favor with the committee.

In a private note we learn of a great revival now in progress at our Church in Vernon. The pastor, Rev. S. A. Barnes, is doing the preaching. The meeting has gotten such a hold on the town that at the day services all the business houses close, and the people generally are attending. Already many have been converted, and the work seems to have just begun.

Rev. Atticus Webb, of the North Texas Conference, has just been elected President of the University Training School at Honey Grove. Brother Webb is now in the Chicago University, and has been for some time, equipping himself thoroughly for Christian educational work. He is a most competent man. The other members of the faculty are yet to be selected, and applications are in order. Address the school people at Blooming Grove.

We learn through the Rev. Thos. H. Morris, of the Tyler District, of the death of the good wife of Rev. T. C. Sharp, of the Edom Circuit. The sad event occurred the 15th of this month. She was a most excellent Christian woman, and a strong helper in the work of her husband. The people of that charge were greatly attached to her, and mourn her death as a genuine loss. Her remains were taken to her girlhood home at Nacogdoches for interment.

MARTIN RUTER'S FAMILY. H. G. H.

It is well known that Martin Ruter was the first regularly appointed superintendent of missions in Texas; that he was a Northern man; president of several colleges before he was sent to Texas; that he left his family in Indiana until he could see his way clear to bring them to Texas; that he was the first Methodist D. D. in America; that he came here in the spring of 1838 and died at old Washington in the fall of the same year; that he was buried near the old church in that frontier settlement and that his remains have been removed to Navasota where a tombstone now marks their resting place. But what of the family of this distinguished and learned man, after whom the first college in the State was named? History is indefinite as to Mrs. Ruter, only that she died in 1868 at the residence of her son-in-law, Rev. H. Gillman, in Indiana. Who among the Indiana readers of the Advocate can locate her grave? Miss Sybil Ruter married Rev. L. Campbell and was living at Bayou Sara, La., in 1860. If living, where; if dead, who knows her grave? Anna Bell Ruter married Mr. Peel and

and delivered for the student body and faculty of Glasgow College, an institution under the patronage of the United Free Church of Scotland. It takes up such subjects as The Rise of the Problem, Jesuitism and Pascal's Pensees, English Deism and Butler's Analogy, Kant's Religion within the Limits of Reason Alone, The Revolution and Newman's Apologia, The Theology of Experience and Ritschl's Justification and Reconciliation, and kindred subjects. From this outline the reader can well imagine that it is a book for people of reading and of real studious habits. The man who is looking for entertainment need not take up this volume; but if he has a turn of mind to search into the origin and depth of things treated, with a clear presentation of their history, progress and development, then he will find the book very instructive. To study it is to broaden one's views and to quicken one's intellectual life.

THE EFFECT OF LOCAL OPTION.

Here in Freestone County we have county prohibition by precincts. The antis have succeeded in getting an order for an election on local option in this precinct (No. 1) and the Teague

went out from any medical school. In this connection it will not be out of place to say that nearly all, if not all, of the graduating class were Christian men.

The commencement sermon was preached by Dr. F. L. Andrews of Grace Church. The faculty address was delivered by Dr. W. L. Blalock. The baccalaureate was made by Dr. W. D. Bradfield of Trinity Church.

The graduates in medicine were: J. H. Black, J. N. Stratton, J. S. Calhoun, W. E. Whigham, R. R. Ranspot, W. D. Huddleston, J. M. Bannister, J. M. Travis, R. C. Ferguson. The graduates in pharmacy were: Lum Davis, W. B. Williamson, J. B. Chorn.

All honor to the noble and self-sacrificing spirit of the men who are so conscientiously managing this, the medical and pharmaceutical departments of the great Southwestern University, the pride of Texas Methodism. MILTON RAGSDALE.

My recollections of the pastors of the M. E. Church, South, in Clarksville extend over a period of forty-one years, during part of which time it was on the Clarksville Circuit. The first of these the incumbent when I came to Clarksville was Rev. L. B. Ellis, followed by Rev. J. B. Turrentine, Rev. — Kennison, Rev. James Graham, Rev. D. P. Haggard and Rev. Smith, Rev. L. P. Smith, Rev. W. Walker, Rev. D. J. Martin (during the third year of whose ministry the Church was made a station). Rev. I. G. Cain followed him; then came Rev. E. W. Alderson, Rev. I. S. Ashburn, Rev. Milam, Rev. Sherwood, Rev. J. L. Morris, Rev. C. L. Ballard, Rev. J. M. Peterson, Rev. J. M. Sweeton, Rev. L. S. Barton, Rev. W. D. Mountcastle and Rev. T. J. Beckham.

I can not give the time of service of each of the above, as I do not now remember.

During a long period while this charge was part of the circuit, Rev. J. W. P. McKenzie preached once a month for us; the circuit preacher gave us one Sunday a month; so by this arrangement we had two services on Sunday in each month. I may have inadvertently left out some names, but the foregoing are all I now call to mind.

This was part of the circuit since long before I knew the place, and while I have heard of many who once ministered to the Church here, can not call their names or the order in which they followed each other.

MRS. J. B. DONOHO.

FROM OUR FIELD EDITOR.

A big sawmill town is commonly considered a hard place in which to have a good meeting. This is a big one. Kennard Mill is said to be one of the largest in the land. Here we are having some success.

Last week the rain and inclement weather greatly hindered us. The meeting, however, continued to grow in interest. Now we are having a right good revival; a number of conversions and reclamations. Ten have joined our Church. We hope for more. Some will join other churches. Life and existing conditions about this place I have studied with pleasure and profit. There are about three thousand people in and about this mammoth mill plant. The majority of these are men—many young men. Some fine fellows are in the mill and offices and commissary. There is a "mixed multitude," including the Russian Jew, the Italian, other foreigners and our "brother in black."

I have thought a trained worker—somewhat like the heroes of Ralf Conner's books—would work wonders in this peculiar field. As best I could I have tried to act "sky pilot." The vast machinery of this plant furnishes a great study. The circular and band saws are wonderful, but still more wonderful are the gang-saws, consisting of forty-one separate saws arranged side by side about one inch apart, cutting two or three logs at once—a whole pile of lumber at a single cutting. The mill cuts from two hundred and fifty thousand to three hundred thousand feet of lumber a day. At this rate we owe to the pine forests of East Texas.

I must say, our Church plant here is not in keeping with this great temporal enterprise. Our present facilities can't meet the demands. O, that our people were as eager to work up

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

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

Hood's Sarsaparilla

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

this mass of men into suitable material for God's great spiritual building as lumber companies are to cut this tall timber! It takes much money and well trained men. Our mission and Church extension Boards might make profitable investments at this place. It may still be said: "The children of this world are, in their generation, wiser than the children of light."

Bro. W. L. Gibbons, our pastor, has his heart in the work and is working with might and main. We hope to send in a full and fine report. The last of next week I expect to begin in Franklin, La. I am glad to tell that Mrs. Green will now travel with me. She is good help. Abe and Louisa had better look to their laurels. The brethren generally agree with Bro. I. Z. T. Morris, who said in answer to the Bishop's question, when I sought for admission on trial: "Is the young brother married?" "Yes, Bishop," said Bro. Morris, "but his wife is not in his way." "O, a man's wife is not supposed to be in his way," replied the Bishop. Bro. Morris' wise retort was: "Well, well, Bishop, er—er, I mean that she is the best man of the two." (Now Bro. Solomon will say: "Amen")

By the way; something I have wanted to say a long time: Bro. Morris did great things for me and other young men during the time of his splendid presiding eldership in the old Texas conference. He would write me to work hard on my course of study and stand a good examination. Then he would give valuable advice and good suggestions concerning the collections and every interest of my work. How it all did help me as a little green preacher. God bless old I. Z. T. Morris. I am sure he won't be "a homeless child" in eternity. More anon.

JNO. E. GREEN.

AN OLD FRIEND SPEAKS FOR SOUTHWESTERN.

Had I a fortune, I would punctuate this article with a gift for Southwestern University's endowment that would awaken Texas, at least to the sincere desire of one person for her immediate relief.

The Texas Advocate of May 2d with Dr. Hyer's article stirred afresh my old-time love and awakened my unceasing interest in the welfare of grand old Southwestern.

With charity to all and a due sense of appreciation of the necessitous work being done by every Methodist educational institution in Texas, I desire to accentuate Drs. Hyer's and Harrison's position, i. e., "Universal effort, on the part of every Methodist layman and preacher in or out of school work, toward the accomplishment of the \$100,000 endowment plan, as outlined by Dr. Harrison, for if Southwestern be not endowed sufficiently, the reaction on every other institution in a few years will prove the folly of any other course. The years have passed swiftly since I left the Texas lines, but in spirit I am in Georgetown, Texas, standing by the lonely grave of the one person, above all others, who made the new building at Georgetown a reality. Every stone in that massive building cost something besides money. The faculty of the university are now and always have given to her interests what money will never supply. The same unselfish agony demonstrated by all concerned in her past history, must enter the flesh-pots of able Methodists through the awakened conscience, created by the power of the Spirit and the insistent demands of every prophet in Zion. With kind regards to all my Texas friends. Sincerely,

F. B. SINEX,

Crossett, Ark., May 4th, 1907.



M. E. Church, South, Clarksville, Texas. Rev. T. J. Beckham, Pastor.

they moved to California. Charlotte Ruter married Mr. Winn and was living in Houston, Texas, in 1872. If not living, can any member of old Shearn Chapel locate her grave? Mariah Ruter married Mr. Cuthbertson and was living in New Orleans in 1872. Mrs. DeFree, another daughter, was living also in 1872. Marcellas, a son, was a traveling preacher in Indiana. Philander S., another son, died in Houston, Texas, in 1857, while he was president of Chappell Hill College. Is his grave marked in one of the cemeteries of that city? Another son, Augustus W. spent most of his life teaching in Texas and died at Lampasas Springs in 1869. A family of ten children—father, mother and children scattered to the four winds.

In recent articles in The American Review of Reviews and in his own Manufacturers' Record, Editor Edmunds reminds us that the area of Texas is so immense that a map of the State cut from a map of the country and laid with its center on the city of Nashville, would extend from Chicago to Mobile and from Raleigh to Little Rock. Mr. Edmunds continues: "Vast as is the central region of the country which Texas matches in size, it is possibly within bounds to say that in natural advantages of climate, soil and timbers and wealth-creating mineral possibilities, this State alone equals that wonderful region from Raleigh to Little Rock, and from Chicago to the Gulf, with its opulent cities, its millions of thrifty farmers, and its tens of thousands of prosperous industrial establishments."

A STRONG AND THOUGHTFUL BOOK.

We have before us a strong and thoughtful book of more than four hundred pages, by Dr. Jno. Oman, and published in America by A. C. Armstrong and Son. It is entitled: "The Problem of Faith and of Freedom," and it consists of nine elaborate lectures which were studiously prepared

precinct. I have lived here at Fairfield five months and have had my eyes and ears open, and I find that this community has been during this time distressingly orderly (to the peace officers). The jail has looked deserted; not a white person in it and very few negroes, the fence around the jail down, and the paths to and from grown up in weeds and grass. The courts have amounted to almost nothing—not a single conviction in the District Court. The County Judge, Sheriff and other officers look very lonesome. So the antis want a saloon to give the courts something to do. Everything is too orderly. Our court house looks too lonesome, something must be doing. We must have a hell hole where men can be made fools, where they can be stupefied and robbed and put in jail so as to give the courts work. We must have the mill of destruction to grind out poor wretches as a prey for the courts, to curse our peaceful community, break the hearts of our parents, blight the lives of our boys, ruin our homes, fill the jail and penitentiary, to give our courts something to do, and give a few old sots something to drink.

My, my! Shall we as a people never get away from such barbarism?

W. T. AYERS.

Fairfield, Texas.

COMMENCEMENT EXERCISES SOUTHWESTERN UNIVERSITY MEDICAL COLLEGE.

Before a large and intelligent audience in Carnegie Hall, Dallas, on the 25th of April, a delightful program of music and addresses was rendered at the closing of this, the fourth annual session of the Southwestern University Medical College. Nine students of medicine and three students of pharmacy received their degrees. The Dean, Dr. John O. McReynolds, declared in his address to the class, that their examination papers could not be excelled anywhere.

The past session has been one of the most successful in its history. The class of students, as to morality and application to study, could not be surpassed. A finer body of men never

Epworth League Department

GUS W. THOMASSON EDITOR
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.

The following rules should be observed in remitting money on account of the State Organization. Local Chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

State League Cabinet.
President. Allan K. Ragsdale, Dallas.
First Vice-President. A. H. McVeigh, Cleburne.
Second Vice-President. Miss Laura L. Allison, Austin.
Third Vice-President. Prof. P. W. Horn, Houston.
Fourth Vice-President. Miss Mae Dye, Plano.
Secretary. Frank L. McNeny, Dallas.
Treasurer. W. E. Hawkins, Ft. Worth.
Junior Superintendent. Mrs. W. F. Robertson, Gonzales.

COMING LEAGUE MEETINGS.
Sherman Dist., Collinsville, May 16, 19.
Fort Worth District, Grapevine, June 19 and 20.
North Texas Conference, Paris, June 20-23.
Texas Conference (place to be selected), June 28-30.
State Encampment, Epworth by the Sea, Aug. 1-11.
Port Arthur, June 28 and 29.
N. B.—Other dates will be inserted as sent in.

IN HOUSTON.
Personal matters carried us to Houston the early part of the month and detained us there for more than a week, during which time we had a glimpse at the work which is being done by Methodism in this thriving city. Bro. George Sexton is launching a great enterprise in the organization and establishment of St. Paul's Methodist Church in South End. The magnificent edifice which is to house the congregation is already well under way and will be, when completed, unexcelled in point of durability and beauty in our entire connection. The outlay will reach nearly \$200,000 for the building and its furnishings. A chapel is being used now for the services, and on Sunday we had the privilege of attending worship here. The Sunday-school is in fine working order, with President Beasley, of the American National Bank, as superintendent. More than 400 pupils are enrolled. The primary department, under the management of Mrs. Sexton, is a marvel of activity. On the Sunday in question nearly 100 little fellows, none over 8 years old, were in attendance, and it was a perfect delight to see them in their exercises, songs, class work, etc. As yet no League, either Senior or Junior, has been organized, on account of a lack of room and facilities, but later on the young people of this congregation will take up this work and render good account.

Bro. J. W. Moore, of Shearn Church, is moving for greater things. The old site of Shearn has been sold and plans have been approved for a new building, which is to be a model in arrangement and appointment. It is Bro. Moore's intention to organize his forces into a great institutional Church, and large plans are being evolved for this work. The League at this Church is reported to be in a most thriving condition.

The Tabernacle folks are also moving out for higher ground. An effort is being made by them to build a new home, and from what we learned of the character of the men behind the effort we feel sure their plans will be carried to consummation. The League here also is in splendid condition.

Bro. Perry told us in his modest

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters, I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summerville, Box 150, Notre Dame, Ind.

way that he was moving up, too. He has in contemplation the erection of a new building, and though somewhat handicapped in the development of his plans, he has confidence in being able to enterprize them. Perry is a mover, as we know, and he will make things come to pass.

The Leagues of Houston, including representatives from St. Paul's Church, will take seventy-five of the Epworth improvement bonds, and a committee, headed by Theodore Bering, Jr., is now engaged in placing them.

Bro. P. W. Horn, recently moved from North Texas to Houston and now engaged as superintendent of the city schools there, is an active worker in Shearn Church, where he is superintendent of the Sunday-school and an officer in the Epworth League. We have no more capable man in our connection than P. W. Horn, and the League is fortunate in owning him. He is, as our readers know, the Third Vice-President of the State work.

Methodism is being felt in Houston as never before, and there never was a more glorious outlook for it in the city of sunshine and flowers. Bishop Ward has taken up his residence here, and his presence no doubt has done much toward stimulating the interest which is now so apparent. We tip our hat to Houston; it is a fine city.

PROGRAM GLIMPSES.
Dr. S. A. Steel, former General Secretary of the League and now stationed at Brownwood, Texas, is to have a leading part.

Rev. L. S. Barton, North Texas Conference evangelist and trustee of the State organization, is to be one of the leaders in the evangelistic services, which are to be a feature of this year's Encampment.

Dr. J. S. French, of Atlanta, Ga., highly recommended by our connectional men, will occupy a place on the program and will probably deliver an address on the subject, "Equipment for Service."

Three Bishops are expected for a certainty—Key, Ward and Candler. Others will be given places if they can be secured.

Ed F. Cook, the great missionary leader among the young people, who succeeds Bro. John W. Shackford as Secretary of the Board at Nashville, will conduct one of the study classes. His coming will mean a great deal to Texas Leaguers.

Of course, Mrs. Hargrove is expected. She has promised, and will have charge of one of the classes.

Governor Campbell is listed and will take a place if it is possible for him to get away from Austin at the time of the Encampment.

Dr. Geo. W. Truett, the foremost man in the Baptist Church in Texas, has accepted a place on the program and will occupy one of the evening hours.

The program would not be complete without Frank Onderdonk. He has promised to come and with him will be Miss Norwood Wynn, the Texas girl missionary to Mexico. Both these leaders will be warmly welcomed.

We will tell about the other dignitaries later on. Keep your eye on the preparations for the meeting. The occasion promises much. G. W. T.

NORTH TEXAS CONFERENCE LEAGUE.

The Texas and Pacific Railroad has authorized a rate for round trip tickets at one and one-third fare between Denton and Avery to Paris account our conference at Paris June 20-23.

Tickets on sale June 19 and 20, limited June 24 for return.

We feel confident other roads will give same rate and will notify through Advocate so soon as we hear from them.

O. L. Hamilton, Secretary-Treasurer, Frisco, Texas, still receives your five-cent per capita dues. Thought possibly a number of local chapters might have forgotten this most important fact.

Be sure and send a full delegation to the conference at Paris. This applies to Junior as well as Senior Leagues. O. L. H.

McKINNEY DISTRICT.

On Sunday evening, the 12th inst., we had the pleasure of visiting the McKinney Leagues and attending a special service by the Junior and Senior Leagues. The Juniors furnished the music, while the Senior officers made excellent talks and read most excellent papers setting forth the objects of each department and the effective work being done. The First Methodist Church, in which the service was held, was filled to overflowing.

The pastor, Bro. Gober, is very much in sympathy with the Epworth League movement and is rendering every possible assistance.

Sister Stone has a splendid Junior League, which would be better if more dues were paid, and the same might be said of the Seniors.

We made a few closing remarks, which the audience listened to most respectfully, showing their appreciation in an incidental collection amounting to \$6.17, which will be used by us in defraying the various expenses necessary toward advancing Epworth League interests in the McKinney District. O. L. HAMILTON, Field Secretary.

NEW LEAGUE AT MASON.

An Epworth League was organized at Mason March 11, 1907, with twenty-two members. We now have thirty-nine enrolled.

The following officers were elected for the year: President, Mr. John Moneyhon; First Vice-President, Mrs. S. A. Thorne; Second Vice-President, Miss Mary Leslie; Third Vice-President, Mrs. Jennie Reynolds; Fourth Vice-President, Miss Cora Smith; Secretary and Treasurer, Miss Leila Summers.

Several members are going to the Encampment at Corpus Christi.

Our League meetings are well attended, and all are interested in the work. (MISS) LEILA SUMMERS, Secretary.

NEW LEAGUE AT WYLIE.

On March 3 we organized an Epworth League at Wylie with nineteen members, and have since increased the membership to forty-four. We elected the following officers: President, Mrs. Eugene S. Hursey; First Vice-President, Mrs. Theresa Reynolds; Second Vice-President, Clyde Potts; Third Vice-President, A. F. McDonald; Secretary-Treasurer, Clayton Stone.

We have helpful meetings, and are much encouraged with the future outlook. Have elected three delegates to the League Conference at Paris, and are looking forward to enjoying the delights of Epworth-by-the-Sea.

MRS. EUGENE S. HURSEY, Pres.
CLAYTON STONE, Sec-Treas.

WHAT REPORTS TO MAKE.

District Conferences are now being held, and either in connection with them or separately the District League Conferences. Wherever there is a District Junior Superintendent and, in fact, wherever there is such a District League Conference, one part of the program should be the reports from the Junior chapters. I am now being asked, "What do we report?"

Let me once more repeat what has been often told in this column. Let every superintendent, even if she does not use the printed report blanks for monthly business meetings (she ought to), send five cents to Smith & Lamar for a dozen Junior report blanks, form

17. These are prepared for the superintendent's summary of the business as reported by the officers at the business meeting. Using the same form, however, she makes out from her three monthly reports a quarterly report to send to the District Superintendent. And still using this form 17, she makes out an annual report, which is read by the superintendent or delegate at the District League Conference. On another sheet she may write such details of the chapter's work as are not called for on the blank to be read also, but at least the items mentioned on this form, so far as her chapter carries them out, should be reported.

Also, where there is no District Superintendent to whom to make this annual report, let the superintendent send just such a report to the State Superintendent. Let your year end with June 30, and send the report, if possible, by July 15. Then it will be sure to be included in the general annual report.

MRS. W. F. ROBERTSON,
Gonzales. State Junior Supt.

BATESVILLE JUNIORS.

As I am going away and will have to give up the work as Junior Superintendent at this place, I feel like saying something of the work which has been accomplished.

The Junior League at this place is not dead, far from it. We have since last December paid to missions, \$5; on our new hymnals, \$9; dues and other things about \$5; total, \$19.

When we remember that we have really a Primary League instead of a Junior League, we can see how they have worked. We have given two entertainments; first a dime social, next "The Mystic Gate." Both were successes.

We have learned the commandments, creed as well as some of the Psalms, and many verses from the New Testament; Matt. 5th, John 14th, James 3d and the Lord's prayer.

We are learning some of the old hymns, which do us all good. We feel like there must be a revival going on to hear them singing and, too, we know we are teaching the children something that will do them good all through life.

How our prayers go out for the parents as well as for the little ones, that they may be brought up in the way they should go! May the Lord give them a superintendent that will lead them on and on to greater fields of usefulness and to glory, where we can sing His praise more perfect.

May God bless all the Leagues and especially the Juniors, as they are the hope of the Church and country.

MRS. A. T. SMITH,
Junior Superintendent.

P. S.—We wanted to observe League Rally Day, but as yet we have no one to take charge. MRS. A. T. S.

FROM PRESIDENT SWOPE.

I wish that you would make an announcement in the Texas Christian Advocate that the Texas Conference Epworth League Conference will meet at Port Arthur June 28 and 29.

TOM C. SWOPE, Pres.
Port Smith, Ark., May 15, 1907.

At Joshua we have a boys' League of twenty-three members. Bro. Noble West is superintendent and has a fine hold on the boys. There is no greater field for Christian young men than this work among the boys.

G. F. WINFIELD, P. C.

NOTES.

On account of being constantly in the field doing all that we could to push the matter of improvement at Epworth-by-the-Sea, we have failed to get in many items of information in the League Department. I feel sure that all will be glad to know that we have at last begun the erection of our Epworth League Hotel and will push the work in every possible way in order to be able to open by July 1, thereby getting everything in good shape for our Encampment session and ready for the crowd. The fact that we



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The only machine for long, coarse or matted hay. Bales perfectly tight, strong, Johnson and other grasses. Power increases as hay becomes denser. Large charges, perfect feed, bell signal, side tension grip, Callandwell or write for illustrated catalogue. 12 sizes and styles.
KEATING IMP. & MACH. CO.,
Dallas, Texas.

Leaguers all over Southern Methodism are sending in names for our new hotel. Now let the Texas Leaguers rally to the work, so that we will have a hotel worth the name. What is done must be done at once, for we have no time to lose. Don't let your delegates go down and feel that they have had no part in building up our property.

Bro. O. W. Kendall, who has been on the Encampment Grounds from the beginning, has moved into town at Corpus Christi. He has been a valuable ally in our work, and we are greatly indebted to him for his careful attention to every part of the work. While in Corpus last week we arranged with Bro. Ward, a member of our Church, to move his family out to Epworth and look after our interests there during improvement. He will also arrange to furnish meals to any who may desire to camp there during June. If it can be arranged, he will also open up a commissary, so that camp supplies may be purchased without making a trip to the city.

The improvements made to date under authority of the board are: Water tank at wind mill repaired, the store, office and lunch room moved near the depot, two large summer houses near the auditorium built and seated by the local League at Corpus Christi, which will add very much to comfort and pleasure. Lumber and material is being put on the ground this week for hotel, and by the time you read this work will be begun. This means that we need your help now.

We hope to announce next week the personnel of our program for the Encampment. A number of our best men have been secured, and others are pending. We desire to make our annual meeting an inspiration along all lines, a general rallying ground for all our Texas Methodists. Mission Study classes will be conducted under the supervision of Bro. Cook, of Nashville. Dr. Parker, of the Era, will be with us and will be prepared to aid in every way, giving personal attention to Boys' League, Junior work and every



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The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.
All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

TO MY MOTHER.

Her hand is on my hear; her tireless hand—
All day at tasks for me she longs to bless—
Lies half in benediction, half caress,
She is so watchful just to understand
How that star-dusty, straying baby-strand
Of silk she used to twine has changed to tress
Of woman's hair, for all her tenderness
That tried to keep me in the shelter-land.

Her eyes, prayer-pure, are on my eyes.
Her breast
Is trembling with the sigh that stirs my own.
Swift on sweet missions are her feet.
Alone
She tells and sings, and gladly gives her best.
Ah, sacred all! But more than I can hear
Will, some day, be that dream-touch on my hair. —Zona Gale

NOTICE.

A special passenger rate of one and one-third fare has been secured over the Texas Central Railroad (and is expected to be given over other connecting roads) for the annual meeting of the W. F. M. Society of North Texas Conference, to be held in Sherman, June 5-9. All delegates and visitors to the meeting are hereby requested to get certificates from their local agents when buying railroad tickets to Sherman, in order to claim the one-third reduction returning. Send names of delegates and visitors to Mrs. Amy L. Porterfield, 813 East Lamar Street, Sherman, Texas, in order that homes may be provided.

Information has reached us of the appointment to foreign fields of the two missionary candidates from the W. F. M. Society of North Texas Conference, Misses Dye and Kendrick, of Plano, Texas, by the Woman's Board of Foreign Missions, in session at Richmond, Va., May 9-14. Miss May Dye has been appointed to work in Brazil and Miss Ruby Kendrick to Korea, and they are expected to go to their special fields of work some time during the coming summer.

DISTRICT MEETING OF THE W. F. M. SOCIETY OF SHERMAN DISTRICT.

The district meeting of the W. F. M. Society of the Sherman District was held at Whitewright, May 15, 1907. The opening sermon was preached by Rev. S. C. Riddle. The meeting was called to order by District Secretary, Mrs. Stinnett. After singing hymn 79, Rev. W. F. Bryan conducted the devotional services. The welcome address was delivered by Mrs. W. F. Bryan, and the response by Mrs. Meadows, of Sherman. Mrs. Stinnett made an address and gave a summary of the work done in the district during the past year. In comparison with the work of the past year, we find a healthy increase. Mrs. Dishman, of Collinsville, read a very interesting paper on "Cuba." Mrs. Meadows, of Sherman, read a splendid paper on "Brazil." Mrs. Stinnett read a summary of our work in China.

Mrs. Riddle read a paper on "The Privilege of Being a Foreign Missionary Worker." Two verses of "I Love Thy Kingdom, Lord," were sung, followed by a number of sentence prayers.

Then followed a discussion on "What Time Is Given to the Report of Our Annual Meetings?" Brother Riddle gave us some helpful suggestions on this work. The following auxiliaries made reports for the year: Whitewright, Collinsville, Sherman,

Van Alstyne, and Whitesboro.

"Shall we keep up the Abby Allen Scholarship?" was then discussed, and the full amount was pledged for the scholarship.

After a song, the following question was discussed: "Can We Meet the Assessments, and How Do You Raise the Money?"

Then followed a very interesting discussion of "What to Do With Life Members and Others Who Do Not Pay Their Dues."

A motion was made and carried to adjourn, to meet at 1:30 p. m.; adjourned with benediction by Rev. S. C. Riddle.

Afternoon Session.

The meeting was called to order by Mrs. Stinnett. Devotional exercises were conducted by Mrs. Dishman; prayer by Brother Riddle. The minutes of the previous session read and approved. Mrs. Shipp was appointed from W. F. M. Society on the Committee on Resolutions. Letters from Mrs. Nash and Mrs. Bowman in regard to our missionaries, Misses Dye and Kendrick, were read. Martha Bryant, one of our little messengers, gave us a very nice recitation. Mrs. C. B. Bryant read a very interesting paper on "What Can I Do for Missions?" Motion made and carried that Mrs. Bryant's paper be sent to the Woman's Department of the Texas Christian Advocate for publication.

The question, "How Are We to Secure Systematic Giving?" was discussed.

Mrs. Drye, of Van Alstyne, favored us with a fine reading.

A paper on "Best Methods of Diffusing Missionary Knowledge" was read by Mrs. Jobe, of Sherman. A motion was made and carried that Mrs. Jobe's paper be published in the Woman's Department of the Texas Christian Advocate. Mrs. Viars read an interesting account of our work done in Korea.

There being no further business, the meeting adjourned.

MRS. W. F. BRYAN,
Secretary.

NOTES FROM THE DISTRICT MEETING W. F. M. SOCIETY, SHERMAN DISTRICT.

The attendance at this district meeting showed a decided increase—15 delegates, not including Whitewright members—which was very encouraging. All auxiliaries, I'm sure, were glad to have in addition to reports an interchange of thoughts and ideas as to the best methods of arousing missionary spirit and retaining missionary interest.

The letter relative to Misses Dye and Kendrick, coming as it did from Mrs. Bowman, our ex-President, who achieved prominence by reason of her effective labors, and strong because of her contact with the Divine, could not fail to arouse in us a specific purpose and aim—that of doing our part in the support of these two missionaries.

We were glad to have the co-operation of Brother Riddle and Brother Bryan, who both made encouraging remarks on the work which the women were doing. Mr. Tom Sears, a staunch Methodist, endeared himself to all visitors by his constant attendance and intense attention.

Since June, 1906, the District Secretary for Sherman District has sent out 20 copies of Annual Board Minutes; 79 copies of Conference Society Minutes; 294 leaflets, 339 bulletins, 31 report blanks, 11 postal cards, 147 letters.

The papers read at the district meeting will appear, we hope, in the Woman's Department of our Texas Christian Advocate from time to time, as space permits.

MRS. J. A. STINNETT,
District Secretary,
Van Alstyne, Texas.

"I HAVE FOUND JESUS."

One day the Rev. Dr. Leighton Parks, passing along his way, gave a young Japanese student a copy of the New Testament. Two years passed. One day a knock came to the door; it was opened, and in came the Japanese student again. "I am called back to my country," he said. "Before I go I must see you. My train leaves at two o'clock. I have something to tell you. I have read your Bibles. I have been to your churches. I have seen your religious believers. I have seen plain, poor, uneducated men and women who go about doing good, smiling, never thinking of themselves. I have seen Jesus, I have found the beautiful life. I have found Jesus."

What a day it will be for the Church of Christ when men can see in the beautiful lives of the disciples the distinctiveness of the Christ-spirit! It is by such example that souls are won most effectively. If men can see in me the evidences of the Master's presence they have no skepticism that can refute such testimony. The living epistles of Christ who, by their everyday walk have His saving power, are the only witnesses in whom we may safely place our dependence and our trust.—Selected.

W. F. M. SOCIETY, SULPHUR SPRINGS DISTRICT.

The district meeting of the W. F. M. Society of the Sulphur Springs District was held at Winnsboro April 24-25.

We met with many disappointments, yet in spite of all the Holy Spirit was with us and we had an interesting and beneficial program.

We were made to feel welcome from the time we arrived until our departure by the glad faces of Bro. Ashburn and several good ladies who met us at the station. We were royally entertained and went away wishing we could extend the time. Our program proved to be very interesting. All seemed much interested in the work and discussed all subjects with interest and thoroughness.

Our work throughout the district, in some lines, is growing. We have many fine enthusiastic workers and are determined, with God's help, to press onward, realizing that we can do all things through God who strengtheneth us.

MRS. SAM SHEPPARD,
District Secretary,
Sulphur Springs, Texas.

W. H. M. SOCIETY, ABILENE, TEXAS.

Having read so many good reports from other societies, I feel like I should like to write a word from our Abilene Auxiliary, so that you may know West Texas is wide awake and on the move. At the election of officers in February, we made few changes. Mrs. L. T. Young was elected President; Mrs. C. C. Tate, First Vice-President; Mrs. T. Rollins, Second Vice-President; Mrs. W. E. Oglesby, Third Vice-President; Mrs. J. W. Crayton, Recording Secretary; Mrs. T. Bass, Corresponding Secretary; Mrs. A. J. Chandler, Treasurer; Mrs. J. L. McDavid, agent "Our Homes;" Mrs. J. L. Clark, Press Superintendent.

Our society is growing, not rapidly, but steadily. There are so many people moving to our western country and adding to the membership of the Church constantly, consequently our society has many new members. We have just finished painting our parsonage, which adds very materially to its beauty. Our society resolved, not long ago, that instead of sending boxes filled with clothing of all sizes to the Orphanage at Waco, that we would provide entirely for one little girl; consequently we have a little one six years of age to look after and have sent a trunk full of summer clothing to her.

Dr. Hyer has been with us, presenting the claims of Southwestern University, and at our last meeting our society pledged twenty-five dollars a year for five years to the university.

MRS. J. F. CLARK,
Press Superintendent.

WANTED.

Wanted—In one hundred thousand homes in America, a willing, sunshiny daughter who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight is to smooth away her mother's wrinkles, and who is quite as willing to lighten her father's cares as his pocket; a girl who thinks her brother quite as fine a fellow as some other girl's brother. Constant love, high esteem and a more honored place in the home guaranteed. Employment assured to all qualified applicants. Address, Mother, Home Office.—Selected.

THE WOMAN'S HOME MISSION SOCIETY OF STERLING CITY, TEXAS.

Perhaps a short statement of the work of this auxiliary may be interesting, especially since it is an example of what may be done by a small band of women in a little western town.

At the usual time for electing officers Mrs. J. I. Mabry was made President; Mrs. D. Rasbury, Vice-President; Mrs. R. L. Lowe, Recording Secretary; Mrs. L. J. Anderson, Corresponding Secretary; Mrs. R. H. Patterson Corresponding Treasurer, and Mrs. R. M. Foster, Local Treasurer. We have 14 members, all connectional. Our President has been energetic and painstaking, leading us wisely in our work.

She entertained us this week; had nice refreshments, and we always enjoy her hospitality.

Have done the following work on parsonage since Christmas: Had a well put down at a cost of \$66.25; cistern sunk in ground, \$15; 2 iron beds, 2 lamps and a door, \$25; and \$31.80 for the lots on which our parsonage stands.

Last year we gave \$100 on building our parsonage; have a neat little cottage, of which we are very proud. We also put up screens, covered the floors and put up shades to all the windows. Our church is in need of repairs very much, and we hope to help fix it before conference.

We ask that prayers of stronger and older societies for divine help and guidance in all we do.

MRS. L. J. ANDERSON,
Corresponding Secretary.

FROM HARBIN, TEXAS.

This is Harbin's first year as the home of the parsonage, but we already have our Woman's Home Mission Society.

Brother Maxwell's charge is all in the Greens Creek Valley, a portion of country that God has greatly blessed for many years, and we are trying to honor his name by building up his cause.

Our society has only one dozen members, but if we lack in numbers we make up for it in courage.

We organized in April, Sister E. J. Maxwell is our President, under her protest, however, but she keeps things moving along. At our first meeting we decided to give a box supper to raise some badly needed funds. When the time came and the boxes were all sold, imagine our pleasure when we found we had \$45.10 in our treasury.

With some of that we paid a debt against the new yard fence at the parsonage and have had the storm house doors fixed. Still, we have a nice little sum to be used in other improvements.

We have had one social meeting, and have made a number of visits to the sick.

We hope to be a great force for good in our community.

MRS. E. M. RANEY,
Corresponding Secretary.

CURE ECZEMA FOR 50c.

Most skin diseases are the result of infinal esimal microbes that eat into the delicate coatings of the skin and cause decay. Tetterine is a germicide; and permanently cures Eczema, Tetter, Erysipelas, Scalp Eruptions and all itching diseases of the skin. 50c box, at all druggists, or sent postpaid from the manufacturer, J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap. See C. K.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

Verdict for Dr. Pierce

AGAINST THE Ladies' Home Journal.

Sending truth after a lie. It is an old maxim that "a lie will travel seven leagues while truth is getting its boots on," and no doubt hundreds of thousands of good people read the unwarranted and malicious attack upon Dr. R. V. Pierce and his "Favorite Prescription" published in the May (1904) number of the Ladies' Home Journal, with its great black display headings, who never saw the humble, groveling retraction, with its inconspicuous heading, published two months later. It was boldly charged in the slanderous and libelous article that Dr. Pierce's Favorite Prescription, for the cure of woman's weaknesses and ailments, contained alcohol and other harmful ingredients. Dr. Pierce promptly brought suit against the publishers of the Ladies' Home Journal, for \$300,000.00 damages.

Dr. Pierce alleged that Mr. Bok, the editor, maliciously published the article containing such false and defamatory matter with the intent of injuring his business; furthermore, that no alcohol, or other injurious, or habit-forming, drugs are, or ever were, contained in his "Favorite Prescription"; that said medicine is made from native medicinal roots and contains no harmful ingredients whatsoever and that Mr. Bok's malicious statements were wholly and absolutely false.

In the retraction printed by said Journal they were forced to acknowledge that they had obtained analyses of "Favorite Prescription" from eminent chemists, all of whom certified that it did not contain alcohol or any of the alleged harmful drugs. These facts were also proven in the trial of the action in the Supreme Court. But the business of Dr. Pierce was greatly injured by the publication of the libelous article with its great display headings, while hundreds of thousands who read the wickedly defamatory article never saw the humble groveling retraction, set in small type and made as inconspicuous as possible. The matter was, however, brought before a jury in the Supreme Court of New York State which promptly rendered a verdict in the Doctor's favor. Thus his traducers came to grief and their base slanders were refuted.

SUMMER SCHOOL OF THEOLOGY.

Preparations for the Summer School of Theology are now about perfected. On the 28th of May, Dr. O. E. Brown, of Vanderbilt University, will begin his series of lectures, which are to deal with epoch making men in Methodist history. Dr. Chappell has selected for his theme the Educational Function of the Church. Drs. Alexander and Matthews will give studies in New Testament Teachings, while Dr. Alderson will consider Old Testament Problems. Drs. Mouzon and McLean will deal with practical homiletic themes.

The undergraduate instructors are as follows:

For Admission and License.

1. Ordinary branches of an English education, W. H. H. Biggs.
 2. General view of the Bible, J. W. Downs.
 3. Doctrines of the Bible and Wesley's Sermons, D. H. Aston.
 4. The Discipline, D. L. Collier.
- First Year.
1. Wesley's Notes, J. W. Story.
 2. The Discipline and McTyeire's Catechism, J. C. Wilson.
 3. Watson's Institutes and Fletcher's Appeal, E. B. Thompson.
 4. Wesley's Doctrinal Standards, Ira M. Brice.

Second Year.

1. Wesley's Notes, A. B. Davidson.
2. Watson's Institutes, J. L. Massey.
3. Kern's Ministry to the Congregation, W. F. Bryan.
4. Wesley's Doctrinal Standards, W. E. Caperton.

Third Year.

1. Davis' Elements of Psychology, J. E. Roach.
2. Pope's Higher Catechism, Thos. Gregory.
3. Watson's Institutes, Gus Garrison.
4. McTyeire's History of Methodism, S. J. Vaughan.

Fourth Year.

1. Hopkins' Law of Love and Love as Law, E. Hightower.
 2. Fisher's History of the Christian Church, C. H. Booth.
 3. Jevon's Logic and Dennis' Missions, D. H. Hotchkiss.
 4. Watson's Institutes, S. A. Barnes.
- The post graduate course will be conducted as heretofore announced. Board in private homes and at the annex will be \$5 for the term; at Giddings Hall, \$4. Board may be engaged in advance by addressing

J. SAM BARCUS,
Georgetown, Texas.

NOTES FROM THE FIELD.

Continued from page 5.

J. S. Burke, a traveling evangelist, assisted. Bro. Burke is a "shouting" Methodist in the Presbyterian Church. He never preaches a thing that any good Methodist could object to, and any Methodist preacher would do well to get him to assist in a meeting. He will draw and hold a crowd in any town or city, and his appeals strong men cannot resist; intelligent men either yield or quit the meeting. This scribe has never seen such a searcher of men. Women are not converted much under his ministry, but he gets the men. We added twenty to the Methodist Church and eight to the Baptist. This may not seem great, but if the condition of the town was known, it would be understood that it was a great meeting. The men added to the Methodist Church are among the best in the town; they will make a mark in the world; you will hear from them later. The beauty of Bro. Burke's work is, he gets people to reading their Bibles. His system of Bible reading is the best I have ever seen. Bro. Burke is an East Texas raised boy, and he loves Texas; his home is at Rusk, Texas. Prof. Crozier, his singer, is a good director of a choir; we are all surprised at the splendid choir he has worked up in our town.—J. C. Hudleston, May 20.

Whitesboro.

I am just leaving Burnet, Texas, where I have been for the last seven days. I have been preaching day and night. I think Bro. Allen said there had been one profession. I have never had as hard a fight in my life, I think, for the same length of time. I have done my best but feel that I have virtually failed. Bro. Allen is a great man in many ways; physically, he is large; intellectually, he is strong; vocally, he is loud; religiously, he is all right; socially, he is very popular, the people all like him. Really, I think the people wanted me to let him do the preaching, but he would not. He has as fine a family as anybody. He lost a good horse while I was there, but we raised the money to buy him another.—W. H. Brown, May 20.

Laurelia Circuit.

All things considered, we are moving on very well with our work. Have three Sunday-schools and two prayer meetings. Have organized a small society. The spiritual state of the Church is much improved. Rev. V. A. Godbey, P. E., on Beaumont District, held our first Quarterly Conference March 20th, and preached one good sermon from Haggai 2:4. By reason of so much rain and mud Bro. Godbey did not reach our second Quarterly Conference, so we had to hold it without him, May 11th. We then went to Liberty to District Conference; he certainly knows how to manage a district conference. Both preachers and laymen love Bro. Godbey.—L. E. Green, May 21.

WEATHERFORD DISTRICT—AN APPEAL.

To the pastors of the Weatherford District: Dear brethren—As you see, our parsonage at Breckenridge was destroyed in a cyclone Monday night May 15. The wreck was complete. They had just built an \$1,800 house, and had exhausted their strength. Now let each Church in the district make a contribution at once and send to Rev. G. G. Hamilton, to enable them to rebuild. Fortunately, the family was from home at the time. M. K. LITTLE, P. E. Weatherford, Texas, May 20, 1907.

North Texas College.

Tuesday, May 21, Class day. Wednesday, May 22, 8:15 p. m., Recital; piano, voice, violin, elocution. Thursday, May 23, 8:15 p. m., Campus Drill composed of 114 young ladies. Friday, May 24, 2 to 6 p. m. Art Reception; 2:30 p. m., Meeting of Board of Trustees; 8:15 p. m., Recital and awarding of medals. Saturday, May 25, 10 a. m., Alumni reception; 8:15 p. m., Recital. Sunday, May 26, 10 a. m., Baccalaureate sermon by Rev. George Sexton. Monday, May 27, a. m., Baccalaureate address by Dr. A. L. Andrews; awarding of diplomas and conferring degrees.

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

OUR OBLIGATION TO GOD.

A thorough understanding of our obligation in fraternal orders is most essential in securing the co-operation and fidelity of the members. And fidelity is unconditionally required by them. We believe this is right. And it is even more important for every child of God to understand most thoroughly his obligation to his Lord and Master. We should not only understand the obligation we are under to him, but we should never forget the conditions of our fidelity. So many Church members seem to think that persecution or an insult from one of the devil's agents liberates them to forsake God. A kind and indulgent father once said to his son, "Son, are you going to obey me today?" The son replied, "Yes, father, I shall if Sid Burns will let me alone." I fear that too many Church members reply to God, "Yes, Lord, I shall be faithful to thee, provided John Smith, Jim Brown, my neighbor, or, in short, the world, the flesh and the devil will let me alone." We have met a few people who have deserted the Church because some member, or maybe their pastor, had rendered some adverse criticism on their conduct, and yet they say, "I love God and the Church. I think as much of them as I ever did." Maybe so, but the truth is, they have forsaken God and turned themselves over to the powers of darkness. For how can we desert the work of saving the world and spreading the kingdom of God in the earth, and still say "I love God." Jesus said to Peter, "If ye love me, feed my lambs and my sheep." Our obligation to Christ is unconditional. All the combined forces of the world, the flesh and the devil should not turn us from following after him. If my pastor should turn against me, and father and mother forsake me, I must then cling to my blessed Redeemer. For it is the Lord who will not suffer anything in earth or sky to separate me from his love. Everywhere the Church is cursed with sour, disgruntled, would-be Christians. May such a thunderbolt of divine power strike these benighted souls that will knock the devil's hoodwink from their spiritual eyes and help them to see the glory of service. B. L. GLAZNER, Cherokee, Texas.

AN URGENT APPEAL TO PRESIDING ELDERS AND PASTORS.

Our great church is in the midst of a forward missionary movement. The General Conference last May projected the board to employ an additional secretary with special reference to developing the home field. The collections for 1906 were \$34,000 in advance of 1905, and 1905 had been a gain of \$37,000 on the year previous. No few individual churches are supporting their own missionaries. The tidings from the foreign field, as well as the home land, are assurances of continued victories. The whole line is in motion. The battle, as watched from the central office, is sublimely thrilling. This advance movement is in no small sense due to the educative work of Go Forward, our missionary periodical. In these days of intelligent leadership and co-operative effort, the press is a power in moulding thought and shaping policies. Every organized movement has its official organ. Ours is Go Forward, which expresses the mind of the Church on the great question of missions, and furnishes the latest facts and figures of development, especially of our own work, both at home and abroad. In the enlarging of our plans and projecting of new enterprises for the world's evangelization, we are in the midst of a campaign for twenty-five thousand new subscribers to Go Forward. This task is easy when we remember that there are two hundred and fifty presiding elders and five thousand five hundred pastors in Southern Methodism. An earnest appeal is hereby made to each one of these brethren to send in a list of at least twenty-five new subscribers. Blank envelopes for use can be had by the simple asking on postal cards which have already been furnished. If our pre-

siding elders and pastors, almost any Sunday morning at the eleven o'clock service, will make a ten minutes' talk on the paper, and then distribute the blank envelopes among the congregation, followed by a little personal work the next week, twenty-five new subscribers, and more, will be forthcoming. Our people appreciate Go Forward, and more or less of them always subscribe when given an opportunity. Now is the time for us to make a simultaneous move to increase its circulation. Let us pull together and the twenty-five thousand is an assured fact.

Go Forward will be sent twelve months free of charge to any person who has at any time paid the subscription but not received the paper, provided the office is informed of this fact.

We have changed the policy of handling Go Forward, and henceforth a man will give his entire time and personal attention to this matter in the office. Report promptly any failures of subscribers to receive their copies.

Go Forward is a wide-awake missionary periodical. Its price, only 25 cts. puts it in the reach of every one. Think of the education and inspiration it would take to twenty-five thousand new homes! We confidently expect great returns. Brethren, send in your orders. Yours truly,

W. R. LAMBUTH, W. W. PINSON, JNO. R. NELSON, Secretaries.

DISTRICT CONFERENCE NOTICES.

El Paso District.

We are beginning the third round on this district with much to encourage. All the pastors "are sticking to their jobs." At the approaching session of our District Conference, which meets in the beautiful town of Hagerman, N. M., we are expecting the reports to show real gain in everything that will be considered. For the benefit of all concerned, will again announce the time of holding the conference is June 5-9.

Gainesville District.

The Gainesville District Conference will be held at Myra, Texas, beginning June 26, at 8 p. m., instead of May 16, as heretofore announced.

Llano District.

Will the pastors of the Llano District please send me as early as possible the names of those who expect to attend the District Conference? We want a full delegation, both from the Church and League. Would also like to know how many teams we will have to care for. Let all the connection officers who want free transportation from Llano to Cherokee come to Llano June 19, on the 11:55 train. B. L. GLAZNER, P. C. Cherokee, Texas.

Bonham District.

The Bonham District Conference will meet at Whitesboro, July 4, at 8 p. m. Opening sermon at that hour by John E. Roach. Let all pastors urge a full attendance and see that the Quarterly Conference Records are on hand. The following are the committees: License—J. R. Atchley, Jno. Moore, W. A. Clark. Orders—T. H. Morris, R. L. Ely, J. T. Bloodworth. Admission—F. A. Rosser, Jno. E. Roach, T. W. Lovell. M. L. HAMILTON, P. E.

DUBLIN DISTRICT.

Please let the Dublin District preachers, and people generally, understand that the District Sunday-school and Epworth League Conference has been changed from Eastland to DeLeon. The date is June 11, 12 and 13, from eve of the 11th to the eve of the 13th. Let us have a full delegation. C. S. CAMERON.

May 20.

UNANSWERED LETTERS.

May 16.—B. H. Passmore, sub-J. F. Sherwood, change. C. A. Evans, has attention. A. P. Safford, sub. C. E. Lindsey, has attention. J. M. McCarter, sub. J. C. Jones, sub. R. L. Jameson, sub. S. H. Allison, change. May 17.—J. A. Old, sub. B. T. James, sub. Dr. T. H. Hall, sub. W. W. Moss, sub. H. B. Henry, sub. May 18.—J. C. Jones, sub. Ok. T. B. Hilburn, sub. J. T. McClure, sub. S. W. Turner, sub. May 20.—Geo. Ward, sub. J. B. Wood, sub. W. P. Robbins, sub. J. I. Weatherby, sub. L. G. Watkins, sub.

THE STRONG LINK THAT MAKES HEALTH AND HAPPINESS POSSIBLE FOR POOR INEBRIATES & DRUG USERS.

WHITE SANITARIUM

Our treatment for Drink, Drug, and Tobacco addiction eliminates every particle of poison from the system, builds the patient up from the very start, strengthens the heart, mind and body, and destroys forever all craving and desire for the accustomed stimulant. There is no pain nor danger connected with our treatment, and unless we effect a cure to the patients' entire satisfaction, we don't want their money. Come to the Sanitarium and be cured. Examination free. No pay until cured. Send for free literature. All Correspondence Confidential.

A KIND WORD FROM THE EDITOR.

Dallas, Texas, Dec. 26, 1906. To Whom It May Concern: It gives me pleasure to testify to the worth and reliability of Dr. White as a physician and as a Christian gentleman; also to express my confidence in the merit and in the success of the treatment he is giving to people addicted to the whiskey and drug habit. For quite a while he has been accomplishing beneficial results in matters of this character and I can, and do, most cordially recommend him as worthy of the confidence and patronage of the public. He is a trustworthy man in every sense of the word, and those needing treatment for the habits above referred to, can rely upon what he proposes to do for them. Very truly, G. C. RANKIN, Editor Texas Christian Advocate.

WHITE SANITARIUM, Tyler St., Sta. A., Dallas, Tex.

A. W. Waddill, has attention, thank you. E. R. Bowden, sub. May 21.—M. L. Story, sub. C. R. Wright, change. A. T. Culbertson, sub. J. H. Averitt, sub. J. C. Hudleston, sub. L. M. Fowler, sub. Snyder, two cards. May 22.—B. F. Allsup, sub. H. M. Cosby, sub. M. M. Beavers, sub. B. T. James, sub.

LECTURES.

I am now prepared to give lectures on my travels through Europe, Turkey, Palestine and Egypt. I use the stereopticon to illustrate places, customs, etc. The most interesting lecture is on the Holy Land; in connection with this lecture we show the costumes and curios. Any one desiring any of these lectures can write me at Lancaster, Texas. J. B. DAVIS.

Georgetown District—Third Round.

Holland, at Three Forks, June 8, 9. Belton, June 9, 10. Moody, June 15, 16. Bruceville and Eddy, at E., June 16, 17. Temple, First Church, June 22, 23. Temple, Seventh St., June 23, 24. Troy, at Oenaville, June 29, 30. Belton Cir., at Leona, July 6, 7. Florence, at Wesley Ch., July 13, 14. Granger, at Jonah, July 20, 21. Georgetown, July 21, 22. Salado, at Prairie Dell, July 23. Hutto, at Robinson, July 25. North Georgetown, at Willis Creek, July 27, 28. Bartlett, July 28, 29. Taylor, Aug. 10, 11. Rogers, at Glorietta, Aug. 13. District League and Sunday-school Conference at Bartlett, June 27, 28. B. R. BOLTON, P. E.

Vernon District—Third Round.

Tolbert, at Bells, June 1, 2. Vernon Sta., June 8, 9. Chillcothe, at Elm Grove, June 15, 16. Vernon Mis., at Thala, June 22, 23. Quanah Sta., June 26. Quanah Mis., at Union Ch., June 29, 30. Estelline, at Bethel, June 30, July 1. Quail, at Aberdeen, July 7, 8. Goree, at Shady, July 13, 14. Munday Sta., July 15. Spring Creek, at Round Timbers, July 17. Knox City, at Gillespie, July 20, 21. Vera, at Red Springs, July 22. Seymour Sta., July 23. Lively Cir., July 24. Wellington Mis., at Fresno, July 27, 28. Wellington Sta., July 28, 29. Childress Sta., July 30. Paducah, at Guthrie, Aug. 3, 4. Crowell, at Good Creek, Aug. 10, 11. W. H. HOWARD, P. E.

Greatness grows out of wise use of littleness. Mountains are the accretion of sand-grains. Storm-clouds are the accumulation of particles of moist portions of air. Just as true it is that great faith is the outcome of using little faith.

Colorado District—Third Round.

Claytonville, at Pyron, June 1, 2. Aspermont, at Johnson's Ch. June 8, 9. Roby, at Hobbs, June 15, 16. Westbrook, at Liberty, June 22, 23. Snyder Sta., June 29, 30. Roscoe and Loraine, at Brownlee, July 6, 7. Big Springs Mis., at Coahoma, July 13, 14. Gall, at Light, July 19. Dunn, at Ira, July 20, 21. LaMesa, at Pride, July 23. Seminole, at Monument, July 26. Aspermont-Mis., at Salt Lake, July 27, 28. Clairmont, at Elkins, Aug. 3, 4. Snyder Mis., at Mt Zion, Aug. 5. Stanton, Aug. 10, 11. Big Springs Sta., Aug. 12. Colorado, Aug. 13. District Conference convenes June 26, and let no charge fail to be on the honor roll by that time. J. T. GRISWOLD, P. E.

Gatesville District—Third Round.

McGregor Station, June 8, 9. Meridian and Womack, at R. Mound, June 15, 16. Gatesville, at 8:30 p. m., June 19. Killeen and N. at Kil, June 22, 23. Meridian and Womack, at R. Mound, June 15, 16. Dist. Conference at Clifton, June 28-30. Oglesby, at Station Creek, July 6, 7. Jonesboro, at Jones., July 9, 10. Hamilton, at Evergreen, July 13, 14. Copperas Cove, at Maxdale, July 17, 18. Fairy and Cranfil's G., at Lanham, July 27, 28. Pearl, at Cox's Chapel, July 20, 21. Turnersville, at Lane's Chapel, July 23, 24. Brookhaven, at Newlin, Aug. 3, 4. Valley Mills, etc., at V. M. Aug. 10, 11. China Springs, at Wesley Chap., Aug. 18, 19. Evant, at Evant, Aug. 24, 25. Crawford, at Ossage, Aug. 28. JAMES M. SHERMAN, P. E.

Bonham District—Third Round.

Honey Grove Cir., at McCraw's, June 8, 9. Petty and Whiterock, at W., June 9, 10. Lamasco Mis., at Telephone, June 15, 16. Randolph Mis., at Edhube, June 22, 23. Bonham Sta., June 23, 24. South Bonham and Ravenna, at R., June 29, 30. Bailey Cir., at Pleasant View, July 13, 14. Brookston Cir. at Pleasant Hill, June 20, 21. Gober Mis., at Center Pt., June 27, 28. Ladonia Sta., Aug. 3, 4. Dodd and Windom, at D., Aug. 10, 11. Honey Grove Sta., Aug. 11, 12. Trenton Cir., at Blantons, Aug. 17, 18. Ector Cir., at Mt. Pleasant, Aug. 24, 25. Petty Mis., Aug. 31, Sept. 1. M. L. HAMILTON, P. E.

CHURCH BELL WANTED.

A Church in a small village wants to buy a good, second-hand bell. Address Texas Christian Advocate, Dallas, Texas.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 175 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.

ARNOLD—MITCHENER—WEST.—Mrs. Maude Arnold (nee West) and Mrs. Linda Mitchener, daughters of G. H. and Media West, of Bosqueville, Texas, have been called away from their earthly labors to their heavenly home and eternal reward. Sister Mitchener was born Feb. 12, 1881 and departed this life June 3, 1906. She was married to E. H. Mitchener March 26, 1906, and in the short space of two and one half months was removed from the home she had entered to bless with her presence and companionship. Sister Arnold was born February 6, 1876. She was married to J. M. Arnold March 14, 1906, and died April 5, 1907, having remained a little more than one year in her new home where her presence was such a benediction, and her absence such a sore bereavement. Sister Mitchener was converted August, 1899, and Sister Arnold May, 1894, both uniting with the Methodist Church, in which they continued worthy members until transferred to the Church above. They took an active interest in the Church, and were devoted Christians who could be counted on by their pastors for loyal support of the Church, and faithful co-operation in Christian effort. It was my privilege to be their pastor two years and I gratefully remember their beautiful lives and many kind attentions to the welfare of their pastor's family. In their home they were dutiful and affectionate as daughters, sisters and wives, and their removal leaves broken hearts to feel this loss as only parents and loved ones can realize it. But we sorrow not as those who have no hope. They have preceded us into the presence chamber of our exalted Lord, and will doubtless have their place in the first resurrection and come with their glorified Redeemer when he comes to make up his jewels and gather together his elect from the "four winds" and uttermost parts of the earth. Their brother, Amoytt West, died April 29, 1906; 33 years of age. Before his death, he became an excellent Christian; and in the short period of about one year, three have gone from this one home on earth to the realms of glory. What a precious contribution to the ranks of glorified saints! How much dearer to the bereaved loved ones is heaven now, since these have gone before and are waiting and watching to receive them into everlasting habitations! What a precious consolation to feel that our Father knows and tempers every wind that blows!

R. F. DUNN.

LUSK.—Mrs. Edna May Lusk, daughter of W. F. and Mary Sharp, was born February 1, 1882, and died at Ballinger, Texas, April 23, 1907. Early in life she became a Christian and joined the Church. First as a student and then as a teacher, she was always faithful in the Sunday-school work. Since a little girl she had sung in the choir. She was one of the most active in the Home Mission Society. She was never too much engaged to go on errands of mercy. Duty was her watchword. Pleasure was always secondary. On April 29, 1903, she was happily married to J. R. Lusk. Scarcely four years of married life came to them when she was suddenly taken away. Her death was a great shock to the community. She was held in high esteem, as the long funeral procession indicated. The sympathy of friends goes out to the grieving and sorrowing husband, mother, brothers and sisters. May the heavenly Father very graciously and tenderly keep and guide them all through the trials and sorrows of this life to the home above.

E. P. WILLIAMS.

SLONEKER.—Eula Lee Perry was born at Lexington, Texas, September 26, 1876. Her father, Mr. S. S. Perry, came to Texas from North Carolina. Her mother, Rebecca Fletcher Perry, was a daughter of Geo. M. and Rebecca Roddy Fletcher, who settled at Lexington in 1849. When Eula was four years old her mother died, and her father died when she was fifteen. In early childhood she joined the Methodist Church, of which her sainted mother was a member. She was a sweet child, and a devout follower of the meek and lowly Jesus. Her early education was received in the public schools, and at the age of eighteen she entered the Sam Houston Normal Institute at Huntsville. She afterwards taught her obligated term in Bosque County, and in 1897 she was married to Mr. Sam Sloneker, of Hamilton County. A few years later she

and her husband moved to Plainview, where she died April 20, 1907. Her death is thus described by a friend in the Hale County Herald: "Mrs. Sloneker had just nursed her five little children through the measles, when she was stricken, and gradually grew worse until death relieved her of such suffering as few are called upon to endure. While some friends were praying by her bedside, she sweetly smiled and said, 'I will soon be with Jesus.' While Death's finger was upon her pallid brow her sorrowing husband said, 'mamma, how do you feel?' She whispered, 'I don't feel uneasy; I just feel sorry.' The five little children were called to kiss her good-bye. When the baby had kissed her she said, 'Bless her little heart,' and soon relapsed into unconsciousness from which she never recovered."

BAYLIS J. FLETCHER.

BROCK.—Mrs. Birdie L. Brock, wife of J. D. Brock, died in the triumphs of Christian faith on May 1, 1907. She was born in Brennam, Washington County, Texas, September 17, 1870. In early life, with the family, she came to Dublin, Erath County. On September 19, 1894, she was married to James D. Brock, who lives to mourn her departure. To this union there came two precious children. At the age of 15 this woman became a child of God. She was of very decided religious temperament; a faithful follower of the Savior and a careful listener to the gospel. Her death was triumphant. In her last hours peaceful dream-visions came to her, and with joy she saw the heavenly land in her passing. Peacefully looking up from her earthly home she sweetly quoted the words of the Savior, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" then, as touched by the inspiration of God, she exclaimed: "That rest will soon be mine!" She died well. We know where she has gone. Bro. Brock, who is one of God's noblemen, is passing through his greatest sorrow. He has long been active in the Christian life and is a faithful official in the Church. May this make an unbroken family in the kingdom of God. Rev. J. G. Putman and this writer assisting the pastor, Rev. C. V. Oswalt, laid her away in the Dublin Cemetery to await the resurrection morning. O. P. KIKER.

PRATT.—Sue Catharine Pratt (nee Combs) was born September, 1869, and died at her home at Prattville, Delta County, Texas, April 4, 1907. She was married to Will Pratt in 1893. She was a good, Christian woman and truly devoted to her duties of life. Sister Pratt leaves a husband and one child—a boy—and a host of friends and relatives. Four children preceded her to the better land. Sister Pratt's home was truly a Christian home, a home for her preacher. He always found a hearty welcome there. That home is made sad by her departure. Bro. Pratt and his son, Wesley, will miss her more than anyone. They were very devoted to her. She is gone, but they know where to find her. Sister Pratt joined the Church when but a child about twelve years of age, and always lived a consistent Christian life. She was a true companion and wife and a devoted mother. Cheer up, bereaved ones, you shall meet her again. Bro. C. F. Combs, of Yowell Circuit, is a brother of Sister Pratt. Let us be true and faithful to the trust committed to us and we will meet where parting is no more.

C. C. WILLIAMS.

HILLIN.—Miss Ida Myrtle Hillin, daughter of Bro. and Sister J. L. Hillin, of Sachse, Texas, was born April 5, 1895, and died April 1, 1907. Her death came as a release from more than a year's suffering. She was converted and joined the Methodist Church a year ago. Since that time she has been a devout Christian. She was loved and held in high esteem by all her schoolmates and little friends, who marched in solemn procession, bearing floral tributes to the grave. The Lord had use for her in a higher sphere and took her to himself. The brightness of her presence in the home is but a hallowed memory, but the hearts that rejoiced in her presence will grieve no more over her suffering. She was laid to rest in a beautiful white casket, emblematical of the life she lived and the home to which she has gone.

E. S. HURSEY.

SHERMAN.—Miss Elizabeth Ann Palmer was born March 13, 1849, in Indiana and moved to Illinois and then to Missouri in 1867. She was married to J. M. Sherman September 7, 1871, and moved with her family to Colorado in 1876, and to Munday, Haskell County, Texas, in 1877; moved to Nolan County, December, 1906, and died at Sweetwater, April 19, 1907. The interment was at Munday in the presence of friends and loved ones. Sister Sherman professed religion in 1869 and joined the Methodist Episcopal Church, South, of which she was a consistent member to the day of her death. She suffered but nine days,

when the death angel came for her spirit and the conflict with earth's toils and cares was ended. She is not dead, but lives in the heart of her husband, daughter and five sons—one daughter having preceded her in death. Just before death she called her family, each of whom is religious, and requested them to meet her in heaven.

W. T. JONES, P. C.

BOOHER.—Bro. Marton Booher was born in Kentucky July 23, 1871; came to Texas in 1890; professed religion in 1899 and joined the Methodist Church at the age of 28. He was married to Miss Haler Warner Jan. 30, 1890. To this happy union were born six boys and three girls. Bro. Booher was highly respected in the community in which he lived. He was an upright and honest Christian man. He was always ready and willing to help his neighbor in time of need. He lived a consistent Christian life, though deprived of a great many enjoyments on account of sickness in his last days. He told his family that he could hear some one singing, and they would tell him that none of them were singing. It must have been the angels of heaven trying to comfort him and waiting to carry his spirit to that home of the soul. Bro. Booher is gone, but his good work and noble Christian life still remain. May God bless his wife and nine little children. His companion, children and friends did all they could to save him, but our loss is heaven's gain.

J. C. GIBBONS, P. C.

Marysville, Texas.

CORNELIUS.—P. O. Cornelius was born June 7, 1815, in Kentucky, where he grew to manhood; was married to Miss Nancy Adams in youth. To this union two children were born. Both are dead. He was married a second time to Mrs. Carrie Council, in Mississippi. To this union three daughters were born—all living; one in Oklahoma, and two in Mississippi. Left a widower, he again married Miss A. F. Wingo, September 23, 1873, in Texas, who is left to mourn his absence. He died in Kilgore, Texas, January 14, 1907. Bro. Cornelius was converted and joined the Methodist Church at sixteen years of age, in which he lived, labored and rejoiced to the end of a long and useful life, filling important offices in the Church almost to the end of his pilgrimage. He was well posted in the doctrines of the Church and loved them. A good man is gone and the rest of us will soon follow. May we be ready.

W. W. McANALLY.

Kilgore, Texas.

TISDALE.—Mrs. Minnie Tisdale (nee Bott) was born in Farmington, Mo., September 29, 1846, and died in Georgetown, Texas, April 6, 1907. She was converted in early life, and joined the Methodist Church, South, and was a consistent member of same until her death. In 1871 she married Mr. William Tisdale, of Williamson County, Texas. Five children were born to them. Three daughters and husband survive her. She had been in poor health for many years. Dr. J. R. Allen conducted the funeral services, and she was buried at the old Round Rock Cemetery beside her parents and children. The high esteem in which she was held was fully attested by the large attendance at her funeral and the many beautiful floral offerings laid on her grave as loving tributes to her memory. As a daughter and sister she was kind and thoughtful; as a wife, unselfish and true; as a mother, devoted and in her own quiet way has left an impression on her children that will abide. How lonely the home and how sadly will the husband and children miss her presence and guidance. May our heavenly Father comfort and guide the husband and children, and may they form an unbroken family in the home above, where partings never come.

SISTER MATTIE.

ARMSTRONG.—Charley Armstrong was born March 3, 1906, and died April 7, 1907. He lived with us long enough for us to love him. It seems yet that we can hear his feet patter over the floor, but we realize that he has gone to live with God. If we will only press on, some sweet day we will live with God and him in heaven. Press on, dear parents; he is waiting there for you and us.

GRANDPA.

WEAVER.—Altie, little daughter of Bro. M. M. and Sister Cora Weaver, was born August 28, 1904, and died February 25, 1907. Altie was one of the sweetest children I ever saw—lovely disposition. She bore her affliction very bravely, although she suffered intensely. Everything that loving hands could do to alleviate her pain and store her to health was without avail. But she is not gone forever. We may meet her in that land of joy and never say good-bye again. Weep not, loved ones, as those who have no hope. Only continue in the future, as in the past, to look to Him who said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." C. B. GOLSON, Rosston, Texas.

GREGG.—On Sunday morning, April 21, 1907, at 2:43 o'clock, Uncle Josiah Gregg passed to his reward. Uncle Joe, as he was called by all who knew him, was born in Red River County, Texas, November 6, 1842; was married to Miss Melissa Huskey in 1863, in Sulphur Bluff, Hopkins County; moved to Shackelford County in 1878; to the town of Albany in 1890, where his last days were spent. He died a triumphant death. Uncle Joe was converted at an early age, but did not unite with the Church until the year 1864, when he became a member of the Methodist Episcopal Church, South, in Sulphur Bluff. He remained a true, loyal and devoted Christian man until the end. He came to this country in an early day when there were but few Christian men and only now and then a church house in which to worship. Uncle Joe was, nevertheless, faithful in the discharge of all his Christian duties. Many times he has called his cowboys and men in camp together for prayer. The day was never too cold and he was never too tired to have prayer when nightfall was upon them. His membership was placed in the Albany Church June 23, 1888, since which time he has been identified with every movement of the Church, both in temporal and spiritual things. Whenever well and at home he was never missing at Church services, the prayer-meeting and Sunday-school. At times when the Church would be at a low ebb spiritually and but few were at the prayer-meetings, Uncle Joe was one among the number. The writer knew him about two years and a half. It has not been his pleasure to know a better, truer and more lovely Christian character in life. Our first appointment was Albany, the charge in which Uncle Joe lived. He was one of the first men we met after arriving. He has been a father to us and his life an inspiration. A more faithful steward never labored in the Church. In this capacity he served for many years, and his interest in the Church and his pastor stood above every other, unless it was that of his own immediate family. During the last year he was not permitted, on account of ill health, to be with us at services but few times. No one knows how much his pastor misses him. His presence, his prayers and unceasing interest in the cause of Christ will long be missed. The Church has lost one of its strongest pillars, the family a loving husband and father, the community a true citizen and devoted friend. A large course of friends followed his remains to the place of interment. Uncle Joe stated in a prayer-meeting not many months ago that God had assured him of an easy death, and his wish was that it might come on the Sabbath day, and both were granted. The grave was beautifully lined with evergreens and beautiful bouquets of flowers from the children of the Church literally covered the mound of earth. Uncle Joe's life was full of interesting events. His last words were comforting. He loved his pastor, and his greatest desire was to see the cause of his Lord prosper. Truly a great and good man has gone from us. We will miss him, but we know where to find him. Don't weep, loved ones; some sweet day we will meet him again. In such hours as these our religion comes to us in all its strength and beauty. The prayer of your pastor is that the loved ones in whom Uncle Joe was so deeply interested, may, with all of us, one day, be gathered together where partings are no more.

R. F. BROWN, Pastor.

VARNELL.—Mrs. Annie L. Varnell (nee Burdine) was born in Itawamba County, Mississippi, October 13, 1875; was converted and joined the M. E. Church, South, in her sixteenth year; moved with her parents to Texas in November, 1891; was married to A. M. Varnell June 19, 1896, and departed this life in peace April 27, 1907. Sister Varnell was a good woman, a devoted wife, an affectionate mother, and true friend. She was sick for several weeks and was an intense sufferer, but she bore her afflictions with patience. A day or two before she died she talked beautifully of her home-going, and bade her husband and sweet little children, her aged parents, three brothers and one sister who are left to mourn her departure, to meet her in heaven. She then sang two of her favorite hymns and bade each an affectionate farewell, and her redeemed spirit began preparations for its upward flight. Weep not, dear loved ones, as those who have no hope, for by faith you will go and meet her by-and-by. C. E. SIMPSON, Harry, Texas.

OWNBY.—E. D. Ownby was born in Bedford County, Tennessee, May 10, 1844. At the opening of the Civil War he enlisted in the Fourth Tennessee Cavalry, commanded by Col. Harrison, and though twice wounded, he never gave up his flag until it went down tattered and torn by many a battle strife. He was married to Miss Em-

LIVER ILLS.

Dear Sirs.—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have ever used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it were bile on top of stomach. My bowels were constive. My mouth and tongue were most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send Book of Advice. Respectfully,

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ma Knox in Cannon County, Tenn., January 9, 1868, and moved to Texas in 1880. He was converted and joined the M. E. Church, South, near White-wright, Grayson County, in 1882, and died in his beautiful farm home near Wolfe City, Hunt County, Texas, April 26, 1907, where he had lived since 1902. Bro. Ownby was an unassuming, modest man, but unyielding in his convictions of right. He belonged to that type of sterling manhood that grows on the good as they become better known to them—a good citizen, a consistent Christian, an indulgent and devoted husband and father. Such men are sadly missed when they leave us. At his death, consistent with his life, he bequeathed a Christian household to his race—a devoted wife and seven dutiful children, four sons and three daughters. He leaves behind him several brothers and sisters, one of whom, Rev. S. M. Ownby, is a superannuate member of the North Texas Conference. God places honor upon the lives of such men; they die well, and their end is peace. J. E. VINSON.

ALLEN.—Mr. Chas. Fauntleroy Allen was born in Rockingham County, Va., June 7, 1840. His parents moved to Jefferson County, Tenn., where he married Miss Hannah R. Zirkle in 1868. To this union there were born seven sons and three daughters, all of whom survive him. Bro. Allen came to Texas in 1880 and settled in Collin County, and lived in this community ever since. He was a good man, a good husband, father, citizen and neighbor. He served during the war faithfully, receiving two wounds. He professed faith in God while young and in the year 1872 joined the Methodist Episcopal Church, South, while in Tennessee. He often said he was ready to go, and was only awaiting the Master's call, which came March 29, 1907, while surrounded by the entire family. Bro. Allen leaves as a monument to perpetuate his name ten children, all of whom are model citizens. Bro. and Sister Allen deserve great credit for the manner in which they have reared their family. Their example is worthy of emulation. To the bereaved wife and mother we offer the consolation of a Christian's hope, to the children that faith which overcometh the world, and reunites in heaven those whom death has parted here. Interment was made in the Wylie cemetery.

E. S. HURSEY, P. C.

GRIFFIN.—Mrs. M. J. Griffin was born in Hill County, Texas, August 16, 1848, and died at Munday, Texas, May 9, 1907. She leaves three children—two daughters, Mrs. Bessire, of Jones County, and Mrs. Ivy, of Munday, and a son, who also lives at Munday. Her sickness was short and severe, and the end came quickly. Pneumonia and other troubles were the cause of her death. From early childhood she has been a Christian, and the most of this time she was a member of the Methodist Church. Her death was triumphant and she has gone to her reward. The Lord is calling his own to himself. God bless the sorrowing and bring them to heaven. L. W. CARLETON.

BARRETT.—R. H. Barrett was born in Coosa County, Alabama, June 15, 1849; came to Texas December, 1870; was married to Miss Susie Bounds November 5, 1879; professed religion and joined the Methodist Episcopal Church, South, in the year 1878, and

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died January 18, 1907. Brother Barrett was one of the best men it has ever been my pleasure to know. He was full of faith in God, humble, unpretentious, unselfish, faithfully devoted to the Church he loved, uncompromising, free from any criticizing spirit. The Church never made a financial or any other demand on him that he was not willing to do his best to meet. His health had been bad for many months, yet he never failed to attend upon the ordinances of the Church unless too sick or the weather too bad. If Church membership in general was as regular and faithful as he was, our church houses would be filled at most every hour of worship. Brother Barrett leaves behind him a wife, a son and daughter, one brother and many kinsfolk, all of whom feel assured that he is resting in peace with God. May the blessings of our heavenly Father be upon them and grant them a meeting on the golden shore. His pastor for the past two years, A. D. PORTER.

TIPTON.—James Herman, son of Mr. and Mrs. John Tipton, was born August 25, 1905, and died April 7, 1907. Little James was such a sweet child that it was hard for loved ones to give him up. Weep not, loved ones, for he has only crossed the river or death, and on the other side awaits patiently your coming. Heaven is nearer and dearer than ever before, for you have treasures there. Look up, loved ones, we will hear the same call some day that little James heard, and may we be as well prepared as he was to go. Heaven is surely brighter to us than it was before little James went there; and now as time continues to sweep away our lives in this world, let us prepare ourselves so that when we come to die we shall make heaven brighter in the same manner as did little James when he passed across. May God's richest blessings abide with mother, father, brothers and sisters, is the prayer of their pastor, E. H. MAYS.

BUCHANAN.—On May 2, 1907, the angel of death came to the home of Mr. and Mrs. J. W. Buchanan, of recent Springs, Texas, and claimed their eldest daughter, Lillie May, aged 18 years and seven months. Lillie was a sweet, Christian girl, loved by all who knew her; was a member of the Baptist Church in the community in which she lived and was organist at the time of her death. Oh! how much she will be missed there, as in the home where she was loved so much! Not only in the home has she left an influence for good, but among her associates, as many have resolved to live truer Christian lives, that they may meet her where parting is unknown. One who loved her has said: "Truly she was rightly named, for she was as pure as the lily." All through her illness she was patient and uncomplaining, appreciative and thoughtful, always thinking of the comforts of others, telling them not to worry about her. There are always left with us so many things to call back the days and faces of those we loved who have gone, and it is only by God's grace that we can look from the past to the future. This is the first great sorrow that has come to this home, but they do not grieve as those who have no hope, for they know that Lillie is at rest, and Jesus, in whose arms she rests, will care for her as father and mother can not. It is impossible for us to know why one so young should be taken, but we do know that our heavenly Father doeth all things well, and to him we commend the parents, two sisters and little brother and all her loved ones for comfort in this sad hour. Her remains were laid to rest in the cemetery at Austin beneath a mound of beautiful flowers. May God's richest blessings rest upon the bereaved ones as they pass beneath this great sorrow, and in the end may they gather an unbroken family around the throne of God. Their friend, ELLA ROWZEE.

Austin, Texas.

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WEST TEXAS CONFERENCE.

Austin District—Third Round.

Bertram, at Mt. Horeb, May 25, 26. Elgin, June 1, 2. McDade Cir., at Beaukiss, June 8, 9. Manor, June 15, 16. LaGrange, June 22, 23. Tenth Street, 11 a. m., June 30. First Street, 8 p. m., June 30. Manchaca, at Cedar, July 6, 7. Smithville, July 13, 14. Webberville, at Col. Ch., July 15, 16. West Point, at Ford's Prairie, July 20, 21. Walnut Cir., at Walnut, July 27, 28. Eagle Lake, Aug. 3, 4. Columbus, Aug. 7, 8. Welmer Cir., Aug. 10, 11. University Church, 11 a. m., Aug. 18. South Austin, 8 p. m., Aug. 18. J. M. ALEXANDER, P. E.

San Angelo District—Third Round.

Menardville, at Hext, May 25, 26. Miles Sta., May 31. San Angelo Sta., June 2. Mason, at L. V., June 8, 9. Fredonia, at Couch's, June 15, 16. Milburn, at Milburn, June 18. Brady Cir., at Live Oak, June 22, 23. Brady sta., p. m., June 23. Water Valley, at China V., June 29, 30. Sterling City, at Divide, July 3. Sherwood, at Sherwood, July 7. District Conference—the opening sermon by Nat B. Read—Friday p. m., July 12. Junction, at Bode, July 20, 21. Paint Rock, at Eden, Aug. 3, 4. Garden City, at Stiles, Aug. 14. Midland, Aug. 18. Ozona, Aug. 28. WILL T. RENFRO, P. E.

Beeville District—Third Round.

Corpus Christi, June 1, 2. Mathis, Wades, June 8, 9. Kenedy, Couch, June 15, 16. Rockport and A. P., Ingleside, June 22, 23. Floresville, June 29, 30. Kingsville, Nueces town, July 6, 7. Runge, July 13, 14. Pleasanton, Fairview, July 20, 21. San Diego, Hebronville, July 27, 28. Oakville, August 17, 18. F. B. BUCHANAN, P. E.

Llano District—Third Round.

Center City, at Bethel, May 27. Goldthwaite, May 28. Lometa, at Long Cove, June 1, 2. Kingsland, at Moores, May 18, 19. Ogles, at Stanleys, June 8, 9. Lampasas, June 7-9. Burnet, at Lake Victor, June 10. Llano, June 15, 16. Cherokee, at Cherokee, June 19. Willow, at Oxford, June 29, 30. San Saba Cir. at Harrell's, July 6, 7. San Saba Sta., J y 7, 8. Marble Falls, July 13, 14. Johnson City, at Johnson City, July 19. Blanco, at Kendall, July 21, 22. Boerne, at Boerne, July 24. Bandera at Tarpley July 27, 28. Center Point, July 30. Kerrville, at Harper, August 3, 4. THEOPHILUS LEE, P. E.

San Marcos District—Third Round.

(Corrected list). Gonzales, May 25, 26. Seguin and Mill Creek, at M. C., June 8, 9. Kyle and Maxwell at K., June 15, 16. Luling Cir., at Harwood, June 22, 23. Staples Cir., Long Branch, June 29, 30. Buda Cir., at Science Hall, July 6, 7. Dripings Spgs. Cir., D. S., July 13, 14. Martindale Cir., Fentress July 20, 21. Waelder and Thompsonville, at T., July 27, 28. Belmont Cir., at Oak Forest, Aug. 3, 4. Tilman Cir., at T., Aug. 10, 11. Lockhart, Aug. 17, 18. San Marcos, Aug. 24, 25. D. K. PORTER, P. E.

San Antonio District—Third Round.

(In Part.) Travis Park, May 26. Laredo, June 1, 2. Bexar Circuit at Oak Island, June 8, 9. Devine, June 15, 16. Pearsall, June 22, 23. Carizzo Springs and Batesville, at B., June 28. Uvalde, June 29, 30. District Conference at Pearsall, June 19-23. A. J. WEEKS, P. E.

Cuero District—Third Round.

Edna, June 1, 2. Yoakum, June 6. Ganado, June 8, 9. Cuero, June 15, 16. Pierce, June 22, 23. Lavernia, at Parita, June 26. Shiner, at Terryville, June 29, 30. Clear Creek, at Cabeza, July 6, 7. Markham, July 13, 14. Palacios, at Midfield, July 15. El Campo, July 17. Port Lavaca, at Traylor's Chapel, July 20, 21. Stockdale, at Sunnyside, July 24. Hope, at Light's Chapel, July 27, 28. Nursery, at Mission Valley, July 31. R. A. ROWLAND, P. E.

NORTHWEST TEX. CONFERENCE

Dublin District—Second Round. Granbury Sta., May 26, 27.

Gren Rose Miss., June 1, 2. Duffau, Miss., June 8, 9. Iredell Cir., June 9, 10. J. G. PUTNAM, P. E.

Waxahachie District—Third Round.

Italy, June 1, 2. Ennis, June 9, 10. Waxahachie, June 16, 17. Milford, at Midway, June 22, 23. Line Street, June 23, 24. Lovelace, at Berry's, June 29, 30. Ferris, at Trumbull, July 5. Bristol, at Carrol, July 6. Palmer & Boyce, at Garrett, July 7, 8. Midlothian, at Mt. Peak, July 10. Hillsboro, First Church, July 14, 15. More Later. JAS. CAMPBELL, P. E.

Georgetown District—Second Round.

Taylor, June 1, 2. Dist. Conf., at Hutto, Apr. 25-28. B. R. BOLTON, P. E.

Abilene District—Second Round.

Abilene, May 29. Lawn, at Lemon's Gap, June 1, 2. J. R. MORRIS, P. E.

Waco District—Second Round.

Penelope, June 8, 9. W. L. NELMS, P. E.

Plainview District—Second Round.

Gomez, at Brownfield, May 25, 26. Lubbock Sta., May 28. G. S. HARDY, P. E.

Corsicana District—Third Round.

Coolidge Sta., at Coolidge, June 8, 9. Dawson Cir., at Dawson, June 15, 16. Brandon Cir., at Bynum, June 22, 23. Thornton, at Thornton, June 29, 30. Other appointments will appear later. HORACE BISHOP, P. E.

Brownwood District—Third Round.

Talpa Cir., at Talpa, June 1, 2. Glen Cove Cir., at Midway, June 2, 3. Banning Sta., June 8, 9. Winters, at Center Valley, June 9, 10. Robert Lee, at Saucio, June 12. Oga Cir., at Hayrick Mount'n, June 13. Wingate Cir., Pumphrey, June 15, 16. Blanket Cir., Turkey Peak, June 22, 23. Comanche Sta., June 29, 30. Cross Plains Cir., at Dressy, July 6, 7. May Cir., at Byrd's Store, July 7, 8. Indian Creek Cir., Winchel, July 13, 14. Gustine Cir., July 17. Comanche Cir., at Sidney, July 19. Kissing Star Sta., July 20, 21. Pioneer Cir., at Pioneer, July 21, 22. Coleman Cir., at Fairview, July 27, 28. Santa Anna Cir., at Salem, July 28, 29. Bangs Cir., at Cleveland, July 30. Pastors and delegates to District Conference will meet at Comanche, Texas, at 8:30 a. m., June 27, 1907. The following committees have been appointed: License to Preach—W. W. Moss, M. M. Smith, A. E. Turney. Admission—D. A. McGuire, G. W. Harris, J. W. Fort. Deacon's Orders—S. A. Steel, F. M. Jackson, L. A. Clark. Elder's Orders—E. P. Williams, J. W. Patison, A. T. Stodgel. JAS. S. CHAPMAN, P. E.

Clarendon District—Third Round.

Memphis Sta., May 18, 19. Clarendon Sta., May 20. Claude Cir., May 22. Rowe Cir., June 8, 9. Panhandle Miss., June 15, 16. Wheeler Miss., June 18. McLean Cir., June 20. Canadian Cir., June 22, 23. Mami Cir., June 25. Amarillo Sta., June 29, 30. Canyon City Sta., July 1. Dalhart Sta., July 6, 7. Higgins Mis., July 11. Plemons Mis., July 13, 14. Hansford Mis., July 16. Stratford Cir., July 20, 21. Dumas Mis., July 27. Channing Sta., July 28, 29. J. G. MILLER, P. E.

Plainview District—Third Round.

Tulia, June 1, 2. Hereford Sta., June 15, 16. Plainview Sta., June 22, 23. Floydada and Lockney, June 29, 30. Dickens, at Cottonwood, July 6, 7. Umbarger, at Vega, July 13, 14. Silvertown, July 20, 21. Plainview Mis., July 27, 28. Hale Center, at Pierce, Aug. 3, 4. Floydada Mis., Aug. 7. Dimmitt, at Bovina, Aug. 10, 11. Turkey, at Northfield, Aug. 17, 18. Emma, Aug. 24, 25. Lubbock, Aug. 31, Sept. 1. Gomez, Sept. 3. Tahoka, Sept. 7, 8. Matador, Sept. 14, 15. G. S. HARDY, P. E.

NORTH TEXAS CONFERENCE.

McKinney District—Second Round. Josephine Cir., June 1. Nevada Sta., June 1, 2. J. F. PIERCE, P. E.

Greenville District—Third Round.

Kingston, Ballard, May 25, 26. Greenville Mis., Concord, June 8, 9. Kavanaugh Church, 8 p. m., June 9. Merit, Harrell, June 15, 16. Lee Street, Jones Bethel, June 22, 23. Commerce Sta., June 29, 30. Wesley Church, 8 p. m., June 30.

Campbell, Twin Oaks, July 6, 7. Commerce Mis., Smith Ch., July 13, 14. Floyd, Floyd, July 20, 21. Fairlie, Olive Branch, July 27, 28. Lone Oak, Miller Grove, Aug. 3, 4. Wolfe City, Aug. 10, 11. Leonard, Orange Grove, Aug. 17, 8. Quinlan, Cash, Aug. 24, 25. JNO. H. McLEAN, P. E.

Bowie District—Second Round.

Gibtown, June 1, 2. Decatur Cir., June 8, 9. Decatur Sta., June 9, 10. T. R. PIERCE, P. E.

Bonham District—Second Round.

Petty Mis., May 25, 26. M. B. HAMILTON, P. E.

Sulphur Springs Dist.—Second Round.

Sulphur Bluff, Parie V., 4th Sun May. Lake Creek, 2nd Sun June. Brashear Cir., Arbala, 3rd Sun June. Purley, 4th Sun June. C. B. FLADGER, P. E.

Gainsville District—Second Round.

Rosston, at Hardy, 4th Sunday May. Grohwood, 1st Sunday June. Saint Jo, 2d Sunday June. Dexter, June 12, 13. Aubrey, at Friendship, 3rd Sun. June. J. A. STAFFORD, P. E.

Sherman District—Second Round.

Gunter, at Maple, May 25, 26. District Conference convenes at Tioga, April 30, at 8 p. m. Opening sermon at that hour by E. L. Egger. Bishop Key will preside. E. W. ALDERSON, P. E.

Paris District—Third Round.

Centenary, May 26, 28. Lamar Avenue, May 26, 27. Blossom and Sylvan, at S., June 1, 2. Bonham St., at Cross Roads, June 8, 9. Woodland and Kanawha, at K., June 15, 16. Whiterock Station, June 22, 23. Annona, at Garland Chap., June 23, 24. Deport Cir., at Milton, July 6, 7. Roxton Cir., at Howland, July 13, 14. Paris Cir., at Reno, July 20, 21. Detroit Station, July 21, 22. Avery Mis., Coleman Spgs, July 24. Clarksville Cir., Robinsville, July 27. Clarksville Station, July 28, 29. Shady Grove, August 3, 4. Emberson Circuit, August 10, 11. Rosalie Cir., at Bethel, Aug. 17, 18. J. F. ALDERSON, P. E.

TEXAS CONFERENCE.

Terrell District—Second Round.

Terrell, May 25. Chisholm, June 15, 16. O. S. THOMAS, P. E.

Pittsburg District—Second Round.

Naples and Omaha, May 25, 26. Quitman, June 1, 2. Leesburg, June 15, 16. R. A. BURROUGHS, P. E.

Huntsville District, Second Round.

Willard, at Saron, May 25, 26. H. C. WILLIS, P. E.

Calvert District—Second Round.

Owenville, at Mt. Vernon, May 25, 26. Franklin Sta., May 26, 27. Normangee, June 1, 2. District Conference, at Calvert, June 25-30. E. L. SHETTLES, P. E.

Houston District—Second Round.

Cedar Bayou, Barber's Hill, May 25, 26. Columbia and Brazoria, June 1, 2. Riceon, June 8, 9. Shearn, June 10. CHAS. F. SMITH, P. E.

Jacksonville Dist.—Second Round.

Brushy Creek at Paces, May 25, 26. Centenary, May 26, 27. Malakoff, at Malakoff, June 1, 2. Athens, June 2, 3. LaRue, at Poyner, June 8, 9. Henderson Ct. at Union C. June 15, 16. Elkhart at Antrum, June 22, 23. Bullard Ct., at Walnut G. June 29, 30. ELLIS SMITH, P. E.

Brenham District—Second Round.

Lexington, May 25, 26. Wharton, June 1, 2. Bay City, June 2, 3. C. R. LAMAR, P. E.

Beaumont District—Second Round.

Liberty Cir., at Dayton, June 1, 2. Wallisville Cir., at Wallisville, June 3. V. A. GOBNEY, P. E.

Tyler District—Second Round.

Arlington Cir., Bethel, May 30. Harleton Cir., Center, June 1, 2. Whitehouse, Noonday, June 8, 9. Tyler, Marvin Church, June 9, 10. THOMAS H. MORRIS, P. E.

Brenham District—Third Round.

Rockdale sta., June 22, 23. Milano, at Minerva, June 24. Giddings, at Ledbetter, June 29, 30. Caldwell Mission, July 6, 7. Caldwell sta., July 7, 8. Bellville, at Buckhorn, July 16. Maysfield, July 20, 21. Cameron, 8 p. m., July 21, 22. Brenham, July 28, 29. Somerville, Aug. 2, 3. Sealy, 11 a. m., Aug. 3, 4. Fulshear, 8 p. m., Aug. 4, 5. Wharton, Aug. 11, 12.

Bay City, Aug. 17, 18. Lexington Aug. 23. Chappell Hill, Aug. 25, 26. C. R. LAMAR, P. E.

San Augustine Dist.—Third Round.

Tatum, Union Springs, May 25, 26. Beckville, Allison's Chapel, Wednesday, June 5. Center City, Shady Grove, June 8, 9. Center Station, Wed., June 12. Hemphill and Branson, at B., June 15, 16. San Augustine, at Union, June 22, 23. Shelbyville, Carroll's Chap., June 29, 30. Tenaha, at Concord, July 6, 7. Cushing, at Libert, July 13, 14. Caro, July 20, 21. Nacogdoches, July 21, 22. Timpson, Wednesday, July 24. Geneva, at Low's Chapel, July 27, 28. Minden, at Redland, Aug. 3, 4. Garrison, at Concord, Aug. 17, 18. Nacogdoches Mis., at Lyle's Chapel, Aug. 24, 25. Gary, Pleasant Ridge, Aug. 31, Sept. 1. Carthage, September 1, 2. Burke, September 7, 8. Kelys, September 14, 15. Lufkin, September 15, 16. C. A. TOWER, P. E.

Tyler District—Third Round.

Emory Cir., Woolsley, June 14. Alba Cir., Golden, June 15, 16. Mineola Sta., June 16, 17. Tyler Cir., Pleasant K., June 22, 23. Tyler, Cedar St., June 23, 24. Lindale Cir., Swan, June 29, 30. Linedale Sta., June 30, July 1. Wills Point Cir., Clifton, July 6, 7. Wills Point Sta., July 7, 8. Colfax Cir., Morris Chapel, July 12. Grand Saline, July 13, 14. Edom, Sexton Chapel, July 18. Chandler, Red Hill, July 20, 21. Remaining dates will be furnished later. Let the pastors bear in mind the sermon on Christian education and the General Rules. Let the stewards begin the work of rounding up for the year. Faithful effort in the third quarter will often save from failure in the fourth. THOMAS H. MORRIS, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Third Round.

Roswell, May 15. Artesia, May 18, 19. Carlsbad, May 22. Dayton and Lakewood, May 25, 26. Pecos, May 29, 30. Odessa, June 1, 2. Hagerman, June 8, 9. Alamogordo, June 15, 16. Lordsburg, June 19. Deming, June 20. Las Cruces, June 22, 23. Alpine, June 29, 30. Marfa, July 1. El Paso, July 6, 7. East El Paso, July 6, 7. J. T. FRENCH, P. E.

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

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ENDOWMENT FOR SOUTHWESTERN.

Agreement.
 I agree to be one of one hundred to give one thousand dollars each for endowment of Southwestern University, to be paid in five annual installments of two hundred dollars; the first payment to be due when the one hundred have been secured.

Name
 P. O.
 Date

In this agreement the reader will note several things, namely:

1. There must be \$100,000 secured before any amount is due.

One man said, "I was glad of an opportunity to put down \$1000 when it meant something definite. I had decided to give Southwestern that much, but was waiting for a movement in which my contribution could go into an endowment fund worthy of the cause."

We put this matter plainly on its merits. If Southwestern does not deserve this endowment, then by no means give it, but if the institution is worthy of it, shall we fear failure in an effort to secure 100 people in Texas who will join in making up this first \$100,000?

2. If the \$100,000 are not secured, those who join are not bound to pay. Several of those already in the \$100,000 club have indicated that their subscription of \$1000 stands anyhow.

I put the matter conditional upon getting the whole amount because there are pastors and presiding elders, and there are laymen who would have to make a sacrifice to give that much money, but, like myself, they say, "If my sacrificing and paying that amount will put Southwestern where it ought to be, I'll gladly make the sacrifice." They cannot afford to put in \$1000 unless it does put Southwestern to the front.

That \$100,000 will put Southwestern to the front; less than that will not do it.

3. It is not \$1000 down, but \$200 a year for five years.

I do not believe in giving to the Lord with an eye to his increasing one's income, but I do firmly believe that God sees to it that the man who, out of love for him, gives to his cause on earth, shall be blessed in basket and in store, and shall gain rather than lose by such giving.

To the best of my information, we are nearing a third of the 100, if we have not already reached that number.

Respond promptly, friends. Let's make it 50 at once.

J. E. HARRISON.

FOR TORPID LIVER

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

Feebleness is not pleasing to God. He made us to be strong and great. We can, therefore we ought to become all our Father longs for.

Who wants one of the prettiest lots in Georgetown, opposite the Ladies' Annex, 2 1-2 acres, large orchard, good well with wind mill, small dwelling and out houses?
 S. H. BROWN.
 Lockhart, Texas.

CLARENDON DISTRICT CONFERENCE.

The thirteenth annual session of Clarendon District Conference of the M. E. Church, South, met in Canyon City Friday morning, May 10, 1907, at 9 o'clock, the initial sermon having been preached Thursday evening at 8:30 by Rev. E. B. Chenoweth, of Claude.

Presiding Elder J. G. Miller was present and opened the conference with Scripture reading and prayer. A short song and prayer service occupied the time until 9:30, when Secretary J. Winford Hunt called the roll and the session was duly opened in form for business.

On motion of Rev. C. N. N. Ferguson, of Amarillo, the presiding elder appointed the necessary committees on Missions, Sunday-schools, Quarterly Conference Records, Epworth Leagues and State of the Church. Following are the chairmen of the committees in order named: W. C. Hilburn, Ben Hardy, S. B. Sawyer, A. W. Waddill, E. B. Chenoweth. On motion a committee on education was appointed and C. N. N. Ferguson was made chairman. Following are the visitors introduced to the conference: Rev. C. M. Shuffler, of Plainview; Rev. Sam Barcus, of Southwestern University, Georgetown; Dr. J. R. Mood, and Rev. W. Y. Switzer, of Clarendon College.

Revs. C. L. Cartwright, of Dalhart, and W. L. Harris, of McLean, were sick and unable to be present. Messages of condolence and sympathy were sent them. Committees to examine applications for license to preach, recommended for admission on trial, and on orders were appointed, and the call of local preachers, reading of their reports, renewing of licenses and passage of character, occupied the time until 10:45 a. m., when the adjournment for the 11 o'clock preaching service was taken. Rev. Sam Barcus preached on Christian Education and took a handsome subscription to the endowment fund of Southwestern University.

At 2 o'clock a. m. the afternoon business session began with song and prayer, and the call of preachers-in-charge began, with Clarendon Station, reported by Rev. W. C. Hilburn, and continued until every station, circuit and mission in the district had been reported showing a prosperous condition of affairs. It took all of Saturday morning's sessions, however, to complete their reports.

The 11 o'clock service Saturday morning was a great occasion. Rev. S. B. Sawyers, of Canadian, preached a very affecting sermon and there were some old-fashioned Methodist shouts at the close and a hand-shaking service, peculiar to Methodism from the days of Wesley, was held.

The afternoon session was a hummer. Business was reeled off with great dispatch despite the storm of debate, warm argument, good natured badinage and laughter provoking sallies of wit.

Canyon City was the recipient of a rising vote of thanks for her splendid entertainment of the conference. Bro. Hawkins and his corps of assistants, Jno. A. Wallace, T. F. Robeson and others, certainly met all the requirements of the occasion. Memphis was chosen as the next place of meeting.

The following delegates were elected to the Annual Conference:

- A. M. BEEVILLE,
 - DR. J. W. CARTWRIGHT,
 - A. M. WORKS,
 - REV. JNO. A. WALLACE.
- Alternates:
 J. D. Camp,
 W. E. Bates,
 M. S. Park.

The committee on missions reported in favor of a district Missionary Evangelist. Here the fun began and after a pyrotechnical display of oratory the report was adopted and the presiding elder was made the chairman of a committee of three to be selected by himself to decide upon the advisability of securing such an evangelist, and the selection of same.

Drs. Mood and Wilson addressed the conference on the subject of the \$100,000 fund for Clarendon College and

the Educational Committee brought in this epoch-marking report. After urging the necessity of meeting the generous offer of Clarendon citizens to raise \$50,000 for the College provided the patronizing districts would contribute the same amount, and commending the work of Drs. Mood and Wilson, the report read thus: Be it

Resolved 1. That we as preachers and lay delegates of this District Conference assembled, gladly accept the proposition as reasonable and proper, and that we stand pledged to use our utmost endeavor to raise the required amounts within the time designated.

2. That in order to succeed in this effort, we tender the use of our pulpits to Bro. Wilson, and grant him the privilege of taking collections in our congregations and pledge him our sympathy and hearty co-operation in this laudable undertaking, and with him pray for and expect success.

The report was unanimously adopted, and the Secretary instructed to forward a report of all these proceedings to various papers.

The conference adjourned with benediction by the presiding elder.

The preaching of the entire conference was of a high order. Rev. C. M. Shuffler preached Friday evening, representing the Mission Board. Dr. Mood preached Saturday evening, and on Sunday, Rev. P. Warner, of Claude, conducted the love feast at 9:30 and at the Methodist Church, Rev. J. G. Miller preached at 11 a. m. and Rev. C. N. N. Ferguson at 8:30 p. m. Rev. Geo. F. Harris preached to the young people especially, at 3:30 p. m. At the Presbyterian Church Rev. E. B. Chenoweth preached at 11 a. m. and Rev. Ben Hardy at 8:30 p. m.

J. WINFORD HUNT, Sec.

AUSTIN DISTRICT CONFERENCE.

Our District Conference, which met at Columbus, May 3-6, is past. In some respects it was a very sad session. Our pastor there, Bro. C. S. Mills, had gone to his reward on high only a week before. No man was ever more highly esteemed, or loved more sincerely by his flock and the people generally, than was this self-sacrificing, devoted pastor. His memory is like precious ointment poured forth in that community.

A gloom was cast over the entire conference, also, by the illness of our much beloved presiding elder, Bro. J. M. Alexander, who was detained at home in San Antonio. He had worked hard to make the conference a success. The program, which he prepared, was an unusually good one, and was carried out by the members of the conference as far as possible. L. C. Mathis was elected President of the Conference. He filled the place with credit to himself and satisfaction to the brethren. The undersigned was elected Secretary. Bro. C. R. Grobe acted as host of the conference and delighted all with his cordiality, and thoughtfulness in looking after the pleasure of the members. He and Bro. Whit Boyd make a good team, and are good enough to be admitted into traveling connection this fall.

The charges throughout the district, without a single exception, are in a prosperous condition, as indicated by the reports. Many good revivals have been held, souls have been saved, and the collections are "well up," and will, doubtless, all be "paid in full" by conference, Oct. 30th.

The discussions were healthful and full of life. Every phase of church work was discussed and ventilated, at length by the brethren. It was a speech-making conference, and every man had his say.

The following brethren preached helpful, soul-inspiring sermons, viz.: J. E. Buck, J. A. Pledger, Dr. S. H. Werlein, J. D. Scott, and Dr. Allen of Georgetown.

Our Conference Evangelist Joe F. Webb, was omnipresent, and gave us one or more sermons on the subject of "Missions." He was brimful of his subject, and stirred the brethren to the depths, and provoked them to greater zeal for the Master. The work he is doing is a success and

will bear fruit. I only wish we had a half-dozen Webbs in the field. They would make full proof of their ministry, and "eat no idle bread." It would be a good investment.

Wm. Nickels was elected for elders' orders, and D. M. W. Ward was recommended for admission on trial.

The following lay delegates were elected, viz:

- J. T. ROBISON,
 - C. R. GROBE,
 - B. D. ORGAIN,
 - J. J. ARMSTRONG,
- Alternates:
 J. Monroe,
 D. W. M. Ward.

The following Licensing Committee was elected, viz: S. H. Werlein, C. H. Booth, E. G. Hocut and J. E. Martin.

The conference decided to hold a District League Conference between now and the Encampment meeting, and O. F. Hatfield, L. C. Mathis and A. B. Davidson were elected as a committee to select place and date, and make arrangements for the same.

After this year, it was decided to hold the Epworth League Conference in connection with the District Conference. Smithville was chosen as the place for holding the next District Conference. A. B. DAVIDSON, Secretary.

McKINNEY DISTRICT CONFERENCE.

The McKinney District Conference met at Farmersville, May 7-9, 1907. While the weather conditions were most unfavorable, it rained the entire time, there was a fair representation from most all the charges in the district. A number of the pastors reported revivals resulting in conversions and accessions to the Church. In several charges the assessments for foreign missions has been secured in cash and good subscriptions. The district has pledged the support of one of the young ladies who goes from this district into the foreign field. The Epworth Leagues have raised sufficient money to finish the education of a young Chinaman in the Anglo-Chinese College, whose education they undertook two or three years ago.

The salaries of the pastors, in several instances, have been largely advanced over last year, and payment to date is in advance of any year in the history of the district. The pastors are making heroic efforts to pay every claim on the several charges in full and change the color of the McKinney District on the financial map of the North Texas Conference.

The report of Mrs. A. R. Nash, District Secretary of the W. F. M. Society, showed seven adult societies in the district. The pastors enthusiastically voted their hearty co-operation with Sister Nash in organizing auxiliaries in all the charges where there are none.

The report on Epworth Leagues showed thirteen Senior and seven Junior Leagues, with a membership of 700. O. L. Hamilton, of Frisco, has been appointed Field Secretary for the district, which means an earnest effort to organize an Epworth League in every Church in the district.

A large number of the Sunday-schools, even on the circuits, have been organized into Missionary Societies, and this interest is constantly growing. This is largely due to the fact that our presiding elder is stressing the Sunday-school work in all the Quarterly Conferences.

Rev. C. M. Harless delivered a notable and stirring address on Christian Education in general, and the endowment of Southwestern University. If he had been introduced as an L.L.D. from Virginia or Georgia, neither the institution which conferred the degree nor the audience which heard him would have been ashamed of their representative.

The conference gladly heard Rev. J. J. Morgan in presenting the interest of his school and gave assurance of hearty co-operation in the raising of the necessary money to build the new dormitories.

Rev. J. A. Wyatt, the ever welcome Secretary-Treasurer of the Sunday-school Board of the North Texas Con-

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ference, was present and represented this important work committed to him.

Rev. W. L. Clifton, an honored supernuminate of the conference, came to the District Conference and was heartily welcomed, not only by the conference, but by the Farmersville people, which was his first pastoral charge in Texas.

The District Conference, as a whole, was helpful and a great spiritual benediction to all who attended. The preachers and delegates went away feeling hopeful and determined by God's help to do greater things for his cause and kingdom. The praises of our new presiding elder, both as to his executive and pulpit ability, are on the lips of all who have heard him.
J. B. GOBER, Sec.