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Editorial.

UNIVERSITY STUDENTS NEED PROTECTION.

The recent Legislature of Missouri passed a law prohibiting saloons within five miles of their State University, and under this act Columbia, the thrifty town where the university is located, is to be a dry town. This action was taken on the supposition that the liquor shop is a menace to the morals of students and ought not to be tolerated in the same town where a great institution is located. For the same reason the most of our States have laws making it a punishable offense for a saloon keeper to give or to sell liquor to a student in any institution of learning. As a matter of fact, the State has come to regard the liquor business as inimical to the character of students who are away from home and engaged in pursuing a course of mental training. It would be for the betterment of our own State University were we to adopt the Missouri plan of ridding the seat of our university of the liquor shop. There is not the least sort of doubt but that the Austin barrooms are a grievous wrong to the student body at our university. Many of the boys sent from the quiet towns and rural districts to the university are often injured by the influence of the numerous liquor shops in Austin. They go there sober boys and after a few years many of them return to their homes degraded in character and impure in morals. It is not the fault of the excellent faculty, for they are men of high characters and noble ideals, but it is the fault of ever-present barrooms that entice students into them and then clandestinely sell them strong drinks. Many a young manly life has been blighted while at school because of the presence and practice of the Austin barrooms. An effort was recently made to vote the liquor business out of Austin and out of Travis County, but the effort signally failed. Many of the leading business men threw the weight of their influence against local option and defeated it. Now the time has come when the moral and religious people throughout the State ought to elect a Legislature that will either exterminate the liquor traffic in Austin or remove the university to some locality where it will not be cursed by the presence of these degrading institutions. Otherwise the moral and religious people of the State will be forced to send their boys to some other school or schools where the barrooms are held in less esteem by the people than at Austin. If Austin must have her saloons, then give the university to some other town less wedded to the liquor shop. But the Legislature can wipe the saloon from Austin, just as Missouri has wiped the saloon from Columbia. A great State university and diabolical barrooms do not belong to the same class. They have nothing in common. The one trains and develops the mind and the heart of young manhood; the other poisons the life, blackens the character and destroys the morals of our youth. Therefore, the two ought to be widely separated. And the State owes it to the young manhood of this Common-

wealth to take hold of this question with an iron hand. We feel a great pride in our State University. It is one of the great institutions of the South. It is a credit to the mind and heart of Texas. It has a noble faculty, an exhaustive course of study and money to make it a success. But the university is menaced by the Austin saloons. Scores and scores of noble fathers and mothers are afraid to risk their boys under the influence of these saloons. Hence they are practically deprived of the privileges of the university. Many of them who have sent their boys there have had reason to regret it the rest of their lives. The liquor shops have ruined some of them. As a result the university, with all its money, its excellent faculty, its marvelous equipment and its large inducements is limited in its patronage. It is not far ahead of Southwestern University, and it is supposed to be limited in its patronage to the families who belong to the Methodist Church. The State University has the whole Commonwealth to draw from, with the additional inducement of free tuition, and yet its patronage is nothing of which the State is proud. The Austin saloons are the explanation. Godly fathers and mothers are chary about committing their sons to an institution whose location is cursed by the presence of numerous saloons. It is, therefore, a great injustice to the university and the young manhood of the State to longer tolerate the curse of the saloons all round this great institution of learning.

DEATH OF DR. YOUNG J. ALLEN.

Most of our readers will be shocked at the announcement of the death of Rev. Young J. Allen, D. D., our veteran foreign missionary. The news was cabled from China and his books and magazines have been widely read. As a result, he has been our most important factor in that far-off field. His to Bishop Candler last week. No particulars are known, only the mere fact of his demise. Dr. Allen has been the most conspicuous figure in the mission work of the Church for the past fifty years. In 1860 he went to China, and from that day till the moment of his death he made China his field of labor. When the Civil War began, soon after he entered upon his work, he was thrown upon his own resources, as the work of the Church, particularly its foreign mission work, was suspended for a time, and there was no support sent to him from home. He sought employment in the Government of China, became an adept in the language, literature and service of the empire, and made himself indispensable to the authorities in the matter of translating foreign documents into their vernacular. He soon realized what a vast influence could be exerted upon the heart and mind of China through the medium of letters. He was quick to avail himself of the opportunity, and just as soon as the Church at home recovered and replaced him in its mission movement, he not only did his duty as a missionary, but devoted much time to preparing a Christian literature for the leaders of thought in that vast field. This gave him access to the people,

most conspicuous service to China was his history of the war between that country and Japan, giving the causes leading up to it and its results as the world viewed them.

Dr. Allen was born in Georgia seventy-two years ago, was educated at Emory College, and went out from the Georgia Conference to China. He was held in high esteem in his native State, and all Protestant Christendom cherished him as a great man in his chosen field. In person he was tall, well proportioned, possessed of a strong physical constitution and endowed with a mind of more than ordinary strength and ability. In his latter years he looked like a patriarch with his long flowing white beard and his hoary hair. He attracted attention in any assembly, for there was something wonderfully imposing in his presence. In many respects he was a great man, great in his knowledge, in his service, in his consecration and in his influence; and yet he was as simple as a child in his manners and tastes. In disposition he was a most lovable man, and he made himself agreeable in whatever company he was thrown. At the last General Conference he was easily the most prominent member of that body. It accorded to him every courtesy, giving to him a special occasion at one of the 11 o'clock services to discuss the state of things in China. His deliverance was the conception of a wise statesman as well as a great missionary, and those who heard his wonderful discourse will not soon forget the man, the occasion and his message. He has wrought well and now rests from his labors. His bones will sleep in the soil of China, the country he loved and to which he gave his life; and his mighty spirit will continue to be an impetus to those who will succeed him in the work of redeeming the Flowery Kingdom. We mourn his departure, but rejoice in his work and in the triumph of his exit into the better land beyond the ebbs and tides of this fitful day.

CREED AND CHARACTER.

The Christian religion is an apprenticeship to the truth that the articles of a man's creed must be changed into elements of his consciousness and attributes of his character; it is the transference of the law from tablets of stone to the fleshy tablets of the heart. Law must be legislated into character, making the man free to do what he ought with the liberty of a son of God. This is the beatific life enjoined and described by the Sermon on the Mount, which will withstand the stress of circumstances and the shock of doom. This life does not destroy the law or the prophets, but it fulfills them; and it becomes the salt of the earth and the light of the world. It is the "sweetness and the light" of human life. It is the bringing in of that better hope which makes the comers thereunto perfect, with a perfect love that casteth out fear and is the fulfilling of the law. The great objective facts of the Christian religion—the incarnation, death, resurrection, ascension and glorification of Jesus Christ—must find their subjective counterparts in consciousness and character, if we are ever to benefit by them. The incarnation of Jesus Christ is in vain unto the man

who does not incarnate the Christ, and who can not say, "Yet not I but Christ liveth in me." That preacher fails who does not travail in pain until Christ be formed in the members of his flock, for the great mystery once hidden but now revealed through the gospel is, "Christ in you the hope of glory." We are to become members of Christ, of his very flesh and bones. He would incarnate himself in all flesh. This is the meaning and the measure of Pentecost, that we all may grow up into him in all things until we come to the measure of the stature of the fulness of Christ. Again, Jesus died in vain for our sins unless we die with him unto sin, until the body of sin is destroyed, that being dead unto sin, we may live unto God. There is a baptism with which we are indeed able to be baptized that buries us into his death. Oh, how we ought to be straitened until we are baptized with this baptism and be made conformable to his death and share the better resurrection! For likewise his resurrection must have its inner counterpart in consciousness, so that we yield ourselves unto God as those that are alive from the dead, and our members as instruments of righteousness unto God. "For ye are dead, and your life is hid with Christ in God." If ye then be risen with Christ, seek those things which are above. Then also the Christian is to ascend on high in the spirit of his life, have his citizenship in heaven, his affections there, his treasure there, and himself in the heavenly places in Christ Jesus. "He shall dwell on high," and his eyes shall behold the King in his beauty and the land of far distances. He has "come up to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and the church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." And, lastly, the glorification of our Lord will become a subjective experience in us when we shall "be changed in a moment, in the twinkling of an eye," and "these vile bodies shall be fashioned like unto his own glorious body." Oh, that men would so live, so believe that the articles of their creed would become the elements of their consciousness and attributes of their character! Then would they be living stones in the temple of God; then would their "I believe" be changed into "I am."

God never makes mistakes, but he often repairs many that we make. Occasionally he makes us pay the penalty for criminal mistakes, but he does it for our good. He wants to correct us so that we will know better next time.

As soon as Paul entered upon his ministry he surveyed the outlook of the gospel from the point of a wide horizon. The greatness of its truths dawned upon him with the scope of a wonderful comprehension. He saw the salvation of universal humanity in it; and he addressed himself to the work of extending its conquests among all nations.

HOLY LAND

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

"Hail-ee, hail-ee, el Uezer." This was the chorus of the song of the boatmen who piloted us over the mischievous waves from the Arabic to the landing at Joppa. It means "Hail, hail to Jesus," and was sung by bare-footed, turbaned, baggy-trousered Mohammedans as a kind of welcome to us to the land where the Author of Christianity lived and wrought his mighty works.

Joppa is an old town and is now, as it was in the time of Solomon, the shipping port of Jerusalem and Palestine. It was from Joppa that Jonah sailed on his truancy from duty. He was bound for Tarshish (now Cadiz, Spain) and in the Mediterranean somewhere near by he had his noted three days' submarine outing in the commissary department of a great sea fish especially prepared for his accommodation. It was at Joppa that Peter saw the vision that impressed upon him the universal scope of Christianity. If tradition is true, I saw the house of Simon the Tanner and stood upon the flat roof where Peter saw "the heaven opened and a certain vessel descending unto him as it had been a great sheet knit at the corners wherein were all manner of four-footed beasts and creeping things." It is a very old place "by the seaside" and could very well, so far as appearances go, be the identical home of the hospitable tanner. Confirmatory evidence is found also in the fact that that part of the town is even today occupied by numerous tanneries, many of them no doubt with a lineage running back to the days of the apostles. This lesson of Peter's vision must have been a bitter pill for him, but he took his medicine like a man, and as he looked out over the Mediterranean from the top of the house of his host, the waves as they beat against the rocks must have brought to his reconstructed heart strange messages of religious need from the races of mankind. At the moment when his siesta was being disturbed by the nightmare, our ancestors, arrayed in whiskers and muscle in the woods of Europe, were plotting the overthrow of civilization. They succeeded, did those barbarians, but they got tangled up with Peter's new religion and took it back home with them, and we, their scions and religious legatees, as beneficiaries of the vision, naturally felt an interest in the place where it occurred.

Sore eyes seem to be epidemic in Joppa and blindness and defective sight are the rule, to which there are few exceptions. Melchizedek explained that this affliction of his race was due to the glare of the sun upon the limestone rocks, but a better reason is found in the uncleanness of the people. I think I have in this series of letters somewhere intimated that the towns of Turkey and Syria are filthy and foul; if so, I will merely ditto Joppa in that respect, and try to find a bit of fresh air and something more pleasant to the senses. Picking our way from Simon's house among assorted nuisances, with trousers upturned and skirts hoisted, beggars in all stages of misery and deformity blocking our progress and even appealing to us with extended hands from upstairs windows, we came at length to a square where the sun beat down upon squatting hundreds of indolents and drove every insinuating odor back into the alleys. It is a pleasure to find an occasional place in one of these eastern cities where one can turn his lungs loose and breathe freely. Oranges in large quantities were on sale in the little chicken-coop shops, and their buxom, round and cheerful forms contrasted agreeably with the tawdry other stuff that was on sale there.

The oranges of Joppa are noted as the largest and juiciest in the world. Nowhere on this trip have we seen a more splendid sight than the orange groves of Joppa. This particular sec-

tion is well favored for the growing of fruits, such as lemons, dates, apricots, pomegranates, oranges and figs, and tropical vegetation flourishes luxuriantly, for it is over an artesian basin that furnishes an inexhaustible supply of water. The hotel at which we stopped was located in a veritable garden of Eden, where the tropical effect was heightened by parrots that squawked in the rank foliage and by sore-seated monkeys that swung from the branches of the trees. Zephyrs, perfume laden and velvet shod, swept the promenades and everything was lovely and ideal except at such times as we chanced to take a stroll upon the streets and would encounter the semper sideant and sore-eyed popu-

over white face scrafs at the strange dress of their western sisters, and over the whole tumult stalwart palms holding their plumed umbrellas. I should have said that our own party was scarcely less excited and noisy than the natives outside. The long expected was about to happen; the keystone in the arch of a thousand scenes was about to be laid; Jerusalem was only four hours away. Anticipation was boiling in every vein and sizzling on every lip.

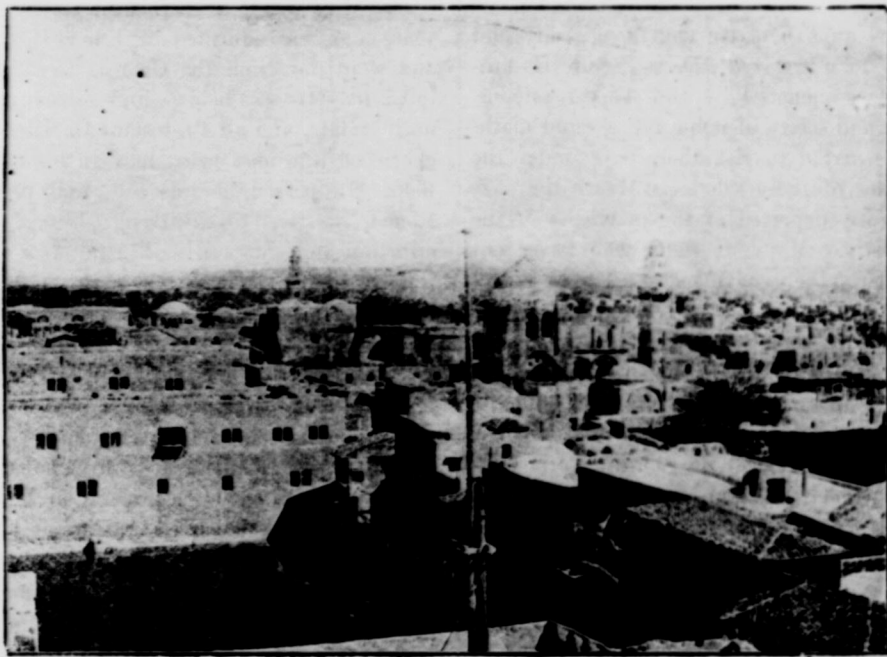
We are off! For a couple of miles we run through a belt of orange groves where the green trees are bending under their burdens of golden globes and the air is fragrant with the breath of flowers. Then we enter the Plain of Sharon, where wheat and fresh sod alternate in a checkerboard of green and brown rectangles, the same beautiful variety all the way to the distant purple hills; camels are pulling obsolete plows in the sun-swept fields and gay-robed,

the Covenant during the time it was in their possession, and when we reach it we get out for a "stretch." Here for the first time we become aware of the fact that Bourke Cockran, the New York orator, and his bride are fellow passengers. They are out on the platform for an airing. An uglier Irishman never won a fairer companion.

The engine catches its wind at this stop for the hard uphill pull to Jerusalem. With a shrill screech of confidence it plunges into a canyon and the keen reverberation multiplies against the overhanging hills and dies in the solemn ravines. We are now in a dry, rocky channel and will follow it fifteen miles to its source in the hills of the Holy City. Melchizedek, omniscient on all points of Biblical topography, has McCurdy, a Pittsburg Irishman (of whom more anon) to open the Scriptures at the 16th and 17th chapters of First Samuel and read the story of the battle between the Philistines and the Israelites, of

hospice. We are to spend a week at this place and a description of the accommodations will be of interest as instancing the hotel service in the Holy City. It is the rainy season and the weather, while not severely cold, is exceedingly penetrating and disagreeable. Jerusalem's great altitude brings out all the rigor there is in the winter. The hotel is of stone without a single bit of wood anywhere in it that I have been able to discover. I doubt that there is enough lumber in all the houses of the city to build a chicken coop. The floors are stone, the walls are unplastered stone exuding dampness at every pore, the ceilings are creamy stone, the stairsteps and railings are hard, unfeeling stone, our beds—McCurdy's and mine—are so ossified that our backs after each assault with attempt to sleep look like beefsteaks that have been broiled on a griddle. We have to dress in bed for fear of lockjaw from contact with the frigid floor. There is no stove in any of the 300 rooms, but there is good reason for this delinquency, for wood sells for thirty-five cents a pound and nothing but olive roots can be had at that price. A tallow candle tints the darkness of our den with the faintest suggestion of light. The hotel is a monastery that serves as a religious hermitage half the year, and during the tourist season is converted into an inn, the monks retaining a wing for themselves. These Franciscans take possession of the adjacent garden during the intervals of sun, and when flitting about or sitting in their long black robes and hoods, look like phantom creations of the pencil of Dore. Nine American priests are our companion guests, and a jollier set of fellows never went abroad. A long table in the dining hall is assigned to them and to us, a couple of ladies, sisters of the priests, and a Presbyterian minister and his wife. Now a Jerusalem bill of fare is a curious collection of dishes. Breakfast is a mere negative formality, consisting of coffee that is coffee in name and not in substance and a baseball bat that serves the purpose of bread—a long club concern that is issued one or two to the table, according to the size of the table, and is dissected by the guests. McCurdy, being from Pittsburg, where they make iron and steal for a living, has the sharpest pocket knife and to him falls the duty of carving the petrification. Luncheons and dinners are more substantial and edible entities. Three varieties of meat are served at these two meals. Sometimes, usually, we have goat chops, the violently aromatic Oriental kind, sometimes camel, a palatable piece of the hump or a slice of the receding rear. On one occasion porterhouse was served, but it had a peculiar grain and the consistency of caoutchouc. Our waiter is a Turk who is supposed to speak English and can almost do it at times, and when we requested him to translate the meat into English we understood him to say it was donkey under-terhouse, whereupon one of the fathers humorously observed, "Ladies and gentlemen, let us bray."

Before entering upon an inspection of the city, so full of interesting sights, so hallowed by history, we resolve to visit the birthplace of Him who was its central figure and greatest personality. Bethlehem is four miles distant to the South and the road leads to it over the backbone of the mountain—a splendid road of natural pavement of rock. We secure a guide and engage him for a week. We regret to part with Melchizedek, he is so interesting and we have become attached to him. Our latest acquisition is a stately, dignified Syrian in European dress with the exception of a bright red fez. His name is a quadruple jointed title that we cannot pronounce and we dub him Jehosaphat for short. He rides with the driver and at all points of interest slowly and pompously doles out his information. A carob tree by the roadside he avers is the variety that bore the husks that "the swine did eat" and with which the prodigal son would fain have filled his stomach. We had a kind of Sunday-school notion that the prodigal was driven to the necessity of eating corn-



JERUSALEM.

face. The queerest feature of the life of the city was its pigskin vessels for the transportation of water. A native was filling one of the skins at a well on the premises of the house of Simon the Tanner while we were there, and I took the trouble to examine it. It was the entire hide of a goat, minus only the head and tail, sewed together. When being filled at the neck end the goat would show signs of coming to life, his sides expanding, his legs becoming rigid, and the thing when full looking like a bloated cadaver a week old. No water for me in Joppa! Orange juice was good enough, for I knew no germ was hidden inside the golden cover of that delicious fruit. The Jews, it is needless to say, have other means of harvesting water. The tomb of Tabitha and the room where Peter "gave her his hand and lifted her up," and it was known throughout all Joppa and many believed in the Lord," are preserved in a Greek church, but whether the ashes of the good woman are really there, who can tell? Whether the place itself be authentic, who knows? The memorable incidents, however, took place thereabouts somewhere and that is sufficient.

A railroad from Joppa to Jerusalem! Did any prophet or seer of the old days, any judge or king, any but Christ himself foresee the road of steel, and did any but he ever forecast the steamwinged caravans upon the rocky waste where Goliath fought and fell, and David wielded his sling, and Samson plied his mighty muscle, and loved and wrought his own destruction? And what a bedlam of noise at the station! What a medley of curious costumes and peoples! The whirling carriages with antique driver and modern passenger; the brown porters in their immensity of breeches tottering under towering loads of trunks and grips; natives tugging at bundles in the hands of passengers and begging for an opportunity to earn a tip; the train men excited and explosive; the women ghosts in pairs and groups peering

bare-legged natives are guiding the meandering curiosities with hand on the single handle and the other gripping a goad. We know now why the Savior spoke of putting the "hand" and not the "hands" to the plow. This is every whit sacred ground, once the cherished home of the Philistines and the battle field where Israel strove for its possession. In this fertile valley Gaza stands today, 40,000 strong, with an unbroken record of existence dating back to the time of the temple of Dagon which Samson pulled down upon the heads of his persecutors. On the summit of yonder hill a monastery, a lone sentinel on disagreeable duty, marks the site of Zora, his birthplace. Eucalyptus trees in methodical rows follow a caravan road, the great highway from Syria to Egypt, and hedges of cactus divide the little farms. Intermittent hamlets of mud, their roofs verdant with the spring growth of grass, and each with a single minaret to relieve the monotonous vulgarity of its architecture, soil the comely surface of the plain like excrescences on the face of a maiden. There are no individual homes outside of the towns anywhere in Palestine. Now we pass the village of Ramleh, the reputed home of Joseph of Aramathea, and a crowd of children offer bunches of brilliant nosegays for a penny and a basket of oranges for a plastra (five cents).

After thirty miles of level surface, the whole of it in cultivation, the plain begins to slope upward to the mountains, and the green foothills are radiant with lilies of the valley and roses of Sharon, with now and then a vineyard and a watchtower. Occasionally a hill with less of rock and more of soil is terraced to the top with baby vineyards; on a ledge of rock high up a stork solemnly awaits his opportunity to drop an Arab kidlet, or a hawk scans the honeycombed hill for a hare. Melchizedek passes through the car and pompously announces our approach to a station and the place where the Philistines kept the Ark of

David and his journey from Bethlehem, of his unequal duel with Goliath and of its surprising result. In this channel, says he, is where the thrilling episode occurred, and from this brook he took the fatal pebble; on the mountain sides here the contending hosts were gathered. How contracted the fighting space, fit only for a battle with spears and bows, or for a railroad track, or for goats, numbers of which are crawling like black ants far up on the rocky slopes. And now, at last, after many a turn and many a groan of complaining wheels, the little engine is panting in the suburbs of a town. No one has announced it, but the noisy multitude of hackmen, the imposing aggregation of limestone houses can have but one meaning—we are at Jerusalem! It is hard to realize it, and for a moment we are speechless in the thrall of strange emotions.

The sun has set behind the hills, and from a cab driven by a reckless Jehu we glimpse the old city in silhouette against the gray evening sky. And now it is in full view across the deep valley—a tumult of white rock and steeples and domes cramped within enclosing walls and an overflow of structures of every shape and color down into the valley and up the slopes of adjacent hills. It is beautiful—could not be otherwise in such a commanding location. In the awe of twilight it seems like a vision, a resurrection of history, and all the great actors in its career pass in spectral panorama before our mental fancies; and the lamentation of Jesus comes to us like a pathetic epitaph: "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not. Behold, your house is left unto you desolate."

Our hotel is the Notre Dame de France, an enormous building just outside the walls, the largest in Jerusalem with the exception of the Russian

shucks a opinion ward bo eration, palatable three mi patch of pebbles miraculo his story man wa the spot him wh insolent stones his imp seed to does no some do Jehosaph there to From Bethleche able vil esque. narrow rocks, h where husband by the r the favo rememb Bethlehe to Hebr one and thentic round o into the nies on at them nothing ly across and Me and wre at the pennies Bethl though distant in the l ters fo thing h along a until w where burg so we get guide. great leads t munched packed —not t The in greates an imp cliff do come a sea mussel ta'n fal It is Church this ed differer trance prenent accident got. St along stand old ch stantin is of r by the column and so solemn phasiz

HE IN! T w T T b Y A W th fo T

shucks and he had our sympathy. Our opinion is now revised, but the wayward boy is still entitled to commiseration, for the carob husk is about as palatable as live oak acorns. About three miles out we come upon a little patch of ground literally covered with pebbles which the guide claims were miraculously produced. According to his story, it came about this way: A man was sowing seed broadcast on the spot and Jesus, passing by, asked him what he was sowing. The man insolently replied that he was sowing stones and Jesus to punish him for his impertinence, actually turned the seed to stones. The fact that this story does not appear in Scripture throws some doubt upon it in our minds, but Jehosaphat insists that the stones are there to speak for themselves.

From the top of a hill the town of Bethlehem comes into sight, a considerable village it is, and quite picturesque. To the left and down in a narrow valley, half covered with rocks, is the site of the field of Boaz where Ruth went a-gleaning and a husband-hunting. And here, square by the roadside, is the tomb of Rachel, the favorite wife of Jacob. It will be remembered that Rachel died at Bethlehem while Jacob was en route to Hebron. The tomb is an imposing one and there is no doubt of its authenticity. A crowd of children surround our carriage here and follow us into the town singing a song for pennies on the run. The driver cracks at them with his whip, but he avails nothing. Then he strikes a girl sharply across her bare legs and she cries, and McCurdy springs upon the driver and wrenches the whip from his hand, at the same time tossing a handful of pennies to the children.

Bethlehem has a population of 8,000, though you would not think it from a distance. Ten people live in a space in the East that would be stuffy quarters for a single American. Everything is on a small scale. We drive along a narrow lane of rock houses until we come to an open square where the entire population of the burg seem to be collected, and here we get out to be conducted by the guide, we ignorantly suppose, to the great attraction of Bethlehem. He leads us in devious paths, along by munching camels and through crowds packed like sardines in the streets to—not the manger, but—a curio shop. The impudent rascal; it is with the greatest difficulty that we can restrain an impulse to hurl him from yonder cliff down into Boaz' field. Have we come all the way across the ocean and a sea to buy an olive pintray or a mussel-shell scarf pin? Let the curia fall here for a few moments.

It is only three minutes to the Church of the Nativity. The front of this edifice is a high blank wall of indifferent construction and the entrance is a doorway so small and unpretentious that it appears to be an accidental hole that the builders forgot. Stooping low we enter and grope along a narrow passageway till we stand with uncovered head inside an old chapel that was erected by Constantine away back in 330. The floor is of rock worn concave and irregular by the tramp of millions of feet; its columns are monoliths that are slick and soiled by millions of hands. Its solemn and venerable aspect is emphasized by the darkness and even by

the light that is strained into a faint glow through the translucent transoms. The church is owned by no one unless it be by the Turkish government which keeps a guard of soldiers here to prevent the so-called Christian sects from flying at each other's throats, as they have done more than once—miserable travesty on Christianity. The Roman Catholics, the Orthodox Greeks and Armenians are assigned certain portions of floor space over which they may spread their rugs, hang their lamps and burn their candles, and to encroach upon forbidden territory is a crime that calls for an arrest. Our guide points to a nail in the wall. We see it, but what about the little rusty bit of iron? It has a history that is a blot upon the birthplace of the Prince of Peace. Some years ago the Latins put it there for the purpose of hanging a picture. The Greeks objected and a furious riot followed. The Turkish officers quelled the disturbance and set a sentry to watch the nail. To extract it would be to take sides with the Latins, and so it remains as a sad reminder of the bitterness of the rival sects, and the little foolish nail is watched as carefully as are the transgressions upon the forbidden floor space.

A short flight of steps leads to a grotto, the stable where Joseph and Mary stopped for want of room in the inn and where the most memorable event in history occurred, unless the event on Calvary 33 years later be more important. Half a hundred quaint lamps of olive oil are burning dimly, and candles too, burning always. Under an altar a silver star laid in the pavement marks the alleged exact spot where the Saviour was born, announced in these inlaid Latin words: "Hic de Virgine Maria Jesus Christus natus est." The Latins own the star, while the Greeks control the place of the manger a few feet to one side. The manger was removed hundreds of years ago to Rome and is preserved there to this day in a cathedral of the Catholics. The place where it lay is a niche in the rock lined with marble and is almost concealed by a profusion of lamps, tinsel trappings and wire grating.

There is very little room to doubt that this is the spot where Jesus was born and that he lay in the very manger there. We know that the location of Bethlehem is the same today as then; we know that Jesus was born in a stable and that the stable was connected with a cave; we know that there is but one cave in the village; and so the evidence is clear. In addition to this chain of physical circumstances, St. Jerome, who officed in this grotto for thirty years in the second century, asserted positively that it was the birthplace of the Saviour, and at that early date there certainly could have been no question as to its locality.

The reader can have little conception of the feelings one experiences when standing in such a sacred environment. No possible combination of words can describe them. Brushing aside the balerdash and meretricious ornamentation that hinders reflection, I drift back to the stormy days of the olden time and try to comprehend something of the life of Him who was born so humbly here, of the mighty religion He founded, and of His great career and its tragic close. Unnumbered thousands have died for the cause He projected and multiplied and multiplying millions revere His name today.

In the grotto here is shown the Chapel of the Innocents where several thousands of the little ones are said to have been butchered by Herod (Matthew 2:16). The tomb of Jerome is cut in the solid rock and the faithful old Christian has been asleep there for 1800 years. His translation of the scriptures and his commentaries are the first of the kind of the Christian era.

We leave the church now, leave the trappings and foolishness behind, but carry with us a mental picture of the hallowed cavern and the momentous impressions it made—a picture that will hang in the galleries of memory undimmed till the end of our days.

Once outside, we are set upon furiously by postcard and curio venders, but we throw them aside by dint of physical force, and walk to the crest of a hill in the outskirts of the village whence we look down upon the little plain where the shepherds are said to have received the "good tidings of great joy." And then David's well. It will be remembered that Bethlehem was the home of Jesse and of David; that it later fell into the hands of the Philistines; and that David craved a drink from the old well much as we today crave a drink out of the gourd from the old spring of our boyhood. These are his words: "Oh, that one would give me drink of the water of Bethlehem which is by the gate."

The curio venders of Bethlehem waste enough energy to run a line of steamboats on the Dead Sea or to convert every goat-path in Judea into a railroad. They sell everything that can be made out of chalky rock or mother-of-pearl and all but knock you down and force you to buy. One article they sell I am inclined to believe is a fraud, though McCurdy invested in it in innocent good faith. A hill near the cavern of the manger is said by a silly tradition to have been permeated by milk from the overflowing breasts of Mary and thereby became sanctified. For centuries there has been a superstition among the women of the town that a fragment of this rock dissolved in milk or water will promote fertility and increase the flow of mother's milk. The sale of the tablets is one of the leading industries of the town.

Most of the inhabitants of Bethlehem are believers in Christ—I will not say they are Christians, all of them. There are less than 100 Mohammedans, and Jews are not allowed to reside there, an unwritten law that the Jews do not dare to violate. The women are rather attractive; they are clean and nearly white and what a delight to feast our eyes upon a native woman of the Holy Land who is not ashamed to show her face, whose countenance and feet are clean, hair given some attention, and who wears clean and comely clothes. The married women have a towering head dress that is not unbecoming. They wear their dowries on their foreheads—their fortune this is, their separate property; they are the aristocrats of Bethlehem, and well may they be envied, for this string of coins often amounts to as much as \$3.75.

Bethlehem is clean; not exactly as clean as a horse lot, but cleaner than a livery stable. And that is more than can be said of any other town I have seen in the Orient so far. And there is not an unsavory odor in the town. It is pleasing to know that the home of David, the place where the romance of Ruth was enacted and the motherly Rachel lies sleeping and Jesus was born, is in the hand of the most intelligent and most industrious little colony of people in Palestine.

SOUTHWESTERN UNIVERSITY.

Southwestern University has just closed what seems to many of its friends to be the most successful year in its history. The new Board of Trustees held an enthusiastic meeting and made large plans for her future. Others will furnish an account of the meeting and year's work, but at the request of the Board of Trustees, I furnish the following resolutions, etc.:

Resolved, That a Campaign Committee be appointed, to be constituted as follows: The President of the Board of Trustees who shall be chairman of the committee, the Commissioner of Education, who shall be Secretary of the committee, one member each from the four English-speaking conferences in the State, and one from the German Mission Conference, to be appointed by the chairman of this board.

This committee shall be known as the Southwestern University Campaign Committee.

It shall be the duty of this committee carefully to plan a State-wide campaign with a view of raising not less than \$500,000 for endowment within the next four years and to cooperate with the Commissioner of Ed-

Should Death End All?

This is not a theological question; it is rather a bread and butter question. Should the death of a man end all the comfort of a family; the education of his children; the existence of his home? If such be not the case it is because the average plain man has given this matter thought, and, at the expense of present enjoyment, has provided for future needs.

The Mutual Life Insurance Company

furnishes the best, because the safest and most economical, method of perpetuating the home and protecting its inmates. To meet these common and inevitable needs it was organized sixty-four years ago. It is owned by its policy holders. Their confidence and support have made and kept it the largest and staunchest of its kind. If you have responsibility and health it has the very best protection for you and yours.

The Time to Act is NOW.

For the new forms of policies consult our nearest agent, or write direct to

The Mutual Life Insurance Company of New York, N. Y.

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways

TAKE

Tutt's Pills

And save your health.

ucation in his work.

Another resolution:

Resolved, That we heartily endorse the efforts of Rev. J. E. Harrison, of San Antonio, Texas, to secure \$100,000 endowment for Southwestern University, and we indulge the hope that the "\$100,000 Club" be completed by Nov. 21, 1907, and that in this movement we pledge our sympathy and cooperation.

The Campaign Committee provided for in the first resolution, is composed of the following: Judge M. M. Brooks, Chairman; C. M. Harless, Secretary; V. A. Godbey, J. M. Barcus, W. D. Bradfield, A. J. Weeks and C. A. Lehmburg.

O. T. HOTCHKISS, Sec.

THE FT. WORTH DISTRICT CONFERENCE.

The thirty-first session of the Ft. Worth District Conference convened in the First Methodist Church, Cleburne, Texas, April 30th, at 10 a. m. Bishop E. E. Hoss had been under promise for some time to preside, but owing to sudden illness he was unable to be present. Rev. O. F. Sensabaugh, our unceasing and never tiring presiding elder, took charge of the conference in the absence of the Bishop. While it was a great disappointment to the entire membership of the conference that Bishop Hoss could not be present, yet Brother Sensabaugh's splendid executive ability, coupled with his forethought and good judgment, placed him anew in the estimation of the District Conference as really and truly a great presiding elder.

The common expression "Sensabaugh, the best presiding elder in Southern Methodism" is undoubtedly true and we desire to state in this connection that he is not "For let!"

Taken as a whole, this session of the Ft. Worth District Conference is the most remarkable that has ever been held in the district, considering the amount of work done in the time given. We were in session a little better than thirteen hours, yet within that time the entire routine proceedings of the conference were dispensed with, which included the reports of pastors, laymen, preachers, connectional officers, etc. In addition to this, plans were inaugurated by which the district was to undertake a series of missionary, evangelistic services, and to this end a subscription of \$550 was raised to purchase and equip a tent, etc., for the evangelist "to be." Eleven young men were licensed to preach; nine of whom were students of the

Polytechnic College. Three were elected to the Annual Conference for admission on trial and one for readmission. A free-will offering of \$52 was given to Rev. W. H. Vaughan for the Orphans Home.

Our educational institutions were well represented. Rev. H. A. Boaz spoke in behalf of the Polytechnic College. Rev. O. F. Sensabaugh represented our great central institution, Southwestern University. Last, but not least, was the address made by George H. Mulkey in behalf of the Polytechnic College, at the close of which the Secretary's scratch book showed that more than \$12,000 had been subscribed to the Polytechnic College. This collection was said by all to be the most remarkable collection of its kind ever taken in the district. There were no plans previously laid and no efforts put forth to raise money at this time, neither at the District Conference; but it seemed to come as a spontaneous outburst of appreciation and absolute confidence in the Polytechnic College. It was decided by resolution also that the District Conference assume the responsibility of raising \$20,000 to be provided for within four years, \$5,000 annually, thus practically \$32,000 was provided for the Polytechnic College by our District Conference.

The reports of the pastors and laymen indicated advancement along all lines of Church work. New parsonages, new church enterprises and revivals seemed to be the order of the day. One important feature of the proceedings from start to finish was a layman's conference. The laymen were in the foreground, while the preachers were satisfied and content to remain on the back seat. We are not bragging, neither are we boasting, but the motto of the Ft. Worth District Conference this year is "Three thousand additions to the Church, collections in full."

Delegates elected to the Annual Conference were as follows:

- A. H. McVEIGH.
- W. E. HAWKINS.
- J. T. RUST.
- N. F. WATTS.
- Alternates.
- E. D. L. Timms.
- J. D. Baker.

Burleson was selected as the place for the next District Conference, after which the conference adjourned, sine die.

J. D. YOUNG, Sec.

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

The Home Circle

BEYOND THE VAIL.

Far out beyond the sunset's glow,
There lies a world unseen,
Where fragrant flowers ever grow
And balmy breezes softly blow
O'er fields forever green.
A river pure and crystal clear
Rolls on forever more;
Its warbling music fills the air
And angels tread its shore.

The tree of life grows on each side
Of that bright flowing stream;
And they who pluck its fruit abide
And drink of the life-giving tide
When ends life's troubled dream,
For life eternal He will give
To all who enter there,
Who conquered death that we might live
In that blest land so fair.

A city built with massive wall
Of jeweled wealth untold,
And many a tower and column tall;
In softening light their shadows fall
On streets all paved with gold,
And many a mansion well prepared,
That all who, cleansed from sin,
As one who loved us hath declared,
May freely enter in.

In that bright land beyond our view
No clouds obscure the light,
The beautiful dome of azure hue
Will never change the ages through.
And, there, there is no night,
The great white-throne gives light for
aye

To all who ransomed stand,
And shines in one eternal day
Throughout the glory land.

Beyond the veil in Beulah land
Doth many a dear one dwell;
But soon will clasp each friendly hand
And joyous in the presence stand
Of those we loved so well.
And as we swell that mighty throng
Our golden harps will string
And join the loud triumphant song
Of praises to our King.

Then who would care for earthly dross,
Or heed the world's dark frown?
And who would shun to bear His cross,
Or who not dare to suffer loss,
To gain the heavenly crown?
For life's frail cord will snap anon,
The grave will claim its prey;
But earth thus lost is heaven won—
'Tis night exchanged for day.

J. A. PUCKETT.
Grand, Okla.

ANSWER TO PUZZLE IN ISSUE OF MAY 30:

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."—Prov. 27:1.

THE LIPS AND THE LIFE.

Every true Christian, whether in high or humble station, is bound to be a preacher of the gospel. Remember that there are manifold ways of preaching Christ's gospel without choosing a text or addressing a congregation. Wilberforce and Lord

Shaftesbury preached God's truth on the floor of the British Parliament; Dr. Wayland, Mark Hopkins and James McCosh from the presidential chairs of a college. William Carvoso, the saintly Methodist class leader, brought hundreds of souls to Christ; and humble John Pounds, the shoemaker, who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools!" Jacob A. Riis is the orator of the slums, and the sailor, Frank T. Bullen, rings out his message from the forecastle. Halyburton, when laid aside by illness, made a sick bed his pulpit. "It is the best one I was ever in," he said: "I am laid here for the very end that I may commend my Lord and Savior."

A Christ-loving heart is the true ordination after all. "As ye go, preach!" "Let him that heareth say, Come!"—these are the heavenly commissions to every one who has felt the love of Jesus in his or her soul. Knowing the gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation I am bound to call out "Ho! every one that thirsteth, come ye to the waters!" God has a vast variety of pulpits for his servants to preach from. Yours, my friend, may be in a Sabbath-school teacher's seat, or in the nursery, or a mother's arm-chair, or it may be a work-bench, or in a counting-room. You may preach by a Bible or a tract or a loaf of bread on a poor man's table, or by an earnest talk in a mission school or a faithful pleading with an impenitent soul. Any way that will give you a hold on a sinner's heart and draw him to the Savior. Any way so that he "heareth says, Come!"

But there are other methods of saying "Come" besides the voice of the printed page. Clean, consistent Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor towards heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practicing of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come" with the lips, it is well; if we say "Come," with the life it is still better.

Bible religion made attractive to

others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips; yet every Christian may rise to the eloquence of a winsome example. If you can not utter a truth from the desk or the platform, you can live out the truth; that is the best preaching after all. No infidel can answer that. It draws silently but surely. It says Come by showing the way. The "living epistle" never needs a translation or a commentary. It is plain English, that a child can understand. An arrant skeptic once spent a day or two with Fenelon, and on leaving, he said to him, "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search for Livingstone he was "as much prejudiced against religion as the worst infidel," but a few weeks of companionship with the glorious old heroic missionary so impressed him that he said, "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and Christly character. A poor sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all night for weary weeks and months the patient sufferer suffers on. But she bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibit such quiet trust in him whose strong arm is underneath her, she lives out so much religion in that sick room that her worldly-minded father and her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family; they get no better preaching from any pulpit. Her deep, tranquil joys beside the well of salvation are a constant voice speaking to them, "Come, come ye to this fountain!"

I might multiply illustrations of this truth that godly acts often speak more impressively than words. A God-fearing youth occupies the same room with two or three giddy scoffers—his fellow clerks or fellow students. Night and morning he bends the knee in prayer before them. They make game of him first; but he prays on. The daily reminder of that fearless act of devotion awakens presently in the minds of his companions the memory that they, too, had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they, too, "remember their God and are troubled."

In his day, the Rev. John Angell



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DRINK
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Cooling - Refreshing - Delicious - Thirst-Quenching
It satisfies the thirst and pleases the palate. Relieves the fatigue that comes from over-work, over-shopping or over-play. Puts vim and go into tired brains and bodies.
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5c. EVERYWHERE

James, of Birmingham, was the most popular and influential of the evangelical preachers and writers in England. He said in one of his discourses:

"If I have a right to consider myself a Christian, and if I have attained to any usefulness in the Church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me and who always bent his knees in prayer on retiring to rest. That scene aroused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer and had cast off the fear of God. My conversion soon followed and my preparation for the work of the ministry. Nearly half a century has rolled away since then; but that little chamber and that praying youth are still present to my mind, and will never be forgotten even amidst the splendors of heaven and through the ages of eternity."

Sabbath desecration is sadly on the increase, and the loose example of too many Church members has something to do with it. On the other hand, the best defense of the fourth commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive, and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, and with its rest for the body and the soul."

The clear brain and the full purse of the total abstainer are the best temperance lecture. Actions speak louder than words. If you wish to move others, move yourself! Caesar never said to his troops "It!" He took the lead and cried: "Venite!" Paul acknowledged the power of example when he said: "Be ye followers of me." Even the lips of our adorable Redeemer do not so move us as the study of his sublime and sinless life and the power of his self-sacrificing death.

Godly living is what this poor ungodly world is dying for today. If the vital union of believers with their divine head means anything, it means that Christ Jesus pours himself into the world through the lips and the lives of his representatives. "Ye are my witnesses." "It is not I that live," exclaimed the hero-apostle, "but it is Christ liveth in me."—Rev. Theodore L. Cuyler, D. D.
Brooklyn, N. Y.

MARION AND THE SHADOW MAN.

Marion was in her room one afternoon, feeling very cross; for she had quarrelled with her cousin Jane and had come home in tears.

"Dear me," half sighed a voice behind her, "you do make me such a lot of work!"

Marion turned around quickly and saw a little gray-bearded man with a sad countenance, carrying a large bag quite full of something that bulged it here and there very roughly.

"Well," she exclaimed, "I don't see

how that can be! I do not know you, and I certainly never told you to do anything. Who are you?"

"Why, I am the Shadow Man. I pick up and carry away all the shadows you make. You have rag men to take away old bones and bits of iron and such things, and of course you need to have a Shadow Man to take away the shadows. If you did not, you would soon be covered so you could not have any sunshine at all."

"What do you give for shadows?" asked Marion, with a thought of adding to her store of pennies.

"Oh, I never give anything for them. Shadows are things no one wants, so the ones who make them pay for them, though they never pay me."

"I do not understand," said the little girl. "If you get nothing, and yet I have to pay for making the shadows, who does get the pay?"

"No one gets it. The shadows absorb all the pay you give for them, and a great deal of other folks' property besides," answered the old man.

"When did I ever pay for making shadows?" demanded Marion.

Just then a ray of sunshine fell upon the Shadow Man, and Marion saw that it shone right through him. He seized his bag, and whisked out of sight in a moment. Just as Marion's mother came into the room and said: "Well, I declare! Here is my little girl fast asleep."—Costilla G. Washburn in S. S. Times.

BAD DREAMS Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavour. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug, (caffeine) in ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours, had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit it and began the use of Postum and is now perfectly well." "There's a Reason." Read the little "Health Classic," "The Road to Wellville," in pkgs.

THE BIBLE SAYS:

8 AS YE TAKE
DO 2 U.
DO YE 2 T L YYY

REMINISCENCE.—No. 11.

In the fall of 1858 the Missouri Conference convened in Chillicothe, Bishop Early presiding. After my ordination as an elder, I approached the Bishop and requested a transfer to the Texas Conference.

"I can't transfer you to the Texas Conference," said he. "They don't need you in Texas. I'll transfer you to the Indian Mission Conference or to the Kansas Conference. They need you in Kansas. What do you want to go to Texas for?"

"Well, Bishop," said I, "when I entered the ministry my parents moved to Texas. My father has since died. My mother is old and infirm. I want to go to Texas that I may minister to her comfort in her old age, if possible."

"I'll transfer you, sir, but a black coat when you get to Texas—a black coat when you get to Texas," placing his hand on my shoulder. I was dressed in a tailor-made suit of brown snuff, following the example of my presiding elder, B. R. Baxton.

When my first appointment was learned in Waco a pert little miss exclaimed: "O pa, we've got that dandy preacher from Missouri!"

So much for my brown cloth suit. I have never worn one since clothes will classify to some extent.

I found my precious mother living with my two older brothers, James and Caleb. They reimbursed me somewhat for my traveling expenses, for I had borrowed money from Bishop Pierce and Gains Carden. Traveling then cost something. The regular fare on the stage coach was ten cents a mile. We paid that from Gains Landing, Ark., to Camden. Then we hired a hack to Shreveport, La., and another to Marshall, Texas, paying enormous prices. I was going to give the amount, but on second thought I was afraid to tax the credulity of my readers. I think if our legislators were compelled to pay \$20 for forty-four miles' travel, they couldn't complain at three cents a mile any more.

My Bro. C. V. had gone to Mexico with Gen. Price as a soldier; had studied the Spanish language, and when the war was over remained in Mexico and taught the English language to children of the wealthy Mexicans. His vocation and associations threw him in contact with a great many Catholic priests. Their godless lives came well-nigh making an infidel of him. He placed in my hands, with the request that I read it, a little book called, "The Gospel of Jesus, Written by Matthew, Luke and Peter, and Lastly Revised by Peter." It repudiated everything like the divinity of Jesus and the miracles of the Gospel. Brother seemed disposed to accept this spurious gospel. It claimed to have been discovered recently in the catacombs of Rome.

I wrote to Dr. T. O. Summers, editor of our Quarterly Review, to know if he would review it in the Quarterly. He promised to give it such attention as it might deserve if I would send it to him. I did so, and was amazed at the contemptuous notice he took of it. Dr. Summers was a great man and scholar, no doubt; professed Christian perfection and wrote an admirable treatise on the subject, which I read with great interest, but he lacked a great deal of perfection in wisdom. I never showed his notice to my brother. I knew it could but fill him with contempt for the Doctor, if not for his faith. How strange it is that otherwise great men err so egregiously in their treatment of skeptical men! If we would win them to Christ we must treat them and their vagaries with respect.

In the spring of 1859 I had promised Bro. C. M. Addison, presiding elder of the Springfield District, to assist him hold a protracted meeting at Old Springfield, then the county seat of Limestone County, Texas. I was appointed to board with Dr. S. F. Starley, whose wife was a Methodist, but the Doctor was decidedly skeptical. The truth is, he was a Darwinian before Darwin was heard of in this country. He thought there were occult forces in nature sufficient to account for all phenomena in the physical world with-

out the intervention of an Almighty Creator; besides, he had found, of course, the usual stumbling blocks in the Old Testament, but respect for his wife and visitor took him to Church. The meeting began with unusual power. A great many became deeply concerned. Judge James Davis, Col. Roberts, and about forty others, were converted. Col. John R. Henry, who had been seeking religion some five or six years, was one of the first who came to the altar. On the second Sabbath, at 11 o'clock, Bro. O. M. Addison preached a very strong, clear sermon on the judgment. Henry, as usual, came to the altar of prayer very much exercised. Addison called on me to pray. I think I never felt before as I did on that occasion. It seemed to me that if Henry was not saved that day he would be lost forever. My convictions seemed to give shape to my prayer. Sister Henry screamed at the top of her voice, in great excitement. The congregation was dismissed. Mr. Henry started to his room at the hotel. He told us afterward that he was blind as a bat. How he reached his room was always a mystery to him. For he said he couldn't see a thing. Col. J. E. Thornton, a young lawyer, had turned over the Bible his mother had given him on leaving his childhood's home for Texas for Henry to read. It was laying on his bed, and as he was tossing to and fro on the bed praying and groaning inexpressibly, his hand struck the Bible, and he opened it, and he said the first sense of sight he had was as his eyes rested on the Scripture, "And I say unto you. Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." It seemed that all the treasures of grace were opened at once, and he was filled unutterably full, and began shouting aloud.

Mexia, from whose wife the town in Limestone County takes its name, was in an upper room. He and Henry were partners in the land business. A wealthy Mexican, hearing the noise, ran down stairs and rushed into Henry's room. He was the first person Henry had seen since his conversion. Throwing his arms around his neck, in the greatest joy, he hugged the Mexican with all his might. Mexia was scared out of his wits, and yelled, "Send for Dr. Starley! Henry's got a fit." Repeating it vociferously, "Send for Dr. Starley! Henry's got a fit."

Sister Henry came in about that time, and she seemed to catch the infection and so everybody who came in the room. Mexia, who was a Catholic, seemed immune, but scared as he had never been before, ran like a turkey. A man of wealth and influence, Henry's accession to the Methodist Church in Springfield was quite an item. There was one singular fact in his experience I never met in any other. He said that God's answer to his every prayer was astonishing to him. Whatever he asked for he received, and apparently at once, even while yet speaking in many cases; so that he concluded he would ask for the "gift of tongues," and to his amazement his mouth went off and he began to jabber in a most astonishing manner; but whether he was speaking in any intelligent language, he could not tell; but this exercise would continue for near half an hour at a time, and was beyond his control. Whenever he went to secret prayer, this phenomena would occur in spite of himself. So that his friends became alarmed, fearing he would lose his mind. No one ever witnessed this performance but himself; but he spoke freely to his intimate friends about it, and began to fear that he had tempted the Lord in asking for the gift of tongues as an additional evidence of his acceptance, which was unnecessary. This peculiarity, however, in a few weeks passed away and troubled him no more.

Dr. Stanley insisted on treating my eyes, saying that he owed his salvation under God to me, and he knew that if my eyes were not skillfully treated I would lose them. I had been afflicted with chronic sore eyes for about three years, so I got my Official Board to release me from my pastoral charge at

Waco about six weeks for that purpose. There had been so many accessions to the Church during our meetings, and there being no pastor in Springfield, I concluded to preach a series of doctrinal sermons—one on Human Depravity, one on the Mode of Baptism, and another on the Subjects of Baptism. A good deal of excitement was gotten up. It was a new thing in these parts. An old brother, Dorsey, a Hardshell, sent an appointment to preach a sermon on circumcision in Springfield. There was an immense audience present. I saw Henry was much interested. He told me afterwards that he prayed that the Lord would confound Bro. Dorsey so that he might do the cause of the Master no harm. The old man began bravely, but his light went out in a little while and he quit. Nobody could convince Henry that the Lord didn't answer prayer.

Every noble life has its lessons for humanity. Dr. S. F. Stanley was my friend. I knew and loved him. The tribute I bring is the offering of friendship to consecrate the virtues of a character at once original, sterling and true. Our acquaintance began during this meeting. He was the only theoretic and scientific infidel in the place, as I remember. He had embraced heartily the monad theory of being and accounted for the phenomena of all life and growth by the assumed occult vital forces inherent in nature—substantially the same theory which has since been attributed to Charles Darwin and his school of thinkers. The interest in the meeting from the first was profound, affecting the whole community. Infidelity had not then taken on the modern phases so much to be deprecated. Decent regard for public opinion sometimes took it to Church. After preaching one night on the sufferings of Christ for our salvation—a very simple, earnest sermon, to the astonishment of his friends, Dr. Stanley was among the many who came to the altar and knelt for prayer. He was intensely exercised. A man of strong passions, honest convictions, prompt and resolute in action, overwhelmed by the divine presence, he surrendered to the claims of the gospel and within three days was happily converted. I shall never forget the happy flood of joy in which he broke down after a scholarly introduction to his Christian experience, the simple language of the heart glorifying the grace of God which is the same in the peasant or the prince, the unlettered or the learned. He joined the M. E. Church, South. But, like too many others, Dr. Stanley backslid through neglect—not of the poor, not of the Church, but of God's blessed word. The divine life cannot be maintained except by its natural aliment—the word of God. "My words are Spirit and they are life," said Jesus. "It is written," said the Lord, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "This is life eternal that they might know the only true God and Jesus Christ whom thou hast sent." As well might we expect to support natural life without natural food as spiritual life without spiritual food, regularly taken and properly assimilated. But Dr. Stanley was a physician, proud of his profession and proficient in it. Taking the leading medical journals of Europe and America, he was constantly occupied. I never saw a more diligent student. In addition to his general practice he gave special attention to diseases of the eye. Indeed I am indebted to him for my own restoration to sight after years of suffering and impaired vision. He had his theory of medicine and practiced it, as was his duty. He had adopted the Methodist theory of religion—was born of the Spirit, but not nourishing the infant life on the sincere milk of the word, he not only did not grow, but became weak as helpless infancy. He did not read the Bible, as he afterwards admitted, for fear of raising again the doubts of his skeptical life.

I returned to my charge after he had restored my eyes, as he did, as he insisted because he owed under God his salvation to my ministry. No more grateful man ever practiced physic.

The only bounds his generosity recognized was his ability. Such a man was worth saving, but the laws of spiritual life are inexorable and their violation attended with inevitable results.

The following year I was appointed to the Springfield charge. Dr. Stanley visited Waco with a view to locating permanently in the practice of his profession at that point. When he returned to Springfield he was completely backslidden, so much so that he very gravely told me to take his name off the Church book; that as an honest man he could not remain in the Church since he had repudiated the whole system of religion, and humiliating as it was to make the confession, he believed himself to have been the subject of a delusion. Discarding the Bible, he had fallen back on his old skeptical principles. Of course, I heard him with a sad heart and replied: "Doctor you were a converted man, but rest assured you are now the subject of a more dangerous delusion and will not only relapse into your old opinions, but into your old habits and sinful practices as well."

"No," said he, "I shall never swear again. That is nothing but a habit. There is no sense in it, and besides, it is ungentlemanly, and having broken the habit I shall never swear any more."

"You will see, doctor," said I in reply, and my speech, like Reuben's was "long and earnest," for I was pleading for my brother at the bar of his own conscience, but apparently in vain. Had he "fallen away?" Was it impossible to renew him again to repentance? I reviewed the grounds of apostasy, its conditions and contingencies. Of course his name was taken from the Church roll and he was received among the unbelievers, though still my physician and friend. A number of us labored and prayed for him, but the general impression was that religiously Stanley was gone forever. On occasionally visiting his family the accustomed family worship was omitted as inconsistent with his theory of negations. We became naturally repellant to each other. I could see he was unhappy in my presence, and I certainly was in his. Finally, however, when I was stationed in LaGrange in 1862, he sent for me to spend a night with him before taking my departure. I did so. He received me with the old time cordiality and it was soon apparent that he was deeply concerned and when the family had retired and we were left alone, he said with emphasis:

"Mr. Littlepage, I sent for you for a purpose. I need not say anything to you about my past life in relation to Christianity—you know as much about that as I do, perhaps more, but I have recently become alarmed, and from this cause: During the time I was a member of the Church I had no difficulty in counteracting my temper. I had no disposition to become angry, but since abandoning religion as a delusion, I can no more control my temper than I can control the wind, and, sir, I cannot account for this upon any principle of philosophy that I know anything about. At all events I am satisfied that the claims of Christianity deserve a more thorough investigation than I have ever given them and I am determined if I have capacity to understand it that I will to the utmost of my ability go the bottom of the whole question."

I think I never came nearer shouting in my life. I felt that the man was saved, for this fixed determination, honestly persisted in, will lead any man from the farthest verge of skepticism to the full realization of the truth as it is in Jesus.

"Doctor," said I, "after all you have said about religion as a delusion and its professors as fanatics, suppose you shall find upon investigation that the Bible is a revelation from God. Can you go back on all you have said, begin at the bottom and build up again?"

"Let me be satisfied of this one fact," said he, "and there is nothing under heaven that I would not be a fool not to do to avail myself of the benefits of such revelation. Further, I want to say that I have read the

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first and second parts of Watson's Institutes through and am overwhelmed with the amount and character of the testimony brought to bear on the claims of the Bible to divine inspiration."

In less than three months after this interview I received a letter from him in which he stated, "I have read Mr. Watson's entire work through carefully twice, every doubt has been removed and God in his infinite mercy has not only pardoned my shameful apostasy, but has restored to me the joys of his salvation and tomorrow I shall apply for membership in the Methodist Church and God helping me, spend the rest of my life in his service."

He joined the Church as contemplated and passed through ordeals that would have wrecked a less firmly grounded man.

More than forty-five years have passed since the incidents here recorded occurred. How often his faith may have been tested, how often Satan may have sifted him as wheat I do not know. The lines of our lives have seldom crossed since, much less run together. I have heard of him through the public prints and journals of his profession, at the head of which he held his place to the last. An occasional letter has passed between us, and last of all, I learn from his daughter that his long, eventful life closed in a peaceful calm befitting one who had served his generation by the will of God, one who had grasped the problems of human life, had proven the weakness of the false and strength of the true, one who stood before the world every inch a man, and dying fell into the "everlasting arms."

The lessons I have endeavored to draw from the life and character of my dear departed friend I trust may be regarded as footprints in the sands of time—

"Footprints which perhaps another, Sailing over life's troubled main, Some tempted, tried or shipwrecked brother, Seeing may take heart again."

S. C. LITTLEPAGE.

Waco, Texas.

AN OLD EDITOR

Found \$2000 Worth of Food.

The editor of a paper out in Okla., said: "Yes, it is true when I got hold of Grape-Nuts food, it was worth more than a \$2000 doctor bill to me, for it made me a well man. I have gained 25 pounds in weight, my strength has returned tenfold, my brain power has been given back to me, and that is an absolute essential, for I am an editor and have been for 35 years.

"My pen shall always be ready to speak a good word for this powerful nutritive food. I had of course often read the advertisements regarding Grape-Nuts, but never thought to apply the food to my own use, until, in my extremity and sickness the thought came to me that it might fit my case. The statements in regard to the food are absolutely correct, as I have proven in my own case. One very fortunate thing about the food is that while it is the most scientifically made and highly nourishing, concentrated food I have ever known, it has so delicious a taste that it wins and holds friends." "There's a Reason." Read "The Road to Wellville," in pkgs.



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TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Pub. Co. or Texas Christian Advocate, Dallas, Texas.
2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.
3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.
4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office, and should be written on one side only.

DISTRICT CONFERENCE NOTICES.

Huntsville, Anderson June 13
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, Comby, 8 p. m. June 20
Colorado, Snyder, 8:30 a. m. June 20
Weatherford, Ranger June 20
Gainesville, Myra, 8 p. m. June 20
Calvert, Calvert, 4 p. m. June 27
Dublin, Gorman, 9 a. m. June 27
Greenville, Commerce, 3 p. m. June 27
Gateville, Clifton, 9 a. m. June 27
Waco, Mt. Calm, 9 a. m. June 28
Brownwood, Comanche, 8:30 a. m. July 1
Bonham, Whiterock, 8 p. m. July 4
Pittsburg, DeKalb July 9
San Angelo, El Dorado July 12

REV. R. GIBBS MOOD.

At the recent meeting of the members of the board of Southwestern University, Rev. R. Gibbs Mood was added to the force to help endow Southwestern, and Bishop Candler has consented to the arrangement and has appointed Rev. Ed Bareus, of Oak Lawn, to fill out the unexpired pastorate at Terrell. Brother Mood will move very soon to Georgetown, where he will locate his family, and he will enter the field actively in co-operation with Rev. C. M. Harless, to push the financial interests of our great school. He is an alumnus of Southwestern and the son of its founder and first President, Rev. Asbury Mood, of sacred memory. He was born in the old Southwestern University building, for Dr. Mood and his family lived in a part of the structure in the early years. Brother Mood feels a just pride in the success of the institution, and he is one of our gifted preachers. He stands high in the esteem of his conference, and his appointment to this responsible position will meet with warm approval. Before long he will be calling upon his brethren, and we are sure that they will welcome him to their charges and that they will aid him in every way in his new line of work. The Advocate will take pleasure in rendering Brothers Harless and Mood every possible assistance. It is at their service, and all they will have to do is to command us.

A FEW DAYS IN FREESTONE COUNTY.

Freestone is a small county and until recently has had but very little immediate railway facilities. Mexia was the only convenient point of railway contact with the people living in the interior of the county, except to one corner of the county taking in Wortham. But recently the Trinity and Brazos Valley has penetrated the county, giving to it large advantages of this character. It has two branches, one to Fort Worth and the other to Dallas, with the main line extending to Houston and Galveston. This has stimulated the business interests of the county and much attention is being attracted to various sections of it.

The principal town in the county is now Teague, a new one twelve miles a trifle to the south of Mexia. It is fourteen months old; beginning with scarcely any population, it has 2100 people. Its growth is something marvelous. The country round about it is not noted for its great richness of soil, though it is adapted to vegetable and fruit products of a fine quality. The railroad has built the town—that is, it is the cause leading to its rapid growth. It is midway between Houston, Fort Worth and Dallas, and it is the headquarters of the road. Its shops are located there, and as soon as they get into operation they will add several hundred more to the population in the way of operatives and their families. The road has already erected large modern buildings for shop purposes at a cost of \$30,000, and other expenditures are in contemplation. They have erected a handsome depot at a cost of \$20,000. There are already over 400 residences and some of them are elegant. Houses can not be built as fast as the demand for them. Rents are high. A \$500 cottage readily rents for from \$15 to \$20 per month. They have thirteen brick stores and others in process of erection. Lots are high and steadily advancing. There are two large livery stables, five lumber yards, one National bank with a capital of \$50,000 and another one will open just as soon as the building is completed. There is a \$10,000 electric light plant. The whole country within a radius of a mile or more of the town is laid off in town lots and being put on the market. And yet such is the character of improvements that the town does not look like a boom town. But until the fruit and vegetable industry is developed the town will continue to draw its principal support from the railroad and its shops. A week ago the people of the independent school district voted \$20,000 bonds for the establishment of a good public school system. There are three Church organizations—Methodists, Baptists and Presbyterians. We own four lots in a fine location and one of them is a large temporary structure for the use of our congregation, which now numbers a membership of over 100. The Baptists owned a neat building in the country near by and they have moved it into the town. The Presbyterians are in a temporary structure. Our people contemplate a handsome brick some time in the not distant future. Our pastor is Rev. J. W. Goodwin. He had nothing when he reached Teague six months ago except a few members who had moved into the place, but had not been put into a compact organization. Years ago we had a Church organization a short distance from where Teague is located, but even that had largely gone down. But such has been the rapid increase in population that Brother Goodwin has gathered together more than 100 members and has his Church in fairly good working order. He has a good Sunday-school. He has also led his people in building a neat parsonage, rather than buying one already built. The people of that town have great hope for its continued growth and prosperity. In fact, they have very large ideas and plans for its further improvement. The future will have to tell of the realization of the ideas and plans.

Cotton Gin is an old community five miles from Teague and two miles from where the Dallas branch of the rail-

road passes. It is one of the oldest country towns in all that section. It has not made any improvements much within the past years. We used to have fine congregations there and a neat country church building. But the old church has fallen into dilapidation, and we have not a great many of our members left. We are still worshipping in the old church, but it is not suited to such purposes now. It has seen its day. It is in the Northwest Texas Conference, while the rest of the county is in the Texas Conference. It is a part of a charge whose center is really Mexia. Rev. W. J. Land is the pastor. The parsonage—and a very good one—is located at Cotton Gin, away over to one side of the circuit. We enjoyed the hospitality over night in the neat home of our pastor and his good wife. Brother Land is a good preacher and doing his best to rally his people all along the line. The other points on his circuit are in good working condition. It is a conceded fact that Cotton Gin, as a town, has seen its best days. Teague is drawing from all that vicinity in trade and population. Then the only merchant in the place has also established a branch store out two miles where the railroad passes. But there are some most excellent people living in and around Cotton Gin. The country is looking well. Cotton is backward, but the corn crop is promising.

Fairfield is the county seat. It is ten miles from any point on the new road and, therefore, at a disadvantage. The enterprise is all going toward Teague. Many of its citizens have already moved there, and the Teague people are already agitating the removal of the county seat to that point. Hence, the Fairfield people are a little restive under the present state of things. It is one of the old towns in Texas. It is made up of most excellent people. There is not much modern improvements there, though the business houses and residences have an air of comfort and hospitality about them. We have a good church building, and three years ago we had the pleasure of being at its dedication. It is a modern structure and a credit to the community. There are two other very good church buildings also. Rev. W. T. Ayers is our pastor. We spent a very pleasant night under his good roof. His wife was born in a parsonage, and she is the daughter of the late Samuel Jones, of the Texas Conference. He died last February, after having rendered the Church many years of useful service. Fairfield has already sent more than twenty of our members to Teague. Bro. Goodwin is growing rapidly at Teague at the expense of Churches in all the other localities. But we are glad that he is there to take care of them just as fast as they locate in that growing town.

Freestone County has never voted as such in a local option election, but it has been dry by precinct election. The Teague and the Fairfield precincts voted last Saturday, and both of them went wet by small majorities, the latter by only eleven. The antis had looked after the poll tax receipts of the negroes, and by the help of their white contingent they carried the day. But the whole county will be apt to take a whack at the thing now, and the result will be different. On with the battle!

DR. S. H. WERLEIN IN HOUSTON.

Twenty-four years ago Rev. S. H. Werlein, D. D., was transferred from Louisiana and stationed at Houston. We then had an old, dilapidated church building and not a very large membership. Houston was then not much more than a good-sized village. The young preacher soon saw that his work was to build a good house of worship, and proceeded to address himself to the task. It was a hard work, and one that required much energy, devotion and grim determination. But he continued to press the battle, and in the course of time built a good brick structure. At the end of his term he went to Missouri, and remained there a score of years, doing valiant service. Some six years ago

he returned to Texas to become pastor at Fort Worth. Nearly four years ago he was stationed at Tenth Street, Austin. In the meantime Houston has grown into a city and Methodism has planted itself in various portions of that community. The old church built by Dr. Werlein, having been repaired and enlarged more than once as the years have gone by, finally failed to accommodate its great and growing congregation. So the old property was sold for a handsome price not long since, a new site was bought, and one of the handsomest buildings in Texas Methodism is proposed. Last Sunday was the last day to worship in the old edifice, and Dr. Werlein was invited to be with those people and conduct the concluding service in the old house he led in building a quarter of a century ago. It was a great occasion, and the Doctor's sermon was strikingly appropriate. Not many of the people are there now whom he served in the long ago; but here and there in the large audience there was a familiar face to greet him. He necessarily dropped into a reminiscential train of thought, and he gave them the history of the origin, the progress and the status of Houston Methodism. He also told them of God and his tender relation to mankind as a Father, a Friend and a never-failing Comforter. It is said to have been a very touching service. A great love feast service followed in the afternoon, and at night Dr. Werlein preached a strong evangelical sermon to a crowded house. These services pull down the curtain on old Shearn Church, but the memory of the place will never die. Dr. Moore, the present pastor, and his people will begin at once the new structure, and when it is completed Houston will have two magnificent temples of worship—this and St. Paul's. There are also other good Church organizations of our Church in the city. Dr. Werlein is closing his fourth year at Tenth Street, Austin, where he has constantly preached to large and representative audiences. He is one of our many strong and successful men in Texas, and he has wrought well for the Master. He is still in the prime of life, though his hair is streaked a little with gray. We doubt not but that last Sunday was one of the happiest days in all his ministry.

RECENT LOCAL OPTION ELECTIONS.

Last Saturday there were three counties that voted on local option and the elections were brought on by the antis. Eastland went dry by 999 majority. This ought to satisfy the antis that those people expect to remain dry, and if two years hence another election is called for it will, in all probability, be unanimous. Next was Coke, far out west, and just beyond San Angelo. It went dry by two to one. McCulloch was next, and it remains dry by about one hundred and fifty. Where white Americans do the voting the antis stand but little show in most counties. Two precincts in Freestone went wet by small majorities; but it is probable that a county election will now be ordered, and it is thought that the county will go dry. On with the battle!

THE MEANNESS OF THE WHISKY FIEND.

Not long since there was a heated local option election in the Runge Precinct, and our pastor, Rev. W. A. Govett, took an active part, as most all preachers do in a campaign of this character. However, he did not say or do anything incompatible with his position and calling as a minister of the gospel. He simply fought the saloons in an open and manly way. The election went wet by a small majority, and a few nights thereafter he was sitting in his front room not far from the door writing on his typewriter. Without warning some miscreant flung a huge stone through the glass portion of the door, shattering it and the missile came very nearly striking him in the face, but fortunately missed its mark. The liquor demon has no conscience. If it can not have its way it seeks other meth-

ods of revenge. The good people of Runge, despising such an act, have offered a handsome reward for the criminal perpetrating the attempted outrage.

REV. STUART NELSON DEAD.

The Advocate is in receipt of a telegram from Rev. G. V. Ridley, of Mt. Pleasant, Texas, announcing the death at that place of Rev. Stuart Nelson on Monday, June 10. The telegram gave no particulars. At the last session of the Texas Conference Bro. Nelson was assigned to Giddings. He filled the work for a short time, when he was compelled through affliction to give it up and retired to his little farm near Mt. Pleasant. A note received a short time since from Rev. G. V. Ridley, our pastor at that point, gave a very pathetic and touching story of Bro. Nelson's condition. His has been a checkered career. He had more, perhaps, to contend with than the general run of men, but he overcame it all. He had a noted lineage, his people being among the leading families of Tennessee. After his conversion and call to the ministry, he devoted his time, talents and means to the cause of Christ. He was a strong preacher and popular pastor. He was generous to a fault, loved his fellow-men and served the Lord to the best of his ability.

In a conversation with the publisher, at a session of his conference, he stressed the fact that though he had met with many reverses and sore trials, yet he was happy in the knowledge that he was yet a "sinner saved by grace," whilst tears coursed down his cheeks. He has gone the way of all the earth and has entered into the joys of his Lord. Peace to his ashes!

We will have to insist upon the brethren, who are so kind as to write for the Advocate, to exercise the virtue of patience. We are always glad to get their addresses and communications, but we have been exceedingly pressed for a few issues, and many excellent contributions have been postponed. But they will all appear in due time—even if a trifle late.

PERSONALS.

Rev. J. C. Jones, of Atlanta, made us a good visit the other day. His work is doing well. He has a fine Sunday-school and a good Epworth League.

Rev. J. L. Morris, of Dallas District, drops in occasionally and gives account of his eldership. He is a very busy man. His District Conference will meet this week at Grand Prairie.

Mr. and Mrs. Bell Carr have announced the marriage of their daughter, Miss Cora Anna, to Mr. Austin Gage. The event occurred June 4 at the home of the bride's parents in Sherman.

Rev. James B. Luker has sent out invitations to the marriage of his daughter, Miss Freddie Maola, to Mr. Samuel R. Parker, the happy event to occur the 20th inst. at his home in Center.

Rev. R. C. Armstrong, D. D., Financial Agent of Polytechnic College, made us a most pleasant visit recently. He is working up his department with a great deal of energy, and Polytechnic is booming.

"Uncle Nick" Wilson, of Pilot Point, dropped in to see us the past week. He is one of the stand-bys in his Church, and a great friend to the preachers. The Advocate is one of his household companions.

Rev. E. T. Bates, of Denton, though a superannuate member of the Northwest Texas Conference, was in to see us not long since. He is one of the truest men in the ministry, and in his active day did fine work.

We had the pleasure of traveling a short distance with Rev. G. S. Wyatt not long since. He is now a local preacher, but for years he was one of the leading members of the Northwest

Texas Conference. He lives in Ft. Worth, and is in business there. He is still the same genial and happy man of other days, and it was a delight to hold counsel with him.

Rev. J. H. Overstreet, of Bryson, called some days since and paid his respects pleasantly to the Advocate force. He is one of the most earnest workers in the Northwest Texas Conference, substantial, energetic and successful.

Rev. E. L. Shettles, of the Calvert District, writes us that he has changed the time of his District Conference from June 25 to June 27, at four o'clock p. m. Let all the members of that body take due notice of this and govern themselves accordingly.

We had a pleasant visit last Saturday from our two Commissioners of Education, Rev. C. M. Harless and Rev. R. G. Mood. They are perfecting plans for some very strenuous work this summer, and it is their purpose to bring things to pass.

Mr. and Mrs. Stanfield, of San Marcos, have issued invitations to the marriage of their daughter, Miss Vida May, to Mr. Emmett G. Rountree, and the wedding will take place the 20th of this month at their home in San Marcos.

Rev. J. B. Andrews, evangelist, passed through Dallas this week en route to Cleburne. He made the Advocate a pleasant call. He is not only a forceful and effective preacher, but is also popular in the social circle. We are always glad to see him.

Rev. and Mrs. S. E. Burkhead have issued cards announcing the coming marriage of their daughter, Mary Charlotte, to Mr. Clarence Moodie Adams, on Thursday evening, June 20, at Clarendon, Texas. After July 5 the happy couple will be at home at Marlin, Texas. The Advocate extends congratulations and best wishes to all parties.

The venerable mother of Rev. Jos. P. Callaway, of Lubbock, died May 18, in Ozark, Ark. She was an earnest and consecrated Christian woman, devoted to the Church and to the cause of humanity. She brought her children up in the nurture and fear of the Lord, and they now rise up and call her blessed. For a great many years she was a widow; and during all these years God was her refuge. She has passed to a sure reward.

Judge and Mrs. E. B. Perkins, of Dallas, announce the marriage of their daughter, Margaret, on May 28, to Mr. Chas. H. Rich, who is a Lieutenant in the U. S. Army. The family of the bride are among our leading Methodists and her father is one of the eminent jurists of Texas. This happy event will be noted with interest by the many friends of the family throughout the State. The Advocate extends its hearty congratulations and best wishes.

Some few years ago Rev. J. W. Horn transferred from the Texas Conference to the Pacific coast. He still keeps the Texas Advocate as part of his bill of fare. In a private note he says: "I am working hard, but doing well. Some one joins the Church nearly every Sunday. One Sunday recently I received nineteen members—all by letter; two of them from Austin, Texas. Oakland (Calif.) is growing rapidly—now has over 200,000 inhabitants." Bro. Horn's many friends in Texas will be glad to read this news from him.

Mr. and Mrs. J. T. Yeargin, of Cisco, Texas, gave their daughter, Miss LeClair, in marriage to Mr. Milton Frank Reedy, on Wednesday evening, June 12, at Cisco. The bride is an active and popular member of the Methodist Church. "Frank," as all his friends call him—and he is known by every Methodist preacher in the State—is not only an active Church member, but is superintendent of one of the leading Sunday-schools in the State—that of

Trinity Church, Dallas. They thus start life with the proper equipment, and their many friends wish them a happy and prosperous voyage, but none more so than the Advocate force. They will take in the Jamestown Exposition on their bridal tour and on their return will be "at home" to their friends in Dallas.

Rev. Ed Barcus, of Oak Lawn, has been appointed to fill out the unexpired pastorate at Terrell, made vacant by the appointment of Rev. R. Gibbs Mood to the field work of the Southwestern University. This is an excellent appointment, since Terrell has had to surrender Brother Mood to his alma mater. We are sure that Brother Barcus will do well at Terrell.

FROM OUR FIELD EDITOR.

Occasionally I swing out over the border line of our great Texas to hold meetings. At present I am working in South Louisiana. Several days ago we closed a meeting in Franklin. I am now working in the beautiful little city of Lake Charles. Franklin is the capital of St. Mary's Parish, in the midst of a strong Roman Catholic influence, with a peculiar type of citizenship—Creoles and "Cajuns," descendants of French and Spanish ancestry. The Dagos, of Italian stock, are numerous. Withal, there are many refined and cultured folk. Some of these bear the mark and impress of old Southern ante-bellum aristocracy. Association and service with our Methodists and the other clever people of Franklin were pleasant and profitable to me. Our Church has had a hard fight in that field, but is now strongly entrenched and is gaining ground. We have a pretty church building and they are preparing to erect a fine new parsonage. Rev. A. W. Vaughan, the pastor, is a strong, safe preacher. He is a student and a thinker—an up-to-date man, who has a thorough knowledge of existing conditions. He will no doubt prove master of the situation.

We had a general revival in the Church and ten accessions to the membership. Some places of special interest near the town, merit mention. We visited Oak Lawn, where is an old mansion of nearly a hundred years' standing. This was the home of Senator Porter, who was an intimate friend of Henry Clay. The great Kentuckian would often visit and make long stays in this palatial home. One room is still call "Henry Clay's room." As I entered that room containing the massive, old-fashioned furniture, just as it was (it's said) when Mr. Clay last occupied it, my mind went back to that time of great constructive statesmanship. "There were giants in those days." I wanted to tarry awhile, if perchance I might catch some of the eloquence and lofty spirit of that silver-tongued orator who said: "I would rather be right than President!" (I believe Mr. Bryan would say the same). About twenty-five miles from Franklin we saw the largest salt mines, I presume, in the world. We were carried down in an elevator, 600 feet, to where the miners were working. In our descent we passed through 500 feet of solid salt. The superintendent said they had drilled down 2,000 feet further and found no bottom to the salt. On the level, where they are working, is a vast excavation, like a crystal palace, with a floor space of seven acres, and a roof varying from twenty-five to 100 feet high. This is lighted with electricity. Many miners and mules are at work constantly enlarging that vast area. The manager said, that by working only upon the present level, they could furnish salt enough to last the world 750 years. It has been estimated that there is sufficient salt in that mine to supply the world for 37,000 years. This isn't to be taken, cum grano salis.

Near Lake Charles I have seen the largest sulphur mines on earth. Before I saw these salt and sulphur mines, I had boastingly said that Texas surpassed Louisiana in everything. Now I can only say we haven't found such large deposits of salt and sulphur yet, but we shall look for them and hope to find them in the Lone Star State. Catholicism and the salt

and sulphur mines are the three great things that impressed me most in South Louisiana. Methodism faces Romanism, with its superstition and other objectionable features. On the one hand is the inexhaustible salt mine, on the other hand the unlimited supply of sulphur. These great objects seem to say: "Salvation or damnation for this section of the country." The salt of Methodism has not lost its savor. Its wholesome influence will yet work wonders in this fair land whose fertile fields produce an abundance of corn, cotton, cane and rice on the surface, and from beneath send an enormous yield of salt, sulphur, oil and gas.

I am out of our rightful territory, but I am bragging on the Texas Advocate and getting a few subscriptions. JNO. E. GREEN. Lake Charles, La., June 8, 1907.

RESOLUTIONS OF RESPECT.

To the officers and members of the Woman's Home Mission Auxiliary of the Eastland Methodist Episcopal Church South: We, your committee appointed to draft resolutions of respect to the memory of our departed sister and co-worker, beg to submit the following:

Whereas, The allwise Father has deemed it best to remove from our midst one of our most consecrated members, Mrs. L. B. Tooley, one whose place can never be filled and the memory of whose gentle Christian character will ever linger with us as a sweet incense; and

Whereas, the Woman's Home Mission Society has sustained a great loss, this auxiliary a faithful, zealous member—one who was ever ready to respond to the call of duty and lend a helping hand to the needy; therefore be it

Resolved, That we extend our heartfelt sympathy to the bereaved ones, and that we make an earnest effort to emulate her sunny, cheerful Christian life; and be it further

Resolved, That a page in our minutes be dedicated to her memory and a copy of these resolutions be presented to the family of the deceased and a copy furnished the Eastland Bulletin and the Christian Advocate for publication.

MRS. GREENLIEF FISK,
MRS. ARTHUR DAVIS,
MRS. LOSS BEDFORD,
Committee.

PLEASE NOTICE.

To All Who Have Friends in Korea: The Lord willing, Mrs. Moose and I shall be returned to Korea in August. Any one wishing to send any article to a friend there may send same to us and we shall take pleasure in delivering it to your friend. It should be marked as to what it cost and to whom it belongs, and must reach us not later than July 5. Please send prepaid to Rev. J. Robt. Moose, 129 Tate Street, Greensboro, N. C., and we will do the rest. Packages or boxes of any size may be sent, as they can go with things that we shall be shipping. J. ROBT. MOOSE.

GET READY.

I have agreed to help in two meetings a month continuously from the fourth Sunday in June till last of August. Of course each brother knows his time and place. Now, brethren, let us get ready. Call your people to a day of fasting and prayer. Secure some good singers and workers. I suggest that you secure for the song service "Revival Melodies No. 2." In case of camp or tent meetings, let us all be on the ground not later than Friday night before each meeting praying and expecting victory in His name. F. M. WINBURNE. Glen Rose, Texas.

NOTE OF THANKS.

To all those who wrote me so kindly and sympathetically concerning my recent great bereavement, let me say your letters have brought great comfort and consolation to my sad heart. I am greatly bereaved, but God is with me, and I am resigned to my will. May his richest blessings rest upon you all. L. B. TOOLEY.

A NEW BISHOP OF JAPANESE METHODISTS.

On July 26, 1906, Dr. A. B. Leonard, Missionary Secretary, cabled to Dr. Julius Soper, of our mission in Japan, "Union North South Canada achieved." This result, eagerly sought by Japanese Methodists, native and missionary, was attained by the joint commission on the union of Methodism in Japan, composed of representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, at the session which began in the city of Buffalo, N. Y., July 18, 1906. Eighteen Articles of Religion were adopted for the new organization, which is to be called the Methodist Church of Japan, "Nippon Methodist Kyokwai." The Methodist Church in Japan is modeled after the organization of three uniting Churches. It was provided that the Bishop or General Superintendent, entitled "Kantoku," should be elected by the Japanese General Conference for eight years by ballot without nomination or debate and should be eligible for reelection. The first General Conference of the new Church, now in session at Tokyo, has consummated the union, delegates of the three combining bodies and commissioners from the three parent Churches in America being present. On Saturday the mission rooms in New York received a cable message from Secretary Leonard at Tokyo, "Honda elected Bishop." On June 3 this cable was received, "Gratitude to God and Churches for Japanese union. (Signed) Honda, Kantoku."

Yoitsu Honda, the new Methodist Bishop of Japan, is in his fifty-ninth year, having been born at Hirosaki, of a Samurai family, December 15, 1848. He did not see a copy of the Bible until after he was twenty-one. Through reading the scriptures and through the teaching of Christian missionaries he was converted, and in May, 1872, received baptism and joined the Methodist Episcopal Church organized by John Ing in his native city. Two years later he was ordained a local deacon by Bishop Wiley at Hakodate and was enrolled in Newark Conference, thus becoming the first ordained native preacher of our Church in Japan. Answering an imperative summons to enter public life, he was elected President of the Provincial Assembly of his home province. He served for two years with great success and on the adoption of the new Constitution was urged to accept a seat in Parliament. The rival calls to political life and the Christian ministry strove together. He was in America at the time. The Rev. David S. Spencer has written that while wrestling with the question of his duty Honda was standing in the middle of the long railway bridge over the Susquehanna River at Pittston, Pa., so absorbed in thought that he was oblivious of the rapid approach of an express train until retreat was impossible. He flung himself on one side of the track and clung to the bridge timbers until the train had swept by leaving him unharmed. He regarded the incident as indicating the call of God to Christian work, and at once entered Drew Theological Seminary. After a year as a special student he returned to Japan and was made President of the Anglo-Japanese College at Tokyo, a post which he continues to hold. He was a delegate to the General Conference of 1896 and has been prominently identified with the Japanese Young Men's Christian Association and with the World's Student Christian Federation. Honda's weight and steadiness of character have raised him to a position of the greatest influence among the Christian workers of the empire, and, indeed, among his countrymen generally he has won high respect as a representative Japanese Christian. His new position will give him an unprecedented opportunity to use that influence in directing the powerful forces of the united Methodism of Japan.—N. Y. Advocate.

A EULOGY.

Longview is left to mourn her most valuable citizen. J. W. Yates will be missed more than any other would have been. He went to Mineral Wells in search of health, but died at that place May 25. We have never known any one so universally and deeply lamented. The whole community, in town and country, feel his place cannot be filled. He was President of the First National Bank of Longview and took the whole burden upon himself. He was back of every enterprise to advance the interest of the town, both in its active support and with his money. He helped more persons in arranging their financial affairs than any one we have known. He was successful in his own financial interests and numerous others applied to him

for advice. His heart was too big and kind to turn any one away.

He was abundant in his charities. He never inquired whether one was worthy or unworthy of help if in absolute distress. He went to the aid of the suffering at once and with a liberal hand. In these charitable calls he was never passed by, and where most others gave fifty cents, he was expected to give five or ten dollars. In this field of his labors, he was an exception. His best work was in connection with his Church. It never appealed to him in vain. He was a devoted member of the M. E. Church, South, by far the most influential. He was always ready to do his full duty and demanded of others to do their part promptly and fully. He had a wonderful influence over men with whom he was associated. He drew them to him, inspired confidence and made them love and trust him.

His best work was in the Sabbath-school. He built up a large class of men from 30 to 60 years of age. He exerted a great influence over these men, and made them better. He loved this work. It was his heart till death came. He was about fifty years old when he died, loved, honored and regretted by all. I. ALEXANDER. Henderson, Texas.

ABOUT THE JAPANESE BOOK-MARKS.

Oh if I could only publish the nice letters I've received in reply to mine of last week! I know people are called on so much for so many things, I did not expect so many responses; but it makes me very happy to know that our Father needs all of us to carry on his work; and if we will only try he will open the way. It will not be long before I can send my little Japanese friend one hundred dollars, and then how happy she will be to think that she can really buy a lot upon which to build a Southern Methodist Church in Oita, Japan.

The donations I've received up to date: are

- A. G. Webb, Baird.....\$1 00
- Miss Leila Hall 1 00
- Mrs. H. B. Hall 50
- Mr. John F. Caperton, Georgetown 1 00
- Bishop Joseph S. Key 5 00
- Rev. S. T. Woodward, Grove Hill, Alabama 1 00
- Mrs. Deffindaffer 1 00
- J. P. Cox, Arnett 1 00
- Mrs. Ola Woodward, Celina 50
- Mrs. Mary Lewis, Sherwood..... 2 00
- Mrs. J. C. Mashburn, Stanton..... 1 00
- Mrs. J. E. McClure, Seymour..... 25
- Katie Lou Hall, Chandler..... 15
- Alvis Hall, Chandler..... 10
- Rev. and Mrs. Edward Morton, Rockport..... 1 00
- Mrs. J. V. Martin, Bartlett..... 1 00
- Mr. Joe Jester 1 00
- Mrs. C. D. Dennis..... 1 00

This is no ordinary list, and no ordinary money. I only wish I could see my little Japanese friend when she receives it. MRS. SIMEON SHAW Temple, Texas.

MARRIED.

Osborn-Endsley.—On May 18, 1907, at the parsonage at Queen City, Mr. George Osborn, of Longview, and Miss Mae Endsley, of Bloomburg, Rev. C. B. Garrett officiating.

Strawn-Powell.—At the home of the bride's parents, June 5, 1907, Dr. J. C. Strawn and Miss Hixie Powell, both of Queen City, Rev. C. B. Garrett officiating.

Adams-Egbert.—May 25, 1907, at the parsonage, Rusk, Texas, Rev. W. W. Adams, pastor at Elkhart, Texas Conference, and Miss Edna Egbert, of Rusk, Rev. I. B. Manly officiating.

Teasdale-Henry.—At the parsonage, Rusk, Texas, June 4, 1907, Mr. C. Teasdale and Annie Henry, Rev. I. B. Manly officiating.

Hawes-Coolidge.—At Rusk, Texas, May 19, 1907, Mr. M. T. Hawes and Ina Coolidge, both of Craft, Texas, Rev. I. B. Manly officiating.

Sanders-Elliott.—At the Methodist Church, Mount Calm, Texas, on the evening of May 29, 1907, Mr. Curtis Sanders and Miss Annetta Mae Elliott, Rev. J. D. Hendrickson officiating

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. Boring, Jr., Houston.

State League Cabinet.

- President, Allan K. Ragsdale, Dallas.
- Vice-President, A. H. McVetig, 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. P. Robertson, Gonzales.

COMING LEAGUE MEETINGS.

- Fort Worth District, Grapevine, June 19 and 20.
- North Texas Conference, Paris, June 20-23.
- Texas Conference, Port Arthur, June 28, 29.
- State Encampment, Epworth by the Sea, Aug. 1-11.
- N. B.—Other dates will be inserted as sent in.

NOTES.

A neatly engraved card has reached us, reading as follows: "Mr. and Mrs. J. T. Yeargin request the honor of your presence at the marriage of their daughter, Le Clair, to Mr. Milton Frank Reedy, Wednesday evening, June 12, 1907, at 9 o'clock, Methodist Episcopal Church, South, Cisco, Tex." We tender our congratulations and good wishes. There is scarcely any one better known to the Leaguers than Frank Reedy. He was State President in 1900, and for many years was a valuable attaché of the Publishing House at Dallas. In these capacities and later as a State officer in the Sunday-school work he has traveled all over the State, and has made friends wherever he has gone, all of whom will join in wishing a bon voyage for himself and bride.

Bro. O. Inabit, Secretary-Treasurer of the Cuero District Epworth League, sends us from Yoakum, under recent date, a couple of splendid papers which were read at the late session of his conference. One of these papers, "The Relation of the Epworth League to Worldly Amusements," we are publishing this week, and the other one we will publish at the first opportunity.

President Ragsdale expects to complete the program for the Encampment this week, and has promised us a draft for publication just as soon as it is ready. G. W. T.

OTHER NAMES.

The following is the additional list of names which have been suggested for the new hotel at Epworth-by-the-Sea. With this list the contest will close, as we understand from President Ragsdale, and the award will be made to the successful contestant within a very short while:

- M. S. Wells, Gatesville, Texas, suggests "Epworth's Crown of Glory."
- B. C. Rausch, Keltys, Texas, suggests "Epworth Manna," "Epworth Grand" and "Epworth Glee."
- G. A. Massey, Itasca, Texas, suggests "Hotel Wragdale," "Chicken Lovers' Hotel," "Leaguers' Retreat" and "Leaguers' Comfort."
- Irvin B. Manly, P. C., Rusk, Texas, suggests "Epworth Ocean Inn."
- Mrs. W. R. Mott, Corsicana, Texas, suggests "The Epworth Inn" and "The Seaworth Hotel."
- Rev. S. C. Riddle, Van Alstyne, Texas, suggests "The Seaward."
- Miss Ola Cass, Temple, Texas, suggests "The Epworth Inn."
- Hendrix Merrill, a eleven-year-old Leaguer at Ladonia, Texas, suggests "Wesley Hotel, or Inn."
- A. G. Cockrell, Clarksville, Texas, suggests "The Key."
- Juanita White, San Saba, suggests "Eureka."
- Miss Mamie Graves, 1616 Avenue

H. Galveston, Texas, suggests "The Asbury," and wants Dr. J. W. Moore, of Houston, to open it with his famous sermon on Asbury.

Dr. J. W. Poole, Elmo, Texas, who says he reads the League page regularly, suggests "Epworth League Hotel," because this name tells exactly what the building is.

Mrs. A. M. Ireland, Austin, Texas, thinks Bro. Allan Ragsdale deserves more honor than any one else in Texas, and suggests "Ragsdale Memorial." She is much interested in the work, she says.

A young married woman who refuses to allow her name given has suggested the name "Seaworth."

WANTS IT NAMED RAGSDALE.

Miss Katharyne Macune sends the following communication to the editor of this department, viz:

"Thurber, Texas, May 30, 1907.—Mr. Gus W. Thomasson, Van Alstyne, Texas. Dear Sir: I write in regard to naming the new hotel at Epworth-by-the-Sea. I think every one will agree with me that Mr. Ragsdale has done more for the League Encampment than any one else, and if it had not been for him we probably would not have an Epworth-by-the-Sea. So I suggest that it be called 'The Ragsdale Hotel.'"

THE RELATION OF THE LEAGUE TO WORLDLY AMUSEMENTS.

By J. M. Woodson.

In order to arrive at a fair and logical conclusion relative to this question it would be well to inquire into the purposes and aims of the Epworth League; then we may turn our attention to the term "Worldly Amusements," defining same and ascertaining their effect and influence on the lives of our young people.

This great body, known as the Epworth League, organized in the congregations of the Methodist Church, is distinctly for "the promotion of piety and loyalty to our Church among our young people, their education in the Bible and Christian literature, and in the missionary work of the Church, and their encouragement in works of grace and charity." This is a clear and concise statement of the reason for the existence of the Epworth League in our Church as taken from the Discipline, which is our authority on all matters pertaining to the polity of our Church.

This same authority defines and classifies worldly amusements as being unquestionably antagonistic to successful progress in Christian life—"An inordinate love of the world in forms of wealth, of fashion and amusements, has largely diffused itself among our people and corrupted their spiritual integrity. Their multiplied and insidious forms are a source of perpetual temptation and damage and are denounced by the Word of God and by that part of the General Rules which forbids the taking of such diversions as can not be used in the name of the Lord Jesus." I maintain that all such amusements, classed as "worldly," tend to cripple and destroy the very virtues that the League is trying to build up and foster. These insidious evils rear their ugly heads and strike their deadly fangs deep into young and tender hearts, and spiritual death comes quick and sure.

Card Playing and Dancing.

I specifically charge the love of such things as card playing, dancing, Sunday excursions and baseball, as being the greatest evils that consecrated Christian effort has to contend against, and it requires eternal vigilance, constant prayer and loyal activity on the part of the faithful few to prevent their entry into, and thereby the disruption and ruin of, our individual chapters. Just as long as we view with indifference the disposition of our Leaguers to engage in questionable pursuits and pastimes, just so long will our chapters flourish, in a way, and, as far as numbers are concerned, have the appearance of carrying out

the principles of the Epworth League, but I would rather have no League than one such as this—League no longer, but a young folks' "club"—a rendezvous for the worldly minded of both sexes, a place where the less there is of God the better, where ragtime music and dance tunes is the substitute for the songs of Zion, boisterous laughter and rude jests predominate, and reverence is indeed a stranger.

Legitimate Amusements.

I am not insensible to the fact that young people require and must have amusements, and I would not deprive them of one single joy. I am only speaking against those things that are undignified, un-Christian and that stain characters with great ugly blotches which will take oceans of tears and the forgiving power of God to eradicate. Something like this was in the minds of the founders and originators of the Epworth League movement, hence the institution of the literary and social departments—that the young people might find here a wholesome, congenial and pleasant field for their various talents and social inclinations. It is an erroneous idea as held by some that God wants to shut us out from all pleasure and enjoyment and that Christian people are necessarily a gloomy, sad-faced set, going about with bowed head and sorrowful mein. On the contrary, if Christianity is not full of joy and sweetness, it is certainly not of God, for our heavenly Father out of his divine love endowed us with capacities for enjoyment to the fullest extent of our natures, and then filled this world with all that is beautiful and pleasure giving. But being wiser than we, and caring for his own, He has placed a warning over every downward path, and his "thou shalt not" across every avenue leading to harmful and hurtful things.

I would like to speak a word of advice to the older members in our Church. Give to the League your sympathy and hearty co-operation. Not only attend their meetings, but occasionally throw open your doors to the members of the League, show these boys and girls, young men and women, that you have an interest in them. As I say, give them a pleasant evening at your home, where they may mingle together and find there the pleasures they would seek elsewhere and no doubt in a less healthy atmosphere. You may be sure of one thing, unless you are solicitous about where your boys and girls spend their evenings, there will be other open doors through which they will go, and soon, too soon, habits are formed that will mar their characters forever.

We take into our Leagues as members non-Christian young men and women, and this is all right. We do this that we may throw around them good influences, the ultimate aim being in the end to lead them to Christ. Let us see to it that with gentle loving care we influence them and do not allow them to draw us away from our lofty ideals and principles. In conclusion, let me say to those who have this great movement at heart, be loyal, be true, make no compromises with the world and its alluring pleasures; stand firm, unmovable, showing by your daily lives that you are disciples of the Lord Jesus Christ, taking only such diversions as can be used in His name, and we may be sure the relation of the League to worldly amusements will be forever settled as far as we are concerned.

A SEVEN SOCIAL.

It is gotten up in the following manner: If an admission fee is charged, let it be seven cents. First, have a program, consisting of seven numbers—music, recitations, etc. This completed, provide each person with paper and pencil, and give seven minutes to write a list of seven things for which the number seven is famous—seven days in a week, seven hills of Rome, etc. Next, appoint a committee of seven to look those over and decide on the best list. Let the prizes be something appropriate: "The House With Seven Gables" makes a

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

Know woman's sufferings. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell of this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. How cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharge, Menstruation, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pain in the head, back and bowels, bearing down feelings, nervousness, crawling feeling up the spine, numbness, dizziness or giddy, hot flashes, weakness, kidney and bladder troubles where caused by weakness peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that if you don't continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVICE," its explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Pimples and blemishes always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187, Notre Dame, Ind., U. S. A.

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D. J. PRICE, G. P. & T. A. GEO. G. HUNTER, A. G. P. & T. A. Palestine, Texas.

suitable first prize, and for a second prize a seven-pointed star of gilt paper may be used. Then let every one be sociable while seven kinds of fruit are passed by seven waiters.—Ex.

THE SOUTH CAROLINA STATE CONFERENCE.

The Leagues of South Carolina have just concluded their fourteenth Annual State Conference, and from the Southern Christian Advocate we glean some interesting facts concerning this meeting. There were in attendance a total of 70 delegates, representing 34 chapters, and pastors to the number of 23 were also present. The meeting was decidedly missionary in spirit, reaching a climax in the adoption of a motion to undertake the support of a special missionary in Cuba. Seven hundred and fifty dollars, or the amount necessary to support the missionary one year, was raised before adjournment, and a prayer was offered that the right man might be found to go as the representative of the conference. Dr. DuBose was on hand and gave three inspirational talks, much to the delight of the South Carolinians. Dr. J. W. Woling, a missionary from Brazil, spoke often during the conference, and Dr. Cook, the Missionary Secretary, was also a prominent figure. The junior work came in for its share of discussion, led by the Superintendent of the State, Mrs. R. W. Barber. Altogether, the conference seems to have one of the most successful yet held, and the Leaguers are reported as having gathered enthusiasm afresh, giving cheering words of testimony on Sunday morning at a fellowship meeting held before adjournment that evening. The League Editor, Miss Montgomery, seems to have been ab-

sent on account of sickness, the report mentioning a telegram of sympathy which was sent to her during the session. We note that the conference elected Miss Montgomery, just as we predicted would be done, and surely this was wise, for we have no more capable editor in our Southern work than this brilliant young woman. She wields a facile pen, writes interestingly and intelligently and grapples with admirable skill the problems which present themselves. The League page of her paper, the Southern Christian Advocate, always teems with sparkling items, and we are sure her progressive plans have helped along the work this year. The full list of officers as elected is as follows:
President—Rev. J. C. Roper.
First Vice-President—Rev. W. I. Herbert.
Second Vice-President—Miss Edith Burnham.
Third Vice-President—Dr. C. B. Walker.
Fourth Vice-President and Editor Advocate Page—Miss Mabel Montgomery.
Secretary—Prof. W. D. Roberts.
Treasurer—Jas. F. Epling.
District Representatives.
Anderson—E. M. Lander.
Charleston—Mrs. M. S. Pemberton.
Cokesbury—Prof. I. E. Curry.
Columbia—Mrs. J. D. S. Fairly.
Florence—Rev. P. B. Wells.
Greenville—Rev. A. E. Driggers.
Marion—Rev. P. W. Bethea.
Orangeburg—J. C. Guilds.
Rock Hill—Henry Stokes.
Spartanburg—S. T. Lanham.
Sumter—J. F. Turbeville.
Summerville—Rev. T. G. Herbert.
Junior Superintendent—Mrs. R. W. Barber.

HOUSTON'S SPLENDID CHURCH.

By Dr. B. Cogshall, of Michigan
There is in process of erection in the resident portion of Houston on one of its most prominent corners in the South End, a costly and magnificent classic Greek temple, known as Saint Paul's Methodist Church, South.

Its Inception.

A little more than two years ago a Mrs. J. O. Ross bought a spot of ground one hundred feet square on the corner of McGowen Avenue and Milam Street, and set it apart for the site of a future Church in commemoration of a special blessing she received from the Master, and she set to work forces that will soon see her hopes and prayers realized for a stately and magnificent church home.

The Official Board of the Church, the woman's societies and other auxiliaries of the Church were organized at Mrs. Ross' home. In short, she has mothered and fostered this infant Church organization that has had such a phenomenal growth under that magnetic leader, Rev. George S. Sexton.

Fifteen months ago St. Paul's Church had no existence, not a single member; now it has 475. It was organized January 1, 1906, with 130 members, seventy-six from other Churches, fifty-four by letter and profession of faith. It has a Sunday-school of 450 members, a Home Mission Society of seventy-five members and a Woman's Foreign Missionary Society of forty members, a Young Ladies' Society of sixty-five members. In short, it is fully equipped for the Master's service, and is doing the work of a full-grown and hustling Church, and the future is bright and hopeful in largest measure. One hundred and thirty thousand dollars was raised before the contract had been let.

Bishop Ward had the honor of turning the first spade of dirt. Bishop Key gave the Church its name and selected the right man to organize and build this magnificent church.

This congregation is now worshipping in a small chapel near the site above mentioned and are accomplishing great things in their small and cramped quarters.

The Building Classic.

The predominant feature of the proposed building, the feature that will cause every passer-by to stop and consider, is the style of architecture. It will be pure classic Greek, the entrance being modeled very much after the grand portico of the Parthenon, and on the exterior and in the interior the classic style will be followed to the minutest detail. Built of Bedford stone and gray brick, the structure will present the appearance of a huge Greek temple wrought in gray, and it will stand as an imposing and commanding piece of architecture among the buildings of the State.

Bishop Seth Ward, after examining the plans, declared that in his judgment the building of St. Paul's Methodist Church in Houston will be the most magnificent church building in Southern Methodism.

Bishop Key, who has world-wide experience as a tourist, said: "It will be the best, the most massive, classic Greek structure devoted exclusively to worship on the continent. If the mem-

A CHANCE TO MAKE MONEY

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit. Just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident anyone can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 25-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address Francis A. Turner, 170 Eighth Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at \$1 each.

BELLE.

PLYMNER CHURCH
W. G. CRUSH, General Pass. Agent M. K. & T. Ry., (Lins Building) Dallas, Texas.

bership and the city erect this building according to the plans of the architect, people from great cities of America will visit Houston to inspect this building when they desire to erect churches."

Stone to First Floor.

The building will be made of stone to the first floor of the structure. Above this it will be of gray St. Louis pressed brick, trimmed in Bedford stone and terra cotta. The stone will be shipped from Bedford County, Missouri. The brick will come from Missouri also, being manufactured at the famous St. Louis brick kilns.

There are five distinctive features of the building:

- 1. Pure classic Greek architecture is carried out in the minutest detail.
2. Arrangement of auditorium, Sunday-school rooms, parlors and offices.
3. Grand entrance and portico.
4. The great dome.
5. The interior finishing.

Entering the Building.

Entering the basement floor of the building by doors on each side of the great steps ascending to the auditorium floor, one walks into the large lobby that stands guard before the Sunday-school rooms. The Sunday-school room will be 60x50 feet in extreme dimensions and it will be handsomely finished in mahogany. The entire lower floor is given over to Sunday-school work, there being in addition to the main apartment ten separate class rooms. There is a large room for a men's Bible class and for the primary department a room 40x30 feet has been planned, embracing all conveniences for the comfort of the little ones. The Sunday-school library, the Secretary's office and the kitchen complete the apartments on this floor.

Up the Great Steps.

Ascending a magnificent flight of seventeen steps between the four massive columns that mark the entrance, one walks into the portico and through three entrances in which swing fine plate-glass doors into the main floor of the building. The entrance doors are magnificent decorative effects, being finished in bronze and revealing in fine effect the cross of St. John. The doors open into the foyer or friendship room. The finishing here is elegant, the wainscoting being of Italian marble and the floor of Roman tile. The foyer is 23x32 feet in dimension, and on each side are retiring rooms 13x14 feet. Three doors open from the foyer into the great auditorium 64x74 feet in size.

Magnificent Shrine.

Here is the worshipping place, and it will be a place of splendid proportions and elaborate finishing. The finishing will be in quarter-sawn oak, decorative plaster and terra cotta, and all the shades and colors will be made to harmonize with the general scheme of decoration.

The organ, which will be behind the pulpit, will not be visible. An elaborately carved screen of oak hung with rich tapestries will hide the organ, none of which will be visible except the keyboard. The chancel rail, the pulpit furniture, the choir loft and the organ screen will be finished in quarter-sawn oak, carrying out to the minutest detail the design of the general scheme, and making a decoration that will arrest the eye of any one entering the room.

Richly colored windows will light the auditorium on the sides and through the stained glass of the dome light will shine down from above. The windows will present Bible scenes with life-sized figures, and will not only be decorative, but educational. The inner dome will be of the finest art glass, giving cloud and sky effect, with here and there a glimpse of the heavenly choir.

From the outside the great dome will be the impressive crown of the building. Rising ninety feet above the structure, it will be surmounted by a transparent globe. This will be illuminated from within and will remain illuminated whenever services are in progress at the church at night. The size of the ball and its height

above the ground level will permit it being visible for miles.

The whole building is a thing of beauty. Its straight and simple lines are something distinctive in church architecture, and set it apart in a class by itself. Everything is planned to be of the best material and the edifice is one of which the entire State as well as the city shall be proud.

Methods Pursued.

The method of getting plans for the building were a little out of the ordinary. Instead of having competitive drawings submitted, the Building Committee selected the architects and then had them develop the plans for a building such as the committee wanted.

Architect Steel, Pastor Sexton and Mr. A. G. Howell made a tour of the largest cities of America last spring and inspected all the notable churches of the country. The St. Paul's Methodist Church of Houston will embrace the good features of the churches inspected on this trip and will try to avoid the bad features. Rapid progress is being made in the erection of the church, and each day sees preparations hastening for the closing of all contracts for the material that will enter into the edifice.

The contract was awarded for the art glass that will be used in beautifying the structure. The auditorium calls for ten large windows, and the subjects of these windows are as follows:

- Portrait windows of Charles and John Wesley.
"Christ, the Consoler."
"Christ with the Doctors."
"Ruth, the Gleaner."
"Christ in Gethsemane."
"Mary at the Tomb."
"The Ascension."
"Moses and the Law."

In the Sunday-school department the special windows will present the flight of the angels through the heavens on the night of Christ's birth, heralding "Peace on earth, good will toward men." This is especially fitting, as St. Paul's Church is designated as "the church of brotherly love."

Chime of Bells.

By the generous gift of Mrs. M. T. Jones, one of the finest set of chimes in the country will be installed in this church. The claim is that they are the exact counterpart of the chimes in the mammoth Church of Christ, Scientist, at Boston. They consist of ten bells, the largest weighs 3000 pounds, the smallest 250 pounds, made of Lake Superior copper and imported tin. The contract price is said to be \$10,300, and is a memorial gift from Mrs. Jones to her deceased husband. A set of chimes that will distinguish the church among the churches in the Southern States—if there were no other distinguishing feature—chimes so arranged that they may be used in the choral services of the church with beautiful effect.

Mrs. Jones also gave as much for the building of the church as any other member.

The contractors, Slaughter and Beilharz, of Dallas, have only been on the ground about ten weeks and yet the basement walls are nearly completed and the manager, M. H. Braus, assures me if not necessarily delayed he will have the job completed by January 1, 1908, three months ahead of contract time.

HORSFORD'S ACID PHOSPHATE

Relieves Nervous Disorders
Headache, Insomnia, Exhaustion and restlessness. Rebuilds the nervous system.

THE RUSSIAN FAMINE.

New York, May 21.—A striking illustration of the conditions prevailing among more than 20,000,000 starving peasants in Russia is afforded by a petition received at the headquarters of the Russian Famine Relief Committee, 135 East 15th Street, this city. A literal translation of the petition shows not only the depths of suffering and despair to which the famine stricken peasants have been plunged, but also the social and educational conditions of the sufferers which make

it difficult for them to frame an appeal to the outside world for assistance. It reads:

"We humbly beg the Zemstvo of Samara, as receiving no aid or relief from anywhere.

"All our own means are exhausted by the famine; all our cattle and other moveable property are sold to keep us from death by hunger, we are poorest of the poor. We are afraid to enter our wretched cottages because of the children. One is crying, the others are groaning for food; seeing them causes our tears to flow and the blood to leave our hearts.

"As if to mock our misery we hear from strangers that in this or that village a free kitchen has been opened. We have nothing, nothing. Can it be that we are doomed to death through hunger? How glad we would be if we could get only bread and potatoes—even if good people would only give them to our children and old women—we would not know how to thank Almighty God sufficiently.

Yes! we pass our days together thinking about these things, but what can we do? None of us knows anything; we are quite in the dark. We go about like dead already, and instead of the dazzling whiteness of the snow we see something greenish in the ground and again we wait for the day to pass, hoping against hope.

"What shall we do? Where shall we go? What shall we say? What are we to do? Go home to our huts? The very word home makes our hearts turn. But there is nothing else to do,—we go home, enter the dark house trying not to look at the wife or children, pretending not to hear their eager questioning—'Where have you been, father?' And like everybody's enemy, like some wild beast, you slink away to your corner to seek forgetfulness in sleep. But no, sleep does not come, something prevents it, and bitter thoughts chase through your head, one after the other, like the waves of the sea. And so you toss till daybreak, and in the morning—get up and flee. Where to? You don't know. What shall we do? Where can one find bread? You don't know. Again we all crowd together, like a flock of hungry birds and twitter about our sorrow. ... at once some man who can read and write joins us and says, 'Friends, you must beg the authorities for help.' And we all begin entreating him, 'Be so kind, write a petition.' Perhaps it shall reach some kind man in power, and at the same time our prayers shall reach God! Well—may the Lord bless us * * * Speak! 'You begin, Basil Cherkassoff.

"All my harvest was 10 poods (40 pounds) of rye. This lasted only till September, because I have a wife and six children. After this was eaten, I began to sell our clothes and household things, then I sold a horse, and so we lived till December. Now I have nothing more to sell, though I have two starving horses yet left, but how am I to sell them? Spring is coming; what am I to plough with if I sell them? And I have only one cow left and that one can't stand; the neighbors help me to lift it on its legs of a morning, and my horse—it is hardly anything but the name of a horse—a puff of wind can knock it over. I can't say anything more, only God have mercy upon us if we do not get help."

"And you, old Peter, what can you add? 'Oh brothers, I can manage yet. I am the only workman at home. I have a heap of children and only one eye, so that I can see only half the misery that you do. We do get a bit, now and then, not from the authorities, but begging.'"

The collection of contributions for the relief work is being carried on in this country by the Russian Famine Relief Committee, 135 East 15th Street, New York City, of which Samuel J. Burrows is Secretary. No contribution is too small, and the Morton Trust Company, acting as Treasurer, will acknowledge all. The money is to be used only for the saving of life.

Five dollars will save an adult, five cents a day will keep a child from death by starvation.



A Winning Hand



THE DENVER ROAD announces On the 16th day of June. A double daily service. Effective opportune.

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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.

A PRAYER FOR TODAY.

Kind Father, give me grace just for this day.

Tomorrow seems so very far away. I may not live to see another sun. But this is mine, this day that has begun.

'Tis my "today"—'tis all the time I have. And for this inch of time Thy help I crave.

My wand'ring feet will slide but for Thy hand. But with Thy help my feet on solid rock will stand.

Alone, dear Lord, I am so weak and frail.

But with my hand in Thine, I cannot fail.

In every thing I do be Thou my guide. Keep me near Thee, Lord, just near Thy wounded side.

Help me today some work to do for Thee.

That I may more loving and Christ like be.

That though 'tis but a cup of water given.

That may be the key that shall unlock the gate of heaven.

And as I pass adown the narrow way. Help me to trust Thee every single day.

And by and by when I have reached the place to lay me down. May I somewhere in heaven find a crown!

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

The twenty-seventh annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference was held last week in Sherman, opening Wednesday night and closing Sunday night, the largest delegation in the history of the society being in attendance. The general rain over the country on Wednesday and night following kept many from getting in for the beginning of the annual meeting, so that the full delegation did not all get into their places before Friday morning. The fine attendance of delegates and visitors and the enthusiastic interest manifested by all combined to make a most successful and profitable annual meeting.

The W. F. M. Society of the Texas Conference met the same date in Pittsburg, and the W. F. M. Society of the Northwest Texas Conference was held in Waco the same week. We expect to have, therefore, an interesting matter for our readers in the next four issues of our department, as the reports come to us of these three annual meetings for publication. We are hoping to hear from each of these Conference Societies, with notes of their annual meetings, very soon, for the benefit of our members and readers.—Ed. Woman's Department.

NOTICE.

The district meeting of the W. H. M. Society of McKinney District will be held June 20, at Plano. Each auxiliary send two delegates. All pastors and conference officers invited.

MRS. JOHN D. STIFF,
District Secretary.
McKinney, Texas.

HOME MISSION SOCIETIES OF GATESVILLE DISTRICT. ATTENTION!

At the recent session of the Northwest Texas Conference held in Stamford, Mrs. R. H. Bruce, of Valley Mills, was elected as your District Secretary. When Mrs. Bruce was notified of this fact she declined to accept the office, and in order to cause no break in our ranks, Mrs. W. P. Garvin accepted the office very reluctantly. Mrs. Bruce reconsidered and will serve as your District Secretary. I make this announcement to save confusion and to relieve

Mrs. Garvin of any embarrassment.

I ask that each of you send a report to Mrs. Bruce at once and do all you can to assist her this year.

Mrs. S. H. Lumpkin, of Meridian, who served you so long and faithfully, is a veteran in home mission work. Mrs. Bruce, who comes to you from the ranks, is new in the work, and I ask that you give her loving and prayerful support. She will bring the inspiring enthusiasm of her young life into the district work. May God's blessing rest richly upon the Gatesville District.

MRS. NAT. G. ROLLINS.

JOINT MEETING W. H. M. SOCIETY AND W. F. M. SOCIETY.

The Joint Home and Foreign District meeting of Paris District will be held in Clarksville, June 11 to 13. The first service will be the night of the 11th and the meeting will close the afternoon of the 13th. Mrs. L. P. Smith will be with us with her stereopticon views. Mrs. Franklin Moore, Conference Superintendent of Reading Course, and Misses May Dye and Ruby Kendrick are expected also.

The pastors of the district are especially invited.

MRS. JOHN CARTER,
MISS ANNIE MAY WARLICK,
District Secretaries.

(We regret the foregoing notice did not reach us in time for publication last week.—Ed. Woman's Dept.)

DISTRICT MEETING.

The District meeting of the W. H. M. Society of Weatherford District will be held at Ranger, June 24, 1907. The meeting will open at 8:30 p. m. Welcome address and response followed by a sermon by our presiding elder, M. K. Little. We urge each society in the district to send at least one delegate, also their Wolf record books.

Send names of delegates to Mrs. E. H. Layne, Ranger, Texas, as early as possible. The meeting will continue through the 25th, closing with a debate on Tithing Tuesday night.

We hope to have some of our conference officers with us. The programs will be sent out next week. All pastors and their wives are cordially invited to attend.

MRS. J. B. PRICE,
Dist. Sec. W. H. M. Society.

WOMAN'S HOME MISSION SOCIETY, TEXAS CONFERENCE.

The tenth annual session of the W. H. M. Society of the Texas Conference has passed into history as one of the best, from several standpoints, that has ever been held. First Church, Galveston, proved herself a royal hostess. The systematic reception and disposition of the delegates upon arrival and a warm welcome to our respective homes gave true presage of happy days to come.

So many and varied are the attractions Galveston affords, which no other city can reproduce, that we found settling down to earnest work difficult. An afternoon on the bay, a dip in the surf, a trolley ride to all points of interest, with ample opportunity to inspect the Sea Wall and the methods used in the grade-raising now under progress in this beautiful city by the sea, were some of the pleasures to lure us from duty.

We were willing, happy captives, and better fitted for the serious side of things after our hours of recreation.

Our annual sermon, on Sunday morning, by Brother Morris, of the Tyler District, was an inspiration, not only for the coming days of work, but for the year stretching out before us full of possibilities and untried plans. Monday morning found a fine attendance of delegates and conference officers present, eagerly awaiting the annual message of our beloved President, Mrs. Alex. Wolfert, of Tyler. As usu-

ally, 'twas replete with love and wisdom. The several fine suggestions for the advancement of our work were referred to the proper committees, where in their reports you find them embodied and adopted by the conference. Both the Corresponding Secretary's and Treasurer's report gave cause for thanksgiving. I dare say no conference in our great connection can boast two more capable, painstaking women for these positions than does the Texas Conference in Mrs. George Call, of Orange, and Miss Elizabeth Hill, of Livingston. All superintendents and District Secretaries had good reports; especially was this true of the Second Vice-President, Mrs. H. T. Cunningham, of Wills Point, showing a wonderful advance had been made over her first year's report.

Miss Elizabeth Taylor, deaconess in charge of our Wesley House, gave a full and comprehensive account of the work being done, and the general conditions they must meet and overcome in the perpetuation of this, our first "very own" institution. At the close of her remarks Brother Morris proved himself past master in the art of taking a collection; for in a very few minutes, and with little ado, we had \$159, over \$25 in excess of what we needed to pay the deficit on Wesley. We are happy! And happier still when our visit to the Wesley House gave us the opportunity to see the work of which Miss Taylor had so enthusiastically spoken. Not wishing to be altogether the recipient of good things while in Galveston, each delegate had gone to Wesley House armed with a gift, from her auxiliary, either for the House or Miss Taylor personally, and in many instances, for both. After all had passed through the several rooms, each bespeaking thoughtful care and plans for service, and the whole redolent with the sweet incense from a life of sacrifice and toil, 'twas with grateful hearts for the privilege of helping in a work like this, we resolved to be untiring in our efforts this year for the advancement of our Wesley House.

The most important work undertaken at this session was the education of Miss Iva Haussler, who had given herself for the deaconess work. Two years at Denton Industrial School are necessary before she is ready for our Scarritt Bible and Training School. The Texas Conference unanimously espoused her cause and rejoices in anticipation of the day when we will have been instrumental in sending a trained worker into the field.

A feature of our program was the symposium on "The Home Mission Society as It Relates to the World, the Church and the Individual." Mrs. Sanders of Wills Point, Mrs. Oxley of Orange, and Mrs. Stewart, of Lindale, were the speakers. Many fine thoughts and suggestions were brought out, which proved not only entertaining but beneficial, if acted upon by those fortunate enough to have heard them.

We were especially honored in having so many distinguished visitors. Miss Maria Gibson, President of the Scarritt Bible and Training School, with the year's class of deaconesses, nine in number, were introduced and spent one day with us. The association was a joy and benediction to us all.

Mrs. Nat G. Rollins, Corresponding Secretary of the Northwest Texas Conference, in a few happy words brought us greetings from our "big sister." And right proud we are of the kinship. Texas is great! Texans are proud of her greatness, her glorious past, her splendid present, and Texas Methodists are a great force in the making of her future. Come to us next year in Beaumont, Mrs. Rollins; you will always find a generous welcome in the Texas Conference.

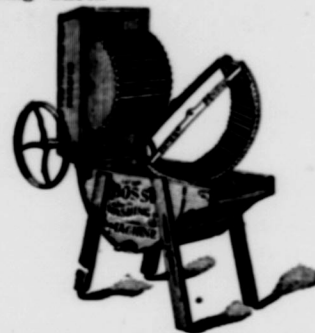
And lastly I mention the presence of Mrs. W. H. Johnson, on the same principle that actuated me as a child, when I invariably left the best piece of candy for the last, that its sweetness might linger longer. Her presence and talks, as ever, gave us a clearer insight and a greater desire to do more in the beautiful work of redeeming erring woman than we have



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Capacity of this machine is 12 shirts. Reliable agents wanted. Can earn \$50.00 per week. Write for plan to THE BOSS WASHING MACHINE CO., Cincinnati, Ohio.

ever had before. This work is the crowning glory of our endeavors in the Home Mission field, and we must make a special effort to render material assistance to the cause this year.

Space is not granted me to tell of the many courtesies, both great and small, shown us by the good people of Galveston. Brother Flynn and his charming wife; Mrs. Goodwin, President of the local auxiliary; Mrs. A. C. Ionda, Third Vice President of the conference, and Mesdames Hartles and Shettles were untiring in the efforts in our behalf. Memories of the Galveston meeting will long remain to gladden our lives. May the inspiration gathered there be poured out into such a year of service that when we come to Beaumont next year every auxiliary will be entitled to a place on the honor roll.

MRS. J. L. CUNNINGHAM,
Press Superintendent Conference Society.
Beaumont, Texas, 690 Parker St.

DISTRICT MEETING.

The Woman's Foreign Missionary Society of Bowie District met in annual session, May 16, 1907, at the Methodist Church, Boyd, Texas, Mrs. W. W. Williams, of Decatur, District Secretary, in the chair. Mrs. W. O. Stevens, of Bridgeport, was appointed Recording Secretary.

The District Secretary made her report, giving a review of the different auxiliaries, reporting only three auxiliaries and one juvenile society working now in the district.

Next came the reports of auxiliaries, which were enjoyed, and showed good work. Testimonies from different members of the Foreign Missionary Society shows how the society has been a help to them.

We appreciate a touching talk from Rev. F. O. Miller.

Brother Sweeton, from Decatur, was introduced, making a few remarks for our encouragement. After singing "Will There Be Any Stars in My Crown?" Mrs. Williams conducted the devotional service, selecting the third chapter of John 3:13-22 and using beautiful comments, which were very helpful.

Brother Humphries led in earnest prayer, and after singing No. 225, the meeting was dismissed by Brother Miller, to open again at 1:30 p. m.

Mrs. H. H. Halsell, of Decatur, led the afternoon devotional services.

"The Unity That Should Exist Between Home and Foreign Mission Societies," a paper read by Miss Hetty May, of Bridgeport, brought out expressions from many that were very interesting.

We were much impressed with one thought in Brother F. O. Miller's talk, when he reminded us of the many foreigners that were coming to us, and we realize more than ever the responsibilities that rest upon foreign mission workers.

Mrs. Williams gave us a short review of our work. On account of being pressed for time, this review was cut very short; but even this much gave us an idea of the great good the Foreign Missionary Society is doing.

Brother Miller spoke very feelingly of his work of providing homes for supernuminate preachers, after which

Mrs. Stevens, of Bridgeport, read a paper, "Why Should We Be Interested in Foreign Missions?"

The Secretary read the by-laws and constitution, and a Foreign Missionary Society at Boyd was organized, with nine members. Mrs. A. A. Green, President; Mrs. K. R. Aiken, First Vice-President; Mrs. A. L. Hamilton, Second Vice-President; Mrs. A. P. Hightower, Corresponding Secretary; Mrs. G. A. Arrington, Recording Secretary; Mrs. S. E. Edwards, Treasurer.

It was decided that this society would meet every fourth Monday at 3 o'clock at the church.

Four subscriptions to the Missionary Advocate were secured.

Mrs. Williams, in behalf of Bowie District, thanked the ladies of Boyd for their kind and hospitable treatment of delegates and visitors while in their midst, and, after song and prayer, adjournment was made, to meet at Bridgeport next year.

MRS. W. W. WILLIAMS,
District Secretary.
MRS. W. O. STEVENS,
Recording Secretary.

W. F. M. SOCIETY, CENTER, TEXAS.

The Secretary has asked me to write up the district meeting at San Augustine, and I have written about our Home Mission work, which appeared in the Woman's Department last week, and now I will say just a word about our foreign work, that was only organized last May. Miss Mary Tarrant was with us then, and who can forget her earnest talks and touching incidents in Suchow, China! We have only 23 members, but 22 of them take the Woman's Missionary Advocate, and we pledged a whole and paid half a scholarship for a native minister in school at San Luis Potosi.

Our officers are as follows: Mrs. J. E. Armstrong President; Mrs. J. M. Scurlock, First Vice-President; Mrs. E. H. Carter, Recording Secretary; Mrs. C. O. Bryan, Corresponding Secretary; Mrs. P. H. Smith, Treasurer; Mrs. E. E. Leak, Agent Woman's Missionary Advocate.

We have the reading course, and use map to illustrate.

MRS. J. E. ARMSTRONG.

THE TEXAS WONDER.

Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for \$1. Dr. E. W. Hall, 222 Olive Street, St. Louis, Mo. Send for Texas testimonials.

SOMETHING GREAT!

I refer to Bro. Cameron's report of his Children's Day at Pittsburg, Texas (see Advocate of June 6, page 16), with \$75 collected on that occasion! The paper contains another great thing. I mean the letter by B. M. Burgher, on page 13. I wish every preacher in charge and Sunday-school superintendent in the bounds of the Northwest Texas Conference, who has not made up his mind that he will observe Children's Day sometime this year in his Sunday-school, would read and act!

Programs free to any applicant in our conference agreeing to observe the day any time this year and take a collection. There are about 300 schools I am waiting to hear from. Write me, please. Address

C. S. FIELD,
Sec. S. S. Board, N. W. T. Conf.
Sta. A, Fort Worth, Texas.

North Texas Female College

'KIDD-KEY'

Conservatory of Music and Art.

Sherman, Texas.

FOUNDED 1877.

A comparison of the catalogue for 1906-1907 with that of 1907-1908 reveals some interesting and encouraging facts. In the former the number of pupils enrolled is 562, while in the latter is recorded an enrollment of 569, representatives of thirteen different States and Territories. For so long it has been a tradition, and for many years it was a fact that youth in search of an education must always travel from West to East to get the best, that it is somewhat surprising to find among those states represented the names of Mississippi, Louisiana, Kentucky, Tennessee and even Georgia, thus reaching to the very borders of the Atlantic.

Texas may be losing something of her unique picturesqueness in the passing of the sombrero and the long-haired cowboy with the wild, free life of the ranches and broad prairies, but she is gaining much in art and beauty in that real freedom that comes with the emancipation of the spirit from the shackles of ignorance and which thrives and grows in any environment.

A comparison of the enrollment of the various departments for the past two years shows that all have been well sustained and in some the attendance has been doubled. Last year's roll gives 15 pupils for violin, while this records 31. In the department of Art there is also a notable increase, last year, 75, while this year the enrollment runs up to 101. The language, too, shows an increase, all of which indicates a desire for a broader and more liberal culture on the part of the pupils and a greater confidence in the ability of the college to give it.

There is also recorded a larger number of artists' and pupils' recitals and a more extended music festival.

There is no greater satisfaction in life than that which comes from looking back over the record of a year's work and seeing in it evidences of duty well performed. Mrs. Key is indeed to be congratulated on the magnificent record made by the North Texas College during the session of 1906-1907. While many willing hearts and hands have lent her aid, her own unselfish devotion to this great work is the motive force that makes all things possible. M. W. B.

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COMMENCEMENT AT CLARENDON.

Our closing exercises began with a graduates' recital in elocution and closed on Monday night of the following week with an educational rally at the opera house, largely attended by the best citizens of the town.

This was the ninth annual commencement, celebrating what in many respects has been a most remarkable year in the history of the institution. Three features of the past session's work deserve mention. The total matriculation in all departments ran up to 417. I believe we have more students and less equipment in proportion to the number to be handled than any institution of like grade in the South. Those of us on the ground daily wonder at the eagerness with which they come and work in the face of cramped quarters and limited facilities. God must be in this movement, otherwise our attendance would not continue to increase at such a rate.

The second feature deserving of mention is the facility with which we have met all running expenses this session. Every professor received his salary at the beginning of every month. All accounts with merchants were settled at the close of each month. The Auditing Committee, who examined the accounts of the boarding department and college proper, reported everything correctly kept, and found that the total income from the institution was over \$13,000. At the last meeting of the Board of Trustees the total indebtedness of \$800 then remaining was ordered paid by the agent during the summer by subscriptions made by members of that board and maturing during the next two months.

The graduating exercises proper were held on Monday of commencement week, granting diplomas to the fourth and largest class ever turned out from Clarendon College. Thirteen received diplomas in the literary department, while two in art and two in oratory also completed the course. The list of graduates with subjects of their orations and essays is as follows: "The Light in the East," Hugh Grady Arnold, Silvertown, Texas; "Truth," Augusta Sara Curnette, Clarendon, Texas; "Hope," Kenneth Ewing Bain, Silvertown, Texas; "Voyage of Life," Elizabeth Glenn Fagan, Amarillo, Texas; "Night and Morning," Russell Harwood Beville, Clarendon; "Reflections on Graduation," Mary Wilmot Hunt, Ideal, Texas; "Benjamin Franklin," David Arthur Neeley, Wellington, Texas; "History of '07 Class," Susie Revia Patterson, Clarendon, Texas; "Russia in Revolution," Joe Yancy Powell, Clarendon, Texas; "Beauty in Music," Lellie Eula Ross, Clarendon, Texas; "Texas," John Gordon Willard, Aberdeen, Texas; "Ideals," William Perry Powell, Clarendon, Texas; "Paradise and Peri," Ida Claire Teague, Lockney, Texas.

For months the Board of Trustees, together with our tireless agent, Rev. W. B. Wilson has been wrestling with the proposition of erecting a new and commodious Administration Building. The plans are on the ground and the best building committee in Texas backing the project. It will involve work, interest, energy, liberality and wisdom to complete this sadly needed structure, but all of these things we have in the Panhandle. The best of all is God is with us. Our faculty has been selected after mature deliberation and consideration of scores of applications. REPORTER.

BOWIE DISTRICT CONFERENCE.

The Bowie District Conference, in spite of the rainfall and cold weather, held its annual meeting at Jacksboro, Texas. Rev. J. G. Forester and his committees met members at the station on Wednesday evening, May 30, and assigned all members homes. The following morning at 9 a. m. Dr. J. R. Pierce, our beloved presiding elder, declared the conference in order. L. D. Shawver was elected Secretary, P. B. Cox, Assistant Secretary.

Every member of the conference showed from the beginning of the session to the end a determination to do

work. Almost all of the pastors were present. Summing up all reports show that Bowie District has made great advancement in all lines of Church work.

The Sunday-schools of the district carried out an instructive program on the evening of the second day of the conference. All who were present claim that it was one of the most instructive programs they had ever seen in a District Conference. It is to be regretted that all of the Sunday-school superintendents and teachers were not present to enjoy this program.

The Spirit in his greatest power was present during the entire session of the conference.

This conference was a benediction to all. It gave us the following young brethren to license to preach the gospel: Andrew C. Aston, J. A. McDonald, Walter E. Willis, E. M. Yeakley and William Oliver. Also Rev. W. W. Robinson was recommended to the Annual Conference for admission on trial and Rev. J. H. Holder to the Annual Conference for local deacon's orders. All can see we are doing something for Methodism over in this part.

Rev. J. J. Morgan, of the University Training School at Terrell, spoke with so much determination that the conference passed the following motion: That the Bowie District Conference endorse Bro. J. J. Morgan in his plans and sympathize with him in his efforts for his school.

Rev. C. A. Harless was on hand with his enthusiasm and gave us one of the most logical sermons on Christian education and Southwestern University, and many subscribed to the endowment fund for Southwestern.

The following were elected delegates to the Annual Conference:

- L. D. SHAWVER,
- J. P. HAYTER,
- J. G. MULLINS,
- REV. W. W. BYRD.

The report of the Committee on the Spiritual State of the Church was an excellent paper, showing advancement not only in a material way, but that God in the presence of the Holy Spirit had done great work in saving sinners at all Church services.

The following committee was appointed as Licensing Committee during the interval between conferences: Rev. T. R. Pierce, D. D., Chairman; Revs. G. W. Whistler, L. F. Chapman and H. E. Smith.

Resolutions as follows: Whereas, Our beloved and honored presiding elder, Dr. T. R. Pierce, could have at the end of this year completed a quadrennium, and, therefore, by limitation will be removed to another field of labor; and

Whereas, He by a godly life, wise counsel and faithful preaching of the word has done much to advance the cause of Christ in Bowie District; therefore be it

Resolved, That we as preachers and laymen, members of the District Conference, and in behalf of our several pastoral charges, express our heartfelt appreciation of his presence with us and his untiring labors in our behalf, and that our best wishes and prayers for his future happiness follow him wherever he may go.

At this time Rev. F. S. McGehee presented Dr. Pierce with a nice hand grip as a token of the conference's appreciation of him.

The Sunday morning services at the several churches were appreciated. That evening at 3:30 an old-time love feast, led by Rev. H. H. Vaughan, proved a spiritual uplift to all.

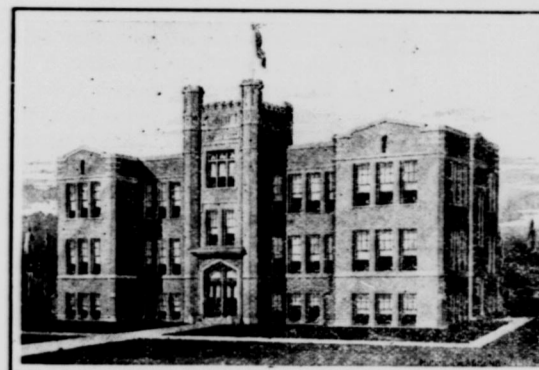
The closing sermon by Rev. J. P. Humphreys proved edifying to all. Then we said our good-byes and returned to our homes.

L. D. SHAWVER, Sec.

METHODIST SUNDAL SCHOOL.

We have never known a time in the history of our little city when the Church has been on a higher plane than now. It has been a steady, gradual and continual growth in the past eighteen months. God was good to us when he sent us Brother Cavener. His work here has been wonderful. We dread the day to say good bye to

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REV. B. F. CABELL, D. D., Pres., Bowling Green, Ky.

substantial men, sixteen stewards and three trustees. All are members of the Sunday-school except one trustee and we are praying for him to join. We believe that the Pittsburg Sunday-school has broken the record. We would like to hear from the one that can beat the above statement.

Eleven of these stewards have been brought in through the lecture class department. We are thankful for the influence of this great Sunday-school. God bless Brother Cavener and Bro. Abernathy, and Brother Lon. We hope to meet them in that great Sunday-school up yonder.

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BROWNWOOD DISTRICT LEAGUE.

The Brownwood District League Conference will meet June 27-30 at Comanche, Texas.

W. TAYLOR JONES, Sec.

OUR CONFERENCES.

- New Mexico, Alamogordo, N. M., Bishop Ward, Sept. 12
- German Mission, New Fountain, Texas, Bishop Candler, Oct. 21
- West Texas, Yoakum, Bishop Candler, Oct. 29
- NorthWest Texas, Amarillo, Bishop Candler, Nov. 6
- North Texas, Sherman, Bishop Candler, Nov. 20
- Texas, Houston, Bishop Candler, Nov. 27

"A NOTEWORTHY BENEFACTION."

S. W. Barbee.

A few weeks ago, under the above caption, Editor G. B. Winton discussed in the Christian Advocate, Nashville, Tenn., the recent gift (?) by John D. Rockefeller of \$32,000,000 for educational purposes. The erudite and versatile editor is lavish in praise of the donor. For once I must dissent from Bro. Winton and declare my conscientious conviction that his teaching at this point is absolutely and unutterably opposed to the teaching of the New Testament.

Editor Winton says apologetically, "Let the Standard Oil Company answer to the law if it has done wrong." And can there be any doubt that the Standard Oil Company is John D. Rockefeller personified? And that Standard Oil methods are Rockefeller methods? And Editor Winton knows as well as all the rest of the world, as we gathered from the press reports at the time, that the officers of the law sought for days to locate the elusive Rockefeller that they might hale him before the "law."

But, mark you, the Standard Oil Company has "answered to the law," in many cases, and if I remember correctly, in every case it was shown to be a law breaker and a political and social offender.

Only a few days ago in Chicago, Judge K. M. Landis, of the United States District Court, in a suit brought against the Standard Oil Company found against defendant company on an indictment containing 1017 counts, the aggregate just legal penalty attaching thereto amounting to \$38,000,000, a sum \$6,000,000 in excess of Mr. Rockefeller's gift (?) to education. But Mr. Rockefeller has a wise head, if some should think his heart a little stony, for just after this decision of Judge Landis, order was given to advance the price of coal oil one-quarter of a cent per gallon, so Mr. Rockefeller will soon have his \$32,000,000 back with interest.

In the decision of Judge Landis it was developed that while the regular Interstate Commerce rate for handling freight between Chappell, Ill., and St. Louis was 19 1/2 cents, Standard Oil had its freight carried for 7 1/2 cents per hundred, thus putting into its own pocket 12 1/2 cents on every hundred pounds hauled. And this in violation of law and of morals as well. What per cent of this was Mr. Rockefeller's is not disclosed, but the reader may guess.

"Let the Standard Oil Company answer to the law if it has done wrong."

Incidentally I would remark that Mr. Rockefeller refused to equip his fine sky scraper in Cleveland, Ohio, with fire escapes until after he had been threatened by the law. He was willing to hazard the lives of the hundreds of men and women who would occupy his building, only that he might add to his sordid gains a few more paltry dollars. Are we to understand by this act of Mr. Rockefeller that his purpose simply was to place another "benefaction (?) to the credit of his educational fund?"

"Let the Standard Oil Company answer to the law if it has done wrong."

But what mean the rulings of Judge Landis, the Missouri prosecutions, the Waters-Pierce disclosures of Texas, et id genus omne, revealing a condition so damnable as to render odious the names of all those who would prostitute the law, ethics and common decency among men, to further their wicked purposes to acquire what belongs to others. I say what mean these things if not that an outraged people all over the country are seeking to make "Standard Oil answer to the law?"

I would ask Editor Winton to tell, if he can, what proportion of the funds sought to be obtained by means not "ethically justifiable," as indicated in the cases to which reference has already been made, Bro. Rockefeller received, and also what relation it sustains to the \$32,000,000 he gave for educational purposes.

And does it not appear, after all, that Mr. Rockefeller's motive in his gift bears a strong resemblance to

that of Simon when he offered to purchase with money the gift of the Holy Ghost? And is not Peter's answer to Simon then just the answer the people now should give to Rockefeller whenever he undertakes to purchase their honor, their manhood, their fine sense of justice, and their Christianity as well, by tendering to them a bribe in the millions he has extorted from others—the cost of tears, broken hearts, suicides and murders—the hideous specter that signed the gory pathway of Standard Oil for a quarter of a century past?

That champion of the right, and God's fearless servant, Peter, said to Simon, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Editor Winton: "We are particularly pleased that this endowment has no hint at discrimination against Church schools." It appears to me that before such an alliance could be made, the Church would have to ratify and sanction Standard Oil's methods of money getting, which appear to be under the ban of popular disapproval. Can it be that Editor Winton would recommend such a co-partnership. Of course not, and yet his unequivocal statement stands: "I am particularly pleased that this endowment has no hint at discrimination against Church schools."

Apologetically, Editor Winton says: "All money comes, sooner or later, to smell of evil." I answer, no money "smells of evil" that has been conscientiously and honestly acquired; otherwise, as Editor Winton's language implies, there could be no such thing as honest transactions of business amongst men. If I have dishonestly and fraudulently come into possession of money by my own personal efforts thus to acquire it, or have accepted from another money which I had sufficient reason to believe had been dishonestly acquired, then that money to me would "smell of evil," but not to Editor Winton, who not only has had no share or part in the nefarious transaction, but contrariwise condemns it as against personal and public morals, and "the peace and dignity of the commonwealth." Draw the lines a little more sharply, Bro. Winton, else you might leave yourself open to the charge of teaching that the business of the Church, as well as that of the world, is carried on by the use of corrupt funds.

And again, Editor Winton: "It is probable that some of the methods of Standard Oil in establishing and maintaining its monopoly have not been ethically justifiable." I would ask Bro. Winton to name a single characteristic method of Standard Oil in establishing and maintaining its monopoly that is "ethically justifiable." Would he be willing to assume the management of that oppressive corporation, or the place of any member of the management, and have his "ethical" character determined by the methods used by Standard Oil in the conduct of its business? Let him now speak or ever hereafter hold his peace.

Now, let the reader turn with me to the page in Editor Winton's paper opposite to the one containing the article under review, and see what he says there concerning the South Carolina dispensary: "The State did a fine business as a rumseller. The revenues were immense. The school funds swelled to unaccustomed plethora. But that is one business of which it may be said the bigger it is the worse for all concerned. To the State as well as to the man, are the prophet's words, 'Woe unto the man that buildeth a town with blood!'"

And further along in his characterization of the dispensary, he quotes approvingly the following: "stern indictment," as he terms it, from the Charleston News and Courier. "Its course from beginning to end has been stained with blood. Corruption has stalked in its shadow. Fortunes have been made on its credit. Reputations have been destroyed in its service. Education has been dishonored by its tainted revenues, and the people of self-respecting communities have been denied the right of local self-govern-

ment because they would not touch the unclean thing."

Editor Winton gives this "stern indictment" his hearty approval. "Me, too, Platt." You can't say anything too hard about the saloon, of the "dispensary," for me, and yet all that Editor Winton himself says, and all that he quotes approvingly from the Charleston News and Courier, may be said of Standard Oil.

And now as to why Mr. Rockefeller made his "noteworthy benefaction," and others, ostensibly to the cause of education. I think two motives prompted his course: First, to placate a disturbed conscience, for does anyone for a moment think that John D. Rockefeller can contemplate his vast possessions piled up within the past twenty-five years, considering the methods of Standard Oil in acquiring them, without qualms of conscience? And second, that he may establish a name and fame for himself in the earth. These, in my opinion, were the principal factors operating in the mind of Mr. Rockefeller to cause the gift to be made.

If Mr. Rockefeller's donation was prompted by a desire to do good, as Editor Winton avers it was, why did he not return the money to those from whom it had been unlawfully taken by Standard Oil; that is, by means not "ethically justifiable?"

Perhaps not one needy boy or girl in the United States, and especially one who has been beggared by the operations of Standard Oil, will ever see the inside of a school the \$32,000,000 was given ostensibly to establish, for Frederick T. Gates, chairman of the fund, says that "the distribution will usually be conditioned upon the raising of larger amounts by the recipients." Where, then, is the "benefaction" of Mr. Rockefeller's deed?

Blood money? Yes. Hear what the Baptist preachers of St. Louis said in one of their conferences ten years ago—and mind, Mr. Rockefeller is a Baptist—when discussing the case of Chicago University, Rockefeller's own school: "Our college will fall, our college will; it is founded in blood!"

Editor Winton: "If Mr. Rockefeller wishes to put the coal oil money to work educating boys and girls, why should he not do so? This is at least better than buying up railroads and adding monopoly to monopoly." I will not characterize this as puerile, but Editor Winton remembers well the time when he and I were boys, that if either of us were detected in doing something not "ethically justifiable," he was prompt to excuse himself by asserting, "Well, if I did do wrong, it's not so bad as you have done." Who gave this coal oil to Rockefeller? How has it come about that he practically owns all the coal oil of the country? If Editor Winton will make the evolution "ethically justifiable," I'll join hands with him in thanking Mr. Rockefeller for his "noteworthy benefaction."

The curse of outraged justice lies heavy against the extortioner and the oppressor, and the blood of the thousands murdered by the cruelties of Standard Oil cries from the ground, and the hunger and nakedness of orphaned childhood will not be avenged, nor its tears dried up by any sum, however great, that Mr. Rockefeller may now give to the cause of education.

But Editor Winton's apologies and praises are cumulative. He thus closes his editorial: "For our part we welcome this donation. We believe the motive of the giver is good, and that he has given wisely. He is turning the natural resources of our country into moral resources, transmuting petroleum into men and women. It is a good work, and we applaud it."

Mirable dictu! Transmuting petroleum into men and women! And yet there is not a gallon of this same petroleum unmixt with the blood of other men and women. Not a barrel of it in which does not stalk the ghost of some murdered brother. Not an ounce of it that does not sparkle with the teardrops of helpless orphanhood.

Ah! Bro. Winton, commend rather to Mr. Rockefeller the beautiful and Christlike example of Zaccheus, who,

after he "got religion," endowed no colleges nor universities, nor gave a penny toward the cause of general education, but, crying out in the presence of the Master in the fullness of that new life of love, said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

Los Angeles, Cal.

AID A GOOD MAN AND A GOOD CAUSE.

I heard Brother Elliott, of Leonard, deliver his lecture on "The Saloon and the Church," at Randolph, and I think it a real good one and well worth hearing. I believe the brethren would do their people a favor to write to Bro. Elliott and have him come and deliver that lecture for them. Now, brethren, you nearly all know him and know that he needs the help that you could render him in this way by having him deliver the lecture and then take a collection for him. Besides the lecture, he will preach your people some of the best sermons they have heard since conference. Now when you read this drop him a card and ask him to come, and then when he comes and lectures present his claim to the congregation and let them contribute what they will, and then if you are not satisfied with his work, write me and I will excuse you for being unable to know good lecturing and preaching when you hear it. Address Rev. W. H. C. Elliott, at Leonard, Texas.

W. R. ROSSER.

TREASURER'S REPORT.

Report of the Treasurer of the Texas Conference for May, 1907:

Beaumont District—Beaumont, Cartwright Chapel, L. M. Fowler; Bishops' fund, \$8; conference claims, \$2; foreign missions, \$20; domestic missions, \$2; church extension \$13; education, \$13; Orphanage, \$15. China and Sour Lake, F. O. Favre; church extension, \$12. Kountze, C. D. Montgomery; conference claims, \$12; foreign missions, \$18; domestic missions, \$16; Orphanage, \$10. Port Arthur, C. A. Hooper; domestic missions, \$28. Saratoga and Batson, H. B. Landrum; domestic missions, \$28. Wallisville, T. W. Ryan; domestic missions, \$5. Woodville, J. R. Ritchie; foreign missions, \$10; domestic missions, \$2; Orphanage, \$6. Total, \$271.

Brenham District—Buckhoits, J. F. Garrett; foreign missions, \$21. Chappell Hill, T. S. Willford; domestic missions, \$2. Fulshear and Brookshire, H. A. Matney; conference claims, \$21.50. Total, \$104.50.

Calvert District—Bryan, I. F. Betts; foreign missions, \$48. Durango, J. B. Gregory; conference claims, \$2; education, \$1. Fairfield and Dew, W. T. Ayers; foreign missions, \$30. Jewett, C. W. Hughea; domestic missions, \$14; Orphanage, \$14. Normangee, W. E. Washburn; foreign missions, \$12. Total, \$125. Houston District—Alvin, I. E. Thomas; Bishops' fund, \$10; conference claims, \$9; foreign missions, \$38; domestic missions, \$38; Orphanage, \$3. Cedar Bayou, A. Methvin; conference claims, \$30; domestic missions, \$27. Galveston, West End, S. H. Twitty; Bishops' fund, \$10; conference claims, \$9; First Church, Glenn Flinn; foreign missions, \$25; domestic missions, \$25. Richmond, J. W. Johnson; foreign missions, \$41; domestic missions, \$11. Total, \$278.

Huntsville District—Augusta, R. B. Jones; foreign missions, \$30. Cold Springs, A. L. Carnes; foreign missions, \$12.50; domestic missions, \$12.50. Grapeland and Lovelady, J. C. Cameron; foreign missions, \$18. Huntsville, D. H. Hotchkiss; Bishops' fund, \$25; Church extension, \$69. Total, \$148.

Jacksonville District—Alto, J. L. Weatherly; foreign missions, \$18.25; domestic missions, \$18.25. Church Hill, H. G. Williams; foreign missions, \$5; domestic missions, \$5. Henderson Circuit, B. R. Goodwin; conference claims, \$15. Jacksonville Station, W. W. Watts; foreign missions, \$33. Longview, J. L. Massey; Bishops' fund, \$30; education, \$8. Mt. Selman and Sulard, B. W. Allen; foreign missions, \$2; domestic missions, \$4. Neches, W. W. Horner; Korean Sunday-school, \$5; Orphanage, \$2. Total, \$235.50.

Pittsburg District—Coffeyville, J. H. Westmoreland; foreign missions, \$15; domestic missions, \$5. Dalby Springs, W. H. Summy; foreign missions, \$12.45. Linden, I. M. Brice; Children's Day, \$12.55. New Boston, W. H. Vance; education, \$20. Pittsburg Circuit, J. C. Stewart; Orphanage, \$10. Quitman, J. T. Kirkpatrick; foreign missions, \$25. Total, \$121.

San Augustine District—Center Station, L. H. McGee; education, \$32. Center Circuit, J. B. Luker; foreign missions, \$10; domestic missions, \$15; Orphanage, \$3. Carro, C. N. Morton; Bishops' fund, \$12. Geneva, W. S. Easterling; foreign missions, \$6.20; domestic missions, \$6.50. Hemphill and Bronson, A. G. Scruggs; foreign missions, \$25; domestic missions, \$25. Keltys, B. C. Rausch; Bishops' fund, \$7; Church extension, \$10; education, \$4. Melrose, F. E. Luker; Church extension, \$18. San Augustine, J. F. Carter; conference claims, \$15; Church extension, \$28. Shelbyville, T. B. Vinson; Children's Day, \$4.31. Total, \$271.31.

Tyler District—Arlington, I. J. Coppedge; foreign missions, \$20; domestic missions, \$20; Orphanage, \$2.25. Big Sandy, S. W. Lowe; foreign missions, \$30; domestic missions, \$30. Chandler, Dr. T. H. Hall; Bishops' fund, \$3. Edom, T. C. Sharp; domestic missions, \$5. Emory, J. L. Ross; foreign missions, \$6; domestic missions, \$5. Meredith, M. I. Brown; foreign missions, \$30; domestic missions, \$30. Willis Point, H. T. Cunningham; foreign missions, \$11; domestic missions, \$11; Orphanage, \$5. Total, \$290.25.

Amounts received for Laurens' Institute as follows: Jacksonville District—W. W. Horner, \$7. Huntsville District—D. H. Hotchkiss, \$11.50. San Augustine District—L. H. McGee, \$25. Grand total, \$1908.06.

L. L. JESTER, Conf. Treas.

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.

ENGLAND.—Rev. A. R. England, son of A. R. and Martha England, was born in Henderson County, Tennessee, December 23, 1833; was married to Miss Nancy C. Kennedy in Decaturville, Tenn., Dec. 6, 1857. He was converted and joined the Methodist Church when young, and was licensed to preach by the Quarterly Conference, Lexington Circuit, Memphis District, August 6, 1870, Rev. F. W. Vinson, P. E. He moved to Texas in 1871, settling near where Wolfe City now is, afterward living at White Rock, then at Celeste, all in Hunt County. On coming to Texas he united with the M. E. Church, South. This record on the back of his license to preach: "The within license was renewed by order of the Quarterly Conference of Ladonia Circuit, Paris District, Trinity (now North Texas) Conference, M. E. Church, South; the bearer thereof having been received and recognized as a member of said Church and Quarterly Conference. Done at Mt. Carmel, Hunt County, Texas, on the 29th day of September, 1872. L. B. Ellis, P. E." He was ordained Deacon by Bishop Geo. F. Pierce, November 21, 1880, at the North Texas Conference in Dallas. Brother England had a very high sense of honor. He was true to the Church, to God, and to his fellow-men. His pastors always had his support on all lines. He loved the doctrines and Discipline of his Church, and supported its institutions. For years he was Treasurer of the Sunday-school Board of the North Texas Conference. He went out and organized and superintended Sunday-schools in places not accessible to pastoral charges; would hold protracted meetings and lead souls to Christ. He was a spiritual stay to many. His preaching was earnest and edifying and many have been converted under his strong, spiritual appeals. He was meek and gentle in spirit and strong in faith. He was a clear thinker and a logical reasoner; and when he came to a decision on any question of morals or ethics he stood there immovable for the right. He was enthusiastic for Christian education, and on Sunday before taken fatally ill the following Wednesday, at the close of the sermon on Christian education preached in our church by Brother C. W. Dennis, of Campbell, concluding with a collection for the endowment fund for our Southwestern University, Brother England responded with his purse, saying to his wife as they returned home: "That was a strong sermon on a worthy cause, and I aim to do more for that institution." After a week's suffering, surrounded by his faithful wife, his two sons, Murton England, of Celeste, and Arthur D. England, of Wolfe City, and his two daughters, Mrs. W. J. Biggerstaff, of the latter place, and Mrs. J. Riley Green, of Greenville, and two of his sisters, Mrs. Mary Wyatt, of Lone Oak, and Mrs. D. C. Kennedy, of Celeste. He died at his home in Wolfe City at 2:45 a. m., May 30, 1907, passing away as gently as a babe going into a summer nap on its mother's bosom. "So He giveth His beloved sleep." One of his sisters, the wife of Wm. Hay, of Belton, a superannuated member of the North Texas Conference, could not get to her brother in his departing hour. These are all members of the M. E. Church, South. Brother England leaves the impress of a faithful, consistent Christian life on his family. Brother J. M. Peterson, pastor of Oak Cliff Church, Dallas, in answer to a call, came and assisted in the funeral services of this his warm friend of many years. The dust of this good man and faithful servant of God sleeps in Mt. Carmel Cemetery, near Wolfe City, to await the glorious resurrection morning when mortality shall put on immortality. His pastor, J. E. VINSON.

Wolfe City, Texas.

WILLIAMS.—The subject of this sketch, John Robert Williams, the sweet little boy of P. H. and Mattie Williams, was born June 10, 1904, and departed this life May 20, 1907. In twenty-one more days he would have been three years old. Robert was a very bright boy, full of life and joy. He was afflicted with blood poison, and soon our darling was called to live with the angels. He said while very sick, "I want to hear Aunt Lola play the organ and sing." After all was done that could be, he fell asleep in Jesus. Dear parents, we heartily sympathize with you. But you can meet your dear one on the evergreen shore. G. W. HARRIS, P. C.

GRANT.—George W. Grant is no more. He quietly passed away May 25, 1907, at 5:30 p. m., but the impress of his faithful and consistent life abides. He was born about six miles west of Ft. Worth, in Tarrant County, July 10, 1858, at what is known as the old Grant home. He professed religion at home in 1886; joined the Church in 1887, and ever lived a devoted member thereof. He was a devout Methodist, a consistent Christian. He was married to Miss Alford in October, 1887. From this union there were eight children—seven boys and one girl. Eight more quiet, obedient and industrious children cannot be found. The oldest boys during the long illness of their father looked with the care of matured age after the interests of the farm and home. It was always a benediction to the writer to go into their well ordered home. The father, mother and children all seemed to thoroughly understand each other and were ever happy among themselves. Somehow or other the writer could always preach better when Bro. and Sister Grant came marching into the church to occupy the front seat with their eight children. No greater blessing can parents be to the world than to send out from their homes boys and girls of strong integrity and moral worth. Bro. Grant's children will rise up and call him blessed. Bro. Grant was a good citizen. No measure ever came before the people for settlement that did not receive due consideration. He was always interested in that which affected his community, county, State or Nation. He kept posted and was always ready to do his duty as he saw it. He was a faithful, kind husband and a loving, tender father. He loved to spend his time when not engaged on the farm or in other work, with his wife and children. It was a family that was delighted in each other's association. The children were made to feel that they were the companions of their father and mother. He was a consecrated Christian. During his long illness he was not heard to repine or murmur at the dealings of his heavenly Father. He prayed in the beginning of his sickness that God might raise him up to raise his children, but in the latter part, resigned to his condition, he prayed that he might die without pain, and so like a child falling off to sleep on the bosom of his loving mother, his beautiful spirit passed into its lovely home above at 5:30 p. m. May 25, 1907. The writer preached the funeral sermon to the largest concourse of people he ever saw at a burying in the country. The people were there from the city and the country round about, white and black. The Sunday-school children, whose superintendent he had been, were there to place flowers on his grave. He was loved and honored by all. As the writer turned from the grave he shook hands with an old darkey who said, "Marse George is gone. He was a man all right. I knew him all his life. I knew his father before him. He was all right." Thus has passed away one of Tarrant County's best citizens and one of the Methodist Church's best members. The world is better because he lived and heaven is richer since he died. May our gracious Father overshadow the home of Sister Grant and her children with the wings of his mercy and throw around it his mighty arm of protection, and so lead by his Spirit each one that in the sweet home to which dear Bro. Grant has gone all may be gathered by and by to part no more forever. G. S. WYATT.

HOLT.—Lera, daughter of Dr. C. I. and Bettie Holt, was born at Kilgore, Texas, May 7, 1891, and died at Big Springs, Texas, May 27, 1907. In early childhood, in a meeting at Kilgore, held by Bro. J. W. Downs, she and her little twin sister joined the M. E. Church, South, in which they both lived consistent members until Lera left, we believe, for a better and happier home far above pain and sufferings. She was laid to rest in the Masonic cemetery at Big Springs, Texas. The writer was familiar with the family, being their pastor at one time, and was especially interested in those two little girls. They were so nice, so pleasant and so moral. Lera had developed into a good Church worker, but she is gone. Thank God for the hope of a resurrection, when we shall see our loved ones again. Dear parents, brothers and sister, look up. God will call for you some day. Be ready. W. W. McANALLY. Kilgore, Texas.

CHEATHAM.—L. R. Cheatham was born in Tennessee, Nov. 22, 1828; was married to Miss Mary E. Cheatham, Nov. 12, 1850; joined the Methodist Church in his youth and died in Waco, Texas, March 16, 1907. His wife, one daughter and two sons survive him. Bro. Cheatham's life was one of unquestionable integrity throughout. As a Christian he was consistent and firm—always on the right side of every question, yet exercising due charity toward all those who differed from him in opinion. His life was filled with good works and many will rise up in

eternity and call him blessed because his hand of beneficence was held out to them in a time of need. As a husband and father he was all that could be expected of a true Christian gentleman. As a neighbor and friend, he filled the sphere to the limit. He developed all the Christian graces until his life was one well rounded, symmetrical Christian character. Many are the victories he won in life's battles and these he has laid aside as trophies at the feet of Him who has redeemed us and bought us with his own precious blood. Devoted companion and children and friends, look up through your tears of bereavement and rejoice in the hope of a reunion when a few more years shall usher you into the great beyond. He had lived almost four score years. He was weary—let him rest. T. S. ARMSTRONG.

STARNES.—Mrs. L. Russell Starnes was born in Sevier County, Tenn., Sept. 18, 1845. Being circumcised favorably for the development of religious training, in early life she professed religion and continued a faithful and devoted Christian until death. She was married in Georgia to O. P. Starnes, on Sept. 12, 1866, and to this union eight children were born—five of whom survive her. She moved from Georgia with her family in 1882 and settled with her family at Barnesville, Johnson County, Texas, and there with her husband and children, built their home and raised their children to womanhood and manhood and gave them a reasonable education. One of them is now a teacher of public schools in this county. The husband and two oldest sons attended her in her affliction and were at her bedside when she died. The husband is left to mourn the loss of a noble, good companion and the children a true, Christian mother. The testimony of those who knew her best is that her entire life was spent in the devotion to her family and Christ's duty. She died at her home, January 20, 1907. Home was the place of all other places she desired to be, and there she consecrated her thoughts and affections to render all within the sacred limits comfortable and happy. She was kind and charitable to her neighbors and friends, and it afforded her great pleasure to extend favors and kindnesses to those who were in needy circumstances. She visited the sick and afflicted and aided them whenever it was in her power to do so. She loved the Church and all good Christians, and attended religious services whenever circumstances would permit. She read her Bible with a strong faith that the precious promises contained therein would be perfectly fulfilled to all God's people. The last two years of her life she suffered intensely, but amid all her afflictions she never murmured or complained, but endured all patiently, being perfectly resigned to the will of the Lord. She died as the true Christian dies—calm and composed—and sweetly entered into that rest which remaineth to the people of God. Her remains were deposited in the Barnesville cemetery in the presence of a large attendance of neighbors and friends. J. C. G. R. PATTON.

BOOZER.—It becomes our painful duty to chronicle the death of Mrs. Alice Boozer (nee McPeters). Sister Boozer was born in Tate County, Miss., February 14, 1872. She was married first to Mr. Daniel Potter, by which union there remain two girls, Misses Lois and Mamie Potter. She was married to Mr. W. R. Boozer August 30, 1894. This union has been blessed with seven children, two of whom have passed to the glory land. The five remaining are: Sadie, Beulah, Bryan, Artie and Afa. Sister Boozer gave her heart and life to God when she was fourteen years of age. She had been denied Church privileges, no church being accessible; but two weeks before she died she had her pastor to come and hold services, and she desired that the doors of the Church be opened and she and her household were received in full fellowship. She stated that she wanted to die in the Church with her armor on. We were all moved to tears as she calmly spoke of her approaching departure, and she reached the Christian's climax when she told us of the Savior's love. We have never witnessed a more inspiring scene. As she lived, so did she die, "saved by faith alone." THOMAS H. JACK. Sweetwater, Texas.

BOWDEN.—William W. Bowden was born January 9, 1876, and died Sunday, May 26, 1907, thus living 31 years, 4 months and 17 days. He professed religion and joined the M. E. Church, South, in August, 1893. He battled with the old and dreaded disease, consumption, for several years; his body finally yielded to its claims, but his spirit went to God. Perhaps no greater display of patience and fortitude were ever shown by any one than he through all of his suffering. His wife, Mrs. Estella Bowden, has been in the asylum at Terrell, Texas, for some years. He leaves three little

children—two boys and one girl. He requests they be sent to the Methodist Orphanage at Waco. He has many kindred and friends who would willingly do the best they could with the little ones, but decided no one could do for them what the Orphanage can and will do for them. It is due to mention that his brother Virgie and Sister Addie denied themselves the joys and privileges of the social circle to care for and minister to their afflicted brother through a term of long weary years. He was a nephew of the Rev. John Wesley Bowden, a supply member of the conference and kinsman of Rev. Allen F. Bowden, local preacher in the bounds of May charge. Many times during his affliction and suffering he wanted to die, for he was ready to go, and as he came in to this world on the Holy Sabbath day, his spirit left the body in the dawning of the sacred Sabbath to go where Sabbaths have no ending. May the bereaved relatives and many friends that mourn be comforted in the Christ he served and trusted during his suffering. MAC M. SMITH, P. C.

WILCOX.—Joseph Jefferson Wilcox was born July 8, 1896, and died May 4, 1907. Since the Lord took the little children in his arms and blessed them, we realize that e'en the little children his tender care may know. When we think of his tender solicitude, that we are the objects of his redeeming grace, we love him the more. "David knew he could not call him back," but said: "I can go to him." So it is with the parents of little Jeff. He who made the heart know the heart. Agonies caused by bereavement are indescribable. However, we read where he says: "My grace is sufficient," and on this and similar promises we rely. The sweet smiles he gave to his parents here he is now bestowing upon his heavenly Father. May his going be a tie that will bind his parents, brother and sisters to the throne. Loved ones, may your Savior help you say, "He doeth all things well." His pastor, J. W. LONG.

HUMPHREYS.—William James Humphreys was born in Holley Springs, Mississippi, May 27, 1837, and died near Grape Creek Church, Navarro County, Texas, May 23, 1907. He married Miss Tennessee Smith, February 2, 1858; they moved to Texas and settled in Navarro County in 1896. He passed through the Civil War without a wound, although a bullet passed through his hat brim. Brother Humphreys was also a faithful soldier of Jesus Christ. Joining the army when quite young, he was faithful until death. As his pastor it has been our pleasure to visit his home. A more pleasant and entertaining gentleman it has never been our lot to meet. His faithful wife, six children, twenty-six grandchildren, one great-grandchild and many friends sorrow, but not without hope. "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." BENJ. S. CROW.

CARROLL.—Mrs. Ida Carroll (nee Middleton) was born in Cherokee County, Ala., October 23, 1868, and departed this life at her home near Bonarton, Texas, May 18, 1907. She was married to B. F. Carroll in August, 1887. To this union five children were born, two of whom preceded the mother to the glory land. The husband, three children, two stepchildren, one sister and one brother live to mourn their loss. Sister Carroll was converted and joined the Methodist Church in 1888. She lived a beautiful Christian life, and died in the triumphs of a living faith. Her works follow her. Her Christian children are monuments to a faithful Christian mother's devotion. May God's protecting care be about her children, and may they meet her beyond the parting and weeping. J. B. CURRY, P. C.

GIPSON.—Mrs. Ruth R. Gipson, (nee Kelly) was born in Greene County, Tenn., August 12, 1841; was raised in Georgia; joined the Methodist Church in childhood; was married to Samuel H. Gipson in June, 1862, and died March 1, 1907. Her husband preceded her six years to the better land. Sister Gipson was an ideal Christian character. Building the structure of a pure life from childhood, she had grasped the full meaning of the Psalmist when he said, "The Lord answered me and set me in a large place." How beautiful were her relations to her children—affectionate, tender, patient and loving! She loved her Church devotedly and manifested the keenest interest in all of its movements for the spread of the gospel. We laid her to rest in Oakwood cemetery, where God will watch over her sleeping dust till he shall bid it rise. Her life was a beautiful life, her death a beautiful death; but more beautiful still will be the meeting when the children shall come home to meet father and mother who wait for them in the home of the blest. Until that time may the good Father protect the children in his holy keeping. T. S. ARMSTRONG.

CROWELL.—W. Russell Crowell, son of Dr. B. F. and Mrs. M. C. Crowell, was born in Centerville, Texas, December 15, 1876; died at Raymond, April 4, 1907, being thirty-one years, three months and twenty days old at the time of his death. He professed religion and joined the Methodist Episcopal Church, South, when seventeen years of age, to which he steadfastly clung until the time of his death. He was married to Miss Maggie Lee Lusk March 29, 1899. Unto this union was born one child, a sweet little girl, who died at three years of age, the mother following shortly after. Russell Crowell was a polished gentleman, and on account of his jolly, friendly disposition and happy way he had of meeting his friends, he was loved by all who knew him. In losing this lovely character, the whole community lost a friend, his poor old widowed mother lost her only remaining child, her solace in affliction, and the one on whom she had hoped to lean in her declining years—on whom she had hoped to bestow her dying blessings. But we hope that Russell has joined his precious wife and babe in the glory world, and that some sweet day we will meet him in a brighter, happier, land than this. He was laid to rest in the Raymond cemetery by the side of his wife and child with K. of P. honors. C. W. HUGHES. Jewett, Texas.

JOHNSON.—Brother Brower Johnson was born November 19, 1877, in Bell County, Texas, and joined the M. E. Church, South, in July, 1897, and died at his father's home in Moody, Texas, April 12, 1907. For several years he had been a great sufferer, but had continued his business operations with a display of energy and courage that was marvelous. As long as health permitted he was faithful in his Church work, and when he was forced to discontinue it, he often expressed his regret for the necessity of so doing. His funeral service was in connection with the funeral of a mother in Israel, Mrs. Winnie Conn, they being brought to the church at the same hour. Brother Johnson leaves a large circle of friends, aside from his family. J. H. WISEMAN. Moody, Texas.

GRAY.—'Tis sad to those who are left to see a young life, just budding into womanhood, cut by the sickle of death; but God in his wisdom deemed it his will to take Murnie from us. We'll do I remember the beautiful Sabbath morning when our acquaintance was formed. Time passed and we were separated, meeting again a few days before her last illness. She was to me the same sweet, jolly girl, not Murnie Ferguson but Mrs. Gray—a wife of a few months. Little did I think as I stood near her bedside that we would never again meet in this world. After a few weeks of lingering illness her young life faded from this world to shine in the better. Though stricken with grief, the sorrowing ones bow; they have the assurance in God's promise that they can meet Murnie in heaven. NANNIE SHERWOOD.

HALL.—Everet Clem Hall, eldest son of James C. and Willie May Hall, suddenly departed this life May 10, 1907. He was born in Wichita Falls, Texas, January 19, 1897. In the morning his mother prepared him a lunch and started him off with his schoolmates on a picnic. The day was spent with his teachers, Miss Hester Wallace, and his roommates. They all came back together till they reached town, where they separated. It was then that he and some other boys went to a pond near by and went in swimming. Clem, not being a swimmer, was playing on a raft when he fell into the water and was drowned. The funeral service was conducted by the writer in the family home in Lowell, Arizona. The classmates and friends attended and his boy friends acted as pallbearers. Clem was a handsome boy, and had a mind of exceptional quality. He also had the ability to make friends of his associates. In the face of his sudden departure we can but say, "His thoughts are higher than our thoughts and His ways than our ways." Certainly "God moves in a mysterious way. His wonders to perform." J. L. BURCHAM.

BROWN.—Jerry Edward Brown was born at Woodville, Alabama, August 6, 1860, and died at Gibtown, Texas, February 5, 1907. He was married to Miss Elizabeth Henry May 30, 1882. To this happy union there were born nine children—one of whom has preceded the father to the better world. With his family he moved to Texas and settled near Waco in 1896, where he lived nine years. He then moved to Jack County, Texas, where he lived until death. Just a few months before his death it was my privilege to receive him into the Methodist Church. Bro. Brown was a good man, an honest neighbor, and a true and loving husband and father. Though he had

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not been well for several months, yet we had not thought that the end was so near. But we remember that "In the midst of life we are in death." And it reminds us that our Lord said, "Watch ye, therefore, for ye know not when the Master of the house cometh." He has quit the walks of men, and knows the struggles of this life no more for he has gone to that "city whose builder and maker is God." May God in His mercy bless the bereaved ones. E. M. HUFF.

CROW.—Lousinda J. Crow, wife of W. M. Crow, died near Henderson, May 4, 1907. She was born July 4, 1828, in McNary County, Tenn.; came to Texas in 1846 and settled near Mt. Enterprise, in Rusk County, and has never since lived out of this county. She embraced religion at the age of sixteen years, but did not unite with the Church till 1851. She remained a good and faithful member of the M. E. Church, South, till the end of her life. In 1848 she was united in marriage to W. M. Crow, who survives her. She was a good woman, highly esteemed for her many virtues, loved by her neighbors for her quiet, gentle spirit. She died in great peace near her eightieth birthday. She now rests from her many labors. I. ALEXANDER.

DEAFNESS CANNOT BE CURED.

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, etc.
Take Hall's Family Pills for constipation.

In memory of Rev. T. J. Duncan, and affectionately dedicated to those who mourn the loss of as gentle and as brave a heart as ever spent itself for others.

The Farmer's Wife

Is very careful about her churn. She seals it thoroughly after using, and gives it a sun bath to sweeten it. She knows that if her churn is sour it will taint the butter that is made in it. The stomach is a churn. In the stomach and digestive and nutritive tracts are performed processes which are almost exactly like the churning of butter. Is it not apparent then that if this stomach-churn is foul it makes foul all which is put into it?

The evil of a foul stomach is not alone the bad taste in the mouth and the foul breath caused by it, but the corruption of the pure current of blood and the dissemination of disease throughout the body. Dr. Pierce's Golden Medical Discovery makes the sour and foul stomach sweet. It does for the stomach what the washing and sun bath do for the churn—absolutely removes every tainting or corrupting element. In this way it cures blotches, pimples, eruptions, scrofulous swellings, sores, or open eating ulcers and all humors or diseases arising from bad blood.

If you have bitter, nasty, foul taste in your mouth, coated tongue, foul breath, are weak and easily tired, feel depressed and despondent, have frequent headaches, dizzy attacks, gnawing or distress in stomach, constipated or irregular bowels, sour or bitter risings after eating and poor appetite, these symptoms, or any considerable number of them, indicate that you are suffering from biliousness, torpid or lazy liver with the usual accompanying indigestion, or dyspepsia and their attendant derangements.

The best agents known to medical science for the cure of the above symptoms are conditions, as attested by the writings of leading teachers and practitioners of all the several schools of medical practice, have been skillfully and harmoniously combined in Dr. Pierce's Golden Medical Discovery. That this is absolutely true will be readily proven to your satisfaction if you will but mail a postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for a free copy of his booklet of extracts from the standard medical authorities, giving the names of all the ingredients entering into his world-famed medicines and showing what the most eminent medical men of the age say of them.

ENDOWMENT FOR SOUTHWESTERN.

Organized Effort.

The meeting of the Board of Trustees at Georgetown was the occasion of enthusiastic endowment of the hundred thousand dollar endowment club, and nine new members were added.

But if we are going to succeed there must be organized effort.

I suggest that the representatives of each Annual Conference organize for a campaign in that conference, and that the four representatives of the alumni become a campaign committee to secure the co-operation of the alumni and former students of the institution. They are busy men and are far apart, but they could plan by letter for a method of reaching the former students.

I dare say that the members of the other conferences could get together as easily as those of the West Texas Conference.

I am willing to endorse for the West Texas men that they will get together and plan for the work.

Brethren of the Board, you have been put in official relation to Southwestern for this work.

The honor in the matter to you is in the privilege of active effort for endowment. Receive your election as a Divine call to work for the institution. The Board appointed one member from each conference to co-operate with the Financial Agent.

I suggest that that man in each conference proceed to engage the active and concerted action of the others and divide up the conference for the work of creating a greater interest and for securing funds for endowment.

Brethren, this being the greatest movement before us, let us all try to share in the glory of its success.

J. E. HARRISON.

S. S. AND LEAGUE CONFERENCE.

The Georgetown District Sunday-school and Epworth League Conference will convene at Bartlett, Thursday, June 27, at 9 a. m. Printed programs have been sent to all the pastors to be used to the best advantage. Basis of representation: All preachers, traveling and local, all Sunday-school superintendents and Epworth League Presidents, and from three to five delegates elected, or appointed by the pastor, from each Sunday-school and League. All pastors will please secure the best attendance possible. Send names of those who expect to come and how they are coming to Rev. E. F. Boone, Bartlett, Texas.

B. R. BOLTON, P. E.

MUST LOOK AFTER HIS OWN PATCH.

I wish to say, through the Advocate, that I have been appointed missionary evangelist for Fort Worth District, and as soon as tent can be had things will be doing. A good singer has been employed, and prospects are for a good campaign. The object of this writing is to inform the brethren whom I was to have helped in revivals that I will have to "cut out" all work outside Fort Worth District and look well to my own patch.

J. T. BLOODWORTH.

Fort Worth, Sta. A.

DISTRICT CONFERENCE NOTICES.

Brownwood District.

To the Pastors of Brownwood District: Dear Brethren: As you are aware, the Brownwood District Pastors' Conference, Sunday-school Conference, Epworth League Conference and District Conference meets here June 27 at 8:30 a. m. You will notice you are to be here about a week. Please take notice that the four delegates elected by your Quarterly Conference to the District Conference compose the delegates to the entire conference and separate delegates to the Sunday-school and League Conferences are not to be chosen. Please send me just as soon as you read this the names of all delegates, local preachers, etc. We ought to have had them before now. Also we provide entertainment for all on the program for League and Sunday-school Conference. If you are

coming by private conveyance let us know, but come on train if you can. We are to have with us Drs. John M. Moore, Hotchkiss, Harless, Field and perhaps Dr. Geo. C. Rankin. We are preparing to take care of 200 delegates. Let ever delegate come. Let every connectional man or visiting presiding elder or pastor who are to be with us send me his name. We are going to have the greatest District Conference ever held in Texas. Bishop Key is coming also if he can arrange. Comanche will be glad to see you.

J. W. FORT.

Greenville District.

Committees for Greenville District conference:

License to Preach—E. H. Casey, D. H. Aston, C. W. Dennis.

Admission on Trial—J. E. Vinson, S. P. Ulrich, C. W. Glanville.

Deacon's or Elder's Orders—C. Pugsley, W. J. Holder, L. L. Naugle.

JNO. H. McLEAN, P. E.

A COMPARISON OF FIGURES.

In the table below the first column of figures shows what has been paid by the different districts in the Texas Conference on the annual assessments up to the first of June. The last column shows what was paid last year up to the same date. As we had no Jacksonville District last year, I have compared the Palestine with it in this report.

	1907.	1906
Pittsburg	\$2765 75	\$1348 90
Calvert	2182 20	591 13
San Augustine	1662 15	940 30
Jacksonville	1472 90	683 25
Brenham	1396 95	813 11
Huntsville	1353 48	873 05
Beaumont	1246 40	897 10
Tyler	1024 60	314 65
Houston	983 12	897 35

These figures show quite a good advance in each district over the corresponding date last year.

O. T. HOTCHKISS,

Treas. Board of Missions.

TYLER DISTRICT NOTES.

The Home Mission Society of Marvin Church, Tyler, assisted by the Star Circle and Epworth League, will remodel and refit the Marvin Church parsonage.

The great revivals at Marshall have largely strengthened First Church and North Marshall charges. Dr. Packard is greatly delighting our Methodist people in Marshall, and Bro. Gollighugh is having the best year of his quadrennium. First Church is now paying an old debt of several years' standing.

Rev. C. E. W. Smith, of Mineola, has been given an indefinite leave of absence by his Official Board on account of ill health. Let prayer be made for his recovery.

Grand Saline has had a great revival and Bro. Tooke is happy. There were 300 or more professions, and there will be more than 50 additions to our Church. Grand Saline will soon be one of our nicest small stations.

Dr. John Adams is renewing his youth and proving a benediction to the young men about him. He helps the presiding elder frequently and still preaches like a Bishop.

Revival fires are burning all over the district. The Tyler people have bought a large tent and several meetings will be held in and around Tyler. The first meeting begins June 25 near Cedar Street Church, and Bro. Russell, the pastor, who will be assisted by Bro. Birdwell, evangelist.

During the District Conference at Lindale a nice purse was given to Bro. H. T. Swartz, of Lindale Circuit. He is a fine young man and has a very hard work, though he has never been heard to whimper, but "endures hardness like a good soldier."

Canton and Edgewood, under Bro. J. W. Cullen, will most likely develop into two good works this year, one a nice station or three-quarter station, and a good circuit, with a furnished parsonage for each.

The most business-like stewards of the district are those at Marvin Church, Tyler, First Church, Marshall, Wills Point and Lindale. First Church, Marshall, pays pastor and presiding elder monthly, while Marvin, Wills

Point and Lindale pay the pastor in full monthly and the presiding elder in full quarterly. Some of our stewards, while intending to pay in full before the year is out, are very inconsiderate of their pastors in the early part of the year.

The presiding elder baptized his first namesake in the district at Wallace, Canton and Edgewood charge, recently—Morris Richards.

Bro. C. M. Cagle, of Harleton Circuit, is spreading out, having organized a class at Eagle Creek. Bro. Cagle is rapidly making Harleton a good work.

Bro. C. H. Adams is having a good year on Harrison Circuit. Good congregations and finances ahead of any year recently for this the second quarter.

Van Zandt County furnishes one candidate for mission work in the person of Miss Mattie Stanford, of Edom, and Henderson County one in the person of Miss Ida Phillips, of Phillips' Chapel, Meredith Circuit. Neither has yet determined whether they will work in home or foreign fields.

Tyler District has twenty-five local preachers and two exhortors.

Bro. Cummings is showing decided development on Tyler Circuit. He will probably have three half stations next year, which, with two on Whitehouse Circuit, will require a general rearrangement and at least one more pastor next year.

Campmeetings will be held this year at Winona—the presiding elder helping Bro. Lowe, the pastor; at Edom—Rev. W. W. Watts, of Jacksonville, helping Bro. Sharp, the pastor; at Arleston or Bethel—Rev. S. N. Allen, of Daingerfield, helping the pastor, Bro. Coppedge; at Meredith camp ground—but who will help Bro. Brown, the pastor, is not known to the writer.

The next fifth Sunday meeting for that division will be held at Tunnell's Chapel, Colfax Circuit, Rev. J. T. Hooks pastor.

The presiding elder is arranging for a joint missionary and educational campaign for the district, beginning about August 20. Rev. J. B. Sears, Missionary Secretary, and Rev. C. M. Harless, Commissioner of Education, will make the principal addresses. Let all the brethren keep clear dates for about ten or twelve days. Exact dates will be given soon.

Financial conditions are remarkably good for the first and second quarters at most places. Outside of the truck and fruit sections the crop prospects are very bad.

There are seven pastoral charges in Smith County and six in Van Zandt.

CHURCH EXTENSION NOTES.

The Liberty Church, Missouri Conference, Rev. R. E. Dickinson, pastor, has remitted to the Board of Church Extension \$100 as a special to assist a Church in Oklahoma. The Liberty Church received from this board substantial assistance some years ago. This gift is an expression of appreciation of help received in time of need.

St. James Church, Augusta, Ga., Rev. Richard Wilkinson, D. D., pastor, has assumed a \$200 special in the interest of a church in Oklahoma.

Rev. A. M. Williams, D. D., presiding elder of the Thomasville District, South Georgia Conference, has agreed to take care of a special for Oklahoma amounting to \$200. This will insure a good Church in a growing town.

Rev. G. W. Matthews, D. D., presiding elder in the Dublin District, South Georgia Conference, will provide for a \$200 special to assist a needy congregation in the Oklahoma Conference in building a new house of worship.

Rev. A. C. Browning, presiding elder of the Mexico District, Missouri Conference, in addition to many other good things, has undertaken a \$200 special for Oklahoma.

Today's mail brings the information from Rev. M. H. Moore, D. D., presiding elder of the St. Joseph District, Missouri Conference, that the Hund-

ley Church, Rev. B. P. Taylor, pastor, will take care of an Oklahoma special.

An aged layman of Missouri who is too modest to permit us to give his name, has sent to this office \$100 to be used as a special in the Oklahoma Conference. This good man is busy closing up his business that he may be ready for the summons to the skies, which he expects daily.

A HAPPY EVENT.

In the Methodist Church in Alvin, Texas, on June 5, 1907, at 7:15 p. m., Mr. Albert Arledge, of Houston, and Miss Mary Shirley, of Alvin, were united in marriage. At the same time and under the same ceremony, Mr. Sam Barcus Brown and Miss Ventie Shirley, of Alvin, were united in marriage. The brides are the daughters of Rev. J. J. Shirley, long time a member of the Northwest Texas Conference and President of Granbury College. A large company of admiring friends witnessed the nuptials. Rev. W. J. Moore, of Norman, Okla., an uncle and former teacher of the brides, performed the ceremony.

BROTHERHOOD AUXILIARY, ATTENTION.

Mrs. L. B. Tooley, wife of our pastor at Eastland, Texas, and a member of the Brotherhood Auxiliary of the Northwest Texas Conference, died at the parsonage after a brief illness, Saturday, May 18, 1907. Your mortuary fee of \$1 is now due and should be in the hands of the Secretary within thirty days. This call expires June 22. If you respond at once there will be no forfeitures. Your auxiliary is growing in membership and efficiency constantly. Be sure to return your card with your remittance to M. S. HOTCHKISS, Sec. Auxiliary Brotherhood, 1508 N. 5th Street, Waco, Texas.

A CHURCH WRECKED BY STORM.

The little city of Ringgold was visited by the severest windstorm in her history last Wednesday morning. The Methodist church is wrecked so that we will be compelled to build a new one. Our membership is weak financially; and at this particular time it does not feel able to meet the responsibility of the hour alone. We need to build a church that will meet the demands of a growing town. We must have some outside help in order to do this. Will not some of our more fortunate neighbors help us? No amount will be too small. Send contributions to Dr. E. E. Carlton, Ringgold, Texas, or to the writer at Nocona, Texas. CHAS. P. MARTIN, P. C.

COLORADO DISTRICT.

From June 25, 8:30 p. m., to June 26, 8:30 p. m., is to be the Sunday-school Institute, conducted by Rev. C. S. Field and wife, closing the night of the 26, with a Sunday-school address by Rev. B. W. Dodson. Therefore, let as many Sunday-school Superintendents and teachers as possible attend these services. Again, Saturday, June 29, we desire a thorough discussion of the Epworth League work; and on Sunday following, 3:30 p. m., will be presented a nice program by Leaguers and closing with general rally. Let a large number of young people from over the district be at Snyder on those days. Pastors, help Bro. Wiseman by putting your charges on the honor roll. J. T. GRISWOLD.

ESSENTIALS OF PARLIAMENTARY LAW.

(By Rev. E. W. Alderson, D. D.)

Doctor Alderson is by all recognized as a clear thinker and an able parliamentarian.

His book is a valuable contribution to the literature on the subject, and will render great assistance to those unfamiliar with parliamentary usage who wish to acquaint themselves with the rules governing deliberative bodies.

I hope Dr. Alderson will get out a second edition and arrange his excellent "Table of Motions in Order" in accordance with the General Conference rule on subsidiary motions, which has stood for a series of conferences and practically conforms to the order of procedure laid down by Cushing, Reed and Roberts.

The order of the General Confer-

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ence and that of Dr. Alderson may be compared:

General Conference.

1. Lie on Table.
2. Pending question.
3. Previous question.
4. Postpone to definite day.
5. Commit.
6. Amend.
7. Substitute.
8. Indefinite postponement.

Dr. Alderson.

1. Lay on table.
2. Previous question.
3. Substitute.
4. Commit.
5. Postpone to day fixed.
6. Postpone indefinitely.
7. Amend.

If this change is made and also the substitute is dealt with as the General Conference deals with it, Dr. Alderson's Essentials of Parliamentary Law will prove an excellent manual for our preachers and Epworth Leaguers. J. E. HARRISON. San Antonio, Texas.

Terrell District.—Third Round.

Forney, at Lone Elm, June 22, 23. Royse, June 29, 30. Crandall at Seago, July 6, 7. Mesquite, at Montgomery, July 9. Rosser, at Warsaw, July 13, 14. Rockwall, July 20, 21. Fate, at St. John's, Tuesday, July 23. Kaufman, July 28, 29. Garland, August 4, 5. Pleasant Mound, Rose Hill, Tuesday, August 6. Mabank, at Mabank, August 10, 11. Elmo, at Eagan, August 17, 18. College Mound, Pleasant Valley, Aug. 24, 25. Kemp, Wilson's Chapel, Wed., Aug. 28. Terrell, Sept. 1. Chisholm, at Poetry, Sept. 7, 8. O. S. THOMAS, P. E.

Waxahachie District.—Third Round.

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. Grandview, July 20, 21. Itasca, July 21, 22. Venus, at Barnesville, July 27, 28. Bethel, August 2. Maypearl, at Oak Branch, August 3, 4. Alvarado, August 10, 11. Forrester, Derr's Chapel, Aug. 17, 18. Bardwell, Collier's Chapel, Aug. 24, 25. Red Oak at Chappell Hill, Aug. 30. Ovilla, Long Branch, Aug. 31, Sept. 1. JAS. CAMPBELL, P. E.

A NEW NATIONAL HYMN.

(Air—"Old Hundred.")

O Motherland, by Heaven blest! One, North and South; one, East and West; Thy Capital is Washington, Thy realm from Maine to Oregon.

Dear Motherland, known far and wide, More loved than any land beside; Thy flag is cheered in distant seas, Where free it waves in peaceful breeze.

Should insult come, or foes invade, Dear Motherland, be not afraid; To thee we pledge our lives and store— God save our land forevermore!

JOHN H. BRUNNER.