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Editorial.

HEREDITY, ENVIRONMENT AND GRACE.

There are three potent factors which necessarily enter into the development and formation of character. They constitute the subject of this article. Heredity is the first one. This comes as a birthright. No man is responsible for its possession. It is forced upon him by circumstances over which he has no control, and he is bound to accept it whether he desires it or not. To be well born is a great blessing. It puts into us good blood, good tendencies and good capabilities. An earnest Christian mother, devout and intelligent, and a father with lofty ideals, strong constitution and a vigorous mind, usually transmit these qualities to their children. For this reason a man of note once said: "The way to train a child is to begin with it one hundred years before it is born." What he meant was to begin with the child's ancestry and to give to it the advantages of a good birth. There is no doubt but that heredity has much to do with the career of the child. Bad blood has its influence. "I will visit the iniquities of the fathers upon the children, even to the third and fourth generation of them that hate me," is as true to-day as when it was first spoken to ancient Israel. And the remainder of the statement is equally true: "And showing mercy unto thousand of them that love me and keep my commands." This is a subject that people ought to consider very carefully when they contemplate the organization of home life. Their posterity is involved.

Environment is another strong and dominant factor in the growth of character. Associations have much to do with the sort of man the child makes. However well the child may be born, evil communications will corrupt his manners and also his character. The company kept by him will often fix his habits of thought, his desires and the bent of his pliable nature. He is, at this period, most susceptible, and his early impressions are hard to erase. They go with him through life. One of the first duties that parents owe to their child is to guard him against improper companionship. It often occurs that during one night away from home a bad boy can undo the good work of two or three years of home training. There is scarcely any limit to the influence of a wicked thought, an impure act or an unholy and vulgar suggestion prompted by an evil companion. A bad, impure boy is a curse to the well bred child. Care and caution at this stage of child-life are indispensable to home training and to noble character.

Grace comes to the relief of bad birth and bad environment. Whatever may be our blood or our early environment, God can save us from these evils and disadvantages if we will seek him with the whole heart. Even when we are well born, and our early associations are pure and noble, we stand in need of grace to reach and perfect character. None of us are born or trained so favorably as to be independent of grace when

we come to years of accountability; but, when the contrary is true, how absolutely necessary do we find ourselves shut up to the alternative of seeking divine help and deliverance from sin. Fortunately, God has thus provided for whatever disadvantages and inequalities we suffer from heredity and environment. At this point he gives us all a chance. We can become good, notwithstanding we may have been born and brought up bad. But this gracious fact does not relieve us of the fearful responsibility of doing our best to give those born into our homes the largest advantage of good birth and training. However, it puts even an additional responsibility upon us to give the benefits of the gospel to those who have not shared in the blessings of good parentage and good training. But the boy born of a good father and consecrated mother, and brought up under good tuition and good associations, with access to a knowledge of God's truth, has a wonderful advantage in the great race of life. He has within him, from the very beginning, the elements of moral and material success.

THE INFLUENCE OF RICHES.

Mr. Wesley had a fear of Methodists becoming rich, knowing the influence of riches on the habits and character of most people. His early followers were poor people, and they were lead to depend upon religion for their happiness and enjoyment. There are a few people who become wealthy and retain their simple spirituality, but they are the exceptions to the rule. For this reason, the gospel is full of warnings against the evils of riches. When fortune favors most people, instead of making them more humble and pious they become worldly and seek the pleasures of the world. They soon begin to cultivate society, and take more pleasure in worldly concerns than in the Church. They send their children to dancing school, go to the theater, attend card parties, patronize the ball and give society functions. When they were in more humble circumstances they gave but little thought to such things, and really looked upon them as harmful and contrary to the teachings of the Church. But just as soon as God permitted them to become rich they began to change their attitude toward such questions, and flung themselves into the pleasures of the world. Now, they are religious on Sunday, but mostly run with the world during the rest of the week.

We once knew a mother when she was in humble circumstances, and she was devoted to her Church and her children were prompt at the Sunday-school. She became rapidly rich in this world's goods, sent her children to the dancing school and to the theater, and finally took them out of the Sunday-school because the teacher taught them that these things were wrong. She said she wanted them to be brought up for society, and the Sunday-school was counteracting what she taught them at home! We hardly know what to think of a mother—a Methodist mother—who is thus willing to take her children from under good influences and to sacrifice them upon the altar of

the world. Yet we have Methodist mothers guilty of this folly—yes, this sin. In our centers of population you can now hardly tell a great many Methodists from other worldly people. Many of them do just like the world, and adopt the habits and customs of the world: They are wild to get into society, which is another name for social dissipation. You see their names in the society columns of the daily papers as having been to this ball and that theater, with vulgar descriptions of their apparel *ad nauseam*.

We are truly thankful, however, to say that we have many genuine Methodists in our cities, some of them with means, who do not bow their knees to the god of this world and who do not sacrifice their children to worldliness under the guise of getting them into society. A little money does not make simpletons out of them. They put more store by solid piety and by the sanctity of Church vows than they do by the caprices of that fickle and deceptive old goddess, miscalled society. As a rule, wealth does not contribute to the spirituality of Methodists. Neither does it bring satisfaction to the heart or peace to the mind. It helps people to float for a time as a bubble upon the surface of society, and then in the end sink into obscurity and forgetfulness. Yet there is no reason why wealth ought not to make people more pious and enlarge their sphere of usefulness. Money ought to be a means of grace, instead of a means to worldliness. When God permits us to prosper in business we owe him the larger debt of consecration and gratitude. With what he enables us to accumulate, we are under obligation to help him, to a greater extent, enlarge his kingdom among men and to send his gospel to the ends of the earth. Yet how few of us make such returns of his wonderful bounty to us! The most of us use it to our own detriment in matters spiritual. We can still exclaim with Christ, "How hardly shall they that have riches enter into the kingdom of God!" It is time that we were getting our rich Methodists to think on these things.

WE OUGHT TO JUDGE PEOPLE AT THEIR BEST.

It is not just to judge people at their worst. It does them an injustice. The question to be asked in connection with every man is not: How low he is capable of drifting, but how high in the moral scale is he capable of rising? The good that is in a man ought to be the rule by which to measure him. It shows how close to God and righteousness he can be brought under favorable circumstances. The best of us, under certain conditions, can drop to a low figure in goodness. This seems to be the natural trend. It requires no effort to drift down the stream. The force of gravity accomplishes that result; but it requires constant effort to travel against the current. If we are caught off our guard and omit one stroke of the oar we move backward. It takes constant effort and persistent watchfulness to go forward in the progress of virtue and righteousness. So, when a man has

a temporary lapse and becomes backslidden, we ought to give to him a charitable hand, and when he recovers himself and moves up in the scale we ought to encourage him and bid him God-speed. It shows that he has noble elements in his heart and mind, despite the fact that he goes astray occasionally. He ought always to be estimated at his best and given credit accordingly. But the opposite rule is usually applied. However good and commendable the life of a man may have been throughout long years, if he makes a misstep and falls we hold up our hands in holy horror; and it is rare if we ever restore him to full confidence again. If it happens to be an unfortunate woman, we certainly brand her with social ignominy and eternal shame. Not so with Christ. He forgave and restored the penitent apostate. His rule was: "Go and sin no more." Were we disposed to give the unfortunate the benefit of the doubt, and do our utmost to set them upon their feet again, we would come more nearly following in the footsteps of the Master. He took people at the best, not their worst. This is humane and Christlike.

We do not observe the holy communion because we are good enough to partake of it; but because we stand in need of its wholesome benefits. Were we to depend upon our own personal goodness as a qualification for such a duty and privilege, we would never bow at the Lord's table and commemorate his death and suffering. None of us is worthy of such a sacred privilege. We do this in remembrance of him in order to grow in grace and increase in his knowledge. We are made better by it when we do it in faith and sincerity.

Christ brought hope to all classes of the oppressed and the down-trodden. When he appeared the great masses of the common people were the serfs of the more fortunate classes. The very poor were ground down and without hope. But he imparted to the world the idea that every man is born in the image of God and capable of something worthy of his birthright. And now the world is coming to recognize, in some degree, the claim of the golden rule. As intelligence and true religion advance, this claim will become the dominant force among men.

It is a good omen that the masses of the people are dissatisfied with their lot. True, this spirit of dissatisfaction sometimes goes to extremes, but wherever it exists, there is an effort to better conditions and to aspire to higher ideals. Those nations whose common people submit with bowed head and bending backs to the burdens imposed upon them know nothing of the sweets of liberty and the benefits of progress. When people strive for something that will improve their individual, domestic and social conditions, the world moves forward. Stolid submission to fate means slavery and serfdom. Self-assertion lifts up the masses. The gospel brings about the agitation of the weal of common humanity.

HOLY LAND

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

There is no sleeping after five o'clock in Jerusalem, at least for a traveler who is ensconced in a monastery-hotel—such a jangling nuisance of bells—every note in the gamut of pounding clappers resounding on the frontier of a new day calling the faithful to mass and disturbing the rest of all others. Thus awakened on my first morning in Jerusalem, I arose and, ascending the lofty tower of the Notre Dame where the loudest of the bells had been ringing, looked down upon the city and vicinity outspread in beautiful panorama of limestone and landscape. Inside the walls the scene was a jumbled confusion of houses, box-like concerns with flat roofs and parapets, evidently the summer sleeping places of the inhabitants, and each of them having somewhere on its top a dome resembling an inverted wash-bowl. No streets were visible, but I imagined the shadowy rifts running irregularly between the buildings indicated the city's thoroughfares. Every foot of available space was occupied by some structure of stone, not a vacant lot nor piece of ground upon which to hang the least prospect of a real estate boom. An idea of the crowded condition of things in the area inside the walls may be gathered from the statement that there are 40,000 people who live and do business in a little compressed locality half a mile square, and that there are a large number of chapels, mosques and churches beside. The houses have two stories as a rule, in addition to the fresh air roof garden arrangement on top. The first floor is occupied as a shop, the other for family living purposes, and the entire structure is rarely more than fifteen feet high.

The city outside the walls, quite as large as the one inside, had more space to air itself, the buildings were more commodious, some of them even modern, and the streets were of generous width for an eastern town. Mount Zion and Moriah were surrounded, except on the North by deep and precipitous valleys, and a depression through the midst of the walled city separated these two eminences. Directly east across the Valley of Jehoshaphat, through which the brook Kedron runs, majestically rose the Mount of Olives, the largest of the mountain neighborhood. The general view in every direction was one of rugged mountains and ravines, a wilderness of rock, and in all the wide expanse of hills and valleys there was not a solitary tree to soften the hard outlines except an occasional olive that was, perhaps, preserved in memory of some sacred event. To the north I looked far over into the land of Samaria where the mountains subsided into swelling, billowy plains.

After looking down upon the city and locating its prominent places by means of a map, I was the more anxious to see it from the inside, though I had originally intended to first go round the walls. Our company, excepting the priest, who sight-saw by themselves, went into consultation with Jehoshaphat and planned a tour of visitation; and when we issued in a body from the door of the Notre Dame a hundred or more fakirs, representing every phase of Jerusalem mendicancy and trade, flew at us with appeals. Gnarled and twisted beggars held out gallon tin cans which they rattled with noisy impertunity, and shopkeepers jerked our sleeves and insisted on showing us into their places of business. In these shops the goods were displayed in the doors so as to assist their keepers' appeals to the best advantage. Damascus shawls glittered in tinsel from racks, Turkish artillery bristled from tables, olive-wood camels sat complacently in full view and begged for a change of ownership, and all along the line Syrians were leaping above the squalling crowd and beckoning us in a silent language that we understood to mean extra bargains. Jehoshaphat, filling

as he did the dual role as our guide and as agent for every curio concern in the city, insisted that we visit the shops "just to see the many beautiful things." But we rebelled with such vigor that he led us without further parleying through the mob and into the gate of the wall. The shopkeepers subsided, but the beggars followed us until Jehoshaphat turned upon them with imperious frown and drove them back.

The streets inside the walls were only a few feet wide, indifferently paved with rock, and on either side were low houses occupied for every purpose, from a stuffy joint to a Church. Presently we descended by a long channel of a passageway that

which to spend his high-wrought spirit of veneration, and others came, and still they kept coming, crowds of ignorant pilgrims and natives to go through the same pious routine.

The rock is a fraud. About once every hundred years it wears one and is replaced; but the new one is kissed and venerated with unquenching fervor.

A few paces to the right up a slight slope of the floor in a dark apartment is the reputed place of the crucifixion. For aught we know it may be the real Calvary, and so we approached it with proper reverence and solemnity. I cannot just even at the most consummate foolishness practiced here, for it is practiced in all earnestness and in religion's name. Over this sacred ground lamps are burning and there are altars, one dedicated to Jesus, another to Mary. In the hilltop through the open floor are revealed three holes encased in silver wherein stood (?) 1900 years ago the crosses of Christ

stocks in which his feet were placed. There are all kinds of chapels, altars and contraptions erected over the supposed localities where the various events incident to the crucifixion occurred. There are: The Chapel of Parting the Raiment, another of the Invention of the Cross where the crosses were found, of the Crowning with Thorns, of the Derision, of the Raising of the Cross, of the Agony, of the Nailing to the Cross, of the Apparition, where Christ appeared to Mary after the resurrection, and last and most important of all, the Holy Sepulchre.

The Chapel of the Holy Sepulchre stands upon an elevated platform to which there is a small ante-room called the Chapel of the Angel. Here we waited half an hour for a chance to enter, and when we finally managed to crowd in, bending almost to our knees at the door, we were conscious of other feelings than that of idle curiosity, for there are good grounds for

intervention of the officers. It is needless to say that this supposed holy fire is the work of a priest on the inside.

The tombs of Nicodemus and of Joseph of Aramathea are near the Holy Sepulchre, and two marble circles indicate where Mary and Jesus stood on the morning of the resurrection. In a large room, unoccupied for any other purpose, a rounded stone marks the exact center of the world, a geographical feat that was accomplished I know not when. It is part of the orthodoxy of Jerusalem that the world is flat, and it is believed that imaginary lines drawn diagonally across this old globe from its four corners cross at this rock.

I have not yet mentioned the Chapel of Longinus, the Roman soldier who thrust his spear into Jesus' side, and who, after repenting of the deed, erred a place in this Westminster Abbey of superstition, nor the Chapel of Adam whose bones the resourceful priests have comprehended in the limits of this comprehensive sanctuary; nor the tomb of Melchizedek, nor scores of other chapels and sacred sites, enumeration and description of which would require a volume. But there are two objects in the Church about which there is no doubt—only these two—the tombs of Godfrey de Bouillon and Baldwin I., noble crusaders, misled by a foolish fanaticism that is bearing fruit to this day. In a chapel adjacent we were allowed to look upon the sword and spurs of Godfrey.

I do not know whether this is the true place of the crucifixion and burial of Christ or not, but it is certain that no one knows the exact locality of the occurrences which are fixed with such precision, and it is doubly certain that the veneration of these traditional places by the ignorant devotees of the Cross be they genuine or fictitious, is little short of idolatry. It is to me more pathetic than disgraceful.

Upon leaving the Church we proceeded along the route of the Via Dolorosa, a narrow, crooked way leading through part of the business section, to the place where the condemnation of Christ occurred. There are fourteen stations along the route marked in Latin, thus: "Station 1," "Station 2," and so on, at each of which some incident of the procession to the cross is alleged to have occurred, such as the transfer of the cross to the back of Simon, the Cyrene, etc. At this latter station, which is No. 6, if I remember correctly, there is a depression in the wall, now worn to quite a cavity by the kisses of the faithful, which it is claimed was made by Jesus' hand as he fell under the weight of the cross. It must be about 300 yards from Calvary by the Via Dolorosa to the house of Pilate, where, in my humble opinion, are seen today the remnants of that vacillating ruler's palace. Under the floor of a convent which stands at this place, several feet below the surface of the street, we could see a fragment of an ancient pavement; and if this be in fact Pilate's palace, there can be no doubt that the pavement is the Gabbatha of John 19:13. The chequered rocks upon which the soldiers played their games of dice are visible yet. Connecting with this old palace by the Ecce Homo Arch is the Castle of Antonia, where Paul adroitly pleaded his Roman citizenship to escape a whipping (Acts 21:37), and occupied as a garrison now as it was then.

This being a convenient point at which to enter the Temple Area, we secured the attendance of a Turk guard—an absolute requirement—and stepped inside a rectangular enclosure, a large open space, 100 x 1500 feet, green with grass, where it was not shining with white rock and marble. Jehoshaphat began at once a peripatetic lecture on the history of Herod's and Solomon's temples, which we abruptly terminated—we could get all the history we wanted in books—and made our way toward the great central and commanding feature, the Mosque of Omar or Dome of the Rock. The old temple in which Christians are interested was destroyed long ago,



MOSQUE OF OMAR, JERUSALEM.

looked more like steps of a mysterious hall than a street till we came to an open court where gangs of folks in strange dress sat in the midst of beads and trinkets that they offered for sale. The beads, which predominated over other stuff, were of a blue color and possessed the virtue of keeping off the "evil eye," a sorcery of the spirits which is dreaded in the East. They are worn upon the arms and ankles, and even the horses, donkeys and camels are protected by the beads from bewitchery when worn upon their heads or necks.

We were at the entrance to the Church of the Holy Sepulchre, a sanctuary where religious superstition enacts its wildest orgies and perpetrates its silliest claptrap. In a niche to the left of the door inside, a company of Turks were playing at a game, callously indifferent to the throngs that came and went, some on missions of devotion, others, like ourselves, on a rambling tour of curiosity. Their duty was to interfere in case of a quarrel or a fight between the rival fanatics, and the fact that numerous riots have occurred and that the sects still entertain exceeding bitterness toward each other, makes their constant presence a necessity and not a mere formality. In front of us under lamps and aboriginal gewgaws was the Stone of Unction, which, we were informed by the guide, was the identical stone upon which Christ was laid after his crucifixion. A Russian pilgrim was kneeling before it, his hands uplifted and a look of passionate devotion upon his face. How reverently he kissed the slab; how tenderly he pressed his lips against it; how his shock of unkempt yellow hair fell upon it and trembled with the fervency of the adoration! While we watched curiously, he drew from his long, heavy cloak a bunch of beads and rubbed them upon the stone, and likewise a number of handkerchiefs, to sanctify them and absorb the virtue of the holy thing that he might use them in his far-off home to heal his loved ones in case of sickness. And then he drew away regretfully to seek another object on

and the thieves. In the rock, which is part of the hill, exposed to view through an opening and protected by an iron grating, is a fissure alleged to have been made by an earthquake following the crucifixion; and through this crevice our guide, who believes all things, informed us that the blood of Christ ran from his pierced side upon the head of Adam who was buried directly underneath, in that way becoming effective ex post facto.

A room cut from the rock in the side of this alleged Calvary is pointed out as the place where the Empress Helena, mother of Constantine, in the fourth century, remained while a search was being made for the three crosses. They were found in a cave in the side of the hill; and it is said of this pious woman, all of which is implicitly believed by the simple people who worship here, that in order to determine which of the three crosses was the one upon which Christ was crucified, she had a woman who had been incurably ill placed upon them to test their virtues; that the invalid was thrown into convulsions when placed on two of the crosses, but that the third restored her to perfect health. It is unnecessary to state that enlightened people look upon the traditions I mention here as absurd and disgusting, and most of the sites as utterly unreliable. Nevertheless, to give the reader a clue to modern Jerusalem he must be made acquainted with the hundreds of fakes and frauds around which the superstition of its people cluster. Ninety-five per cent of the population of Jerusalem are religious cranks; everybody is religious, desperately, fanatically religious, but the religion is of a badly warped and depraved character.

A portion of the column to which Jesus was bound during the scourging is preserved in a niche under a lattice screen. The devout pilgrims, unable to kiss this object, do the next best thing—push a stick, which is kept for the purpose against the column and communicate their caresses through that medium. The footprints of Jesus are shown in the rock, and the

believing this to be the place where Jesus' body was actually laid, and where, too, it was resurrected. Fifteen lamps were burning in this little place and it was hot to the perspiration point. In the center, protected by a glass case from vandalism and kisses, is shown the stone which the angels rolled away from the tomb. Love is the only thing that is preserved and increased by a kiss. Even the glass case over this stone is worn away in time by the lips of the ultra-devout and has to be replaced. Stooping low and perspiring freely, we peered into the room of the sepulchre and saw a priest, as he muttered constantly and mechanically, sprinkling holy water on the heads of the pilgrims (of these pilgrims more anon) who were reverently, passionately, lingeringly kissing the spot where the Savior lay. The pilgrims retired with sorrow like that of a mother taking last leave of a child at the grave, and we entered. There is room in this place for only four or five persons. The never-falling lamps were burning, forty-three of them, thirteen belonging each to the Latins, Greeks and Armenians, and four to the Copts. The tomb, which is two feet high, three feet wide and six feet four inches long, is cut in the side of the rock, and is veneered with marble to protect it from vandalism and the disintegrating effects of kisses. Apertures in the ceiling of the chapel allow the smoke of the lamps to escape, but the heat is intense. The priest stood ready to administer his blessing, but we withdrew without receiving it. In the side of the chapel is a round hole through which the holy fire is given out on the Greek Easter. On that occasion fire appears in the opening and the Greek Churchman, supposing it to be a miraculous manifestation of the Holy Spirit, light torches from it, each fighting to be the first, and carry them about the church, burning their persons and acting like madmen. At such times the Turkish force of guards is increased to protect the members who would surely suffer, as they have several times, but for the

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and not one stone was left upon another—a literal fulfillment of Jesus' prophecy; a part of the original pavement of the court doubtless remains, and a fragment of the wall that enclosed it—only these and nothing more.

The Mosque of Omar was erected in 691, as a Mohammedan fane, and has remained such ever since, except for a few spasmodic epochs when crusaders were in possession of the city. It is a marble structure in the form of an octagon, each of the eight sides being sixty-six feet wide, and hovering over it a monstrous dome that is crowned with a gilded crescent. It is regarded by many travelers who are capable judges as the most beautiful structure in the world. I think this estimate the wildest kind of an exaggeration. There is certainly nothing exceptionally charming in the exterior except in comparison with other architecture of degenerate Jerusalem.

Donning the inevitable snowshoes, we entered through the inevitable door curtains and found ourselves in a large circular room that was more remarkable for what it contained than for its beauty. Squarely under the dome is a rock, unhewn and irregular in shape, about 20 x 60 feet in size, which marks the highest point of Mount Moriah. There is no question that upon this rock the sacrifices of the old temple were offered, for a conduit cut in the rock leads from its surface to a subterranean chamber, and it is not doubted that the blood of the slain animals was disposed of through this channel. It is also believed that it is the place where Abraham prepared to offer up his son Isaac. The rock is enclosed and protected by an iron railing, and it has not been touched by the polluting hand of any non-Mohammedan since the period of the crusades. Two strands of the beard of Mahomet are kept in a case in the center of the temple, and on a certain religious occasion once a year they are carried around the temple in a procession and with much ceremony. In the floor there is a slab of stone that contains three nails, and when we came upon this object we were informed by credulous Jews that Mahomet during his temporal life drove nineteen nails into it—that all but three of them had been extracted by the devil, and that when the last one should be drawn the end of the world would come. We were assured that the payment of a franc would so delight the prophet that our admission into his paradise would be guaranteed, but inasmuch as we already had a contract with One whom we believed to be even a greater prophet than Mahomet, we did not care to run the risk of nullifying it by piking at this nail game; we ignored it at the expense of frowns and Arabic imprecations from those in charge.

These are all the temple contains—it is not a mosque at all, only a receptacle and enclosure for the rock. The canopy of the dome is a majestic and graceful sweep of gold and brown wrought into charming designs, and translucent tiling in many colors over the numerous windows reduces the sunlight and diffuses it in a mellow polychromatic radiance. This light, the windows, the dome, are beautiful, but the effect upon the eye, which would otherwise be entrancing, is marred by the presence of the huge, uncomely rock which predominates over every attempt of tasty ornamentation. In the cave underneath, excavated 2000 years before Christ, are niches where Abraham, David and Jesus are said to have prayed, and in

the center of its floor the tramp of the foot resounds in a manner that indicates a cavity below, and authorities believe that there is a connection there with the sewerage that carried off the blood and other matter of the sacrifices, but the Turks will not permit an examination to be made.

The temple has much of the stone of the palatial Temple of Herod in its walls, and some of its pillars are said to be relics of the greater Temple of Solomon, the one that astonished the Sheban queen. The pavements of the spacious open courts are largely just as they were in Christ's time, certain chisel marks and styles of dressing upon the stones enabling antiquarians to identify them as of Roman, Hebrew or Saracenic workmanship. The grounds contain numerous praying places, a marble Mohammedan pulpit, with its accessory of stairs, etc., and while we were rambling from point to point, the call of the Moslem muezzins resounded from the minarets of the city. Our guard at once excused himself and joining a party on a plat of grass went through the genuflections of Mohammedan worship. Far off to the right near the Beautiful Gate, a woman clad in black and veiled as Moslem women always are, dropped to her knees, lifted her hands and fell forward, flat upon the ground. We were struck with the intense devotion of these simple people and we felt like taking off our hats out of respect to the religion that, however erroneous in many respects, will yet not permit its millions of adherents to worship in the presence of any picture nor become crazed over any stone or hole in the ground.

THE PARABLE OF THE PRODIGAL SON.

By Rev. W. H. Hughes.

In a former article on this parable I endeavored to show that the elder son represented the unfallen angels; also that the common interpretation which makes him represent any character but a good one, can not be reconciled with the words of Christ, who makes the Father say to this elder child, "Son, thou art ever with me, and all that I have is thine." That these words addressed to the elder son refer to the unfallen angels is fully verified in the parable of the lost sheep, which was spoken by our Lord on the same occasion, when he tells of the shepherd leaving the ninety and nine which remained in the herd and going to hunt the one that was lost. So Jesus the good shepherd left angels in heaven, who are the ninety and nine which went not astray, and came to earth "to seek and save that which was lost."

"Down from the shining streets above With joyful haste he fled."

When he found the lost sheep he put it upon his shoulder and brought it back to the fold again. And "There is joy in the presence of the angels of God over one sinner that repenteth."

Query: Were these "ninety and nine" sheep which never went astray as vile as the common interpretation makes the elder son to whom the Father said: "Son, thou art ever with me?" If so, their great sin consisted in their staying in their proper place. In this respect the elder son and the ninety and nine occupy the same attitude.

This whole parable called the prodigal son is simply and exclusively a family scene. If we keep this fact in mind, its harmonious solution becomes easy. It is a beautiful moving picture of the "whole family in heaven and earth," showing in panoramic order the part each member of the family performs in the great moral drama of the universe. Now read it: "A certain man had two sons"—the elder and younger brothers. Here we have the personnel of the whole family. These two sons are the only heirs ever born to God's creative fatherhood. So far as we know God never created but two intelligences—namely, angels and man. These are called the sons of God. Angels were first, and may, therefore, properly be designated as the elder.

The good angels who were "ever with the Father" and "never at any time transgressed his commandment," did not understand the law of redeeming and pardoning love. They only knew the righteousness of the law which demanded perfect obedience, which the elder son here claims. Therefore, when the elder brother heard music and dancing, indicative of joy over the son who had disobeyed and brought reproach upon the family, he inquired "What these things meant," and said to the Father "Lo, these many years do I serve thee; neither transgressed I at any time thy commandment." This explains the reluctance and inquiry upon the part of the elder son; hence the kind and tender explanation by the Father. Paul says, "Without controversy great is the mystery of godliness; God was manifest in the flesh, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." Yea, angels desired to look into this great mystery, and Paul tells us in the above quotation that they did see it.

Now we come to notice the lesson taught through the younger son. It is a beautiful illustration of the penitent sinner's return and conversion to God. But, primarily, the younger son represents Adam, who sinned and lost the rich legacy given by the Father in the garden, and who brought ruin and death upon himself and posterity. When we confine our interpretation to the individual sinner's return to God, which is the work of grace, and fail to note the greater fact of the departure of Adam, our head and representative, who was the first and greatest prodigal, and in whom all the race became impoverished and sinful, we narrow down to a minimum the magnificent lesson intended to be taught. This lesson is broad enough to embrace the whole human family. Every son and daughter of Adam is a wanderer from the Father's house, and must, like the prodigal, come back to God by repentance and faith in our Lord Jesus Christ. The universal decree has gone forth: "Ye must be born again." This new birth renews the filial and parental relations of the wanderer and adopts him back into his Father's family. The ring, the insignia of sonship, is placed upon his hand, and he who was lost is found; was dead is alive again.

I drop these thoughts without asking any one to adopt them, and promise if the following questions can be answered so as to harmonize with the idea that the elder son was a wicked Jew—a self-righteous Pharisee, or any other bad man—to at once abandon it:

- 1. Who do the ninety and nine sheep who never left the fold represent?
2. Of whom can it be said they are "Just persons who need no repentance?"
3. Of whom could our Father God say, "Son, thou art ever with me?"—that is, had been with him from the beginning.
4. Who was the Father addressing when he said, "Son, all I have is thine?" If this elder son was the wicked Jew, self-righteous Pharisee, or any other sinner, are we not in as sad fix as Esau was when Isaac had given all he had to Jacob?

FIELD NOTES FROM FIELD.

From the Pastors' Conference at Waxahachie I went to Kirk and helped Brother Howell with his Sunday-school work. In spite of a regular flood on Sunday, we did some good work; ordered some good books for Sunday-school teachers, etc. Incidentally I was in the home of Brother Braswell at Mart, and found him snug as a bug and busy as a bee. I congratulate the good women of Mart who purchased that parsonage furniture.

Hubbard City.

I was with Brother A. D. Porter at Hubbard City, March 8-10. I find here a splendid people; good Sunday-school, Brother Putman (a brother of J. G.), superintendent. Brother Porter was in a fine parsonage, and he was the proud possessor of one of the finest babies I ever saw. We presented ev-

Advertisement for Colorado Steamship Co. featuring 'TWO OR MORE WEEKS' VACATION In Cool Colorado...'. Includes details about train service, dining, and contact information for A. A. Glisson in Fort Worth, Texas.

ery phase of the modern Sunday-school work to this good people, and the interest was splendid. Brother Porter followed us by organization, and shows that he has fine P. E. timber in him. See him grow!

Waco.

At Waco we found the Waco District Pastors' Conference. Dr. Nelms was as cordial and aggressive as ever. We spoke of our work and made a number of engagements with the pastors of his district. We feared the presiding elder was working beyond the limit of his strength.

The pastors were nearly all present and planned for a great year's work in that district. They are in for first honors as to Children's Day observance this year!

Graham.

We were never in Graham before by "we" I mean "we," i. e., wife and self), and we were entertained by Bro. E. V. Cox, and met his good people. This is brother Cox' fourth year in the station, and it is probable lightning may strike him this fall. Brother Cox is the author of a tract on Baptism, of which many thousands have been sold. It is pointed and conclusive, and will do great good. He sells it now at 60 cents per 100 copies, postpaid.

I would like to see our Publishing House take hold of and use this tract all over our Southern Methodism. We enjoyed our stay in Graham and did our best for the cause.

Burleson and Joshua.

We next visited each of these points, Brother G. F. Winfield, pastor. Brother Winfield is an aggressive and rising preacher, and very generous as to judging his friends. He wants the newest and best in Sunday-school work, and is a live wire. We met some old friends at these points.

Riverside.

A beautiful suburb of Fort Worth and the diocese of Brother Alonzo Bickley, who is "toiling upward in the night." He is clearing new ground, digging up stumps, plowing with an old Georgia stock, and is laboring. Well, works and preachers are like Sunday-school teachers—not made by "inspiration but by perspiration," and Alonzo is perspiring, but not expiring. He is a faithful, conscientious worker, and his work will tell in the years. Alonzo said he had the consolation to see his house packed, so they came out and heard!

Polytechnic College, Fort Worth.

One Sunday here with Brother Browning, who is working hard and planning for great things for his charge. Before the year is out we look for a fine Baraca class in the College Church. A splendid new church is looming up in the visions of the pastor, and may materialize.

Brother Browning is doing a very fine work in this important field.

Next comes Quannah and Crowell, and with engagements for ten institutes in the month of June—five District Institutes and five in pastoral charges, each including a Sunday—there is no danger of rusting out.

I am glad to see our workers becoming interested in the adult movement. I have literature on every phase of our work for free distribution. If I can help you in this way I am at your service. CHAS. S. FIELD, Secretary Sunday-school Board, Northwest Texas Conference, Fort Worth, Texas, Sta. A.

A CORRECTION.

The figures of the Annual Conference and General Minutes and the figures of the Board of Missions rarely correspond. For this no one is to blame. The Secretaries of conferences and the Book Editor get their statements from the preachers' reports. It often happens that money sent to the Treasurer of the Board does not pass through the hands of the preacher. Also there are many chances for errors in so large a number of reports. It is inevitable that there should be some discrepancies. The figures being quoted this year from the General Minutes show only \$43,326 increase for foreign and domestic missions, whereas the Treasurer's books show an increase for foreign missions alone of \$51,370. The increase for domestic was \$14,572. This gives a total increase of \$65,942, or \$22,616 more than indicated by the General Minutes. The increase for domestic missions was six cents on the dollar, or one-seventeenth of the whole. The increase on foreign was ten cents on the dollar, or one-tenth of the whole amount. One hundred and one districts paid both foreign and domestic assessments in full this year, as against 82 last year. One hundred and thirty-four districts paid in full on foreign this year, against 121 last year. Nineteen Annual Conferences paid out on foreign this year, or two more than last year. Three thousand, six hundred and thirty-four charges paid out on foreign this year, an increase of 407.

W. W. PINSON.

WENT TO TEA

And It Wound Her Bobbin.

Tea drinking frequently affects people as badly as coffee. A lady in Salisbury, Md., says that she was compelled to abandon the use of coffee a good many years ago, because it threatened to ruin her health and that she went over to tea drinking, but finally, she had dyspepsia so bad that she had lost twenty-five pounds and no food seemed to agree with her.

She further says: "At this time I was induced to take up the famous food drink, Postum, and was so much pleased with the results that I have never been without it since. I commenced to improve at once, regained my twenty-five pounds of flesh and went some beyond my usual weight."

"I know Postum to be good, pure, and healthful, and there never was an article, and never will be, I believe, that does so surely take the place of coffee, as Postum Food Coffee. The beauty of it all is that it is satisfying and wonderfully nourishing. I feel as if I could not sing its praises too loud." Read "The Road to Wellville," in pkgs. "There's a Reason."

Tutt's Pills

This popular remedy never fails to effectually cure Dyspepsia, Constipation, Sick Headache, Biliousness And ALL DISEASES arising from a Torpid Liver and Bad Digestion. The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow. Take No Substitute.

A NON-ALCOHOLIC BEVERAGE AND HEALTHFUL TONIC DRINK

Pure, Sweet Apple Juice, Prepared By a New Process, Makes a Delightful Temperance Drink With Valuable Tonic Properties, And Acts as an Antidote For Intoxicating Liquors.

There is no purer, more delicious or healthful drink than the fresh juice of a ripe apple. The exquisite taste is indescribable and unattainable by any known artificial means.

The apple contains, as is well known, the most desirable elements of food, as well as drink, its tonic properties are also valuable, and when all this is concentrated in the juice and the skin and woody fiber are eliminated, you have at once all the goodness of the apple in a wholesome, delightful invigorating drink.

But there is only one method by which the apple juice can be kept indefinitely in any climate without fermenting and producing alcohol, and that process is a secret one used exclusively for Duffy's 1842 Apple Juice, by which the pure juice of the apple can be kept forever in exactly the same flavor as when it is first pressed from the fruit. It is also sterilized and carbonated, and is indeed a most palatable as well as highly beneficial drink.

For the warm weather Duffy's Apple Juice is a far superior and healthful drink than any temperance beverage, which leaves the body warmer after partaking than before. Duffy's Apple Juice, owing to its great tonic properties, not only quenches the thirst, but refreshes and invigorates the body and brain.

We have already published a letter from the Rev. Ira Van Allen, pastor Reformed Church, Syracuse, N.Y., and in a subsequent letter he says: "Please accept my thanks for the dozen pints of Duffy's Apple Juice received some days ago. We are enjoying it very much. It is an ideal spring tonic, as it produces digestion, tones up the system and takes away that 'tired feeling.' As it is a strictly temperance drink I take pleasure in recommending it to my friends, and inclose an order for a two-dozen pint case to be sent to a lady in Troy, who has been visiting us and tasted the Apple Juice at our table. Mr. Van Allen, like everyone else after they try it, becomes most enthusiastic over this ideal sparkling temperance beverage the more he uses it.

Eminent physicians state that Duffy's Apple Juice, while absolutely free from the slightest particle of alcohol, develops certain qualities in the juice that acts as an antidote and will satisfy the greatest craving for alcoholic beverages and cure anyone who has a tendency to inebriety. It is an ideal temperance drink to use at all places of public resort as well as in the home and at social gatherings.

If any clergyman or president of a temperance organization would like to satisfy himself with the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage, which he can safely recommend, and will write the manufacturers, he will receive a large bottle absolutely free of charge upon receipt of his name and address, together with the name of the church or temperance organization with which he is connected.

The American Fruit Product Company also manufactures Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage, a pleasant and healthful drink. Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists and dealers, and served at hotels and clubs.

A trial order of one dozen pints

of either the apple juice or Grape Juice, or a half-dozen of each, all charges prepaid, will be forwarded on receipt of \$3 sent to the American Fruit Product Co., White street, Rochester, N. Y.

Secular News Items.

A dispatch from Oklahoma City, Ok., June 16, says: Seventy out of seventy-five counties reporting tonight give Haskell in the gubernatorial race 51,271 and Cruse 47,467. Haskell's majority of 2,254 will not be diminished much, if at all, as he will probably carry three of the five remaining. They are: Cimarron, Harper, Ellis, Woods and Nowata. In the same number of counties Gore, for United States Senator, has 26,768 and Hoffman 34,430. For Insurance Commissioner, McComb now leads Burk by 1,092 votes. The Corporation Commissioner race has narrowed down to five candidates, their votes being: McAlester 35,460, Watson 28,890, Callahan 27,159, Love 27,110, Pittman 25,950. The other candidates leading are: Owen for United States Senator, Trap for Auditor, West for Attorney General, Menefee for Treasurer, Cameron for Superintendent of Education, Taylor for Examiner and Inspector, Hanratty for Mine Inspector, Murray for Labor Commissioner (by 8,000) and Campbell for Supreme Court Clerk (by 7,000).

The Japanese residents of San Francisco intend, it is said, to demand an indemnity from the United States for the attack on the Horseshoe restaurant and other acts of violence which, they say, have been inflicted upon them. They hope, also, by bringing diplomatic pressure to bear on the Government in Washington, to suppress anti-Japanese agitation in California. This, it is said, was the aim of Count Noda's recent visit to Viscount Aoki, the Japanese Ambassador at Washington.

A Paris dispatch to the London Times states that arrangements are being made by European financiers to supply Russia with \$50,000,000 in gold, of which sum the United States is to furnish \$12,000,000. The understanding is that the money is to be applied entirely to domestic needs. Russia's attempts to negotiate a new loan, the dispatch says, have heretofore met with the coldest reception, so that, especially in view of the present monetary stringency, the announcement is considered surprising. The loan is to be made now, the dispatch says, on the ground that the improvement in the internal conditions of Russia justify the advance.

The loss at one time of five bright midshipmen, fresh from the academy at Annapolis, an officer and a boatswain and four enlisted men attached to the battleship Minnesota—eleven men altogether—as reported by the Navy Department, was one of the most severe blows that has fallen upon the personnel of the navy since the Spanish War, in the estimation of the officials. The midshipmen were sent aboard the battleship Minnesota for a summer course of instruction and came ashore last night in a small boat to attend a ball. Because of their youth and very recent entry into the naval service, the young officers who were lost were not widely known outside of the Naval Academy.

Selma, Alabama, chapter, Daughters of the Confederacy, have undertaken a movement for the erection of a monument to the memory of the late Senator John Tyler Morgan in that city. Members of the chapter have had the idea in mind since the death of Senator Morgan, but waited until after the burial to announce it. It is probable the monument will be carved from Alabama or Tennessee marble. Subscriptions will be called for in Alabama.

An international association of brigands has just been unearthed in Sicily by the police. From documents seized it was learned that the local band had branches in America. The association worked in Sicily and its

accomplices in America disposed of the plunder. The police hope, with the aid of the correspondence seized, to arrest some of the accomplices in America.

Thousands of dollars are being raised by the Japanese of the Pacific Coast to carry out the compact they have entered into with the Progressive party of Japan for the overthrow of the Salonji Ministry and ultimately of the exclusion clause in the immigration bill and the guarantee of the naturalization rights of the Japanese residing in this country. The enormous fund which is being collected will be used to arouse a feeling in the Japanese Empire antagonistic to the American Government.

Three French, one Dutch and one Italian motor car started June 10th in Pekin to Paris on a race. They were given an enthusiastic sendoff by foreign residents including the American, Austrian and French Ministers. The French band played selections. The Chinese were much astonished, as this was the first time motor cars had been seen in Pekin.

Arbitration by President Roosevelt and President Diaz is seemingly the only thing which can avert a general war in Central America. Salvador has made public official information that the attack on Acajutla, Salvador last week was organized at the Nicaraguan capital. The only answer from Nicaragua to this charge is that made by Senor Gomez, special envoy now in Mexico in the interest of a union of all Central American Republics. He declares that the Nicaraguan gunboat Momotombo, from which the attack was made, was stolen from Nicaragua. If this is so, the attack falls under the definition of piracy, and the craft is legitimate prey for the warships of any power. But the most evidence is found in support of the belief that the attack was organized by Nicaragua.

An enormous sun spot, announced to be the largest discovered in years, has been found on the east line of old Sol by Rev. Irl R. Hicks, the St. Louis astronomer, who predicted the Galveston tidal wave, the St. Louis cyclone and the recent tornadoes and hailstorms. The spot was first discovered last Saturday morning by Mr. Hicks, who makes it his daily custom to search the heavens for peculiar phenomena, and it was then at a distance from the east line, which he calculates caused its first appearance on Friday morning of last week. On that day clouds hid the sun, and when discovered the following day, old Sol appeared to be in a state of terrific eruption, the lines showing an area which seem to be under a tornado-like whirl. The spot is jet-black in several places and the heaviest part near the top, is heart-shaped. It is easily discerned by the naked eye through a piece of colored glass. It is gradually growing larger, until it now appears to be about one-eighth of the size of the entire sun. The big sun spot is dangerous, too, according to Dr. Hicks, who says that throughout the storm area of the United States the public may look for terrific electrical storms, accompanied by high winds. This will reach the country between Wednesday and Friday, just at the time the spot crosses the meridian of the sun.

When the supervisors meet in San Francisco it is expected preliminary steps will be taken to reorganize the city government. While it may not be deemed advisable to remove Mayor Schmitz from his office today, action will be taken, should no legal obstacle intervene in the meantime, which lays a foundation for such a step. It is recognized by the graft prosecutors if the Mayor is permitted to transact official business at the county jail he will be able to make the claim he is as well able to perform the duties of the office in prison as in other places. For this reason the prosecution will endeavor to have the supervisors act as soon as it can legally be done.

Plans have just been completed for

Our treatment is free from pain and absolutely harmless and a cure is an absolute certainty at our sanitarium. If we fail to cure, we fail to charge. You run no risk whatever. White for new booklet. All correspondence sacredly confidential.

Whiskey Morphine Tobacco Addiction

Marshall, Texas.

To Whom It May Concern:

This is to certify that I have taken a course at the White Sanitarium for the whiskey habit. I went there in an extremely nervous condition and had serious doubts as to my recovery, as my heart's action was very alarming. I returned home sound and well and with no desire whatever to return to my former habits. The effect of the treatment is this: It carries one back to boyhood days when the smell and taste of liquor were not known. From a humanitarian standpoint, I consider it the greatest institution in the world. Neither rhyme nor reason can express my appreciation of what this institution has done for me. Respectfully, W. C. FIELD.

WHITE SANITARIUM, 128 Tyler St., Dallas, Tex.

Phone Cliff 142

a careful examination all over the infested weevil territory, the object being to determine the status of the weevil situation. This, the first general examination of the season, will begin in a few days, and will continue through next week. Eight or ten men will travel as rapidly as possible over several restricted areas to determine by actual examination how many weevils are present, and what the damage from the pest is likely to be. This work has been done every summer during the past few years. Many of the examiners will visit this year territory which they visited on preceding years, and it is hoped that valuable information, outside of information relative to the present status of the weevil, may be obtained. Approximately 100 localities will be visited in Texas, principally and in Oklahoma, Arkansas and Louisiana.

United States Senator John Tyler Morgan, of Alabama, for thirty years a member of the upper house of Congress, chairman of the Senate Committee on Inter-oceanic Canals and prominent as a Brigadier General in the Confederate Army, died at his home in Washington, June 11th. Senator Morgan had been in bad health for a number of years, but had more or less regularly attended the sessions of Congress. He suffered from angina pectoris, which was the cause of his death.

Thomas J. O'Brien, lately American Minister to Denmark, who is on his way to begin his duties as Ambassador to Japan, is in London. He says the recent report that the negotiations for the sale of the Danish West Indies to the United States had been renewed is baseless. He says the matter has never been officially discussed by the Danish officials and himself. He added: "Personally, I think the sale is now out of the question. The influences which defeated the former attempts still exist, and, if anything, they are now stronger than ever."

TYLER DISTRICT CONFERENCE.
The Tyler District Conference convened at Lindale, Texas, May 23 at 5 p. m., Rev. Thomas H. Morris, presiding elder, in the chair. Rev. C. M. Cagle, of Harleton, preached the opening sermon.

Friday morning the conference was organized, the committees were announced and the business of the conference was taken up.

The new presiding elder presided with ease and dignity. He was kind and polite to all, ruling without partially. We all love Bro. Morris. We were glad to have with us Bro. J. B. Sears, our Missionary Secretary. He did his part of the work well. He is certainly fine with statistics, which made it easy for us to see the condition of the missionary work.

Bro. T. J. Milam, of the Jacksonville Institute made a fine showing for his school, which made us feel proud of him and our school.

Rev. R. W. Thompson was a great help to the conference. We all love Uncle Dick, and when he took his collection he got about \$90 and we got happy.

Rev. J. L. Russell, of Cedar Street, Tyler, represented Chappell Hill College and also said some good things for Southwestern. We were very sor-

ry that Bro. C. M. Harless failed to reach us, as we were expecting him.

Dr. John Adams, of Tyler, was a great blessing to the conference. His presence was inspiring. We all love Uncle John and look to him as a father for advice and instruction.

John F. Sneed, of Tyler, was elected Secretary and H. C. Huggins, of Lindale, Assistant Secretary. LeClere Allen was released to preach.

Delegates elected to the Annual Conference:

- W. E. STEWART,
 - L. L. JESTER,
 - D. M. GEORGE,
 - H. A. BOWEN.
- Alternates:
- W. T. Twyman,
 - C. G. Dunkin.

Rev. H. J. Hayes handled the conference well as our host, for which he has our thanks. This is Bro. Hayes' third year at Lindale. He calls Lindale an ideal charge and the people say that Bro. Hayes is a fine preacher.

Lindale is a beautiful little town on the I. & G. N. Railroad between Mineola and Tyler. The people of Lindale are first-class in every way. They opened their doors—the doors of their hearts and homes—and received us so kindly that we were all sorry that the conference was only to last three days.

The reports of the pastors showed that the district was making good progress, and from these reports the Tyler District will be in the front rank this fall.

The preaching of the conference was done by C. M. Cagle, C. H. Adams, W. F. Packard, R. W. Thompson, Jno. Adams, J. L. Russell and T. H. Morris. The preaching was of a high type spiritually and all of the people enjoyed it.

W. W. GOLLIHUGH.

AUDITING COMMITTEE.
"The duty of this committee is to audit the books of every Board of the Conference which handles funds."—Conference Journal" 1899, page 23.
Let those interested take due notice and govern themselves accordingly.
SAM'L B. SAWYERS.

RECEIPTS FOR MISSIONS.
The following table shows receipts for missions from the first of the conference year to June 8. It is hoped preachers and laymen will study this charges in the conference that have all shifted places except Houston—still bravely standing at the bottom. I am surprised at the showing this table makes for some of the districts. Observe: Pittsburg District is the only district in which every charge has made remittance. There are 49 charges in the Conference that have not remitted anything on missions to date. Wonder if the pastors of those charges have not received any quarterage to date? The three districts at the bottom have paid less than half of their assessments.

Districts.	Foreign Missions.	Domestic Missions.
Pittsburg	\$213 20	\$1683 55
Calvert	823 50	1121 30
San Augustine	611 25	647 90
Brenham	492 00	671 85
Huntsville	491 43	657 20
Beaumont	240 60	862 50
Jacksonville	481 75	621 25
Tyler	417 00	536 35
Houston	336 00	539 00
Total	\$5116 73	\$6741 00

JOS. B. SEARS,
Jacksonville, Texas, June 10, 1907.

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Notes From the Field

Woodbine.

We regretted very much to not have the privilege of attending the Institute at Georgetown. For the first time since its organization I failed to attend and feel that the loss is incalculable, but Baby Grace and Mrs. Dickson were in the coils of small pox. We verily have had a great scourge of it at Woodbine. Yesterday I preached at Whaley's Chapel. It was a great day with us. Our Fifth Sunday Sunday-school Convention for Woodbine Circuit is deferred to the third Sunday in July. God is wonderfully blessing our work this year. A truer nor more appreciative people is not to be found in this extended country.—M. C. Dickson, P. C.

Paris Circuit.

Paris Circuit has four regular appointments and one that I go to occasionally. I have some splendid people. Our greatest lack is a parsonage for the charge. Our second Quarterly Conference was a good one. Our presiding elder, Rev. J. F. Alderson, preached two soul-stirring sermons. Rev. J. F. Sherwood, of Brookston charge, was with us, and greatly helped us with fervent prayers. The finances are greatly behind, but are far in advance of last year at this time. We are planning for our protracted meetings to begin in July. On the 9th our Sunday-school at Reno had Children's Day. It was a success in every way. The church was beautifully decorated. The children and young people acquitted themselves with honor before a large and appreciative audience. The collection was good. Already our faithful and efficient superintendent, Brother J. T. Church, has begun to plan to make next Children's Day better than this.—Albert P. Saffold.

Uvalde.

We have just closed a very successful revival meeting; had 22 additions to different Churches; several more will come in later. We raised \$11,000 towards building a new \$15,000 brick church. Have secured four lots on High Street, one block west of our present location. It is 10 feet high-

er altitude there, and we get four lots containing two cottages for \$4,000, and can sell our two lots here for \$5,000 or more, and then get \$1,000 for cottages, which will give us \$2,000 or more differences with which to build a new parsonage. Rev. Abe Mulkey and his good wife assisted us in the meeting, and did good and faithful work. The only fault I found with Brother Mulkey is he works too hard. He will not be able to hold out more than a hundred years at that rate. May the Lord bless him and his noble wife more and more. They certainly did us a great service. We made them a free-will offering of \$377, and the Orphanage a free-will offering of \$39.65 and a pocket knife. The Baptists, Presbyterians and Progressive Christians co-operated with us in the meeting, rendering good service. The merchants and business men closed their places of business from 10 till 12 o'clock each day in the interest of the meeting. Brother and Sister Mulkey left a fine impression upon the people here, in a fraternal way. While they fight sin, they do not antagonize the Churches or Christian people.—C. W. Perkins, June 13.

First Church, Fort Worth.

The last six months have been the busiest of my life. I found a few things to do here when I came; but the grace of God and the help of the folks they are being done. About three weeks ago we moved into our new parsonage. It is the handsomest and best furnished parsonage in the connection, as far as I know. It cost, with the furnishings, about \$9,000, but would easily sell for \$10,000. Of this amount we owe \$4,000, at 7 per cent interest. The rest we have raised and paid cash. The \$4,000 will not fall due till after the new church is furnished and paid for, and of course, the interest is much less than the rent we were paying for the old parsonage, which was sold, with the old church, some time before I came here. The parsonage is built of concrete blocks, has every modern convenience and is imposing upon its exterior and almost palatial in its interior. It faces south on a corner lot 75 by 140 feet, to a 20-foot alley, and is on the highest point in the city. Fresh air is as plentiful as on the Gulf Coast and the mocking birds wake us in the morning to go out and see the dew on our flowers and the beautiful lawn. We are grateful to the broad-minded, liberal-hearted folks who have given us this ideal parsonage home. I forgot to say that in the back yard is plenty of provision for a cow, chickens and vegetables, all of which I raise on "my own vine and fig tree." Concerning the new church building, we have an encouraging report to make. When I came here the lot was paid for, but that was not all. The foundation was laid with money borrowed on the collateral of the subscription taken by Dr. Monk. This was made necessary by the exigencies of the enterprise; but it put us "up against" the proposition of financing a \$110,000 enterprise with a lot and a debt and some some subscriptions to start with. One-third of the subscription was not due till January 1, 1908, and the other two-thirds of it, nearly two years old, were to be collected. We soon saw that we still had more money to raise in new subscriptions and payments than had been subscribed on the original collection. With much of the old subscription still unpaid, that gave us a difficult job. But we have managed so that we now see daylight ahead. For several months I worked privately, and on May 20, I believe it was, I closed out by private canvass with a big public collection. I got about \$40,000 in new subscriptions and cash. The cash offering was remarkable, amounting to about \$15,000—\$11,000 in checks and money and the rest in immediately available purses. We are trying now to run the subscription up to \$45,000 or \$50,000. If we succeed we can finish the church without a debt. Even as it is, however, we need not go in debt more than \$10,000, which will not be much on a \$110,000 enterprise. The deferred payments on the subscription are arranged for with interest-bearing notes, payable quarterly and running through only one year, so that we ought to make good collections. We have collected in cash many thousands of dollars on the old and new subscriptions; but how many I can't say, as the statistics are not immediately at hand. We expect to get into our new church at least by conference, and to have it furnished in every detail by next spring. These dates are the outside limits of time. The general state of the Church is very good, indeed. All current expenses are up to date, though our budget requires about \$600 per month. The best of all is that we have a continuous revival. There has been only one Sunday in five months (that was collection Sun-

day) when we have not had conversions or accessions on profession of faith. Last Sunday we had eight accessions, six of those being by profession of faith. We have received 175 members; more than half of these by profession. Our congregations crowd the church. We are looking forward to a great protracted meeting revival in October. Optimism, love and unity prevail in the congregation. All the societies and organizations of the Church have contributed splendidly to the aforementioned results. We have many faithful and liberal members. The women of the Church, both in the Home Mission Society and in the Young Ladies' Building Society, are doing a remarkable work. The Sunday-school and the Leagues are doing valorously their part and some for good measure. Of course, I've had little or no time to do general pastoral work, and have been at a disadvantage on that account; but I hope to get things in shape this year to leave me three years of better opportunity as a student and a pastor. Not the least factor in this Church's success, both now and in the past is and has been, my faithful and efficient assistant, Brother Jacob Tuder, in the words of the old-fashioned brother, "We thank God, take courage and press on."—Hubert D. Knickerbocker.

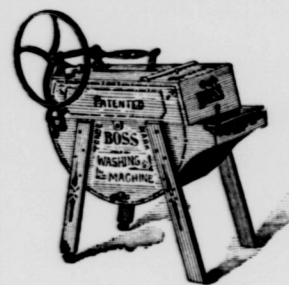
Salado M. E. Sunday-School.

Down in the extreme south end of the long Llano District, near San Antonio, on the historic Salado, near where the battle of Salado was fought, this splendid Sunday-school meets every Sunday. Although a stranger, far away from my own people and even on the other side of the Jordan on baptism, they took me into their love and confidence and made me enjoy their warm fellowship and Bible study. Good people these. I like them. There are the Ishams, Kelleys, Baileys, Joneses, Morrises, Carvers and Cockers. Not a few. And they all believe in and maintain an aggressive Sunday-school, in which the chief characteristics are punctuality, devout prayer and earnest study of the Scriptures. The constituency of this band of workers is exceptional in many respects. All the people come—none too old nor none too young to attend the classes. Fathers and grandfathers and mothers, with their babes, engage heartily in the study of the scripture lesson. And with Sister Bailey, intelligent, cultured, devout, as teacher, it spells success large. Brother Kelley, one of God's choicest spirits, leads and feeds a large class of bright boys. And the intermediate and primary classes are blessed with a corps of young lady teachers unsurpassed in any land. Bright, consecrated and earnest, they lead on to God and to glory. This and the sweet music they furnish is a benediction and inspiration to all. All this directed and led by an aggressive, systematic superintendent, Brother Isham, assisted by his consecrated wife, reads out "Salado Sunday-school, the banner school." Motto: "Every member a Christian, every Christian a worker and every worker trained." God Bless them and Brother Norton, who breaks the bread of life to them once a month.—A. W. Capt.

Beaumont.

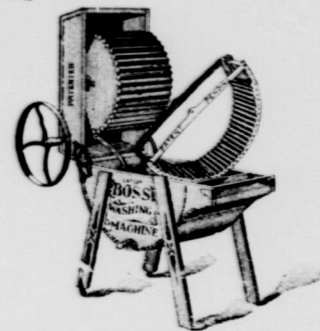
The work in Beaumont continues to flourish. At Cartwright under the magic touch of Rev. L. M. Fowler, our Church is moving on to the dignity of a full station, and if nothing happens this charge will soon be one of the most desirable ones in the conference. Rev. D. L. Coale of the North Texas, has recently assisted Brother Fowler in one of the best meetings in the history of Beaumont, 100 additions to the Church, with many more conversions. Since then, Bro. Coale assisted the writer in a meeting at First Church, which, while not the great meeting at Cartwright, was very far from a failure. Many things came up during its continuance which made against its success, but in spite of them all, the meeting was a great blessing to those of us who attended. Since it began I have received 29 members into the Church, making 143 since coming to the work. Brother Coale is fine help, with genuine Methodist methods, and his meetings leave things in good shape. I can heartily commend him to anybody needing good, spiritual help. The work in the entire Beaumont District is simply flourishing, but how could it be otherwise under the untiring efforts of our elder, the liveliest wire in Texas. I have had none but good Presiding Elders, but I can say it without detracting from the laurels of anybody, that V. A. Godbey is the hardest worker I have ever known. His good, sound judgment, his entire familiarity with every part of this territory and his universal popularity make him one of the most helpful elders I have ever known. At our District Conference every note was one of victory. Beaumont District will come out in every respect this year. Of course First Church must set the pace, and she is doing it.—J. B. Turrentine, June 17.

THE BOSS WASHING MACHINE WORKS EASY.



Will wash any Fabric from Lace Curtains to Horse Blankets. Clothes are placed between two rub boards which move in opposite directions by turning wheel.

Runs by Hand or Power.



Makes old women LOOK YOUNG. Saves time, backache and doctor bills. This high grade machine is worth \$20.00. Our special introductory offer is only \$15.00, with splendid wringer attached.

WE PAY THE FREIGHT.

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.

YOUNG J. ALLEN, D. D., LL. D.

By Mrs. L. T. Gulick. Georgia gave her greatest gift to missions when she sent Young J. Allen to China. For nearly half a century he has labored in that foreign field. In his last letter to a friend he referred to the fact that having passed his three score and ten years, there were but few of his old friends left in the home land. While in Macon, Ga., in the summer of 1906, he, with Rev. J. W. Simmons and Judge F. L. Little, were guests of Dr. G. G. Smith, the four having been classmates in 1855 at Emory College. The Wesleyan Advocate of July 5, 1906, has a fine picture of the four. In the article accompanying the picture, Dr. Smith says: "I recall the old boys as they were fifty years ago. Allen, while but little over nineteen, was full-grown, with long black beard, beautiful teeth, fine eyes and in every way a handsome fellow. He was the richest boy by repute in our class. He was the most patient, plodding one among us. He had a large, well-selected library, and used his books well. His chief feature was his very decided and earnest piety. He was already engaged to be married to a lovely girl."

Each gifted with all the good gifts of earth—health, talent, wealth and high social position they were married soon after graduating. The next year they went to China. Dr. Allen was an only child and his parents died in his infancy. His paternal uncle became the guardian of his fine estate and he grew up the spoiled child of wealth. When about sixteen, he was converted, gave up his fast horses and fox hounds, turned from his idle life of fun and frolic, and at that early age, set to work to develop all of his talent, that he might be of use to his race. For fifty years he has toiled for China in preaching, teaching, writing and editing. He has published over 200 books, many of them translations and others the work of his own brain. But for years past he has had fewer dollars to his credit in bank than when he went to China, for he has received only his salary and the thousands of dollars made by the sale of his books goes to develop the great work of missions.

In a letter to a friend he says: "I am glad to note what you say about the cuts for my forthcoming book—Woman in All Lands. It will be perhaps the work of my life—the best gift I shall be able to bequeath to China, and I am anxious to have my friends share with me, when they can, the honor and the joy of its mission to the homes and families of China's millions."

Again he says, "It is hoped the book will find a place in the three kingdoms, to wit: China, Japan and Korea. Among the illustrations I should be glad to place a picture of Southwestern at Georgetown, Texas." The book is finished, the pen has fallen. Who will continue the great work?

TRAINING SCHOOL.

At the preachers' meeting of the Gatesville District, in April, steps were taken looking to the establishing of a training school in Gatesville District. We think we see fifty thousand dollars in sight. The location will be settled shortly after the District Conference; and with an agent in the field we can increase this sum fifteen or twenty thousand more. So the school is an assured fact. This will unify our district and greatly increase our sphere of usefulness.

J. M. SHERMAN, P. E.

MARRIED.

George-Cawthorn.—In the Methodist Episcopal Church, South, Eddy, Texas, May 14, 1907, Mr. Bryant N. George and Miss Ola Cawthorn, Rev. M. M. Morphis officiating. Allen-Carney.—In the Methodist

Episcopal Church, South, Eddy, Texas, June 12, 1907, Mr. Thomas L. Allen and Miss Jodie Carney, Rev. M. M. Morphis officiating.

Lowery-Moore.—June 9, 1907, at Friendship, Greer County, Okla., Mr. Fletcher C. Lowery and Miss Bessie C. Moore, both of Delhi, Okla., Rev. L. W. Harrison officiating.

Fly-Kone.—On May 29, 1907, at the home of the bride's parents in San Marcos, Texas, Mr. Walter Robert Fly and Miss Mabel Kone, Dr. E. S. Smith, the bride's grandfather, officiating.

Felkin-Smith.—May 24, 1907, at the home of the bride's parents, Mr. J. T. Felkin and Miss Ferrin Smith, Rev. S. H. Allison officiating.

Jordan-Orsborne.—June 5, 1907, at the Court House in Jasper, Mr. David Jordan and Miss Fredonia Orsborne, Rev. S. H. Allison officiating.

Leaky-Hightower.—At the Court House in Jasper, Texas, April 22, 1907, Mr. E. Leaky and Miss Nannie Hightower, Rev. S. H. Allison officiating.

Singletary-Powell.—At the residence of the bride's father, Mr. Joe Powell, Mr. J. F. Singletary and Miss Ella Powell, May 5, 1907, Rev. S. H. Allison officiating.

Ganes-Sims.—June 5, 1907, at the home of the bride's parents in Owena, Texas, Mr. J. J. Ganes, of Zephyr, Texas, and Miss Anna Sims, of Owena, Texas, Rev. R. N. Shelton, of Zephyr, Texas, officiating.

Chandler-Windham.—In the Southern Methodist Church, in Shelbyville, Texas, 8:30 p. m., June 2, 1907, Mr. W. M. Chandler, of Nacogdoches, and Miss Hassie Windham, of Shelbyville, Texas, Rev. J. H. Helplinstill officiating.

Watson-Spratt.—At the residence of Mrs. G. A. Spratt, the bride's mother, in Livingston, Texas, June 2, 1907, Mr. A. V. Watson, of San Augustine County, Texas, and Miss Emma Spratt, of Livingston, Rev. Jno. W. Stevens, assisted by Rev. Jas. W. Albritten, officiating.

A Woman's Back

Has many aches and pains caused by weakness and falling, or other displacement, of the pelvic organs. Other symptoms of female weakness are frequent headache, dizziness, imaginary specks or dark spots floating before the eyes, enervating sensation in stomach, dragging or bearing down in lower abdominal or pelvic region, disagreeable drains from pelvic organs, faint spells with general weakness.

If any considerable number of the above symptoms are present there is no remedy that will give quicker relief or a more permanent cure than Dr. Pierce's Favorite Prescription. It has a record of over forty years of cures. It is the most potent, invigorating tonic and strengthening medicine known to medical science. It is made of the glyceric extracts of native medicinal roots found in our forests and contains not a drop of alcohol or harmful or habit-forming drugs. Its ingredients are all printed on the bottle-wrapper and attested under oath as correct.

Every ingredient entering into "Favorite Prescription" has the written endorsement of the most eminent medical writers of all the several schools of practice—more valuable than any amount of non-professional testimonials—though the latter are not lacking, having been contributed voluntarily by grateful patients in numbers to exceed the endorsements given to any other medicine extant for the cure of woman's ills.

You cannot afford to accept any medicine of unknown composition as a substitute for this well proven remedy of known composition, even though the dealer may make a little more profit thereby. Your interest in regaining health is paramount to any selfish interest of his and it is an insult to your intelligence for him to try to palm off upon you a substitute. You know what you want and it is his business to supply the article called for.

Dr. Pierce's Pleasant Pellets are the original "Little Liver Pills" first put up by old Dr. Pierce over forty years ago, much imitated but never equaled. Little sugar-coated granules—easy to take as candy.

BLACK, ITCHING SPOTS ON FACE

Physicians Called It Eczema in Worst Form—Treated Disease for a Year but Could Not Cure It—Patient Became Despondent—Suffering Promptly Allayed and

DREADFUL DISEASE CURED BY CUTICURA

About four years ago I was afflicted with black spots all over my face and a few covering my body, which produced a severe itching irritation, and which caused me a great deal of annoyance and suffering, to such an extent that I was forced to call in two of the leading physicians of ——. After a thorough examination of the dreaded complaint they announced it to be skin eczema in its worst form. They treated me for the same for the length of one year, but the treatment did me no good. Finally I became despondent and decided to discontinue their services. Shortly afterwards, my husband in reading a copy of a weekly New York paper saw an advertisement for the Cuticura Remedies. He purchased the entire outfit, and after using the contents of the first bottle of Cuticura Resolvent in connection with the Cuticura Soap and Ointment the breaking out entirely stopped. I continued the use of the Cuticura Remedies for six months, and after that every spot was entirely gone and the affected parts were left as clear as ever. I have not felt a symptom of the eczema since, which was three years ago. The Cuticura Remedies not only cured me of that dreadful disease, eczema, but of other complicated troubles as well, and I have been the means of others being cured of the same disease by the Cuticura Remedies, and I don't hesitate in saying that Cuticura Resolvent is the best blood medicine that the world has ever known. Mrs. Lizzie E. Sledge, 540 Jones Ave., Selma, Ala., Oct. 28, 1905.

SKIN HUMORS

Eczemas, Rashes, Itchings, Irritations Cured by Cuticura

Warm baths with Cuticura Soap, gentle anointments with Cuticura Ointment and mild doses of Cuticura Pills, afford immediate relief and point to a speedy cure of torturing, disfiguring humors of the skin, scalp, and blood of infants, children, and adults, when all else fails. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free. 64 page Cuticura Booklet on Skin Diseases.

The Home Circle

MY FIELD OF SNOW.

My window holds rare brilliant blossoms,
And near are the palm-tree and vine,
Far beyond the orange grove rises
Dark and old the forests of pine.

But I look away to the mountains—
The sky bends to meet them, you know;
And always so close to their blending
Is my own sunlit field of snow.

There's the road from home to the
school-house,
All unknown the wide world around;
Now from it I turn so wistfully
To my place on the old play-ground.

Not back o'er the way I have come,
No, in puzzled silence I would creep
Over the rough and desert places,
And by low, dark mounds I would weep.

The shadows linger, but when they draw
Closer to joy than I can bear,
My fluttering heart of human strength
Unfolds its inmost need in prayer.

And my child-self goes over the wood-
land,
On up the hillside and higher, and, lo,
Seen I am one of that care-free band,
On my own sunlit field of snow.

MARY B. FOWLER.
Eosville, Calif.

WINIFRED MARY.

"Winifred Mary is missing!" announced Sylvia, as she cast a practiced eye over assembled dolls.

Sylvia's Uncle Joe put down his newspaper and looked at her with amused interest.

"Hadn't you better call the roll?" he suggested; and Sylvia, in some anxiety, began her arrangements for this nightly ceremony. She arranged the dolls in an orderly line, and then said, inquiringly, "Arabella?"

Arabella, a tall flaxen-haired doll, arose, assisted by Sylvia, and responded in a small, high voice, "Present!"

"Belinda?" Belinda was present, also; so were Isabel, Susie and Carlotta. There was a painful silence after the calling of Winifred Mary's name. Winifred Mary was clearly absent, and so, as it later appeared, was Florabella.

"Two!" mourned Sylvia. "I don't mind so much about Florabella—but O Uncle Joe!" For Uncle Joe had drawn from his pocket a small, disheveled creature. "Which is this?" he asked. "I found her under the currant bushes.

Sylvia always remembered, after things were found, just how she had happened to leave them in such singular places. It seemed a pity, as Uncle Joe frequently pointed out that she never could remember before.

"That's Florabella!" she exclaimed. "I remember now. I was going to make a swing for her under the big currant bush, and then I went to feed my chickens, and forgot. But what can have become of Winifred Mary? She's the smallest of all my small dolls, and the prettiest, and I've always taken such care of her!"

Uncle Joe tried to smother a laugh, and grandmother sighed. "Sylvia's child," she said, "I don't believe you know how to take care of anything. I have heard before of children who were careless enough to lose their hat and their overshoes, but I never knew another little girl who habitually lost her own dolls!"

The next day Sylvia and Uncle Joe became a search party and hunted for Winifred Mary. They looked in the orchard and the barn and the carriage house and the flower garden and beside the brook. They found a handkerchief, two hair ribbons and Belinda's best dress, but no trace of Winifred Mary was to be seen. A very small doll lost on a very large farm is not an easy thing to find.

Sylvia was an affectionate if a careless mother. She searched and mourned faithfully for the missing Winifred Mary, and included her name tenderly each night in the roll call. Uncle Joe soon saw in the window of the village shop a small doll, which he said, looked to him so strikingly like Sylvia's missing child that he brought it home to her. At first he was inclined to insist that this was Winifred Mary; but when Sylvia pointed out that the new doll had brown hair, whereas Winifred Mary's was golden yellow, and that she was so large that not one of Winifred Mary's tiny frocks could possibly be ceaxed on to her, he was forced to admit that there was

only a strong family resemblance. He wished the new doll to be called Winifred Mary, so that the roll call might be complete; but this Sylvia steadily refused to do. "Suppose Winifred Mary should be found?" she argued.

In September, when Sylvia said good-bye to grandmother and Uncle Joe and went back to the city, Winifred Mary was still missing. "I'll send her by express if I find her," promised Uncle Joe. But Sylvia had given up hope.

Poor Winifred Mary was almost forgotten, when one cold November morning a package arrived from the farm for Sylvia. "What can they have sent me in a round hatbox?" she wondered. And she wondered still more when the box was opened and disclosed a very large cabbage!

"It must be one of Uncle Joe's jokes," said Sylvia's mother. "Untie it, dear." For the cabbage had been cut in quarters, and then tied together with a red ribbon.

Sylvia untied the ribbon, the cabbage fell apart, and there, almost in its center, lay Winifred Mary!

"Why, why," began Sylvia, and then, as usual, she remembered. "Mother," she cried, "I put Winifred Mary down in a big cabbage—I thought it would make such a cunning house for her—and then I went back to get the other little dolls, and—and—"

"And you thought of something else to do, and forgot poor Winifred Mary," finished her mother, when she had done laughing, and the cabbage kept on growing, and folded its big leaves over her and held her snug and warm—and how surprised grandmother must have been when she cut open that cabbage!

"It's like the Faithful Tin Soldier in the fish," said Sylvia, solemnly. "But, O mother—suppose they had boiled the cabbage!"—Hanna G. Fernald, in Congregationalist.

A SMALL BOY.

A small boy I know is so fond of his mother that when he plays hide-and-seek with her he gets anxious each time she hides for fear he will never find her again. This is rather silly of him, but very nice; for boys who are not ashamed of loving mother are much better than the other kind who sometimes pretend they have no feminine relatives at all. When Jesus was a little boy in Nazareth, it is quite certain He never minded who knew He cared for His mother. So I think that, except when the little man is naughty, our Lord must be pleased with the boy you are reading about.

The other day this boy was having his tea, and at last he came to what the grammar-book people call a full stop. This does not mean that he had quite finished. He was just stopping for a short time before he began again. At such times children generally talk, and this boy began to talk nonsense. "I wish," he said, "I was grown-up and tall. I want to be big." "Well," said his father, "how big do you want to be? Would you like to be as tall as a lamp-post, or as high as a church steeple?"

The small boy did not smile. He was thinking it over. At last he answered, "I should like to be nine miles high, nine whole miles?" This made everybody laugh, and even he smiled a little. But the next minute he looked sad, for his father said, come now, if you were nine miles high you would be too tall for mother to kiss you. Your head would be up in the clouds, and perhaps you would have stars in your hair." His father thought he would be pleased at the idea of having stars in his hair. But he looked very troubled and murmured to himself, "Too tall for mother to kiss me! I wouldn't like that." Then he smiled all over his face. "And I won't have it, neither. I'd manage somehow." "Well," asked his father, "how would you manage? Mother is not six feet high, and if you were nine miles tall she could never kiss her little boy. She could not reach." The small boy

chuckled right out. "O, yes," he said with triumph, "I'd manage, father dear." "Well," came the question, "how would you manage? You could not bend down nine miles." No, father," was the reply, "I would not bend." "Then what would you do?" asked his father. The small boy looked sly and pleased and amused all at once. "I'd stand on my head," he answered. And he clapped his hands and laughed to think how funny he would look.

This answer pleased his father, but something happened the next morning that did not please him. The boy who loved his mother so much heard her ask her little son to do something. Instead of doing as he was told he went on playing, and his mother had to call three times before he obeyed her. When at last the boy had done as he was told his father called him to him. "Little man," he said, "I thought you loved your mother; you talked like it yesterday." "So I do, father," he answered. "I love mother better than any one, or chocolate, or anything." "Then," said his father rather sternly, "why did you not at once do as she asked?" The boy wriggled, because he understood. "Please," he replied, "I wanted to go on playing." "Yes, I know," said his father gently, "but does my little boy remember something that Jesus said? It begins, 'If ye love me, keep...'"

"If ye love me keep My commandments," broke in the boy. "Mother told me Jesus said it to His disciples." And he looked proud at having remembered it. "Well," said his father, "the text means that if people did not do as Jesus asked them He was not always sure that they loved Him. I know my little boy loves Jesus, and would like to please Him." "Yes, father," said the boy who was looking rather sad. He knew his father meant ever so many things by what he had just said. "Then," went on his father, "don't you think Jesus would say that boys who really love their mothers ought to show their love by obeying her at once?" "Yes, father," said the boy, who was beginning to look as if he would soon have to cry. "Then," added his father, "run away and play. And the next time mother asks you to do any thing, please Jesus by doing it at once because you love her." The small boy ran off, and later that morning his father smiled to hear his little son say to himself as he went about his games, "If ye love Me, keep My commandments."—Rev. J. G. Stevenson, in the Christian World.

THE WAY THE BOY PUT IT.

Patrick A. Collins, Mayor of Boston, for a number of years past, believes that a boy's word is worth listening to. One time complaint was made to him that a saloon was located too near a certain public school. The politicians and others interested in keeping the place open, urged him not to interfere with the resort. The school authorities desired it closed or removed.

After the Mayor had listened to arguments from both sides, he said:

"Well, I'm going to let the boys of the school tell me what they think of place. Send me," he said to the principal of the school, "half a dozen of your brightest boys. I'll listen to them."

The next day half a dozen of the boys, ranging from ten to fifteen years of age, called on the Mayor. Each boy gave some reason why he believed the saloon ought to be taken away, until it came to the last one, a youngster of twelve. He looked the Mayor square in the eye, and gave as his reason:

"My school gives me a chance to be Mayor of Boston some day; the saloon can't. I think us boys ought to have all the show we can get to be Mayor. That's all I know about it."

The Mayor threw himself back in his chair and laughed heartily; then, straightening up, said to the last spokesman:

"My boy, you have said more than did all the politicians and the teachers. You shall have the show to be Mayor. That saloon will have to quit business at once."

The boys gave the Mayor a hearty cheer, and marched out of his office. They had conquered, and were consequently happy and triumphant.—Congregational Work.



SOLD EVERYWHERE

When you feel way-worn and weary, have been over-thinking, over-working, over-playing, over-living or over-doing in any way, it is the simplest matter in the world to step into the nearest place and ask for

Coca-Cola

They all sell it. They all recommend it as the ideal temperance beverage. It quickly relieves fatigue, destroys that "let down feeling" (don't care whether tomorrow comes or not) that comes after dissipation of the mental or nervous forces.

Delicious - Refreshing - Invigorating.
Thirst - Quenching



Do Not Buy a Piano or Organ Until You Have Read the Cornish Book

Let us show you how you can obtain a highest grade Piano or Organ for a year's free trial before you need decide to keep it. We will send you Free the **WONDERFUL CORNISH BOOK**, the most beautiful and artistic piano and organ catalogue ever printed, showing the choicest of our 50 styles in miniature. Do not think of buying a piano or organ until you have read this book. Every intending purchaser should have it, for by following the Cornish plan you save one-half.

\$10 CASH DOWN Balance on easy installment plan. Save one-half.

We give you two years credit if needed. Let us explain to you how you can buy a first-class piano as low as any dealer and why the manufacturer who sells through dealers can quote you as low prices as we do.

CORNISH CO. Washington, N. J.



THE CANTON STEEL HAY PRESS Lightest Draft. Low Step Over.

Has more Modern Improvements than any promoter introduced. Fits and Main Roll both heavy Steel Pipe. Has large feed opening. Splendid loading device. Heavy steel pipe lever. No wood. Solid Spring to prevent lever from jerking loose.

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HOW PAPER WAS INVENTED.

Hundreds of years ago there was no paper! We couldn't get on without it in these days, could we? We are always wanting it—to write upon, to wrap things up in; and, last, but not least, to print our books and newspapers on.

It was a clever little Japanese gentleman who first invented it. This little man was a merchant, and as he had ever so many parcels to send out from his shop every week, he found the silk in which he always wrapped them a rather expensive item. He was always thinking and puzzling his brains to try to invent something that would be cheaper.

One day while he was walking in his garden he came across a wasp's nest, and he noticed how wonderfully it was made—how the clever wasps had used some kind of wood, softened it into a thin paste with their jaws, and, after carefully shaping it, had left it to dry. "If wasps can do a thing like that," thought the little gentleman to himself, "why can't I?"

If I could get some kind of wood, form it into pulp by means of river water, wouldn't the result be something like the fabric of the wasps' nest? I'll try, anyway, and see what I can do. It would save myself and other people quite a lot of money, if my experiment succeeded.

The little Japanese gentleman tried—and succeeded, too, in putting into practice the lesson that the wasps had taught him. So that's the way paper was invented—years and years ago out in far Japan.—New Haven Register.

Mrs. Hicks (relating burglar scare): "Yes, I heard a noise and got up, and there under the bed I saw a man's legs."

Mrs. Wicks: "Mercy! The burglar's."

Mrs. Hicks: "No, my husband's—he had heard the noise, too."—Boston Transcript.

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IMMORTALITY OF THE SOUL. By H. M. Pirtle.

Some people ask: 1. How do people come to have souls?

2. Are souls generated like bodies? No.

3. Are they special creations by God for each individual? No.

4. Are they partly generated and partly created? No.

5. Is the soul naturally and inherently immortal? No. This is not a wise question, for it means about this: Is the soul absolutely and independently free from God, and did it create itself? The soul can depend on God and be immortal.

6. Is the soul a part of God? No. No more than we are a part of God. Acts 17:29, "We are the offspring of God," but not a part of God. So with the soul.

7. What is the soul? No one on earth can tell. It may be our mind and breath and life in our bodies. No one can tell what life nor mind nor the soul is. We will say it is the never-dying part of man; this is true, but it is not telling what the soul is. The question is not a wise one.

8. Do the wicked have souls? Yes. We will see this farther along.

9. Are their souls immortal? Yes; as we will soon see.

10. Could God or will God annihilate the souls of the wicked? We do not know whether he could or not. He has not told us anywhere in his Word that he could, or will. The question nor the thought is not wise.

11. Will God continue the souls of the wicked in hell through all eternity when he could annihilate them at once and stop their misery? This question has a bad heart in it and would blame God, back at creation or at the end of the world, for if it would be right for God to annihilate the wicked to save them from hell, he could as easy extract the wickedness from them and save them all in heaven, or he could have annihilated the devil in the Garden of Eden and stopped it all then.

Then, why talk and guess and speculate about what God could do, or will do? It is all wrong and misleads people. People who would like for God to annihilate the wicked to save them from hell would do well to tell why God did not in his wisdom and goodness annihilate Satan in Eden and stop all this sin and death and hell then, as they seem to presume on God's goodness and mercy.

We do not know the origin of the devil. He could not create himself. God did not create him. How there ever came to be a devil and his angels we do not know. We know he is here sure, and to stay; never has been annihilated. We must deal with stubborn facts as we find them and not presume on the mercy of God to annihilate the wicked, thus causing multitudinous millions to go on in their sins to hell, causing them to think there is no eternal punishment; that they will be blown out like a candle, and that is all.

If God would annihilate he would have annihilated Satan to start with, and not let him ruin thousands and millions of souls to be annihilated. God does not continue Satan, sin and wicked souls; they are eternal and continue themselves. The souls become wicked with their own accord; Satan and wickedness never have been the will of God, nor never will be. Who can say that what God has permitted for thousands of years, ever since creation began, so far as we know, he can not permit for ages to come and eternally? Some people try to picture hell as a place with all the horrors of literal fire, roasting and torturing. The Bible teaches no such thing, neither do we. Natural things of earth are used to represent spirit-

ual things of the other world. It is fire in one place, outer darkness in another, worms in another, banishment in another, cut asunder in another, shame and contempt in another, damnation in another, and we do not know what kind of punishment it will be—only it will be a fearful state. God prepared it for the devil and his angels (not for us), and we should be good and not go there.

The immortality of the soul means the soul of the wicked will live as long as the soul of the righteous, eternally. It is the never-dying part of man. This will be seen in the scriptures. Gen. 2:7, "God formed man of the dust of the ground." This gets the mortal man. "And breathed into his nostrils the breath of life." This gets the immortal part—the soul. Hebrew text, "The breath of lives (plural) and man became a living soul." The dust part of man is the mortal part, and the God-breathed part is the immortal part—the soul. The soul has been transmitted from Adam on down to us, like the mind. God gave Adam a mind and a soul, and that started the minds and souls for all people from Adam to us. Then, minds and souls alike have all been by transmission, and not by generation, nor special creation. Thus all, both wicked and righteous, have souls alike. John 4:24, "God is a spirit." 1 Tim. 6:16, "God who only hath immortality." Heb. 12:9, "God is the Father of spirits." Since God is a spirit, and hath immortality, and fathered our spirits, our spirits took of his immortality. Here every human being got their immortal spirit—souls from God. As the peopling of the world began at Adam, so the souling of humanity began with Adam. Acts 17:29, "We are the offspring of God." Then all people have immortal spirits, since all are the offspring of the immortal God. Hence the immortality of both righteous and wicked souls. Gen. 1:26, "Let us make man." Man here started all men to come. Job 32:8, "There is a spirit in man." A spirit in all men, then; and a spirit in all men to come. Yes, immortal spirits in all men, then; and immortal spirits in all men to the end of the world.

James 2:26, "The body without the spirit is dead." Then every living body, wicked and righteous, have spirits. God's Spirit is eternal. Heb. 9:14, "The eternal spirit." He fathers our spirits; hence, man's spirit is eternal. Luke 16:22-24, "The rich man died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." Does this look like annihilation of the wicked? No, forever no! It is the very reverse. If we are to believe the Bible, this case alone stands out plain as the sun, eternal proof. Verses 27, 28, "Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment." Whatever this was, a figure or a reality, it is forever positive proof that the wicked are not annihilated, if we are to take the Word of God on the subject. A plain case of the general state of the wicked in torment in a conscientious state—no annihilation about it.

Dan. 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here are the righteous and the wicked both. The shame and the contempt are everlasting, the life is everlasting; no end to either. This is another plain, positive scripture on the general state of the wicked in a conscientious state of torment. Do we believe the Word of God? No annihilation in this, but a fearful state of everlasting shame and contempt, immortality of the wicked souls.

Mat. 25:41, 46, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting

punishment: but the righteous into life eternal." How plain and positive! (1) The fire is prepared for the devil and his angels. (2) The wicked share this with them. (3) Why is the fire everlasting, if the wicked are annihilated? (4) They go into everlasting punishment, shows they are not annihilated, but remain there. (5) They are punished as long as the righteous live, eternally. The Greek words are the same in both cases. (6) It is absurd and false to say people are still suffering punishment after they are annihilated and reduced to nonentity.

Isa. 33:14, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Notice "everlasting burnings" and "dwell." How could the wicked souls dwell there everlastingly if they were annihilated? To write great long articles on the immortality of the soul and leave out the scriptures is wrong and misleading, which some have done. The more knowledge a man has in the Bible the more he wants to use it when he is on a Bible subject. The people want to hear the Word of God on it, and not a cold back track of doubt. The blasphemer "is in danger of eternal damnation" (Mark 3:29). Are the scriptures false? Is he in danger of something there is nothing of? If eternal life means something, then this "eternal" means something, not annihilation. Mark 9:44, "Where their worm dieth not and the fire is not quenched." The plain thought of the text is never dying, but continuing to live on, and no annihilation about it. 2 Thess. 1:9, "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." This tells what their punishment and destruction are—banishment from God and his glory. Their souls exist everlastingly.

Rev. 14:10, 11, "He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and for ever; and they have no rest day nor night." This is the reverse of annihilation. Tormented, and continues to be tormented right on; no rest forever. The smoke of their torment ascends up; how long? Forever and ever!

Rev. 20:10, the devil "was cast into the lake of fire," "and shall be tormented day and night forever and ever." If these plain scriptures can be set aside there is no use for us to try to understand the Bible. They are plain and speak for themselves. The wicked soul is eternal, like the righteous, according to the Word of God. Death, destruction, perish, consume, etc., does not get annihilation nor utter extinction of being.

1 Tim. 5:6, "She that liveth in pleasure is dead while she liveth." Here is death, but still living. Col. 3:3, "Dead and your life is hid with Christ in God." Dead and yet living and not annihilated. Luke 15:32, "Thy brother was dead and is alive again." Then one can be dead and yet live on. Destroy, "O Israel, thou hast destroyed thyself, but in me is thine help." Hosea 13:9, "Destroyed, yet living." Perish. Isa. 57:1, "The righteous perish, but no man layeth it to heart." Perish does not wipe out from existence. Consume. Psa. 90:7, "We are consumed by thine anger." Isa. 64:7, "Thou hast consumed us because of our iniquities." Psa. 119:130, "My zeal hath consumed me." Blot out. Ex. 32:32, "Blot me, I pray thee, out of thy book." Verse 33, "Him will I blot out of my book." We see death, destroy, perish, consume, etc., does not necessarily mean annihilation. It is not once said in God's whole book that the souls of the wicked will ever be annihilated. If God wanted to annihilate he would have annihilated Satan when he first tempted Eve in the Garden of Eden.

Many scriptures show us the wicked souls are as eternal as the righteous. Nor we are not hobby nor shabby about it; we hold to the Old Book and stand for honor and truth—the brightest jewels that ever sparkled upon the robe of character. Station A, Dallas, Texas.

FROM CHINA.

The fright that was caused by the riots in Shanghai more than a year ago has passed away, and usual peace prevails. At that time, some of the experienced missionaries residing in Shanghai believed that another Boxer uprising was at hand; but there were others who took the contrary view that the trouble was local, the causes also local and consequently would soon cease. Time has proved that the latter view was the correct one. While there is dissatisfaction among the Chinese because of the extra-territory clauses in their treaties with foreign nations, by which foreigners are amenable to their own governments, rather than to China; still there is a conservative class among the rulers of the country, and these men know that there is but one way by which the present state of affairs can be changed and that is for China to set herself bravely to the task of reform—the reform of her code of laws and legal procedure. When she accomplishes this work to the reasonable satisfaction of the nations, then may she hope to regain control of her territory.

The whole empire is in a ferment over the school question. Schools for boys, schools for girls, schools little and schools big, are the order of the times. Few new buildings have been erected for this purpose. Old ones are repaired, windows opened and accommodated to educational uses. In some cases temples are appropriated for the same purpose. Old things are being passing away and all things are becoming new. In many of the schools the best teachers are graduates from our Christian schools. They are now in positions where their influence will be felt for the good and salvation of the nation.

The opening of so many Government schools has not proved detrimental to the interests of our Church schools. Our schools are full and overflowing. On all sides the cry is for larger dormitories and class rooms.

In Church circles the work keeps on the even tenor of its way. The progress is gradual in the main, but steady. Recently in this district we had something out of the ordinary to occur, when, in one village, some sixty persons, forty of whom were women, came out and professed faith in God and united themselves with the Church. In this case the forty women were the wives, sisters and children of men who were Christians. We want to see more movements of this sort for the large majority of Church members are grown men. In many cases the women have no way of attending church but to walk. Many of them have the ancient "little feet," and so find it out if the question to attend church. This need we are trying to meet by holding services in the homes of the Christians.

The Huchow District Conference was recently held. The meetings were largely attended. The conference, as a body, is a larger one than was our Annual Conference eighteen years ago. There were more than forty members present and voting. And the Church membership of this district is four times as great as was that of the China Mission Conference when it reached China. The membership of the Huchow District is now about one thousand. Reports from the charges showed growth and development. One hundred and thirty-four members were received during the half year past. The question of self-support receives the approval of our people and preachers. One of the pastors in giving his report, spoke of his own experience in connection with self-support. He told us that when a pastor was supported by his churches, he found a new interest in each one of his members. He said that the stewards took a deeper interest in the pastor and his work, and were ready with suggestions regarding the pastoral work. The stewards say that unless the pastors visit the people it is difficult to collect the quarterage. From this it will be

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seen that the problems here are very like those in America.

The people in the city in which the conference was held attended the meetings in great numbers. Hundreds and hundreds came and remained, sometimes for hours, to hear the gospel. During the afternoons meetings for women were held by Mrs. Hearn, Mrs. Hendry and two Bible women. These meetings were also well attended. On the Sabbath the services opened at 8:30 a. m., and continued without a break till 5 p. m. There were a number of local preachers and exhorters present, besides the pastors, so that it was not a difficult matter to keep the meetings going. One man spoke for more than two hours. The night services continued till 10 p. m. It was blessed to be present at such services. At the love feast on Sunday morning it appeared as if all wanted to speak at once—the women included.

It gives me pleasure to relate that the native Church is growing in numbers and in strength of Christian character, and is destined to become strong, aggressive and self-propagating.

We stand in great need of the prayers and sympathy of the Mother Church. May we have them?

The end of the famine has not come. The district involved is situated a hundred miles to the north. The kindly interest and generosity of the Americans, on behalf of the starving multitudes will not only save thousands from a horrible death, but will also prove to this nation that in our native land China has a strong and generous friend.

Our new parsonage has been built and we have been occupying it since last January, thanks to our kind friends who so generously came to our help. It does my soul good to think of the many good friends we have in old Texas. The blessing of our God rest upon you all.

J. L. HENDRY. Huchow, China, April 16, 1907.

Employer (to new office boy): "Has the cashier told you what you are to do this afternoon?" Office Boy: "Yes, sir; I'm to wake him when I see you coming."—Selected.

"Yes, doctor, one of Willie's eyes seems ever so much stronger than the other. How do you account for it?" "Knot-hole in the baseball fence, most likely, madam."—Cleveland Plain Dealer.

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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.

Table with district conference dates: Sulphur Springs, Cumby, 8 p. m., June 20; Colorado, Snyder, 8:30 a. m., June 28; Weatherford, Ranger, June 28; Gainesville, Myra, 8 p. m., June 28; Calvert, Calvert, 4 p. m., June 28; Dublin, Gorman, 9 a. m., June 27; Greenville, Commerce, 8 p. m., June 27; Gatesville, Clifton, 9 a. m., June 28; Waco, Mt. Calm, 9 a. m., June 28; Brownwood, Comanche, 8:30 a. m., July 1; Paris, Depot, July 2; Bonham, Whiterock, 8 p. m., July 4; Pittsburg, DeKalb, July 9; San Angelo, El Dorado, July 12

Since the union of our Methodisms has resulted in such a success in Japan, there is also a plan on foot looking to the same result in China. Representatives from the various branches of Methodism in China have been appointed to get up resolutions on that subject to be submitted to the several branches of our Methodism, asking that the matter be taken up and consummated in some way. Verily, the world is moving toward one great end in bringing the heathen millions to Christ. Whatever the outcome of this China movement may be, the agitation of the subject is of interest. If union is good for Japan, it may also turn out to be good for China.

Rev. W. J. Joyce, of the West Texas Conference, has recently made a trip to Rockport and sends us the following concerning it:

I was at Rockport last week and made arrangements for a home, and will return about July 1. Everything is on the push there now. The Government has appropriated a large sum after so long a time for the developing of the channel leading into the wonderful harbor, and work will begin soon. That Rockport will have the best harbor in Texas in five years, I have no doubt. Then what a city! Land, the finest in the world for truck farming is soaring now way up. I shall be at home in Rockport after July 1, and will take pleasure in giving the readers of the Advocate any information as to the general outlook they may desire.

EDITORIAL BIRDSHOT.

Even a fool has sense sometimes.

When you get mad turn aside and pray.

If the world smites you, it may be that you deserve it.

In some of our humiliating defeats we find our greatest victories.

The public teacher who stimulates his people to think is a genuine benefactor.

Either avarice, or appetite or ignorance is the tap-root of most of our sins.

The man who is a loud friend to your face but neutral to your back will not do to trust.

Physical courage is a poor substitute for moral heroism when grave issues confront you.

There are crises in every life, and the man who passes them unscathed will do to trust when responsibilities are heavy.

If it is your habit to prescribe medicine for the ills of other people and you fail to take it in your own case, you are a poor doctor.

The world loves a lover, and it loves a fighter, too, when he fights for a righteous cause, even though the odds may be against him.

If your rival succeeds where you fail, be man enough to take him by the hand and bid him God-speed rather than sulk and snarl because you imagine that the world does not appreciate you.

A FEW DAYS IN NAVARRO COUNTY.

Navarro County is one of our large and populous counties, having a voting strength of between five and six thousand. It comprises a fertile section, mostly of sandy complexion, but with enough black soil in it to make it productive and easily tilled. It produces cotton, corn, oats, fruits and vegetables. Grass grows well also. This season the corn is looking well, but the oats are a failure. Cotton is late and not large, but it is being put in good condition, and the farmers hope to make a good crop. All in all, the whole country is prosperous.

Corsicana is the county site. It is a city of about ten thousand, and a place of good business houses, fine residences, splendid public school buildings, a magnificent Court House and elegant church edifices. It has the best sidewalks of any little city in the State. They are uniform and laid in brick. Also the crossings are brick. You can walk all over the town from one end of it to the other in muddy weather without inconvenience. Even Dallas might learn lessons of profit in this respect from Corsicana.

Our Church is well to the front. Our main organization has the best Church property and the largest membership in the city. It owns and occupies with the building and the parsonage half a block of well located ground. No Church in the State is better equipped in this regard than our central Church at this point. The building is a large, modern brick, finished outside in cement, giving it the appearance of a stone structure. Inside it is commodious and convenient. Rev. J. A. Whitehurst is the pastor, and he is deservedly popular with his own people and the town generally. He preaches to one of the best congregations in the State. This is his second year, and his people are devoted to him. Rev. Horace Bishop, D. D., the presiding elder, lives there, but he was off in a protracted meeting, and we did not get to see him. Also Rev. E. L. Armstrong's home is there. For years he was one of the prominent and useful members of the conference; but for a long time he has been confined to his bed with tedious

sickness. The only active work he is now able to do is to write for the press; and his contributions are always read with interest by large numbers of people. He is simply biding his time in rapturous hope of a happy deliverance by and by. Rev. A. L. Moore has charge of our Second Church. It is a new building and a credit to his part of the city. It has a good membership, and is growing. He is a man of good parts, a strong preacher and a careful pastor. It will not be long until we will have one of our excellent appointments in that locality—in fact, it has already reached that stage. Corsicana has a large coal oil industry. For years it has been a source of wealth to the city. The flow from the various wells is still good, but not so large in volume as heretofore. Wells are occasionally found in contiguous sections. Corsicana is also the home of Rev. Abe Mulkey. This is enough to make the city famous, for he is one of the most useful and one of the best known men in Texas. There is scarcely a town in the State that does not have citizens who were converted under his ministry; and many of these towns have church and parsonage buildings projected as a result of his meetings. His work for the Methodist Orphanage is a monument to his consecrated zeal. He is a friend of everybody and everybody is his friend. The State Orphanage and the Odd Fellows' Orphanage are located a few miles out from the city. They are large and well equipped institutions, and they are both well filled with orphan children.

Blooming Grove is the largest town in the county outside of Corsicana—we presume. It has some twelve hundred people, and is a moral and well-ordered community. We have a good Church there, and Rev. J. M. Armstrong is the pastor. He is doing a good work, and is influential in the community. We have a splendid District Training School at this point. It was founded by the Church, and the lamented Dr. Adkisson did good work during the last years of his useful life there. Rev. Atticus Webb, of the North Texas Conference, is now the principal of this school. He was recently elected to the place. He is already on the ground, has his faculty organized, and the work for patronage is going on. He has recently spent a year or so at the Chicago University to further prepare himself for this character of work; and he is also an alumnus of Southwestern University. The brethren down there feel elated that they have secured so capable a man, and they feel that his work will be a success. There is a good field in that section, and the school has a future. Brother Webb is looking well and he is full of hope.

Just below is Frost, another prosperous town, with a population of from eight hundred to a thousand people. Rev. R. B. Young is our pastor. We have a good church building, practically new and elegantly furnished. He has two other appointments in the country, but gives most of his time to Frost. He has a neat parsonage there. He is one of our best young preachers, studious, thoughtful and earnest. He is ministering well to his people, and they recognize in him a worthy shepherd of their souls. Frost has one of the finest lakes of water we have seen anywhere, and it is well stocked with fish.

Eight miles in the country is a fine little country village called Emmett. We spent an afternoon and a night out there. What a quiet country place it is! The mocking birds and the plaintive whip-poor-will made music the night long. It reminded us of the old times long gone. Brother C. A. Stone was our host, and we had good communion with his household. All the preachers who have ever passed that way know Brother Stone, and they know Brother Bailey also, and others too numerous to mention. We have a neat church there, and it shows evidence of care and attention. They have recently built

a handsome school building. The Baptists also have a Church. There are good farms in that section, and the people look prosperous. Rev. G. W. Kincheleoe is our pastor, and we met him at Emmett, though he lives at Irene, six miles away. The latter place is in Hill County. At Irene he has built a good church and has it ready for dedication. The people regard him as one of the best workers and one of the most useful men they have ever seen on their circuit, and they have had good ones. He looks after every interest of the Church. And his preaching is solid and substantial food for the people.

Rice is situated on the Central, just below Ennis, and not far from the Ellis County line. It has a population of about eight hundred. We have a good church and an excellent parsonage. Rev. N. E. Gardner is our pastor, and he is a good one. His people say he is an up-to-date man, full of zeal and enterprise. In company with Brother J. R. Collins, we drove to Chatfield, some six miles from Rice. It is an old country place, one of the oldest settlements in all that section. We have a good country church there, and it is a part of the people and found them well-to-do and prosperous. We enjoyed the hospitality of Brother R. M. McMullen, who has been living there forty-odd years. In all these towns and the country places the Advocate is taken, and we were well received.

FORT WORTH GATHERING THE FRUIT.

While the local option campaign was in operation it was intimated by the anti leaders that if the people would continue the barrooms they would become centers of law and order from thenceforth, and that instead of harboring and originating crime they would almost rival the Churches in their exploits of goodness. Only a few days have passed since these good things were promised. What is the result? We have not the time to record one-fifth of the devilry that has occurred in connection with those saloons; but we will mention one in passing: Last Monday evening two railroad employes met in the "Cozy Corner Saloon." They had previously had some disagreement, but nothing serious took place until the saloon became their habitat. A few angry words followed and then the shooting began. One of them was wounded, mortally, it is thought, and the other is out of jail on bond. The saloon is the hot-bed of vice, immorality and crime. Had these two men met anywhere else, there would have probably been no trouble. But just as soon as the saloon took a hand in the matter an attempt to commit murder ensued. Thus we score another achievement for the Fort Worth saloon.

LOCAL OPTION IN NAVARRO.

Last week closed a memorable local option campaign in Navarro County. Two years ago the county was carried for local option by something over eight hundred majority, but there were but few over three thousand votes cast. These were cast by the property owners, largely, and the moral element. The anti's bided their time, and last January they ran in a large element of their voters and had them pay their poll taxes—paid them indirectly for them. Among these were nearly four hundred negroes. Nearly every roustabout in the county held his receipt. So they brought on another election. The brewers put their crowd in the county with a slush fund. They hired men at two dollars and a half a day to go through the county and drum up their voters. They published broadcast statements of what great things the new liquor laws would accomplish in the way of reforms in the liquor business. Some of them stooped to vile slander and misrepresentation. The election came off last Saturday, and, at this writing, while the anti's claim the election, it will require the official count to determine who has won. Probably the

they have won by less than fifteen majority. But this does not end it. Two years hence the pros will be in the field again. Moral revolutions never go backward. They are sometimes retarded and occasionally turned aside; but they will drive toward the future. Public sentiment will ultimately triumph over vice and immorality. The Navarro pros are of the stuff that will be heard from again. On with the battle!

Atlanta, Georgia, was wonderfully blessed last Sunday. She had seven of our Bishops in her pulpits and the Associated Press sends out good reports from their work. They were there in the interest of the great combination of a splendid downtown Church enterprise and a modern hospital. They needed a large fund for the purpose, and these great men presented the matter with a view to this end. The efforts were splendidly successful, for they raised in cash and subscriptions the vast sum of \$200,000—more than they called for. It was one of the greatest days ever witnessed in that enterprising city. Bishop Candler's brother, Asa Candler, gave \$75,000 of the amount. This insures a great Methodist hospital in Atlanta, and a great downtown plant for all purposes connected with the saving and the healing of humanity. Nashville, Tennessee, is also working on a similar proposition. We already have in St. Louis one of the most extensive and best-equipped hospitals in America. A wealthy man left to the Church about \$5,000,000 for that work. With such advance as this, the world can not much longer accuse us of neglecting this branch of humane work.

Seventy of the young men in the late session of Southwestern University were there to prepare for the ministry. This speaks volumes for the claim that this grand old institution has upon the Church. She is cradling and developing the ministry of Texas Methodism, and it will not be long until our pulpits throughout the State will be largely manned by the boys we are now sending there. We have scores of them in the ranks now, but their numbers are increasing with the progress of the years. Stand by Southwestern.

BISHOP WARD AT WOFFORD COLLEGE.

Our Texas Bishop is in demand throughout the Church. He was in Atlanta last Sunday helping to raise that immense fund for the Methodist hospital, and before that he was at Wofford College, South Carolina, preaching their commencement sermon. The Southern Christian Advocate has the following to say of his splendid effort on that occasion:

Bishop Ward's baccalaureate sermon at Wofford College was among the best sermons ever delivered before that college. His subject was the Temptation of Christ. It was original, unique, orthodox, and helpful. The Bishop has promised later to give it to us for publication. He spoke without any notes, and his easy, graceful, and forceful style won the highest plaudits from all who heard him. This sermon ranks him easily among our greatest preachers.

PERSONALS.

Rev. C. W. Hearon, of Ft. Worth, called in to see us the past week. He is busy with his charge, and he always does good work.

Miss Eve Sanders, of Center, a prominent young lady worker in the Epworth League, and a niece of Rev. T. S. Armstrong, made the Advocate a delightful visit this week.

Rev. W. H. Keener, one of our young preachers from Ft. Worth, was in to see us not long since. He has been preaching about one year, and he gives promise of a useful career.

Rev. M. K. Little, of the Weatherford District, made his appearance very agreeably this week. It is the first time we have seen him since his attack of sickness last winter. He does not seem to have been hurt by his illness, as he looks well and he is as jolly as ever. He is flourishing on his district experience, and we

vent ple... Re drop tion his thin Ame agre... Re Conf in to busy can follo inter... Re was see a char res of th Meth peopl... Re us th died one d to m good dist (large... We ous ll super Texas years useful from i recove... Rev made day. his co sidera audien zenshi contin templ near f... Rev. turned where Wages good h of his of the men i for yea cessful does g sends l tion to... A... We the "D Roman West about e duction Brothe been a all his cialty cter to t thought not hes phlet h exhaust trinal fo ed epist derstoo man of He dol boldly t researc a place and reading underst as taug mans... C... Dr. J. and ded at elev mer pas... Calv Calvert, m. Blal till the

venture the statement that his people are getting good service.

Rev. C. M. Shuffler, of Plainview, dropped down from his lofty habitation recently and spent awhile with his brethren in the lowlands. He thinks he has the greatest country in America, and a great many others agree with him.

Rev. L. S. Barton, our North Texas Conference Missionary Evangelist, was in to see us this week. He is a very busy man, and has more calls than he can fill. He had many good meetings, followed by conversions and a good interest in mission matters.

Rev. A. A. Wagnon, of Jefferson, was in the city last week and called to see us. He is much pleased with his charge and makes fine reports of progress over that way. Jefferson is one of the oldest towns in the State, and Methodism always boasted of good people in that community.

Rev. W. W. Nunn, of Ozona, writes us that his sister, Mrs. J. P. Mickle, died in Texarkana recently, leaving one daughter and relatives and friends to mourn her departure. She was a good woman, loved God and the Methodist Church, and she has gone to larger reward.

We are pained to learn of the serious illness of Rev. D. J. Martin, now a supernumerary member of the North Texas Conference. For a great many years Bro. Martin was one of our most useful and efficient ministers, but from reports from Plano, his home, his recovery is practically without hope.

Rev. C. L. Browning, of Polytechnic, made us a pleasant visit the other day. Since the college session closed his congregation has fallen off considerably, nevertheless he has a good audience made up of the college citizenship. The population over there continues to grow, and they are contemplating a church structure in the near future.

Rev. J. T. Smith, of Cameron, returned this week from Farmersville, where he had been aiding Rev. J. R. Wages in a good meeting. He is in good health, and makes a fine report of his work at Cameron. He is one of the most energetic and persistent men in the Texas Conference, and for years he was one of the most successful presiding elders in Texas. He does good work wherever the Church sends him; and Cameron is no exception to the rule.

A TREATISE ON ROMANS.

We have before us a pamphlet on the "Doctrines of the Epistle to the Romans," by Rev. H. T. Hill, of the West Texas Conference. It covers about eighty pages, and has an introduction by Rev. Buckner Harris. Brother Hill is an aged minister, has been a close student of the Scriptures all his life, and he has made a specialty of Paul's epistles. To the letter to the Romans he has given much thought and investigations; and we do not hesitate to say that in this pamphlet he has given to his brethren an exhaustive presentation of the doctrinal features of this much controverted epistle. He makes himself fully understood on all points, for he is a man of positive convictions and views. He dodges no issue, but speaks out boldly the results of his long study and research. It is, therefore, worthy of a place in the hands of all our preachers and thoughtful laymen. Its close reading will give to anyone a better understanding of the doctrines of Paul as taught in the Epistle to the Romans.

CHURCH DEDICATION.

Dr. J. L. Massey will preach for us and dedicate our church at Hallville at eleven o'clock, June 30. All former pastors cordially invited.

I. F. PACE.

Calvert District—A Correction.

Calvert District Conference meets at Calvert, Wednesday, June 26, at 4 p. m. Bishop Seth Ward will be with us till the close Sunday night.

E. L. BHETTLES, P. E.

OUR NEW YORK LETTER.

JERRY M'AULEY—MISSION NO. 1.

Necessarily, condense all possible, a "write-up" of Jerry McAuley Mission must cover more than one communication.

The world-over interest in this wonderful work is shown, and information is wanted generally.

It is one of the first places visitors ask about. High or low, all have heard of it, and from crowned heads on down to the humblest a listening ear is turned to any facts relating to the work.

Jerry McAuley, one of New York city's toughest citizens, a man who had been guilty of crimes and sins of almost every kind, was converted thirty-four years ago. Immediately he determined to devote his life and possessions to mission work, and selected Water Street, one of the rough sections. A little building was secured. With his wife, McAuley entered, and as your correspondent heard her say: "Jerry and I knelt here in the middle of the room, on this very spot, and consecrated our lives to His work."

Drunkards, thieves, robbers, gamblers, the "bums" of the city frequented then, as they do now, that locality. Gradually some were induced to enter. "Old Time Religion" was talked, practiced, and soon began a work that has extended the world over, and more than 1,500 missions, patterned after this parent one, have been established.

McAuley labored for twelve years, kept the faith, persisted in his labors day and night, attracted the attention of all the Churches by the converts he sent to them. Voluntary contributions began to be sent in. Jerry used the same for "food and shelter" work—did not build a fine edifice, sticking to the little shop room. When at the zenith of his labors, McAuley died. But the work went on. Smith followed as superintendent—died. Then Hadley, the latter being called to his reward a year ago. Today John Myburn is superintendent. Little room still used, and the saving of scores of souls goes steadily on. The motto is: "We help men and women to help themselves."

A great many people have the idea that the McAuley Mission is a place for drunkards and that nothing but drunkards go there, but that is not so. Hadley used to say that it was a place where the drunkard was more welcome than the sober man, the thief more welcome than the honest man, the harlot more welcome than the church member. But, nevertheless, there is a welcome for all, and many a Church member has gone down there and been convicted of his cold, indifferent Christian life and has been converted. The institution is in its true sense a "rescue mission"—for thousands are being rescued from the bonds of sin that the church would never reach. All over the city "bums" are advised to go to Water Street for help. They get it—clothes, lodging, meals—and at the same time scores get religion. The attendance consists chiefly of men and women who have reached the lowest depths, who have been chased by the police from the parks and public places—finding this section one where they are less molested. These outcasts compose the great majority of visitors, but there are others—gradually the record of the place went out—people in better circumstances, learning of the work, began going—and today among the patrons and contributors are found the names of men and women socially and financially the highest in the city. The President of the Board of Trustees is John S. Huyler, the millionaire candy manufacturer. R. Fulton Cutting, one of the city's foremost public citizens, is Treasurer. Governor M. Linn Bruce, M. Hartley Dodge, Lewis H. Hyde, and others are among the trustees. Miss Helen M. Gould, her brother Edward Gould, Charles W. Ogden, John D. Rockefeller, R. G. Dun, and dozens of others are among the contributors and patrons. The visitors come from every part of the world. It is common to have three or four countries represented at the same meetings. Many

missionaries visit the the mission who are just starting for their life's work in the foreign field, and missionaries who have returned come and tell of the inspiration they have received while in their far-away stations, some of them thousands of miles away coming in contact with converts of the mission—they having gone out to every quarter of the globe.

At a recent meeting the writer saw a man rise, who said he was from the Pacific coast. Said he: "I was never here before, but I have heard of the McAuley Mission, and before leaving home I promised Brother Eaton I would come here on Sunday. Brother Eaton was converted here, and is doing a great work on the Pacific." Jerry McAuley's widow (now Mrs. Gilbert) spoke up: "Yes, I remember the day of his conversion here in this room thirty years ago." The widow afterwards married Bradford L. Gilbert, the architect of the Charleston Exposition, and the couple often attend the services and are active in the work. Last September the couple launched the Jerry McAuley Sky Pilot—a gospel yacht—to ply in the harbor. God's word on the outside of the yacht attracts much attention from the passing craft, and is always preaching a message of love. The words are: "The wages of sin is death, but the gift of God is eternal life."

Mrs. Gilbert (nee McAuley) is a fluent, lovely, convincing speaker, as is also the missionary of the mission, Mrs. Lida M. Lamont. These good women often address the meetings, and have been, and are yet, instrumental in bringing to the Savior hundreds of souls. Your correspondent has met all these people personally that are engaged in this great work, and bears testimony to their sincerity and godly influence.

Bishop Galloway visited the McAuley Mission. Nothing in the building attractive—just the opposite—simply an old shop—nothing in the furnishing nor the service to attract, save its plainness, simplicity. But the presence of God's spirit was so manifest that the Bishop said after leaving, "I got an up-lifting such as I never had before or since." It is so with all who go there—and thousands go. Mr. Gilbert, the present husband of the former Mrs. McAuley, is a large, handsome, portly gentleman, such an one as would attract attention in any assembly. Sitting just in front of Gilbert, about five feet away, as he was testifying, he looked the writer straight in the eye and said: "I heard of this mission—I came—I had religion, but I found Jerry McAuley had salvation, and I determined I wanted it too." And he meant it. It is inspiring to attend these humble services—to see the poor, tough element gather in, and to hear the experiences they relate.

Here are some of them: The Assistant Superintendent—a lawyer originally from Savannah, Georgia—said, "I sank to the lowest depths. Disowned by my parents, wife left me, it seemed there was nothing left but suicide." Today this man is one of the consecrated workers, and his wife is devoting her life to rescuing fallen women in the city, while Mercer is holding out his hand to the men.

Another arose, and as he, with his snow-white locks, was relating the depths to which he had sunk, a friend nearby whispered in my ear: "Reub Johnson, 87 years old, converted when he was over 70, in this room." Another from the rear of the room testifying, the information was given me that he had been a highway robber, thief, served sentences in penitentiaries, not heard of by his people in Brooklyn for twenty-five years—now a fine-appearing, elegant-talking Christian worker in the mission. Others related how they had been high in life, well fixed, filling responsible and remunerative positions, sinking to the lowest levels, sleeping on the benches in the parks, aroused by the policeman's club, going without food for days, on the way to the river to end it all. They had seen the sign or heard the singing, drawn near, entered, crouched on the back seats, hearing

the words of sympathy, the experiences of others who had like troubles, but had turned from a watery grave to Christian lives, they determined to try it, and had risen and exclaimed: "God, I will—if you will!" Immediately loving arms were placed around their shoulders, instead of policemen's hands in their collars, which they had been used to. They had gone forward to the "dear old benches" in front and been saved—today occupying high positions of trust and responsibility.

Benches are used entirely in the old building, and oh, how these people refer to the two front ones, now historical as the ones they and thousands knelt before at some time in the past and found salvation. Two young women sat on the bench with your correspondent. One arose and told how she was the meanest mortal, not only in New York, but the whole world. She said: "My companion, this young lady, can tell you that my life was the devil's own; my temper the worst. I would take a burning lamp and dash it to the floor or in the face of a person. I drank, I pursued people with a gun throughout the city to commit murder. I drifted in here. Today I am saved and engaged in saving others."

One good old man sat behind me who had brought an old violin to help swell the praise.

As another spoke, I was told: "He is a steward of old John Street Methodist Church—converted here two years ago from a life so low it will not bear repeating."

At the close of service a general handshaking is indulged in and everyone made to feel that there is indeed a welcome there for all, and I dare say of the hundreds of thousands leaving the old room, one has never left without feeling that it was good to have been there.

Sam Hadley, the McAuley successor, was taken ill and carried to the Presbyterian Hospital, where he died in a week. Hadley, like McAuley, had been guilty of every sin in the decalogue. After he had been converted and been the instrument in saving thousands of souls, he made application to the New York Conference. But the conference, because of his past bad record, and the fact of his lack of early education—

(To be continued.)

H. W. FINLAYSON.

450 Broadway.

COMMENCEMENT AT CORONAL INSTITUTE.

The Coronal Institute has just closed one of the most prosperous years in its history. The total number of students catalogued has been nearly 300. The President, the faculty and the trustees have been untiring in their efforts to build up the school and to make it worthy of the confidence and patronage of all our people.

Sunday morning, Bishop Seth Ward, D. D., preached the commencement sermon. It was a strong and a timely utterance. He stressed the importance of loyalty to the great conviction, and made his audience feel that there is nothing that can compare in value to noble and Christ-like character. Sunday night the Bishop delivered a great address on "The Signs of the Times." He emphasized the obligation resting upon the Anglo-Saxon peoples to make the most of their unequalled opportunities to evangelize the world. The discourse was an eminently thoughtful one, and our cultured young people felt that it had great merit for its educational value. Bishop Ward is as charming in the social circle as he is delightful in the pulpit. He is affable and courtly in his manner. He is pleasing in his address, and he went off taking the hearts of the San Marcos people with him. We are all proud of our Texas Bishop.

Monday was Commencement Day proper, and the exercises were interesting and in some respects unique. The Genius of Knowledge sent her messenger to conduct the members of the graduating class, one by one, into the Hall of Knowledge. As each one who sought admission was ushered by the messenger into the presence of the Genius, she made a few felicitous

remarks and then bade the applicant to be seated amongst the others waiting in the mystic hall. The idea was a novel one and was very skillfully worked out.

Mr. Hal Brown, who is a graduate of the Coronal Institute, delivered the literary address. It was one of the best I ever heard on such an occasion. His theme was "The American College," and he handled it in a most graceful manner.

Dr. Hyer, Regent of the Southwestern University, followed with an address to the graduating class. Those who have heard Dr. Hyer will have no difficulty in crediting the statement that it was couched in beautiful English and was eminently appropriate to the occasion.

Twenty young ladies and four young gentlemen were handed diplomas by President Fisher. It was an unusually fine looking student body, and no doubt they will live so as to reflect honor upon their alma mater during the years which are to come. It gives me great pleasure as the pastor of the San Marcos Memorial Church and as one of the trustees of the Coronal Institute to commend this school to our people. During the two years of my pastorate the overwhelming majority of the young men and young women who come to us from abroad have been converted and joined the Church. Fathers and mothers who send their sons and daughters to the Coronal Institute may rest assured that they will be brought under good influences and that great pains will be taken not only to make them good scholars, but also to make them good Christians. Their moral and spiritual development will be carefully looked after.

The Building Committee has let the contract for the construction of a new wing to the main building. This addition, which is an absolute necessity because the capacity of the old building has been outgrown, has been made possible through the untiring labors of Bro. W. J. Johnson, and the wonderful collection gotten in San Marcos by Bishop Morrison.

Only a year ago a new Boys' Dormitory was erected at a cost of about \$15,000. Now, we are making this addition at a cost of about \$18,000, to the main building, in which the girls are domiciled. These improvements will probably double the capacity of the boarding department, and enable President Fisher to take care of all the boys and girls in the great Southwest who are looking for a Methodist training school in a local option town, where the Church is in hearty sympathy with the school, and gladly cooperates with the management in exerting the best of influences upon our young people. H. M. WHALING.

NOTE OF THANKS.

To all those who wrote me so kindly and sympathetically concerning my recent great bereavement, in the loss of my good and loving wife, let me say your letters have brought great comfort and consolation to my heart. I am greatly bereaved but God is with me, and I am resigned to his will. May his richest blessings rest upon you all, in my humble prayer.

J. D. BROCK.

Dublin, Texas.

MISSIONARY INSTITUTE.

Queen City, Atlanta, Jefferson, Coffeeville, Naples and Linden charges will unite in a Missionary Institute to be held at Douglassville, June 29-30. The pastors are urged to come and to bring large numbers of representatives of their congregations. Rev. Clyde B. Garrett will preach the opening sermon Saturday at eleven o'clock. Douglassville will treat you all royally. There will be dinner on the grounds Saturday.

IRA M. BRYCE,
Douglassville, Texas.

MORTUARY.

In sorrow we chronicle the death of the infant child of Rev. J. R. B. Hall. She died the 13th inst. We deeply sympathize with Brother and Sister Hall. May God comfort them in their sad bereavement.

W. A. MANLY.

Yes, weeping may for a night endure; The broken heart can't hold its grief! But God is good—His mercies sure, And He will come to our relief!

Epworth League Department

GUS W. THOMASSON EDITOR
Van Alstyne, Texas.

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

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

◆
State League Cabinet.

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

◆
COMING LEAGUE MEETINGS.

North Texas Conference, Paris, June 20-23.
Brownwood District, Comanche, June 27-30.
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.

◆
BOARD MEETING.

A very important meeting of the Board of Trustees was held in Houston on June 12. Some matters yet to be worked out, affecting the future development of the assembly enterprise, were gone into. We hope by next week to be able to publish a full report of the meeting.

◆
NOTICE OF CHANGE.

By the authority and instruction of the presiding elder of the Fort Worth District, O. F. Sensabaugh, the District Epworth League and Sunday-school Conference which was to have convened in Grapevine on June 18 and 19 has been postponed on account of many of the pastors throughout the district being engaged in a "Revival Campaign." A later date will be announced as early as same can be determined, which date will likely now be in the early fall just prior to the opening of school. In the meantime let us as Leaguers and Christian workers do "our level best" for God. His Church and humanity in an attempt to save men and women from sin.
A. H. McVEIGH,
District President.

◆
TEXAS CONFERENCE LEAGUE MEETING.

As has been previously announced, the Epworth League of the Texas Conference will meet with the League at Port Arthur on June 28 and 29. The Port Arthur League is making preparations to entertain the conference in good shape and they will be disappointed unless a large number attend. Leagues should elect their delegates at once and notify Miss Eva Sanders, Secretary, at Center, Texas, and also Bro. W. E. Gibbs, Port Arthur, Texas. Secretaries of the Leagues should make up their reports and it is desired that all reports show:

- Number of members December 1, 1906.
- Number of members May 31, 1907.
- Work done by various committees.
- Amounts of money raised for various purposes.
- All other information bearing upon the work of the League.
- Names of officers.
- Superintendents of Junior and Intermediate Leagues should make their reports just the same as the Senior Leagues do.
- All reports should be made in duplicate and one copy sent to Miss Eva Sanders and the other copy taken to Port Arthur by the chairman of the League delegation.
- I have taken the matter of excursion rates up with the railroads and am in receipt of a letter saying that I will be advised in a few days as to what kind of a rate will be made. An-

nouncements in regard to this will be made later.

It is to be hoped that every League in the conference will be represented and that a rousing meeting will be held so that new life may be instilled into the work. TOM C. SWOPE.
Pres. Texas Conference League.
Fort Smith, Ark., June 7, 1907.

◆
IN MCKINNEY DISTRICT.

On special invitation of Bro. J. W. Clifton, the pastor, we went over to White's Grove Sunday and assisted in the organization of a most excellent League, beginning with thirty members, with the following officers elected: J. N. Holloman, Pres.; Miss Clyde Elkins, First Vice-Pres.; W. M. Horn, Second Vice-Pres.; J. F. Butler, Third Vice-Pres.; Miss May Calhoun, Fourth Vice-Pres.; Miss Allie Perkins, Secy-Treas.; Miss Pearl Williams, Epworth Era Agent.

The postoffice address is McKinnis, R. F. D. 2. This makes four Leagues on Bro. Clifton's charge, two of which were recently organized.

O. L. HAMILTON, Field Sec.

◆
JUNIOR WORK IN THE SAN MARCOS DISTRICT.

At the annual meeting of the San Marcos District League the Junior work was given a generous share of time.

Two features of the program were necessarily omitted—a paper by Mrs. John Taylor, of Harwood, on "Difficulties I Have Met" and the "Missionary Hour," by Mrs. S. M. Lillard, of Seguin.

Much to our regret Mrs. Taylor moved to another part of the State, only a few days before, and railroad wreck so disarranged the train service that Mrs. Lillard could not reach the meeting in time. There was, however, an interesting paper by Mrs. Brookes, of Waelder, on "The Junior League as a Training School," a Round Table on Junior Problems, a talk and report by the District Superintendent, and reports from the local Chapters.

These are at Waelder, Mill Creek, Gonzales, Lockhart, Kyle, and Harwood. The latter will possibly be discontinued, unless another superintendent can be discovered to take the place of Mrs. Taylor, who has had charge of it since its organization. Both pastor and people very much regret her departure, and hope that some one else may be raised up to carry on the work.

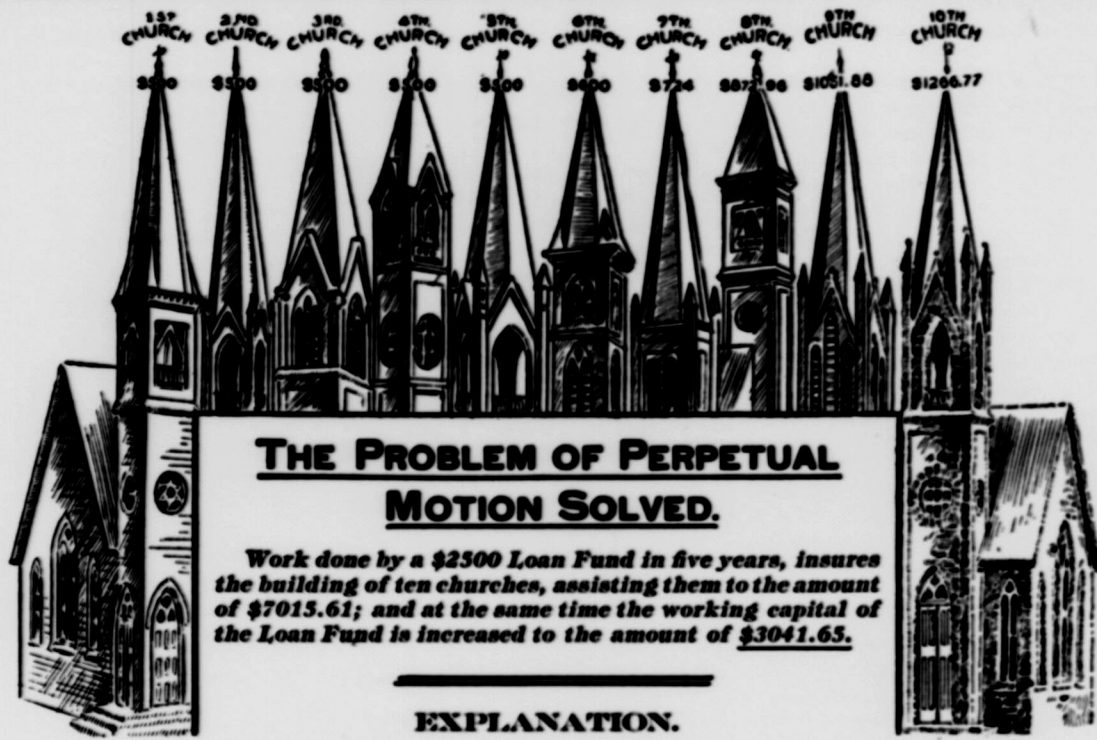
A newly organized Junior League was reported at Buda, and one other pastor announced his determination to organize before Annual Conference. At the conclusion of the Junior work the District Superintendent announced that she had reached the Methodist time limit in office, and for that and other reasons would be obliged to resign the position.

Mrs. S. M. Lillard, of Seguin, Superintendent of the Mill Creek Junior League, was elected to the office. She will bring to the work new ideas and fresh enthusiasm into the field, and we hope for great progress during the coming year.

There was on exhibition a map of the district, showing every preaching place, and especially designating the Junior Leagues. The pastors seemed particularly interested in this.

Another display sheet was given to the graduating class of the Gonzales Junior League. This showed the diploma, written specially for this class, the first in our Southern Methodism to call for it; the diamonds given for memory work, more than a dozen items; their original invitations; a program of the commencement exercises; and a photograph of the class.

In the missionary lesson, which fell unexpectedly to the District Superintendent, special attention was called to the Isabel Lillard Library, which our Junior Leagues are establishing in the Instituto Colon, at Guadalajara, the school over which Miss Norwood Wynn presides. This district is not



THE PROBLEM OF PERPETUAL MOTION SOLVED.

Work done by a \$2500 Loan Fund in five years, insures the building of ten churches, assisting them to the amount of \$7015.61; and at the same time the working capital of the Loan Fund is increased to the amount of \$3041.65.

EXPLANATION.

The above sketch illustrates the work of a \$2500 Loan Fund during a period of five years. The \$2500 is loaned to five churches, each church receiving \$500 on January 1, 1908, and each agreeing to repay the same in five equal annual installments, together with 4% interest on the principal.

At the close of the first year, January 1, 1909, \$100.00 of the principal and \$20.00 accrued interest will be due from each of the five churches, making a total of principal and interest due of \$600.00, which amount will be immediately loaned on the same terms to the sixth church.

One year later, January 1, 1910, a total of \$500.00 principal, and \$80.00 interest will be due from the first five churches, and the sixth church will owe on that date \$120.00 principal and \$24.00 accrued interest. These amounts, making a total amount due on principal and accrued interest from the six churches at the close of the second year of \$724.00 will be immediately loaned to the seventh church, on the same terms.

At the close of the third year, January 1, 1911, \$500.00 principal and \$60.00 accrued interest will be due from the first five churches, and \$120.00 principal and \$19.20 accrued interest will be due from the sixth church, and \$144.80 principal and \$28.96 accrued interest will be due from the seventh church, making a total of \$872.96, which amount will be loaned to the eighth church.

On January 1, 1912, at the close of the fourth year, there will be due from the first five churches \$500.00 principal and \$40.00 accrued interest, and from the sixth church there will be due \$120.00 principal and \$14.40 accrued interest, and from the seventh church there will be due on principal \$144.80 and \$23.17 accrued interest, and from the eighth church there will be due \$174.59 principal and \$34.92 accrued interest, making a total of \$1061.88, which amount will at once be loaned to the ninth church.

On January 1, 1913, at the close of the fifth year, there will be due from the first five churches \$500.00 principal and \$20.00 accrued interest (last payment) and from the sixth church there will be due \$120.00 principal and \$9.60 accrued interest, and from the seventh church there will be due \$144.80 principal and \$17.38 accrued interest, and from the eighth church there will be due \$174.59 principal and \$27.94 accrued interest, and from the ninth church there will be due \$210.38 principal and \$42.08 accrued interest, making a total of \$1266.77, which is immediately loaned to the tenth church.

The first five churches on January 1, 1913, will be out of debt; the sixth church will owe a balance of \$120.00; the seventh church will owe a balance of \$280.60; the eighth church will owe a balance of \$323.78; the ninth church will owe a balance of \$841.50; and the tenth church will owe a balance of \$1266.77, making a total of \$3041.65 principal still invested at the close of the five years, which shows that in addition to assisting in the building of ten churches, the original \$2500 has been increased by the amount of \$541.65.

The Loan Fund Capital of the Board of Church Extension on March 31, 1907, amounted to \$238,343.43. On the basis of the above example only one-fifth of the amount (\$47,668.68) is annually available for loans to churches.

At the last meeting of the Board, applications for loans aggregated \$213,300,—more than four times the amount at its disposal.

With a view to increasing the Loan Fund Capital, which is of such vital importance, correspondence is invited with those who may be interested in helping forward the great work of CHURCH BUILDING in our Methodism.

The Board is prepared to pay Life Annuities on a very considerable amount of additional Loan Fund Capital.

Address W. F. McMURRY, Corresponding Secretary, 705 West Chestnut Street, Louisville Ky.

selfish in the matter, but earnestly hopes that every Junior League will take an interest in it. Further information can be gladly given at any time by the State Superintendent.
MRS. W. F. ROBERTSON.

◆
OLD TIME SONGS BY THE LEAGUERS.

At Bush Temple, Tuesday evening, June 4, the combined Epworth Leagues of the city gave an entertainment which was both unique and enjoyable. The old-time songs were sung by selected soloists and were applauded most heartily by the large audience present. Each soloist was given an insistent encore and responded with a number equally as pleasing as the first. Those who sing at the different churches of the city were prominent on the program.

Mr. W. T. Henderson, whose rich baritone seems peculiarly adapted to songs that reach the heart was at his best in "Old Black Joe." Miss Elizabeth Crawford, whose voice shows great cultivation, sang "The Last Rose of Summer," and in a very pleasing way responded to the recall with "Comin' Thro the Rye." Miss Pearl Sanders sang for the Trinity Methodist congregation each Sabbath. Her selection that evening was "Home, Sweet Home," and she sang it with a wonderful sweetness of expression.

Mr. Try Slaughter, the soloist at Grace Methodist Church, sang "Way Down Upon the Swanee River," and "My Old Kentucky Home." The sentiment of the South finds its musical expression here and Mr. Slaughter with gift of voice and manner appealed to every Southern heart. Mrs. Blankenship, with rich soprano voice, sweet in its simplicity, sang "Annie Laurie" and "Ben Bolt." Those who hear Mrs. Blankenship each Sabbath at the First Methodist Church expected the pleasure she always gives and were not disappointed on that occasion. Mr. Rucker, of the First Presbyterian Church, sang "Rocked in the Cradle of the Deep." Mr. Rucker's voice, a rich basso, possesses unusual depths of sweetness and shows careful training. Miss Margaret Williford played "Sweet By and By," with variations just as our mothers played it. She was a favorite with the audience and was recalled with great applause. Mr. Herbert Wrightson was the accompanist for the occasion.

Dr. Andrews, of Grace Methodist Church, in a brief way, explained the encampment plan at Epworth-by-the-Sea.—Times-Herald, Dallas.

It has been suggested for the benefit of the Leaguers throughout the State that the above is an excellent plan for raising funds for the purchase of the encampment bonds.

◆
WANTS INFORMATION.

Readers of the Texas Christian Advocate are requested to write me at once and give me the names of places in Chambers, Liberty, Polk, Jefferson, Hardin, Tyler, Orange, Jasper and Newton Counties in which there is no preaching, and in which the Methodists should evidently have preaching row. Immediate attention to this on the part of pastors and friends of the Church will help me and will be greatly appreciated.
V. A. GODPEY, P. E.
Beaumont, Texas.

◆
HELP NEEDED.

I want to endorse Rev. W. H. Brooks' appeal for help to repair his parsonage, badly damaged by the recent cyclone at Willis Point. The circuit is small and weak and the station people have all they can do to help to relieve their own distress. I hope our people everywhere will send him such amounts as they can afford, and I am sure all that can be gotten will be needed and will be wisely expended. THOMAS H. MORRIS,
Presiding Elder Tyler District.

◆
HELP WANTED.

I want some good, live preacher to come and help me hold a meeting in Throckmorton. We want some one to sing also. A man who can sing religion. Where is Abe Mulkey? Abe, if you will come to Throckmorton, we will turn the town over to you. We must have a meeting here. We have no one to sing, so we must have two men. One to sing and one to preach.
W. P. DAVIS, P. C.

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Theodor's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well.

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old-married or single. Get it at the nearest drug-gist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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SELLS

PLYMOUTH CHURCH... Sells... to the General... Primary Co., Cincinnati, O.

THE SUMMER SCHOOL OF THEOLOGY AND ENDOWMENT OF SOUTHWESTERN.

A third time, through the courtesy of the management, I was permitted to take part in the work of the Summer School of Theology. I cannot too strongly express my sense of the constant efforts of Drs. W. L. Nelms and J. Sam Barcus, together with everyone else who has anything to do with the management, to make the stay of all those engaged in the work as pleasant as possible.

I doubt whether our preachers and people generally appreciate the full significance of this great movement. That many scores of our brightest and most alert young preachers lay aside everything else, and for two weeks devote themselves to the high-pressure type of study that characterizes the days in college just preceding examinations, is in itself a thing of no little importance. This revival of the study-fever will last, with the majority of them, through the year. When one considers the constant tendency of the details of pastoral work to wear out the habit of study, this result is seen to be itself ample compensation for all expenditure of time and money involved.

Ten days of hard study, unimpeded by the vexing presence of the harassing problems of the actual pastorate is in itself an immense gain to any preacher. And, "last but not least," the close contact with the brightest minds of our nation, as they come to us from year to year, bringing the ripest results of their devout and scholarly labors, cannot be over-estimated. Our people would do a handsome thing, and one that would certainly return to themselves and the Church in greater efficiency of ministerial service if they would much more frequently than they now do, provide their pastors with the money necessary to enable them to avail themselves of the advantages of the Summer School. The cost is inappreciable to the people when all are interested, but is often more than the preacher on a small salary can afford to pay out.

Just a little thought at this point would largely increase the attendance and the usefulness of the school.

The Summer School cannot fail to be, ultimately, of great benefit to the University. The yearly visit of hundreds of our preachers to the seat of the institution, and their resulting appreciation of its value, needs and possibilities, cannot fail to have a most salutary effect.

Among other things, they must come to see the absolute impossibility of carrying on such an institution without large endowment, and will impress an intelligent realization of this fact on the Church at large. Our people must come to understand that no institution of full collegiate grade, much less a university proper, can continue to exist without large additions to the receipts from tuition fees. Every boy put through such an institution involves it in actual expenditure far beyond the amount of his fees; and, hence, the greater the prosperity of the institution, the sooner and surer is its collapse without revenue bearing endowment.

I endorse heartily the wise utterances of Dr. Harrison in a recent Advocate to the effect that an endowment is not immovable; and that endowment, pure and simple is the paramount issue just now. When some eligible city shall come forward with a proposition to duplicate our physical plant at Georgetown, the question of location will be, "before the house," for frank and full discussion, but is hardly "in order" until such offer comes. In the meantime, we must endow Southwestern. And it may just as well be said at once, the preachers cannot do it. For years, the burden has fallen mainly on them, and nobly have they responded; but unless the laity of the Church are going to get under the load with us, we may as well lay down the enterprise at once—it is heavier than we can bear. And I, for one, steadfastly believe that all our laymen need is a clear realization of the situation. But how is this realization to be

brought about? I heard recently the address that our Commissioner, Bro. C. M. Harless, is delivering on the subject, and I take this opportunity to say that I have never heard an address that begins to compare with it in all the elements of true greatness. Could every Methodist congregation in Texas hear it, our problem would be largely solved. But even with the assistance of Bro. Mood, the masses of our people cannot be reached in this way within a generation. The only possible way is for our preachers to assume, each within his charge, the task of putting this great duty on the consciences of our people. The quarter of a million of Methodists in Texas ought, and can, within five years, put under Southwestern ample equipment and a round million of productive endowment. We will never achieve large results until we lay large foundations. We must rise absolutely above the level of narrow localisms, and with wide-eyed vision see "what Israel ought to do," and proceed to do it, in the strength of Israel's God.

E. W. ALDERSON.

THE PRIMARY DEPARTMENT OF PITTSBURG'S PROSPEROUS SUNDAY-SCHOOL.

Beginning a little more than a year ago with a membership of perhaps thirty, this department of our Sunday-school has grown to a membership of 185.

Mrs. G. E. Cameron, wife of our pastor, our Primary Superintendent, has given her efforts to this great work with a zeal that has crowned her labors for the Master with great success.

The entire upper floor of our beautiful church is fitted with matting and furniture, artistic wall decorations and mottoes of inspiration to the young minds and hearts.

Each Sunday these bright-eyed children look trustingly into the face of their beloved leader, and listen with an attention, wonderful indeed, to every word of admonition and commendation that falls upon their ears.

In this department, which is almost perfect in its modern conveniences, a baby organ, purchased through Mrs. Cameron's own efforts, is not the least of the attractions here shown. A beautiful, black-eyed, darling little girl, Eunice Bryson, is organist; and a golden-haired little fairy, Christine Dickson, is violinist.

The strains of music from these instruments, from the fingers of these little children of Christ, joined by more than one hundred tender voices, float heavenward each Sabbath morning and, doubtless, join the echo of the little hosts hovering around the throne of God.

The most beautiful scene I ever beheld is this band of Christian children called to prayer by Mrs. Cameron. Kneeling quietly and reverently, each child seemingly intent upon its devotions, she calls on these babies for sentence prayers. An outbreak of voices from the entire school comes voluntarily, seemingly, with one accord. Here a lisping tongue will pray, "Dear Lord, make me a better boy;" "Jesus, make me good and pure;" and another will follow, "Lord, bless us all." Dozens of sweet voices offer up individual petitions to their God. Oh! I find words are inadequate to describe this scene. Come to Pittsburg and see with your own eyes. You will surely say, "The half has not been told."

There are eight classes presided over by the faithful and efficient teachers, Mrs. L. B. Hess, Mrs. J. M. Killian, Mrs. Frank Ellis, Mrs. C. Hopkins, Mrs. R. E. Wylie, Mrs. W. R. Heath, Mrs. L. Trotter and Mrs. Belle Taylor. Surely many good seed are sown in the hearts of these children which, in the years to come, will show a great harvest time.

Class No. 8, the "Senior Class," is just completing a fixed course of study and will graduate from this department and pass down into the main school, where D. H. Abernathy presides, and who, in our opinion, is the best superintendent in the State.

From thirty scholars to one hundred and eighty-five! Just think what

progress in little over a year! Our Cradle Roll, presided over by the efficient and godly woman, Mrs. C. A. Dyke, composed of fifty or sixty names on cards, tied with ribbons in our white miniature cradle, is worthy of more notice than we have space to give.

At Christmas time this infant band joined the entire school with an offering to the poor. The donation was made at church Christmas eve, and many little tots, all who could toddle along, carried a piece of cloth over four hundred feet long and, with many other gifts, deposited it on the altar.

We have many attractive and helpful little accessories, such as the "Figure Commandment" idea, the "Thermometer," "Dietz Attendance Roll," a "Banner for Attendance and Collection," "White and Black Flag for Department," the "Cradle," "Birthday Chair" and "Miniature Baskets of Candy" for birthday greetings and as rewards for solicitors, etc., also "Class Mottoes," little silver collection plates, colored "Class Numbers" and the "I Am Early" card.

Our beautiful primary work owes its wonderful success to the untiring efforts of Mrs. Cameron and her band of faithful teachers and officers.

We would mention our faithful librarian, Miss Mary Harris, and the Assistant Secretary, Mrs. Roy Swayze. This zeal in the upbuilding of Christ's kingdom on earth will crown the brows of these workers in eternity with many stars.

"Train up a child in the way it should go." Thank God for our Sunday-schools.

The impressions for good made in the tender hearts of our children will live forever.

Pittsburg has a great people, great Churches and great Sunday-schools. There are others, we know, but to me there seems none superior to ours.

Let all good people pray that Mrs. Cameron's success in the upbuilding of our Primary Department may continue and that the Christian teaching that our babies there receive may live with them throughout eternity.

J. B. GREER, Secretary.

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, 2936 Olive Street, St. Louis, Mo. Send for Texas testimonials.

SAM JONES.

Life and Savings, by his wife. Post-paid, cloth, \$2.50; half morocco, \$3.50. Agents wanted. Southern Book Co., Waco, Texas.

TEXAS CONFERENCE.

Jacksonville Dist.—Second Round. Elkhart at Antrum, June 22, 23. Bullard Ct., at Walnut G. M. June 29, 30. ELLIS SMITH, P. E.

Brenham District—Third Round. Rockdale sta., June 22, 23. Milano, at Minerva, June 24. Giddings, at Ledbetter, June 29, 30. Caldwell Mission, July 6, 7. Caldwell sta., July 7, 8. Bellville, at Buckhorn, July 16. Staysfield, July 20, 21. Cameron, 8 p. m., July 21, 22. Brenham, July 28, 29. Somerville, Aug. 2, 3. Sealy, 11 a. m., Aug. 3, 4. Fulshear, 8 p. m., Aug. 4, 5. Wharton, Aug. 11, 12. Bay City, Aug. 17, 18. Lexington, Aug. 23. Chappell Hill, Aug. 25, 26. C. R. I. A. M. A. R. P. P.

Tyler District—Third Round. Tyler Cir., Pleasant R., June 22, 23. Tyler, Cedar St., June 23, 24. Lindale Cir., Swan, June 29, 30. Lindale Sta., June 30, July 1. Wills Point Cir., Clifton, July 6, 7. Wills Point Sta., July 7, 8. Colfax Cir., Morris Chapel, July 12. Grand Saline, July 13, 14. Edom, Sexton Chapel, July 18. Chandler, Red Hill, July 20, 21. THOMAS H. MORRIS, P. E.

Beaumont District—Third Round. Orange Station, May 29. Amelia Cir., at Stowell, June 4. Corrigan Cir., at Pine Grove, July 8, 9. Kountze Cir., at Kountze, June 15, 16. Sibley Cir., at Sibley, June 16, 17. Burkeville Cir., at Survey, June 22, 23. Nederland Cir., at Port N., June 29, 30. Jasper Cir., at Holly Fork, July 1, 5. China and Sour Lake, at S. L., July 9. Jasper and Kirbyville, at K. July 12. Call Cir., at Watson's C. July 13, 14. Port Arthur, July 16, 17. Village and Nona, at Nona, July 21. Laurelia Station, July 27, 28.

Livingston Cir., Goodrich, July 28, 29. Westville and Benford, at W., July 31. Saratoga and Batson at B., Aug. 3, 4. Warren Cir., at Big Sandy, Aug. 6, 9. Liberty Cir., at Smith's C., Aug. 17, 18. Laurelia Cir., Aug. 24, 30. Woodville Cir., W. C., Aug. 31, Sept. 1. Wallisville Cir., September 10-12. 1st Church Beaumont, Sept. 15, 17. Cartwright Chapel, Sept. 15, 18.

Please try to attend the education and missionary mass meeting held by Rev. Jos. Sears and Rev. C. M. Harless.

V. A. GODBEY, P. E.

Huntsville District—Third Round. Kennard, at Pennington, June 22, 23. Crockett, June 23, 24. Willis and Conroe, at C., June 29, 30. Grapeland and Lovelady, at G., June 30 and July 1. Groveton, July 6, 7. Montgomery, at Plantersville, July 13, 14. Iola, at Zion, July 17. Trinity and Onalaska, at O., July 20, 21. Augusta, at Center Hill, July 23. Willard, July 25. Dodge, at Oakhurst, July 27, 28. Anderson, at Fairview, July 31. Huntsville, Aug. 3, 4. Fostoria, at Shepherd, Aug. 10, 11. Waller, at Macedonia, Aug. 17, 18. Cold Springs, at Waverly, Aug. 24, 25. San Jacinto, at Mary's Chapel, Aug. 29. H. A. WILLIS, P. E.

Calvert District—Third Round. Travis, at Power's Chapel, June 22, 23. Kosse, at Eureka, July 3. Durango, at Pleasant Valley, July 6. Lott and Chilton, at Lott, July 6, 7. Centerville, at Leona, July 13, 14. Calvert Station, July 17. Rosebud Station, July 20, 21. Millican, at Welborn, July 24. Reagan, at Stranger, July 26, 27. Hearne Station, Aug. 3, 4. Wheelock, at Edge, Aug. 10, 11. Bryan Station, Aug. 17, 18. Fairfield, at Dew, Aug. 17. Teague Station, Aug. 17, 18. Owenville, at Boon Prairie, Aug. 24. Franklin Station, Aug. 24, 25. Jewett, at Jewett, Aug. 31, Sept. 1. Freestone Mission, Sept. 1, 2. Normangee, Sept. 7, 8. E. L. SHETTLES, P. E.

San Augustine Dist.—Third Round. San Augustine, at Union, June 22, 23. Shelbyville, Carroll's Chap., June 29, 30. Tenaha, at Concord, July 6, 7. Cushing, at Libert, July 13, 14. Caro, July 20, 21. Nacogdoches, July 21, 22. Timpson, Wednesday, July 24. Geneva, at Low's Chapel, July 27, 28. Minden, at Redland, Aug. 3, 4. Melrose, at Prairie Grove, Aug. 10, 11. Garrison, at Concord, Aug. 17, 18. Nacogdoches Mis., at Lyle's Chapel, Aug. 24, 25. Gary, Pleasant Ridge, Aug. 31, Sept. 1. Carthage, September 1, 2. Burke, September 7, 8. Keltys, September 14, 15. Lufkin, September 15, 16. C. A. TOWER, P. E.

Pittsburg District—Third Round. Queen City at Harmony, June 22, 23. Atlanta Sta., June 23, 24. Linden, at Linden, June 29, 30. Gilmer Cir., at Hopewell, July 5. Gilmer Sta., July 6, 7. New Boston, at N. B., July 13, 14. New Boston Miss., July 15. Mt. Pleasant Sta., July 17. Dalby Springs, Lawrence, July 20, 21. Park, at Buchanan, July 24. Texarkana, H. Memorial, July 27, 28. Texarkana, Central, July 28, 29. Winfield, at Bridges Chap., July 30. Redwater, at Concord, July 31. Pittsburg Cir., Un'n Ridge, Aug. 17, 18. Pittsburg Sta., Aug. 18, 19. Coffeeville at Coffeeville, Aug. 21. Kollyville, Moore's Chap., Aug. 24, 25. Jefferson Sta., Aug. 25, 26. Pa'ngerfield, Harris Chap., Aug. 27. Cason, Hamel's Chap., Aug. 31, Sept. 1. Naples, Sep. 1, 2. Qritman, Sep. 7, 8. Leesburg, Sep. 14, 15. District Conference at De Kalb, July 9-11. R. A. BURROUGHS, P. E.

Houston District—Third Round. Tabernacle, 11 a. m., June 23. Brunner, 8 p. m., June 23. Rosenberg, at Guy, June 29, 30. Grace, 11 a. m., July 7. McAshan, 8 p. m., July 7. Richmond, July 13, 14. Riceton, at B., (Friday) July 19. Columbia & B., at Velasco, Jul. 20, 21. McKee St., 11 a. m., July 28. Washington St., 8 p. m., July 28. Other dates to follow. CHAS. F. SMITH, P. E.

Tyler District—Third Round. Mt. Sylvan, Antioch, July 25. Meredith Cir., Mallard Pra., July 27, 28. Big Sandy, Winona, August 3, 4. Canton and Edgewood, Wesley Chapel, August 10, 11. Marshall, N. Marshall, August 17, 18. Marshall First Church, August 18, 19. Harrison Cir., Grover, August 20. Harleton Cir., Smyrna, August 22. Arleston Cir., Bethel, August 24, 25. Whitehouse Cir., Omen, Aug. 31, Sept. 1. Tyler, Marvin Church, Sept. 1, 2. T. H. MORRIS, P. E.

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.

THE MONTHLY BULLETIN FOR JUNE, 1907.

(The Woman's Home Mission Society, M. E. Church, South.)

"Commit thy works unto the Lord, and thy thoughts shall be established."—Prov. 13:3.

O, Master, let me walk with thee
In lowly paths of service free;
Tell me thy secrets; help me to bear
The strain of toil, the fret of care.

Teach me thy patience; still with thee
In closer, dearer company.
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

—Gladden.

Board Meeting.

The meeting of the Woman's Board of Home Missions at Houston this spring is considered the best on record of many. There was a larger attendance than ever, and a readier spirit on the part of each member to spend and be spent in the Master's service.

Deaconesses Present.

On Sunday, April 29, Bishop Seth Ward set apart the following deaconesses:

- Miss Mary E. Smith, Belton, S. C.
- Miss Ethel Jackson, Baseonville, S. C.
- Miss Mae McKenzie, Atlanta, Ga.
- Miss Maybelle Marshall, Rome, Ga.
- Miss Annie Mutch, Ophelia, Ala.
- Miss Birdie Kate, Kopperl, Texas.
- Miss Addie Mitchell, Rome, Ga.
- Miss Lee Crittenden, Shellman, Ga.
- Miss Ida Stevens, Ellerhouse, Nova Scotia.

In addition to these deaconesses five others who have been at work from one to three years have attended the meeting and it was a most inspiring scene on Sabbath evening when the fourteen sat together within the chancel, and in five-minute talks told of their calls to the deaconess work. Twenty-six deaconesses and fourteen city missionaries were given appointments. More than fifty applications from pastors and city mission boards for deaconesses were before the board this year. There were only forty to appoint.

Parsonages.

Fifty-one applications for help to parsonages came before the Committee on Parsonages, asking for \$13,167. The committee recommended that only thirty-one be aided, to the amount of \$4,650.

Extension of Work and Appropriations.

It was determined at the board meeting to co-operate with the City Mission Board at New Orleans in extension of work in that large city. To this end two workers were appointed to serve with the board and a deaconess to serve as pastor's assistant at First Church. The Sewing School and other club features of the work of the City Board will be carried forward on the first floor of this church, and these, with the pastor's assistant, will make a strong nucleus for the beginning of active effort to redeem that large city. A district nurse will be added to the force in the fall.

The work at Galveston will be strengthened by the addition of another worker, and enlarged appropriation.

Appropriations were made as follows:

Cuban Work	\$10,050.00
Mountain Work	7,200.00
Industrial schools (Vashti, Ann Browder and Paine)	
Anna	10,186.76
Pacific coast	5,730.00
Parsonages	5,000.00
Extension of work	1,600.00
Deaconess work	1,000.00
City Missions	1,993.00
Sociology	750.00
Printing and office expenses	7,625.00
Total	\$52,134.76

The work for Japanese at Alameda, Cal., will be enlarged and made permanent by the purchase of property. The Korean work will be strengthened by the appointment of an evangelist to visit and organize work among these people on the Pacific coast.

Press Work.

The Committee on Press Work was ordered to prepare a book of programs for use in the work of the children. This will be done during the year. The General Secretary was instructed to prepare a set of maps and charts for use in the auxiliaries and conferences of 500 orders could be secured. These charts must cover such subjects as immigration, religions of the United States as compared with other countries, parsonages, schools and city mission work. They will be printed on cloth, attached to a rod for easy handling, and measure 24 x 30 inches. Price \$1.25. They will not be made unless 500 orders are entered, as no appropriation was made to meet the cost of printing. Place your orders at once with the General Secretary, Mrs. R. W. MacDowell, Broad Street, Nashville, Tenn.

Juvenile Work.

The Juvenile Auxiliaries of the Woman's Home Mission Society were merged into the Brigade at the board meeting. The Children's Department now consists of the Baby Roll and the Brigade. The management of the Baby Roll continues as heretofore. The Brigade is governed by the following plan:

"Any child between the ages of five and fifteen may be come an active member of the Brigade upon the payment of an enrollment fee of ten cents. No dues shall be required, but every member shall use a mite-box for voluntary offerings. The mite-boxes shall be opened quarterly, and the money turned over to the auxiliary treasurer, who shall forward the same, together with enrollment fees, to the Conference Treasurer. The Auxiliary Third Vice-President shall be responsible for the organization and management of this military band of the church. She shall arrange for the mite-box opening, for which she shall have an instructive program, and if possible some social feature. Wherever local conditions will permit, meetings should be held monthly or more frequently for education in home mission work."

Officers for the Next Four Years.

The officers elected for the next four years are as follows:

- Miss Belle H. Bennett, Richmond, Ky., President; Mrs. L. P. Smith, Dodd City, Tex., First Vice-President; Mrs. J. W. Perry, Knoxville, Tenn., Second Vice-President; Mrs. R. W. MacDowell, Nashville, Tenn., General Secretary; Miss Mabel Head, Nashville, Tenn., Associate Secretary; Mrs. W. D. Kirkland, Nashville, Tenn., General Treasurer; Mrs. Frank Siler, Statesville, N. C., Recording Secretary.

Auditing Committee—James H. Kirkland, Chancellor Vanderbilt University, Nashville; D. M. Smith, Publishing House M. E. Church, South, Nashville.

Editor—Miss Mary Helm, editor and agent of Our Homes.

General Alliance of Workers with Boys—The General Alliance of Workers with Boys is the clearing house for those who are doing social work with boys. It was organized in 1895 and for seven years has issued the useful magazine, Work With Boys. Frank Lincoln Masseeck, of Potsdam, N. Y., has accepted the secretaryship of this alliance, Dr. Wm. Byron Forbush, of Detroit, retiring because of pressure of other duties and being made president. The alliance desires contributions to its museum and library of boys' work and volunteers to afford all kinds of useful informa-

tion and counsel. A general conference of Workers with Boys will be conducted by the alliance at Chautauqua, N. Y., July 8 to 12.

JOINT MEETING.

The district meeting of the Woman's Foreign Missionary Societies of the Vernon District will be held in Chillicothe June 26 and 27. Each auxiliary is urged to send delegates. A cordial invitation is extended to all visitors and pastors.

MRS. R. B. BONNER,
MRS. W. H. HOWARD,
District Secretaries.

NOTES FROM THE ANNUAL MEETING OF THE W. F. M. SOCIETY OF THE NORTH TEXAS CONFERENCE.

The annual meeting of the W. F. M. Society, North Texas Conference, convened in Sherman, June 6, 1907. Mrs. F. E. Howell, our efficient President, was in the chair.

It was a great meeting from the beginning. Rev. J. L. Pierce, the pastor of Travis Street Church, preached the opening sermon. He is a grand man and preached a soul-stirring sermon. The spirit was there in power from the opening to the close of the annual meeting and the very atmosphere of the place was holy. It was indeed a pentecostal season, which we enjoyed hourly. Our efficient conference officers, Mrs. Howell, Mrs. Galbreath, Mrs. Rivers, and Miss Tinnin, all being present. Two missionary candidates were accepted by the conference society—Miss Johnson, of Cooper, and Miss Hickman, of Sherman. Over three thousand dollars were raised for the support of our two outgoing missionaries and our two candidates.

Another item of special interest was our President's annual message. It was so full of interesting information that we felt all of the societies should have the benefit of it, and so request that it be published in the Woman's Department of the Texas Christian Advocate at an early date.

A very pleasant and happy event was the reception given the conference society at the home of Mrs. Key, the President of Kidd-Key College for young ladies. The home grounds and appointments are all beautiful, and the refining influence of such surroundings tell mightily on the young lives of the girls. This reception was given Saturday afternoon.

The conference society presented Mrs. Ellen Robinson, Third Vice-President, with a beautifully engraved gold-headed cane, the presentation speech being made by Miss Speer, of the Kidd-Key Auxiliary. It was a beautiful scene, this matriarch just ready to lay down her mantle, and this beautiful young girl asking that this same mantle be laid on her young shoulders.

There was so much of good in the meeting that, as someone expressed it, "it was a feast of fat things."

Bishop Key preached the annual sermon Sunday at 11 o'clock from Mark 12:44. He made us feel that we had not given as much as the poor widow, for she gave all she had. It was indeed a great sermon.

Sunday night was the farewell service for Misses Kendrick and Dye, our out-going missionaries. Every heart was drawn to them as they stood before that throng in all their purity and sweetness of spirit and told of their struggle and the beautiful story of their commission.

The members of the W. H. M. Society, of Dallas District, presented Miss Dye with a Bible with her name in gold on the back. The Young People's Society of Clarksville presented Miss Kendrick, also, with a Bible.

At the close of the service all went forward and clasped the hands of these dear girls and bade them God-speed on their glorious mission. Thus ended one of the grandest meetings in the history of this organization, which has for its object sending of the gospel to those who know not our Lord and Savior Jesus Christ.

MRS. H. A. CUNNINGHAM,
Pres. Oak Cliff Aux. W. F. M. Society,
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(We appreciate the foregoing "notes" sent us by a member who was in attendance at the annual meeting of which she writes, for we are always pleased when one of our members of either the W. F. M. Society or the W. F. M. Society sends us for publication facts from the annual gatherings and impressions received on such occasions.—Editor Woman's Dept.)

We are hoping for reports in full of the annual meetings of the three Conference Societies, held this month, viz: The W. F. M. Society of the North Texas Conference, held in Sherman; the W. F. M. Society of the Texas Conference, held in Pittsburg, and the W. F. M. Society of the Northwest Texas Conference, held in Waco. We hope the dear sisters appointed from each of these three Conference Societies to perform the important duty of reporting these annual meetings will let us hear from them soon, so that there may be no delay in giving out the interesting and profitable information to the membership at large. We have been expecting to get a report for our members and readers of the annual meeting of the Woman's Board of Foreign Missions, held last month in Richmond, Va. Surely some member, who was so fortunate as to enjoy the great privilege and pleasure of being there, will write of it for the benefit of those of our members less fortunate, who would enjoy reading about it. Will some sister who was present send us something for publication regarding it?—Ed. Woman's Department.

(We bespeak a careful reading of the following interesting article on the annual meeting, held in Stamford.—Ed. Woman's Dept.)

FROM THE ANNUAL MEETING OF W. H. M. SOCIETY, STAMFORD.

Amid the roar of thunder, the flash of lightning, and the falling rain, we made our preparations for departure on the morning of the 9th of May for Stamford. We lifted grateful hearts to God for the mercy shown our Western country in this much needed rain and at the same time felt some regret that it might cut short our delegation. Imagine our surprise then on learning that there were 107 delegates in attendance, the largest that has ever been recorded. From first to last we were gratified by the manner in which Stamford did the honors of our Western country by the way in which she entertained. We were pleased to note that the Abilene District had eighteen representatives in the field and we predict for this district more and better work for the coming year. At the opening of our first session it seemed to us as we watched the happy, smiling faces of old friends reuniting,

and of others meeting for the first time, that while the elements were at war with each other, there surely was not there one heart but that was at peace with the Lord. As we listened to the grand old refrain of "Come Thou, Almighty King," we felt the presence of the "King" himself; and as we heard the testimonies given so rapidly one could scarcely wait for another to finish of what we had hoped and expected to get from this meeting, we felt that "the lines had indeed fallen to us in pleasant places," and that "it was good to be there."

Miss Ida Stephens, our deaconess from Nova Scotia, sent to us by the Board, and who is to serve this year in the flowery fields of North Carolina, conducted the first quiet half hour. As she, with her sweet voice and quaint pronunciation, requested us to listen to God's promises, the promises fell all around so thick and fast that we realized as we never had before that in this blessed Book there is a promise for every need, a happiness for every heartache, a joy for every sorrow, a smile for every tear, and, above all, that there is a God in heaven, who walks by our side daily, watches over us at night, goes with us through the valley of the shadow of death, and if we are faithful in the small things that He will, in the end, make us rulers over great things and take us to that home that he has gone to prepare for us to share with Him the joys of heaven. Many thoughts were suggested to us during this meeting. One of the sweetest of these came as we listened to the words, "You are welcome," given by Mrs. S. B. Tadlock, of Stamford. If this warm handshake and hearty welcome, I thought could be given to us, comparatively strangers, and by those who had been preparing for our coming only a few short weeks, what will that welcome be in the great home beyond to the children of God as they enter into a home prepared, according to his own words, by One who gave his life for us and where the preparations have been going on for us every since the blessed Master walked among the children of men and "had not where to lay his head?" We had the honor and the privilege of having with us this year one of our general officers, Superintendent of the Tithing Department, Mrs. Luke

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Under date of London, May 30th, Mr. Pipes writes, "Will sail for New York June 8th." Mr. Pipes has had a most delightful year in Europe and will resume his place in the faculty of the Conservatory in September.

The following letter from Mrs. Strother will be read with pleasure by her many friends. Galbraith Springs, Tenn., June 10, 1907.

My Dear Mrs. Key: I have faith to believe that your heart follows every member of your College family when absent. My heart reaches back to you, hence this letter.

I had good company and pleasant weather for the journey here. Galbraith Springs is forty miles east of Knoxville, Tenn. The nine miles from Russellville, the station where we leave the Southern Railway, is made in a big old-fashioned hack, drawn by strong deliberate white horses. It is worth the ride to be here. High up in the mountain range of the Cumberland system Galbraith Springs furnishes Chalybeate and Epsom waters. The hotel is large; porches twelve feet wide all round the two stories make a delightful promenade. There are quite a number of cottages in the park where persons can be more quiet. Modern conveniences secure comfort. The water is very noted, and will make one young. It is claimed; but the good eating is where you got your money back. Speaking of the park, the thought came into my mind that it would be ideal, if I could see a crowd of Kidd-Key girls reading Virgil or Horace under the wide spreading boughs, or puzzling their pretty young heads with Calculus or some other difficult things.

They would enjoy this ten pin ally almost as much as the big Kidd-Key rink.

As to music, none of the performers who entertain the visitors and who are considered good, can compare with those who are instructed in the Kidd-Key Conservatory.

Mrs. Galbraith (nee Miss Genevieve Sharp), the wife of the proprietor of Galbraith Springs, before her marriage, taught in Bishop Atkins school in Asheville, N. C. Among her pupils were Dr. Geo. Rankin's daughters, Misses Laura and Louise Boyd. She was charmed to hear some of the same family of girls had been in Kidd-Key, and was interested to hear all about the College.

Bishop Atkins is to dedicate a church in the neighborhood soon and will be a guest at Galbraith Springs for a few days. I expect to be here all summer. I look with glad expectation to the time when I will return to dear Kidd-Key in September.

Affectionately,
E. LOUISE STROTHER.

For information, Address
Mrs. L. A. KIDD-KEY, President.
Sherman, Texas,
Rev. E. L. Spurlock, Business Mgr


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Johnson, of Athens, Ga. One look into her beautiful, spiritual face, and you would feel assured that the leadership of this great work is entrusted to one who is worthy of this trust. I feel that I would fall far short of my duty and that you would miss so much were I to fail to tell you of the quiet half hour, conducted by Mrs. Johnson. In this way you can not reap the full benefit of it, because you do not feel the magnetism of her presence, you can not see the earnestness depicted in her every feature, you can not hear the thrilling tones of her voice as she spoke in her beautiful and characteristic way of the prayer-life of Jesus. It was a thought somewhat new to me—that of the four different times that Jesus went off to pray. Once when He was tempted to leave all for the pleasures and honors of this world; once when He was in doubt as to the right course to pursue; again when He was pressed by the multitude and with the sense of the responsibility of his leadership, and, at last, when in the garden of Gethemane, He begged the Father to forgive them for they knew not what they did. If Jesus, the Divine One, can see the necessity for prayer when hesitating between two courses, when feeling the responsibility of leadership when tempted, or when pleading for pardon for his enemies, how much the more should we, with so little of the Divine in us, but with almost every weakness that human flesh is heir to, go constantly to our Father and ask of Him, guidance and help!

O sisters, let us, with God's help, resolve to live closer to Him this year than we ever have before—and only by prayer can we do this. The thrilling words of the little poem Mrs. Johnson read, entitled, "Out of Touch with Our Lord," knocked so loudly upon the doors of our hearts that as we assembled around the chancel rail many a heart went up to God in sentence prayer begging for closer communion with Him, and many left that altar with hearts no longer "Out of touch with their Lord."

The annual sermon, preached by Bro. Jerome Duncan, on Sunday morning, instead of covering as our annual sermons have usually done, the work of the H. M. Society, was a message of love and peace to all who labor in the Master's vineyard. As he spoke on his subject, "Roll Ye Away the Stone," we felt in our own hearts that we would try, with God's help, to remove the stones that have been so long lying in the path of our life, leading to a complete consecration. At its close, he made a thrilling appeal to the young womanhood of our own beloved Northwest Texas Conference, asking if there was not some young woman there who had heard the Master's call and who could answer, "Here am I, send me." Would you like for me to tell you of the sweetest service of all the consecration service, Sister Bloodworth, our Third Vice-President, led? That alone means much. It seemed to me, as Sister Bloodworth told some of her experiences, that her life itself was one that fitly exemplified the beautiful truths which she presented to us in that chapter: "Present your bodies a living sacrifice wholly acceptable unto God, which is your reasonable service. The praise service which followed filled all our hearts with gladness. We saw many rise and tell what this annual meeting had been to them and we could almost see in vision these ladies returning to their homes, taking their light out from under the bushel where it had been hidden so long, filling it with the oil of renewed spirituality and letting these lights shine that others may have the reflection cast on them. But, friends, listen! As Miss Zella Royalty, of Ballinger, walked up and gave her hand to Sister Bloodworth as a candidate for our Deaconess Scholarship at Scarritt Bible and Training School, surely the angels stopped to view the scene! We have heard that a "sorrow's crown of sorrow" is in remembering happier things," but I want to tell you that it seemed to me that afternoon that "a joy's crown of joy" was in seeing a young lady voluntarily and it seem-

ed, after the morning service, in direct answer to prayer, surrender all home ties and say: "Master, I my cross have taken, all to leave and follow Thee."

Sisters, let us read daily the promises about which I have spoken to you. Let us live daily the prayer-life that Jesus led; let us feel daily the love and peace which came to us on Sunday last; let us daily strive to reconsecrate our lives to God, and finally "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things of good report; let us think on these things."

MRS. D. L. STEPHENS.

AN APPEAL FOR A GREAT ENTERPRISE.

Southern Methodism must have in Washington, D. C., the Capital of our country, a representative church. The need of it has long been felt, and the lack of it has brought loss to our cause.

The record of Southern Methodism in Washington from 1850 to the present hour has been one of heroic struggle and real success, notwithstanding the difficulties with which our people there have contended. The membership of our Churches in the city now numbers fully 2000 souls, and the number would be much larger if our losses for the want of a representative church edifice, had not been so great. Hundreds of our people, going from all parts of the country to the Capital, have entered other Churches on account of this want.

All the other leading denominations have one or more of such churches, built by the aid of their people throughout the whole country; for in a community like that of the National Capital no congregation would be able to build, unaided, such a house as the needs of the situation demand. The Methodist Episcopal Church (North) has put \$300,000 into their Metropolitan Church. The Baptists have their Calvary Church, valued at \$30,000; the Presbyterians have their Church of the Covenant, estimated to be worth \$215,000; the Lutherans have invested in the Luther Place Memorial Church \$100,000; the Protestant Episcopalians are erecting a cathedral, which, with its appurtenant buildings, will cost \$1,500,000, and of this amount \$900,000 has already been secured.

Southern Methodism cannot afford to fall behind her sister denominations in so important a matter and this has been felt deeply by the wise and far-seeing men of our Church for a long time. The General Conference of 1858, on a memorial signed by Dr. J. C. Granbery (the Bishop later) and Dr. W. W. Bennett, approved the building of such a church in Washington, adopting a report, on motion of Andrew Hunter, of Arkansas, and David S. Doggett, of Virginia, from which the following extracts are taken:

"The committee to whom was referred the memorial of the Quarterly Conference of Washington City Station, Virginia Conference, having had the same under consideration, beg leave to present the following:

"The interest in behalf of which your memorialists plead is one of the greatest importance to the Southern Church and to the cause of true religion in the metropolis of the Nation. This point needs no elaboration. Every member of this body must feel that so great and influential a denomination as the Methodist Episcopal Church, South, should be represented by a large and flourishing society at the seat of the general government."

Then, after referring to the brave and manly manner in which the little band of Southern Methodists in Washington City had been stemming the tide of opposition, the reports proceeds:

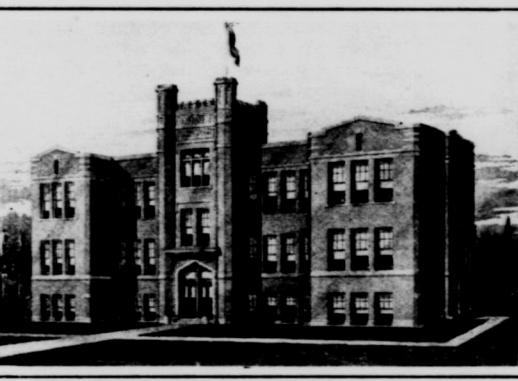
"While these brethren are fully able to sustain themselves in their present place of worship as a station of the Virginia Conference, they feel persuaded that our cause there would be greatly promoted by having a more spacious edifice in a more eligible situation. We cannot do better than to repeat the language of your memorialists on this particular point: 'We ought to have a more spacious building and a more convenient location. We need a larger and better situated building, not, we repeat, for ourselves, but for the accommodation of the Southern Methodists who are here in crowds all the year or the months during the sessions of Congress. With such an advantage, we are confident that we could enlarge the sphere of our operations to the material advancement of the sacred cause which we all hold so dear.'

"Your committee would also call the attention of the General Conference to the fact that all the leading denom-

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inations of the country are taking measures for the establishment of large and influential Churches in the National metropolis. The Protestant Episcopalians, Presbyterians, Baptists and Northern Methodists have been making most strenuous efforts to increase their numbers and influence in the Federal city. All these Churches, with the exception, perhaps, of the Episcopal, have sent their agents far and wide through the North and South soliciting funds for the purpose of building large, commodious houses of worship. Why should we be behind all other denominations in this respect?"

The report provided a means for carrying into effect the suggestions of the committee, but the great war which so soon followed completely blocked the undertaking.

The war and its desolations are now far passed and we must carry forward the work our honored fathers in Israel proposed, and we are now well able to carry it to completion.

Accordingly the last General Conference of our Church, which met in Birmingham, May, 1906, took the following action:

"The city of Washington is a center of commanding importance in religious and educational work, as well as in our civil and political affairs. It is also a center of influences that affect every part of our country.

"Other denominations have long since seen the importance of Washington City and have strengthened their influence and the influence of the Church of God by erecting in that city large, attractive, well equipped and representative church buildings. This they have done in most instances by means of contributions from their membership throughout the Union.

"Nearly fifty years ago our General Conference of 1858 recognized the need of our Church for such a building in Washington City, and cordially commended the project and promised hearty co-operation."

"The great and terrible war that followed so soon after the adjournment of that General Conference prevented the accomplishment of the plan so heartily endorsed. In the half century that has followed it has not seemed possible to carry out this purpose of our fathers, but the opportunity is still open, and the present time seems propitious to put our Church in a position that will enable her to command the strength and influence in our Federal Capital to which she is entitled, and especially to take care of the great numbers of our people who, from all parts of our territory, gather in that city. We covet for our Church and for our people an equipment and advantages at least equal to those provided by our sister Churches for their own people.

"Therefore, be it resolved:

"First, That the General Conference of the Methodist Episcopal Church, South, assembled in Birmingham, Alabama, heartily endorses the movement and approves the purpose to erect in the Capital City of our General Government, a church building that will be truly representative of the progressive spirit, the life and the work of the Methodist Episcopal Church, South.

"Second, Believing as we do that such a building cannot be erected for less than \$275,000, and knowing the inability of our Washington City membership to provide so large an amount, we propose that if the Mount Vernon Place Church, Washington, D. C., will become responsible for \$75,000, that we agree to pledge the Church at large to an effort to provide \$200,000.

"Third, The direction of the campaign looking to the raising of said \$200,000 shall be committed to the Corresponding Secretary of the Board of Church Extension and to two Bishops, to be elected by the College of Bishops. This committee to work under the direction of the Board of Church Extension.

"Fourth, Nothing in this section is

to be construed into permission to levy an assessment on the Church for the purpose named.

"Fifth, We hereby direct the Board of Church Extension to receive and hold all moneys raised by the representatives of this conference for the purpose named in this paper, and to act for the Church in all matters pertaining to the location and erection of said building."

Responding to the action of the General Conference, the Quarterly Conference of the Mount Vernon Place Church promptly accepted the proposal of the General Conference, and agreed to become responsible for \$75,000 on the condition that the Church at large give the \$200,000 as proposed, and the members of the Mount Vernon Place Church have proceeded to the fulfillment of the pledge in the most energetic and generous manner, notwithstanding the heavy burdens they had previously assumed for the erection of other needed churches at other points of the City of Washington.

An admirable location has been bargained for and the purchase money must be paid at an early date if this desirable lot is to be secured. Funds are now needed for this purpose in order that the erection of the building may be undertaken without delay.

The undersigned have been appointed under the action of the General Conference to direct the movement for raising the \$200,000 from the Church at large, and we confidently appeal to all our people for aid in securing this result.

It is not a matter of local interest or minor importance. We will not have done our duty to the country nor to ourselves as one of the largest and strongest denominations in the United States until we have erected this church. If we should fail in the attempt we would be discredited before the Nation and the world. Failure would draw upon us the disapprobation of both God and men. We can not afford to consider such a possibility. We must not, and we will not fail in this worthy undertaking. Let the whole Church rally to the support of the enterprise and it will be done easily and quickly.

W. A. CANDLER,
E. E. HOSS,
W. F. McMURRY,
Committee.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 150 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.

CALLAWAY.—Martha J. Callaway (nee Jones) was born in Alabama, November 16, 1827; was converted and joined the Methodist Church at about the age of thirteen. She was married to Hosea Callaway August 30, 1848. To them were born five children, two boys and three girls. One son and her husband have preceded her to the heavenly world. It was the writer's privilege to have known Sister Callaway for about twenty-three years. We formed her acquaintance at Atkins, Ark., while on a visit to her son, Rev. J. P. Callaway, now of Texas. Our first impression of Sister Callaway was that she was a great character. In her presence there was an atmosphere of holiness that made one feel that God was near and that his love, patience and power could be seen in that beautiful face. It was her happy lot to be the mother of a Methodist preacher, Rev. J. P. Callaway, and Methodist preacher's wife, Mrs. J. H. Keggin. Her other two surviving children, Mrs. Downey and Mrs. Chaney, are honored members of their mother's Church and following in her footsteps as she followed Christ. As a mother, Sister Callaway held the dignity of that place in the esteem of her children to an extent that was none less than divine. To them the most of Christ in this world was seen in mother. As a Christian the world afforded no more beautiful type. Hers was a life completely hid with Christ in God. Her complete trust in Him that maketh "all things work together for good to them that love God," solved all the problems of life for her ere for good to them that love God" solved the victory that overcame the world." Thus that power that held all within its holy grasp who saw her beautiful life. Hers was a walk that was undemonstrative, a calm, even, unbroken current that moved steadily on its silent but powerful course until it lost itself in the great boundless, sweeping expanse of service in love and peace and praise. The writer was many times at her bedside in her illness, and saw that faith that had conquered in every conflict rise to its highest and receive the victor's crown. She never murmured nor complained beneath the chastening rod, but in the hour of grief and pain leaned upon her God. Saturday morning, May 18, 1907, after an illness of more than nine months, she sweetly fell asleep in Jesus, at the home of her daughter, Mrs. M. M. Chaney, and was buried Sunday, May 19, at the Ozark cemetery, the writer conducting the funeral services. A large company of her friends followed her to her last resting place. Her pastor,

W. M. T. THOMPSON.

RICKETTS.—Little Rubelle Ricketts was born Jan. 11, 1907, and departed this life April 6, 1907. It was, indeed, sad to give her up; she had been with us long enough for us to learn to love her very dearly, but for some cause the good Lord saw fit to take her away from us. Why it is this way, I cannot understand, but our Father in heaven knows best. We laid her to rest in Pleasant Valley Cemetery, beside her mother who had preceded her just a short while. It is sad to give up our dear children, but if we will just live as we ought, we will meet them some sweet day, where parting will be no more. Thank the Lord for that consolation. Her grandmother,

E. J. MASSEY.

RAINEY.—Ben D. Rainey, son of Mrs. Georgia Rainey, was born July 5, 1906, and departed this life June 4, 1907. His father preceded him to the glory world only a few months ago. He suffered for eleven days with pneumonia, but on the eleventh day the Lord sent for him, as much as to say, "Little Ben, you have suffered long enough; come home," and he went to live with Jesus. We placed his body to rest in the New Boston Cemetery to await the general resurrection. Yes, mother, your little Ben is gone to heaven. He stayed with you for a while after his papa went home; now he is gone to be with his papa in heaven. Just be faithful a few more days or years and you will go and join them in that world where they need no light of the sun, for the glory of the Lord is the light. He was the light of the home and the joy of all his relatives, but now that light is shining around the eternal throne of God. We sorrow not as those who have no hope, for we know where to find him. In heaven above where all is love, there will be no sorrow there. J. S. OGLE.

Boston, Texas.

SHARP.—Died, at the parsonage in Edom, Texas, May 16, 1907, Mrs. Alice Sharp, wife of Rev. T. C. Sharp, the pastor of Edom Circuit. Sister Sharp (nee Fuller) was born in Nacogdoches County, Texas, January 8, 1878; was converted early in life and joined the Baptist Church, in which she lived a most beautiful Christian life until the fall of 1905, when her husband was most happily converted and joined the Methodist Church. She came with him. He felt called to the work of the ministry, and at once entered upon his duty in that work. It was the happy privilege of this writer to receive Bro. Sharp and his wife both into the communion of our Church, and also to baptize their children. I shall never forget the scene. When Bro. Sharp burned the bridge behind him that night, leading the preliminary service to his and his wife's reception into the Church in a public prayer. The sentiment expressed in that prayer would have done credit to an old preacher; until so overcome by his feelings, he broke down completely. His wife arose from her kneeling posture and came and knelt by him "while heaven came down their souls to greet, and glory crowned the mercy seat." From that hour another faithful, earnest, devoted Methodist preacher was added to the ranks of Texas Methodism, with as faithful a helper in the person of his dear Alice, as ever took up the itinerant life in Texas. I knew them both as no one else could know them; often in their lovely home, and in counsel with them regarding their future work. She was so sweet-spirited, refined, intelligent and pious. She told me often, when I would speak to her regarding the hardships of an itinerant preacher's life, that her heart was fully set on devoting her life to the work and in every way possible to aid her husband in his work. He writes me that she was as much devoted to his work as he could possibly be. Her end was peaceful and happy. Just before her sweet spirit took its flight to the "Home of the blest" she sang several sweet songs, among others her favorite "Will There Be Any Stars in My Crown?" I loved them both as my children. God bless you, my boy; remember your Heavenly Father's promises—trust him to the end and bye and bye we'll all meet over there.

JNO. W. STEVENS.
Laurelia, Texas.

BOYCE.—Carey Tannehill, son of William and Katharine Boyce, was born in Amarillo, Texas, May 17, 1906. Carey blessed this home only one year and one day, but in that short time he entwined himself around us all. He was a bright, happy and good child. Grandma will not forget his welcome look from his clear blue eyes, nor his uplifted hands to her, when she would make her daily visit to his home in the late afternoons. When she would stoop down and take him in her arms, he would laugh and wave his little hand, saying, "Bye-bye." We know Carey is now safe in the Savior's arms, who, when upon earth, took them in his arms and blessed them, and said, "Of such is the kingdom of heaven." The home is sad without Carey. His loving mother misses him every hour—from the early morning hour when he awoke and patted her on the face, all through the day and night—she longs for Carey. His devoted father misses his "baby-boy's" uplifted hands and happy face to welcome him home after the toil of the day. The little brother and sister miss him—we all miss him. But, some day, through the mist, we will see Carey again, with outstretched, welcoming hands, where partings are no more.

GRANDMOTHER.

GRAHAM.—Hallie M. Manney was born August 21, 1875, in Washington County, Texas. While she was yet a small child her parents moved to Coryell County, Texas. She was married to Dr. R. L. Graham December 31, 1879, at Hurst, Texas. She was converted at an early age and united with the M. E. Church, South, of which she has ever been a faithful member and a loyal, willing worker for her Master. In her quiet, unassuming, home-loving way she won many friends. To know her was to love her. The loving tribute of neighbors is: "I never had a neighbor I loved so well." She was all that wife and mother could be, and God only knows how she will be missed by her husband and three little children, her father and brother, and aged grandmother, from whom she parted May 28, 1907, to be with Jesus and her two infant children who preceded her to the other shore. She was laid to rest at Panhandle, Texas. The funeral services were held in the Methodist Church, conducted by her beloved pastor, Rev. J. C. Carpenter, assisted by the Rev. S. D. Willits. She gave to her mourning friends the blessed assurance that she was ready and willing to go. May the God who gave and who has taken away comfort those who mourn. Her friend,

MRS. LAURA E. WHITE.

TOOLEY.—Dovie Tooley (nee Kirkes) daughter of R. M. and Mattie Kirkes and wife of Rev. L. B. Tooley, of the Northwest Texas Conference; was born October 9, 1877, and departed this life at the Methodist parsonage in Eastland, Texas, May 18, 1907. She was married to Rev. L. B. Tooley August 9, 1895. To this happy union were born four children, Anna, Myrtle, Jimmie and Clifton Tooley, all of whom survive her, and together with their bereaved father, mourn their irreparable loss in the death of their ascended mother. Sister Tooley was converted at the age of fifteen and united with the M. E. Church, South, at Post Oak, Texas. She possessed a positive Christian character, manifested a gentle and lovable Christian spirit and was an active Christian worker in the Church of her choice; loyal to all the institutions of the Church and alive to all of her vital interests. Sister Tooley was a devoted wife, thoroughly in sympathy with her husband and very helpful to him in his noble life-work as an itinerant Methodist preacher. She was tender, patient and loving mother; a true and loyal friend. Her end was unexpected, it came as a shock to her loved ones and friends, and threw a pall of gloom over the entire community. While it was her expressed desire to live to be a help and comfort to her devoted husband and in the training of her precious children, yet she gave blessed assurances that she was willing and ready to go if it was her Heavenly Father's will. We tenderly laid her tired body away to peacefully rest in the cemetery at Eastland, Texas, Sunday afternoon, May 19, in the presence of a large concourse of sympathizing and sorrowing friends, to await the glorious resurrection morn. Her bereaved husband and four motherless children are in the shadows of a great sorrow, but they "sorrow not as those who have no hope." She is resting in the sunlight of God, and some sweet day they will meet her on that beautiful shore. May our heavenly Father tenderly comfort, sustain and keep them by his mercy and grace "until the daybreak and the shadows flee away." J. G. PUTMAN.

JAMES.—Mrs. Minerva Hamilton James, wife of Rev. G. W. James, died at her home in Hillsboro, Texas, June 6, 1907. She was born February 13, 1846, in Morgan County, Alabama, being the daughter of G. W. and Elizabeth E. Rains. While she was but a child her father died and she lost her mother during the Civil War. At sixteen she was converted. She married G. W. James, March 8, 1868, at Columbia, Tennessee. In 1882 Mr. and Mrs. James moved to Navarro County, Texas. They have four sons and one daughter. For thirty years Mrs. James has been an invalid and has not been able to walk without assistance during all that time. But notwithstanding her suffering she has been a faithful Christian in the midst of her pain, setting such an example of piety to her children that all of them have become members of the Church. She is freed from her pain by a triumphant end. Hillsboro, Texas. G. J. BRYAN.

TURNER.—Mrs. Mattie M. Turner (nee Coppedge) was born December 22, 1859, in Missouri. She came with her parents to Texas and was married to C. W. Turner December 29, 1881. She was converted at the age of 20 and joined the Methodist Church, in which she lived a faithful Christian life until God called her home May 11, 1907. She leaves a husband, nine children (three girls and six boys), four brothers and one sister to mourn their loss. Her home was always a preachers' home, and to know her was to love her. She was kind in her home and always sympathized with those who were in need or distress. She has left an influence for good in the community and in her home that will continue to live forever. Her last work in this world was to talk to each one of the family and ask them to meet her in heaven. So weep not, loved ones, but meet her in heaven, where heartaches or sorrows never come. Her pastor,

A. E. TURNEY.

GREENWOOD.—Robert Greenwood was born February 26, 1832, in Georgia; came to Texas in 1870 and settled in McLennan County; was converted and joined the Methodist Church at old Mount Zion Church over thirty years ago; lived a consistent Christian all these years, and died June 5, 1907. He spent the last few weeks with his daughter, Mrs. Archey, where he died, at Bronte, Coke County, Texas. It was my privilege to visit him several times while he was sick. He talked about heaven and its enjoyments. The influence of his pure and solid Christian character is as strong in the community where he lived today as before he went to his reward, and his beautiful life, so full of fruits of righteousness, is an example that worthily appeals to the imitation of all who knew him. To the broken-hearted wife and relatives we would say: Look up, for soon we will meet him in that land of joy and song, where we'll never say good-bye.

D. A. MCGUIRE.

SMITH.—James Weston Smith was born August 19, 1820, in the State of Kentucky. At the age of 15, with his parents, he moved to Arkansas; remaining there ten years. When 23 years old the gold fever of California swept him on to the Pacific Coast. In the year 1852 he came to Texas. In 1859 he was married to Miss Elizabeth Jane Murchison. His reputation was always that of a good man. His house was always the preachers' home. He joined the M. E. Church, South, in the town of Uvalde, under the ministry of Rev. New Harris in 1889. Brother Smith lived a consistent Christian, and endeared himself to all who knew him until the day of his death, at the home of his daughter, Mrs. W. E. Rector, Carrizo Springs, Texas, Tuesday, June 4, 1907. His was a godly life, and he died a triumphant death. Five days later his good wife followed him to their long home. Sunday, June 9, we laid his companion of 52 years by his side.

SMITH.—Elizabeth June Smith was born June 28, 1828, near Nashville, Tenn.; moved to Mississippi at the age of 7; came to Texas in 1852, and was married in 1855 to James Weston Smith. There were born to this union one son, Mrs. P. M. Smith, of Valentine, Texas, and two daughters, Mrs. J. H. Nipper, of Uvalde, Texas, and Mrs. W. E. Rector, Carrizo Springs, Texas. Sister Smith was converted and joined the Church when but a young girl. Her father, Murdock Murchison, commonly known as "Father Murchison," was an active lay member of the West Texas Conference and lived at Selma, in Bexar County. She leaves two brothers, George and Robert Murchison, now living at San Angelo, Texas, also two sisters, Mrs. V. M. Denton, of Austin, and Mrs. R. B. Evans, of San Antonio, Texas. Father and Mother Smith were lovely, sweet-spirited Christian characters; were full of years and ripe in experiences. They had fought a good fight and had kept the faith, battled with the trials of life, and laid their armor by almost at the same time. We feel sure that they wished it so. Was it not for the best? They lived long and suffered much; but they have again demonstrated the Christ life. God bless their memory. E. Y. S. HUBBARD, P. C.

GIBSON.—Mrs. Lillie May Gibson (nee Jones), was born March 16, 1877, and died at her home near Knob, Texas, January 12, 1907. She was married to W. B. Gibson, November, 1895. To this union were born five children. She professed religion in early life and joined the M. E. Church, South, in 1897, of which she was a consistent member at the time of her death. As a wife and mother she was tender, loving and kind. She told friends and loved ones she was going to die, and only a short time before her death she sang through in a clear, sweet voice, "Tis So Sweet To Trust in Jesus." Blessed are the dead which die in the Lord. May the Lord comfort her aged mother, brothers, sisters and other loved ones. Grant that they may all so live as to meet her in heaven. Since her death her beautiful baby girl joined mamma in heaven. May God's richest blessings rest on her husband and three children that are left. May they always trust the Savior whom "mamma" so strongly trusted in, so that they all will meet mamma in heaven. A FRIEND.

RAMSEY.—Mrs. Harriet Roseanna Ramsey was born in Macon County, Alabama, September 11, 1855, and moved to Harrison County in 1853. She was married to Bro. A. M. Ramsey in 1854. In the year 1866 she was converted and joined the M. E. Church, South, in which she lived a devoted Christian life until the day of her death, September 11, 1906. She was the mother of ten children, three of whom are dead. An aged husband and seven children are left to mourn their loss. Sister Ramsey was a Methodist because she loved the Methodist doctrines and usages best. She was a mother in the Church and did much to stay God's ministers as they labored to plant the gospel in Texas in an early day. Possibly many Methodist preachers will read this and remember her loyalty to the Church and faithfulness to them. Her home was always open to preachers. Her life was a living testimony to the Christ-life implanted within the soul. W. J. LEE.

BOARDMAN.—Mrs. Sarah A. Boardman died at the home of her daughter, Mrs. W. L. Hunter, in Warren, Oklahoma, May 28, 1907. She was born July 13, 1835, in Kentucky; was married to E. R. Boardman in 1855. She had been a consistent member of the M. E. Church, South, for sixty-two years. Next to her Bible she loved the Advocate most dearly. She had been a sufferer all her life, more or less, being confined to her bed for more than a year, and for more than four months had been as helpless as a baby. Her husband and one daughter preceded her to the spirit land. She leaves one daughter and three sons, numerous grandchildren and sev-

eral great-grandchildren to mourn her loss. Grandma Boardman lived in Grapevine, Texas, a number of years, where she was well and familiarly known. Grandma Boardman has gone ahead of us, but the mantle of her influence abides for the good of all who ever came in close contact with her. W. M. CASTEEL.

McCLAIN.—J. E. McClain was born June 7, 1842, in Illinois; he moved to Texas in his youth. He was converted and joined the Baptist Church at the age of 13 years. He was married to Bell Hanes, December 10, 1873, who preceded him several years to the better world. After marriage he joined the Methodist Church and was an active steward for many years until his health failed. He was one of the best men I ever associated with—as a brother-in-law, brother in Christ and in all business transactions. Truly a good man has gone to his reward and heaven is made richer. He was not permitted on account of ill health to attend services often in the last years of life. The Church has lost one of its strongest pillars. The family a loving father, the community a true citizen and devoted friend. A large concourse of friends followed his remains to the place of interment at Rising Sun, Texas, by the side of his devoted wife. We will miss him, but know where to find him. Some sweet day we will meet him again where parting will be no more.

R. O. BRAZELTON.

Alvin, Texas.

SLATEN.—Mrs. Sarah Slaten, possibly the oldest person in Ft. Worth, died April 20, 1907, at the residence of her son, E. B. Brown, in Riverside, at the age of 93 years, 8 months. She was at the head of relatives representing five generations. She was born in Hopkins County, Kentucky, in the year 1813, her maiden name being Stull. In 1855 she moved to Missouri with her husband, who died in 1870. She moved to Texas in 1877. She had been a faithful member of the Methodist Church for seventy-five years. She loved her pastors and had an abiding interest in the Church. It was a great joy for her to attend services of the Church. When she could not be there, Miss Mattie Brown, her granddaughter, would have to give her a synopsis of the sermons. She was a faithful wife, a devoted mother, and a consistent Christian. She had a host of friends. She did not suffer any during her last sickness; she closed her eyes to the things of this world and crossed the river of death to enter into her inheritance. C. A. BICKLEY.

Ft. Worth, Texas.

WHITE.—Mrs. Mary A., widow of Rev. Jno. R. White, passed to her heavenly reward April 27, 1907, and was buried in the old cemetery at Hillsboro, Texas. She was born October 16, 1841, at Boqueville, Texas, where she grew to womanhood. On August 21, 1856, she was married to Jno. R. White, an itinerant Methodist preacher, and afterward a member of the Northwest Texas Conference. To them were born eleven children, three of whom now live—E. R. White, of Hamlin, Texas; H. T. White, of Saron, Texas, and Miss Annie, of Hillsboro, Texas. Sister White was a Christian and a Methodist from early childhood. She became a Methodist preacher's wife when it meant much hardship to move from place to place over a sparsely settled country with but few or no parsonages and but few comfortable houses that could be secured for a preacher's family. Sister White was a constant reader of the Texas Advocate for more than fifty years. Bro. White was the preacher in Hillsboro and a large part of Hill County in 1855, and two of his parishioners at that time, Jno. P. Cox and Mrs. M. E. Griffin, brother and sister of Rev. J. Fred Cox, attended sister White's funeral. In the death of Mrs. White one of the few ties that bound us to the early history of Methodism in this country has gone. The next year after Bro. White preached in Hillsboro a Church was organized and to-day we are enjoying in some measure the fruit of this good man's labor. Sister White suffered very much for a year, but was patient and hopeful. Her faith was strong and her triumph complete. She has joined her husband and children and a goodly number of saints who helped to plant the gospel on the frontiers of Texas, and will await the coming of the rest of her family.

E. A. SMITH.

Hillsboro, Texas.

BROOKING.—Keith T., the third son of Dr. James T. and Josephine Traylor Brooking, was born January 15, 1899, and died May 16, 1907. He was buried in Traylor Chapel Cemetery, May 17, 1907. The death of little Keith Brooking was a sad blow to the Traylor community on Carancahua Bay, Jackson County, Texas, where little Keith was born and reared. Inheriting a bright mind from his parents, this coupled with his natural goodness made him a universal favorite. He

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TR the B Rober lor, w Count cated Rev. A Churc gust 2 she di at her Bay, voted than quiet power she al her a pastor to do the sp of sac measu to hel Miss through Texas years lege, a stitute she w faculty ter sel by rec hands was a work pastor the Su this w her se ive in ing the dent at and un Master One of lady's less th bride Loekha life be was to only of Christ, shall d her hu hours people live fo than it a resig before Christi and sa come peace face at was re weddin May 21 tery by spoke to the are ina eliation righteo ever, w her chition as shall be in the and fo loved o I comm of His Spirit, speak add un were so ful and ermore.

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was constant in his attendance at the Traylor Chapel Methodist Sunday-school in the class of his aunt, Mrs. Lula Biggs Traylor, who declared him a model scholar for his reverence and attention. His natural traits of quietness and gentleness and thoughtfulness seemed intensified in the house of God. Had he lived to manhood we feel that he would have been a blessing to the Church and State. But God in His infinite wisdom is wiser than we are. These graces which adorned his young life on earth have a larger and wider sphere in the upper and better kingdom. May this sweet little messenger sent before bind the heart of father and mother and little brothers with a cord of gold to heaven, and may they resolve to dwell forever with him in the presence of Him who said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

WILLIAM H. NELSON.

TRAYLOR.—Roberta Beauregard, the first born and eldest daughter of Robert Keith and Mary Hamline Traylor, was born at Carancahua, Jackson County, Texas, October 11, 1885; dedicated in baptism October 24, 1885, by Rev. W. H. H. Biggs; joined the M. E. Church, South, at Edna, Texas, August 29, 1896, under Rev. A. C. Biggs; she died in perfect peace May 18, 1907, at her father's home on Carancahua Bay. A sweeter Christian, a more devoted daughter and sister never lived than Roberta Traylor. Naturally of quiet disposition, the blessing and power of the Christian religion which she all her life professed made her life all the more glorious. As her pastor for two years I never knew her to do one wrong or unkind thing, for the spirit of Jesus which is the Spirit of sacrifice was hers in an abundant measure and she was always ready to help with the burdens of others. Miss Roberta's friends were many throughout this part of Southwest Texas. She was a student for three years at the San Antonio Female College, and for one year at Coronal Institute, San Marcos. At both schools she was deservedly popular with the faculty and student body; at the latter school her popularity was attested by receiving positions of honor at the hands of the students. Miss Roberta was also very active in the Church work at Traylor Chapel. During my pastorate there she was a teacher in the Sunday-school and her interest in this was attested by the devotion of her scholars. She was also very active in the work of the League, holding the office of Fourth Vice-President at the time of her death. Modest and unassuming, yet her work for the Master was as ointment poured forth. One of the sad features of this young lady's death was in the fact that in less than a month she was to be the bride of a young business man of Lockhart. With all the joy of wedded life before her we little realized she was to be the bride of death—but not only of death, but of Him, the blessed Christ, for whom the New Jerusalem shall descend as a bride adorned for her husband. Miss Roberta's last hours were a triumph of faith. "Our people die well." With so much to live for, when life meant more to her than it ever did before, she showed a resignation that was heavenly. Just before the end, her father, a devout Christian man, knelt at her bedside and said: "Daughter, the Master is come and calleth for thee," and the peace and radiance that lit up her face at these words indicated that she was ready. She was buried in her wedding dress at sunrise on Monday, May 21, in the Traylor Chapel Cemetery by Rev. C. F. Annis, of Edna, who spoke words of consolation and hope to the sorrow-stricken family. Words are inadequate to express our appreciation of her character, for as the righteous shall shine as the stars forever, we feel that the spotless purity of her character, the strength of her devotion and the sweetness of her love, shall be as a bright and shining light in the kingdom of our Lord forever and forever. To the sorrow-stricken loved ones and relatives who remain I commend you to God and the word of His grace, to the blessed Holy Spirit, the Comforter, who is able to speak to your saddened hearts, and add unto your life the graces which were so rich in her own. "Be ye faithful and ye shall meet her to part no more."

WILLIAM H. NELSON.

Superoir to Lemonade

HORSFORD'S ACID PHOSPHATE

A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

Young Genius (who has had the talk to himself, and, as usual, about himself): "Well, good-by, dear Mrs. Melthan. It always does me good to come and see you. I had such a headache when I came, and now I've quite lost it."

Mrs. Melthan: "Oh, it's not lost! I've got it."—Punch.

WEST TEXAS CONFERENCE.

Austin District—Third Round.

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

San Angelo District—Third Round.

- Brady Cir., at Live Oak, June 22, 23. Brady sta., p. m., June 23. Water Valley, at China V., June 29, 30. Sterling City, at Divide, July 3. Sherwood, at Sherwood, July 7. District Conference—the opening sermon by Nat B. Read—Friday p. m., July 12. Junction, at Bode, July 20, 21. Paint Rock, at Eden, Aug. 3, 4. Garden City, at Stiles, Aug. 14. Midland, Aug. 18. Ozona, Aug. 28. WILL T. RENFRO, P. E.

Beeville District—Third Round.

- Rockport and A. P., Ingleside, June 22, 23. Floresville, June 29, 30. Kingsville, Nuecestown, July 6, 7. Runge, July 13, 14. Pleasanton, Fairview, July 20, 21. San Diego, Hebronville, July 27, 28. Oakville, August 17, 18. F. B. BUCHANAN, P. E.

Llano District—Third Round.

- Willow, at Oxford, June 29, 30. San Saba Cir. at Harrell's, July 6, 7. San Saba Sta., J y 7, 8. Marble Falls, July 13, 14. Johnson City, at Johnson City, July 13, 14. Blanco, at Kendallia, July 21, 22. Boerne, at Boerne Ju v 24. Bandera at Tarpley July 27, 28. Center Point, July 30. Kerrville, at Harper, August 3, 4. THEOPHILUS LEE, P. E.

San Marcos District—Third Round.

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

San Antonio District—Third Round.

- Pearsall, June 22, 23. Carlizo Springs and Batesville, at B., June 28. Uvalde, June 29, 30. Rock Springs Cir., July 3. Hondo, July 6, 7. Eagle Pass, July 12. Del Rio, July 13, 14. Utopia Cir., at Leaky, July 17. Sherman Street, 11 a. m., July 20, 21. South Heights, 8 p. m., July 21. Moore Cir., at Tehuacana, July 26. West End, 11 a. m., July 28. Prospect Hill, 8 p. m., July 28. Cotulla Cir., at Dilley, Aug. 16. Amphion Cir., at Crown, Aug. 17, 18. A. J. WEEKS, P. E.

Cuero District—Third Round.

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

NORTHWEST TEX. CONFERENCE

Brownwood District—Third Round.

- Blanket Cir., Turkey Peak, June 22, 23. Comanche Sta., June 29, 30. Cross Plains Cir., at Dressay, July 6, 7. May Cir., at Byrd's Store, July 7, 8. Indian Creek Cir., Winchel, July 13, 14. Gustine Cir., July 17. Comanche Cir., at Sidney, July 19. Rising Star Sta., July 20, 21. Pioneer Cir., at Pioneer, July 21, 22. Coleman Cir., at Fairview, July 27, 28. Santa Anna Cir., at Salem, July 28, 29. Bangs Cir., at Cleveland, July 30. JAS. S. CHAPMAN, P. E.

Corsicana District—Third Round.

- Brandon Charge, Bynum, June 22, 23. Thornton Charge, at T., June 29, 30. Wortham Charge, Wood'd, July 6, 7. First Church, Corsicana, p. m., July 9. Kerens Charge, Kerens, July 13, 14. Purdon Charge, Dresden, July 20, 21. Frost, at Post Oak, July 21, 22. Blooming Grove, at B. G., July 27, 28. Cotton Gln., at Cotton Gln., Aug. 3, 4. Groesbeck, at Groesbeck, p. m., Aug. 5. Horn Hill, Ft. Parker, 11 a. m., Aug. 6.

Kirk, at Delia, 11 a. m., Aug. 7.

- Irene, at Salem, Aug. 10, 11. Powell, at Powell, Aug. 17, 18. Rice, at Rice, Aug. 18, 19. Barry, at Cryer Creek, Aug. 24, 25. Alma, Tinkle, Aug. 25, 26. HORACE BISHOP, P. E.

Clarendon District—Third Round.

- Canadian Cir., June 22, 23. Miami Cir., June 25. Amarillo Sta., June 29, 30. Canyon City Sta., July 1. Dalhart Sta., July 6, 7. Higgins Mis., July 10, 11. Plemons Mis., July 13, 14. Silvan Mis., July 16. Stratford Cir., July 20, 21. Dumas Mis., July 27. Channing Sta., July 28, 29. J. G. MILLER, P. E.

Plainview District—Third Round.

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

Weatherford District—Third Round.

- Aledo Cir., at Chap'll Hill, June 22, 23. Cresson Cir., at Fall Creek, July 6, 7. Santo, Cir., at Lipan, July 12. Gordon and Strawn Cir., S., July 13, 14. Palo Pinto Cir., at Cedar Springs, July 20, 21. Ranger Mis., at Oakley, July 23. Wayland Mis., at Harpersville, July 24. Breckenridge Cir., at B., July 25. Wayland Mis., at Grogan, July 27, 28. Throckmorton Mis., at Bush Knob, July 28, 29. Peaster Cir., at Peaster, Aug. 3, 4. Whitt and Bethesda, at B., Aug. 10, 11. Eliasville Mis., at South Bend, Aug. 15. Graham Mis., at Goosen's, Aug. 17, 18. Graham Sta., Aug. 18, 19. Farmer Mis., at Hawkins Ch., Aug. 20. M. K. LITTLE, P. E.

Georgetown District—Third Round.

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

Vernon District—Third Round.

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

Colorado District—Third Round.

- Westbrook, at Liberty, June 22, 23. Snyder Sta., June 29, 30. Roscoe and Loraine, at Brownlee, July 6, 7. Big Springs Mis., at Coahoma, July 13, 14. Gall, at Light, July 19. Dunn, at Ira, July 20, 21. LaMesa, at Pride, July 23. Seminole, at Monument, July 26. Aspermont Mis., at Salt Lake, July 27, 28. Clairmont, at Elkins, Aug. 3, 4. Snyder Mis., at Mt Zion, Aug. 5. Stanton, Aug. 10, 11. Big Springs Sta., Aug. 12. Colorado, Aug. 13. J. T. GRISWOLD, P. E.

Gatesville District—Third Round.

- Killeen and N. at Kil, June 22, 23. Meridian and Womack, at R. Mound, June 15, 16. Dist. Conference at Clifton, June 28-30. Ogleby, at Station Creek, July 6, 7. Jonesboro, at Jones, July 9, 10. Hamilton, at Evergreen, July 13, 14. Copperas Cove, at Maxdale, July 17, 18. Fairy and Cranfl's G., at Lanham, July 27, 28. Pearl, at Cox's Chapel, July 20, 21. Turnersville, at Lane's Chapel, July 23, 24. Brookhaven, at Newlin, Aug. 3, 4. Valley Mills, etc., at V. M. Aug. 10, 11. China Springs, at Wesley Chap., Aug.

18, 19.

- Evant, at Evant, Aug. 24, 25. Crawford, at Osage, Aug. 28. JAMES M. SHERMAN, P. E.

Abilene District—Third Round.

- Nugent, at Hawley, June 22, 23. Sweetwater Mis., at Sylvester, June 25. Clyde, at Potosi, July 6, 7. McCauley, at Neinda, July 13, 14. Hamlin and Rule, at H., July 14, 15. Truby, at New Hope, July 17. Albany and Moran, at M. July 20, 21. Pinkerton, at Cook Springs, July 20, 21. Cottonwood, at Cottonwood, July 24. Tye, at Stith, July 27, 28. Baird, July 27, 28. Stamford, July 30. Haskell, July 31. Weinert, at Corn, August 3, 4. Trent and Cross Roads, at T. Aug. 6. Sweetwater, August 7. Merkel, August 8. Nubia, at Elm Grove, August 10, 11. Putnam, at Pisgah, August 17, 18. Haskell Miss., at Sagerton, Aug. 24, 25. Lawn, August 28. Abilene, August 30. JNO. R. MORRIS, P. E.

Fort Worth District—Third Round.

- Kennedale, at Thomas Ch., June 22, 23. Arlington, June 23, 24. Blum, June 29, 30. Covington, at Parker, June 30, July 1. North Fort Worth, July 7, 8. Rosen Heights, July 7-9. First Church, July 14, 15. Riverside, July 14-16. Azle, at Silver Creek, July 20, 21. Britton, at Webb, July 26, 27. Mansfield, July 27, 28. Missouri Avenue, July 31. Grandview, at Green Brier, Aug. 3, 4. Godley, at Bruce, Aug. 5, 6. Grapevine, at Enless, Aug. 9, 10. Central, Aug. 11, 12. Polytechnic, Aug. 11-13. Bono, George's Creek, Aug. 16, 17. Cleburne, Main St., Aug. 18, 19. Cleburne, North Side, Aug. 18-20. Joshua, Burleson, Aug. 24, 25. Mulkey Memorial, Sept. 1, 2. Glenwood, Sept. 1-3. Weatherford, Sept. 8, 9. O. F. SENSABAUGH, P. E.

Waxahachie District—Third Round.

- 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 Carroll, July 6. Palmer and 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 Chap., Aug. 24, 25. Red Oak at Chappell Hill, Aug. 30. Ovilla, Long Branch, Aug. 31, Sept 1. JAS. CAMPBELL, P. E.

WORTH TEXAS CONFERENCE.

Greenville District—Third Round.

- Lee Street, Jones Bethel, June 22, 23. Commerce Sta., June 29, 30. Wesley Church, 8 p. m., June 30. Campbell, Twin Oaks, July 6, 7. Commerce Mis., Smith Ch., July 13, 14. Floyd, Floyd, July 20, 21. Fairlie, Olive Branch, July 27, 28. Lone Oak, Miller Grove, Aug. 3, 4. Wolfe City, Aug. 10, 11. Leonard, Orange Grove, Aug. 17, 8. Quinlan, Cash, Aug. 24, 25. JNO. H. McLEAN, P. E.

Paris District—Third Round.

- Whiterock Station, June 22, 23. Annona, at Garland Chap., June 23, 24. Deport Cir., at Milton, July 6, 7. Roxton Cir., at Howland, July 13, 14. Paris Cir., at Reno, July 20, 21. Detroit Station, July 21, 22. Avery Mis., Coleman Spgs, July 24. Clarksville Cir., Robinsville, July 27. Clarksville Station, July 28, 29. Shady Grove, August 3, 4. Emberson Circuit, August 10, 11. Rosalie Cir., at Bethel, Aug. 17, 18. J. F. ALDERSON, P. E.

Bonham District—Third Round.

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

McKinney District—Third Round.

- Anna Mis., at Melissa, June 15, 16. Blue Ridge Cir., at Climax, June 22. Farmersville Station, June 23, 24. Pilot Point Station, June 29, 30. Frisco Cir., at Hill Town, July 6, 7. Celina Cir., at Celina, July 13, 14. Prosper Cir., at Prosper, July 14, 15. Farmers Branch Cir., at Coppel, July 20, 21. Western Cir., at Liberty, July 24.

Wylie Cir., at Pleasant Grove, July 27, 28.

- Josephine Cir., at Milam's Church, Aug. 3, 4. Princeton Cir., at Blythe's Church, Aug. 10, 11. Renner Cir., at White Rock, Aug. 14. Plano Station, Aug. 17, 18. Allen Cir., at Fannie Harrington's, Aug. 21. Nevada Station, Aug. 24, 25. J. F. PIERCE, P. E.

Gainesville District—Third Round.

- Justin, at Haslet, 4th Sunday in June. District Com., at Myra, June 26-29. Nocona cir., at Spanish Ft., July 6, 7. Nocona sta., July 7, 8. Myra, at Hood, July 13, 14. Montague, at Dye, July 20, 21. Bonita, at Sandy M'nd, Jul. 22, 11 a. m. Era & Bolivar, at Sprg Ck., July 27, 28. Sanger & V. V., at V. V., July 28, 29. Ponder & Krum, at Krum, Aug. 3, 4. Woodbine, at Woodbine, Aug. 10, 11. Broadway, Gainesville, Aug. 11, 12. Dexter, Aug. 17, 18. Narysville, at Sivel, Aug. 24, 25. Greenwood, Aug. 31, Sept. 1. Rosston, Sept. 7, 8. Aubrey, Sept. 14, 15. Denton Street, Sept. 15, 16. Saint Jo, Sept. 18. J. A. GAFFORD, P. E.

Bowie District—Third Round.

- Fridgeport, June 22, 23. Paradise, June 23, 24. Fruitland, June 29, 30. Bowie, June 30, July 1. Bryson, July 6, 7. Jacksboro, July 7, 8. Henrietta, July 13, 14. Byers, July 14, 15. Home, July 20, 21. Loyd & Garvin, July 21, 22. Bellevue, July 27, 28. Blue Grove, August 3, 4. Post Oak, August 4, 5. Iowa Park, August 10, 11. Wichita Falls, August 11, 12. Holliday, August 17, 18. Archer, August 18, 19. Craiton, August 24, 25. Gibtown, August 31, September 1. Decatur Circuit, September 7, 8. Decatur Station, September 8, 9. T. R. PIERCE, P. E.

Dallas District—Third Round.

- Lewisville, at C. C., June 22, 23. Denton, June 23, 24. Cedar Hill & Duncanville, at C. H., June 29, 30. Argyle, at A., July 6, 7. St. Marks, July 7. Grand P. & W. Dallas, at B., Jul. 13, 14. Dallas City Mission, July 14, 15. Cochran's Ch. & Maple Av., at C. C., July 20, 21. Oak Lawn, July 21. Hutchins & Wilmer, at W., July 27, 28. Trinity, July 28. Grace, Aug. 4. J. L. MORRIS, P. E.

Sulphur Springs Dist.—Third Round.

- Como cir., at Pine F., 5th Sun, June. Pecan Gap & Ben Franklin, at Pecan Gap, 1st Sun. in July. Winsboro sta., 2d Sun. in July. Sulphur Springs sta., July 9, 8:30 p. m. Reily Springs, at Yantis, 3d Sun. July. Cumby, at Oakland, 4d Sun. in July. Sulphur Bluff, at Nelta, 1st Sun. Aug. Yowell cir., at Moss Ch., 2d Sun. Aug. Birthright, at Tarrant, 3d Sun. Aug. Cooper sta., Aug. 23, at 8:30 p. m. Klondike, at Price S. H., 4th Sun. Aug. Mt. Vernon, at Weaver, Aug. 28, 11 a. m. Brashear 1st Sunday in September. Lake Creek, 2d Sunday in September. Purley, 3d Sunday in September. C. B. FLADGER, P. E.

Terrell District—Third Round.

- Forney, at Lone Elm, June 22, 23. Royce, 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.

NEW MEXICO CONFERENCE.

El Paso District—Third Round.

- Las Cruces, June 22, 23. Alpine, June 29, 30. Marfa, July 1. El Paso, July 6, 7. East El Paso, July 6, 7. J. T. FRENCH, P. E.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP for children 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.

WANTED.—An excellent lady living in Dallas is very anxious to get a position in some one of our schools as matron or assistant matron. She is well qualified, understands the art of housekeeping, cooking and general management of things of this character. Address the Advocate and we will put you in communication with her.

FROM \$25.00 TO \$50.00 PER WEEK

Be independent of any one by earning from \$25.00 to \$50.00 per week, which can be earned by any lady of prepossessing appearance by acting as Branch Office Manager for best line of toilet preparations upon the market to-day. These articles are sold on sight and it will be easy for you to obtain canvassers who will handle the goods. Many of our branch office managers are earning from \$150.00 to \$200.00 per year and have from ten to fifteen canvassers working under them. The proposition is open for a good lady in each of the Southern cities, as we are opening up the field of the South. A letter addressed to us will give you full information in regard to the branch office management and the requirements attached to that office. Address

Agency Dept. Hartman Medicine Company
DALLAS, TEXAS.

ENDOWMENT FOR SOUTHWESTERN—THE CAPITOL.

In 1845 the Congress of the United States, in enacting laws for the annexation of Texas, made provision for the possible division of the intended new State into five States of the Union when the population and the desire of the people should warrant it.

Texas statesmen foresaw that the State development under this National provision would sometime in its history be liable to agitation on the subject of division aroused by the possible ambition of cities desirous of becoming the capitals and of men aspiring to gubernatorial or senatorial honors.

These prudent men said: "Go to now, let us protect the solidarity of Texas forever against a desire for division. Let us arise and build of granite at Austin the capital and geographical center of the State, a capitol whose magnificence shall appeal to the State pride of all Texans from Orange to El Paso, from Texline to Galveston and from Texarkana to Brownsville." And they rose up and did it.

No other work, no other movement, could have so effectually protected the integrity of the State. The capitol, with its massive dome reaching heavenward, draws, like a magnet, the loyal look of the increasing millions of Texans. It would now be treason to advocate division.

There is a principle involved in all this and it applies as well to our educational solidarity as it does to that of the State.

Let the Methodists of Texas set up at Georgetown a capitol of our educational state and let its dome of endowment rise before the people in magnificence and all eyes throughout the State will turn in loyalty to it and the unification of our educational system will have been completely accomplished.

Dissension and contention will "fold their tents like the Arabs and as silently steal away."

The main, if not only, cause of rivalry and antagonism in the past has been the lack of capitolistic greatness in buildings and endowment. As magnificent buildings have been erected, the lines of Southwestern have been lengthened, her position strengthened and loyalty of the people called forth.

Now we have buildings that command the respect of all. Crown it now with adequate endowment and united Texas Methodism will shout together in its achievement.

Shall we have an educational capitol?

If we do not build it with liberal endowment we are doomed to feudalism in our schools wherein each school is a feudal castle whose knights swear allegiance to the castle lord and enmity to all others. Let us build our capitol and crown it as the chief among us, and a great, happy and harmonious future awaits us.

J. E. HARRISON.

METHODIST DORMITORY.

To Our Woman's Mission Societies in Texas:

Work has begun on our new building and we hope to have the building ready by the opening of the College of Industrial Arts, next September. We shall need several thousand dollars more than we have in hand to complete the building. Will not the friends and endorsers of this enter-

prise now rally to our aid and help us to get this money?

I wish to state again definitely our aim in establishing this dormitory:

It is to provide a Christian home for our girls while attending the College of Industrial Arts and to give some special instruction to those among them who wish to prepare themselves for Christian work. The time has come when the Church must look more closely after our young people attending State institutions. The need for the dormitory is imperative; my sense of this fact has been deepened by the year's work in the dormitory just ended.

All our Woman's Mission Societies in Texas that should take part in erecting the new building and equipping it for thorough work, and for these reasons:

1. The enterprise was begun for the special purpose of aiding our girls who desire an industrial education as a preparation for missionary work, whether at home or in foreign countries. The College of Industrial Arts is the only place in Texas where this kind of training is now given.
2. The students come from all parts of the State, and will go forth to do their work under the direction of the several Home and Foreign Mission Conferences of the State. The North Texas, West Texas and Texas Woman's Home Mission Conferences each had one student here last year preparing for the deaconess work. The three girls made a fine record in their work and for exemplary Christian character. Two others have chosen the foreign field. Both of these are from the West Texas Conference. One of them will have the position of Instructor in History in the College of Industrial Arts next year.

Several students were with us from the Northwest Texas Conference, though none of them, I believe, contemplate missionary work. But for these, as for others, we have provided a Christian home and have watched over their Christian life and character with constant vigilance.

For these reasons I feel that all our Christian women in Texas should join in this work. All will share in the work of those educated here, and all should share in the responsibility of making ready the dormitory for them. This is my deliberate, prayerful conviction. North Texas should not be left alone to do this work, seeing that every conference in the State is equally interested.

Two of our prominent Methodist women are on the Board of Regents of the College of Industrial Arts—Mrs. Cone Johnson, of Tyler, and Mrs. Mattie R. Turner, of Ft. Worth. Miss Lula Turner, daughter of Mrs. Turner, graduated this year. Mrs. Turner visited us during the late commencement and expressed great interest in the purpose and work of the dormitory.

During the past year about one-third of the student body of this college were members of our Church.

F. B. CARROLL.

TO ALL FRIENDS OF CIVIC RIGHTEOUSNESS.

The annual meeting of the Texas Local Option Association will be held in the City Hall, Dallas, Texas, Thursday, July 4, 1907, beginning 10 a. m.

All friends of the temperance cause of every name and order in Texas are cordially invited to assemble on our Nation's birthday and counsel together regarding the overthrow of the arch enemy of free government in America—the licensed liquor traffic.

The new laws enacted by the Thirtieth Legislature which are expected to sound the death knell of liquor jointism, liquor soliciting and C. O. D. liquor business in local option territory, become operative July 12, and it is important that we perfect our plans for a forward movement that will improve the advantage afforded by these new laws to make local option completely effective where in force, and to secure its adoption in other counties in the State.

Let all friends of civic righteousness in Texas sacrifice a little time, take advantage of the holiday rates and attend this meeting. Let us make it the beginning of an advance movement that will banish the crime-breeding licensed liquor saloon from every foot of Texas soil. A program of great interest will be announced later.

H. H. HALSELL, President.
H. A. IVEY, Secretary.

DISTRICT CONFERENCE NOTICES.

Weatherford District.

The Weatherford District Conference will convene at Ranger, Texas, on the 26th inst, at 9 a. m. The Woman's Home Mission Conference of the district will meet at same place 24-25, convening at 8:30 p. m. Monday. Special rate tickets will be on sale at all stations on T. & P. Ry. from Ft. Worth to Cisco, June 24-25.

M. K. LITTLE.

Bonham District.

Please let all who are not members of, and who expect to attend the Bonham District Conference, to be held at Whiterock, July 4 to 8, notify me as soon as possible when you will arrive. We will meet you in Petty. If possible, be in Petty Thursday afternoon, as Whiterock is three miles from the depot. Let all delegates notify me through their pastor.

T. W. LOVELL, P. C.

Paris District.

To the Members and Visitors of the Paris District Conference: Depend on us for the conveyance. All on Tuesday, July 2, from 10 till 4 p. m. Everybody coming will please meet us there then. All on the R. R. and north of road would do well to depend on us for the conveyance. All south who expect to come by private conveyance please let me know at once. Preachers, please send me names of such as expect to attend now so I can arrange for their comfort. We expect to take all back to train Friday morning, July 5. Mail hack runs to and from Paris every day. Whosoever fails to meet us, hack will be at Paris at 12 m. We will be glad to see any connection men, and hope Dr. Rankin, our editor, will be with us.

W. J. BLUDWORTH.

Gatesville District.

The Gatesville District Conference will convene with the Methodist Church at Clifton on the 28th inst. And in order that I may be better prepared to look after the comfort and pleasure of all who may come, I desire that you drop me a card at once stating that you are coming and whether by private conveyance or rail. Of course this is meant for the local preachers and laymen, as I know in regard to pastors. Brethren we are expecting a large attendance and are doing our best to provide for you, but you will do me a favor by responding at once to the above. Those coming by private conveyance will please report on your arrival to brother G. J. Gibbs. Address me at Valley Mills, Texas.

NEAL W. TURNER, P. C.

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.

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Sold by Druggists, etc.
Take Hall's Family Pills for constipation.

TETTERINE

Stubborn skin diseases are promptly and permanently cured by the use of Tetterine. It has worked wonders for others. It will do the same for you. Physicians prescribe and druggists endorse it as a most effective remedy for the worst cases of Tetter, Eczema, Erysipelas, Chaps, Chafes, Insect Bites, etc. 50c at all drug stores, or sent, postpaid, from the manufacturer, J. T. Shuptrine, Savannah, Ga. Bottle with Tetterine Soap, 25c Cake.

TO THE MINISTRY OF TEXAS.

I have a sneaking suspicion that our people in general, including many of our pastors, have but a vague and shadowy idea of the wonderful work which is being accomplished through the agencies of our women's societies. Not to go outside of Dallas, there are vouchers for the excellency of their labors sufficient to secure for them the hearty endorsement and substantial support of the M. E. Church, South, in Texas. And this endorsement has officially been given by all our Texas Conferences. A resolution was passed by a unanimous vote, pledging our preachers to preach a special sermon on our Woman's Work, and take a collection. Had this been done in every case, multitudes of our people now ignorant of the work of these elect ladies would be ardent supporters of this work, both by hand and heart, yea, and by pocketbook, which, after all, is the main consideration when buildings are to be erected and current expenses met.

Now, in this case, as in some others, the old saying holds good, that "it is never too late to mend." Those of us who have failed to carry out the letter of the resolution passed by the conferences about this matter, may, and should, make good at our earliest opportunity. Of course, we are full of work of various kinds and degrees, but some things, among many which are worthy, are more important than others; and I am persuaded that the concrete labors of our women, as expressed in Mission Home, Dormitory and Settlement work are pre-eminently worthy of our first contribution. For these institutions are not experimental; they are not temporary; they are for all time—for "the ages of the ages," yea, until the Lord shall come to audit the account of all of us, both men and women, who "have traded with His money."—Rev. J. W. Hill, in King's Messenger.

AN APPEAL.

We are endeavoring to build a church in Guymon, Oklahoma, which is situated about seventy miles east of Dulhart, Texas, on the main line of the Rock Island Railroad. Guymon is the county seat of Texas County, one of the new counties formed from old Beaver county, and is in the midst of one of the best farming sections of Northwest Oklahoma. It has a population of fifteen hundred people and is rapidly growing.

The county was recently settled by homesteaders who are mostly poor people and hard workers. There is no church building of our denomination closer than twenty miles and we have absolutely no church building to hold services in. The present is our opportunity. We must provide a building adequate for the future. Our present membership is 100 and rapidly increasing.

We have begun the erection of a substantial \$3000.00 church building. We expected \$1000.00 from the Board but could get only \$500.00. We must have outside help to the extent of \$1000.00 as we have exhausted our means.

Any person or Church who desires to assist in the building of this church in this new land may forward their contributions whether large or small either to Dr. W. F. McMurry, Sec'y Church Extension Board, 705 W. Chestnut St., Louisville, Ky., or the undersigned, and same will be gratefully received and applied.

The name of the church is to be "Granbury Memorial."

C. S. WALKER, Pastor,
M. E. Church, South.
Guymon, Okla., June 17, 1907.

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UNANSWERED LETTERS.

June 13.—O. A. Shook, subs and trial subs. E. C. Escoe, subs. J. J. Calloway, sub. D. A. Shaw, sub. C. D. Pipkin, sub. W. C. Hilburn, sub. J. L. Tarter, sub. E. T. Bridges, sub. S. P. Nevill, sub. H. M. Glass, sub.
June 14.—J. W. Cullen, sub. M. J. Allen, sub.
June 15.—W. L. Gibbons, sub. S. J. Drake, sub. E. G. Hocutt, sub.
June 17.—J. C. Carter, sub. A. S. Whitehurst, sub. R. R. Hubert thanks.
June 18.—T. F. Seasons, sub. E. B. Thompson, sub. T. R. Morehead, sub. V. V. Boone, sub. J. B. McCarley, sub.
June 19.—Frank Hughen, sub. W. P. Robbins, sub. E. R. Bowden, subs. Samuel Weaver, sub. J. F. Archer, sub.

Albuquerque District—Fourth Round.

Roosevelt, June 22, 23.
Blacktower, July 6, 7.
Melrose, July 13, 14.
Taiban, July 20, 21.
Carrizozo and Bonita, Aug. 3, 4.
Willard, Aug. 6.
San Marcial, Aug. 8.
Magdalena, Aug. 10, 11.
Albuquerque, Aug. 13.
Watrous, Aug. 15.
Cimarron, Aug. 17.
Elida and Dora, Aug. 24, 25.
Portales Cir., Aug. 28.
Portales, Aug. 30.
Texico, Aug. 31.
Clovis, Sept. 2.
Puerto, Sept. 7, 8.
Tucumcari and Logan, Sept. 9.
B. T. JAMES, P. E.



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