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Editorial.

TEMPERANCE LEGISLATION.

The late Legislature has shown itself true to our local option cause. Really, we have never had a Legislature in Texas comparable to this one in its disposition to render effective and permanent service to our cause. It has even gone beyond our expectation and given us some laws the passage of which we were not even anticipating. We only asked for three measures: 1. A search and seizure law, so that we could handle the blind tiger abuse of local option. 2. The Mississippi law, so that we could protect ourselves against the C. O. D. express iniquity. 3. The submission of an amendment to our Constitution giving the Legislature the power to enact more stringent laws in the interest of local option. The former two are now on the statute books and in operation. The latter passed the Senate and reached the engrossment stage in the House, but that body adjourned its regular session before the measure was reached. But other laws have been enacted, such as a bill placing houses where liquors are kept in local option territory under the disorderly house act, and they can now be proceeded against accordingly; a bill giving any officer or citizen the right to ask for a writ of injunction against any place where it is suspected that the illicit liquor business is being clandestinely carried on in local option communities; a bill forbidding the giving or selling of liquor to a minor in local option territory, and a bill placing a tax of two thousand dollars on non-intoxicant liquors in local option districts, such as Frosty, Ino, Uno, and the like, and also on solicitors of intoxicants where the people have voted out the business. So that this Legislature has covered all the possible abuses of our local option laws by men who have made it their business to impose on people after they have expressed their will at the ballot box. And the best of it is, nearly all these laws come under the the adjudication of our civil courts; and these tribunals have always been truer to our local option legislation than the majority of our Court of Criminal Appeals. So that if any community voting out saloons does not enjoy the fruits of their victory, it will henceforth be the fault of the people and not the laxness of our laws.

As a result, people are proceeding against the club, the cold storage and the frosty joints in a number of places. In Denison, where local option has been openly violated, the Sheriff made a raid on them recently, and the dive business has disappeared in that community. The same is true in Sherman. In Goldthwaite, the District Judge granted an injunction against all such places, and the officers have taken charge of them and their liquors. In Brownwood the court also granted injunctions against the joints, and the Sheriff has their goods in charge. The antis can no longer say that prohibition does not prohibit in Texas. The violation of the local option laws is now a thing of the past, unless the people supinely submit to the will of the law-breakers. The law is on our side, and every possible subterfuge of the liquor man is blocked. The Legislature and the Governor have certainly done their duty by this greatly abused and much neglected cause, and we have reason for rejoicing. The local option people have been long suffering for several years, but deliverance has come at last. The only way a man can get liquor in a local option community is to inclose the money with his order for the stuff, and when it comes take it home and drink it, but not in his public place of business. Neither can he dispose of a drop of it. No liquor man can solicit an order in dry territory unless he pays a tax of two thousand dollars. We have waited long and we have waited patiently, but our waiting is now rewarded with a complete success. We were never in better fighting trim than at the present time. On with the battle.

CHRIST GIVES US REST.

Humanity was tired and weary when Christ came into the world. There was nothing to lighten the burden of men in that day. Life was one uninterrupted experience of toil and drudgery. So he said to humanity: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is what humanity needed then, and it needs it today. Physical labor is tiresome and oppressive; but Christ is not speaking here particularly of physical toil. It is spiritual and mental unrest to which he has reference. This is the unrest that is burdening humanity. We can sit down or sleep and get relief from bodily toil. But neither sitting nor sleeping will deliver us from the burden of soul weariness and mental unrest. If we sit down, this unrest sits down with us; if we drop off to sleep our mental oppressiveness sleeps with us, but wakes with us also. We cannot throw it off. Christ proposes to give us surcease from this soul burden, from this inexplicable heart sorrow and spirit illness. Sin is the tap root of this trouble. It is in the blood and it intrenches itself in the sources of thought, emotion and sensibility. It is with us as we journey through the day, and it abides with us in the night watches. When we imagine that we are done with it, it rises up and smites us and starts a troop of influences throughout the course of life and in the domain of the spirit.

Christ offers a remedy for this heart trouble, this soul anguish. We hear his voice and turn to him. He forgives and blots out sin, gives us a clean and new heart, and then we find rest. It is rest from sin, from self-condemnation, from anxious fear. It is the rest of faith, the rest of obedience, the rest of love, the rest of hope. We take upon us his yoke and learn of him, and we find that his yoke is easy and that his burden is light. He gives us strength for this burden; he gives us a cordial for our fear, and he bids us look from the darkness toward the light of the morning. It is rest, sweet rest, when we sit at his feet and learn the lesson of his love. Hence he invites us to come to him and to obtain this rest. He is the true rest-giver of the world.

OUR FOREIGN POPULATION.

We have in Texas a great many foreign born population, and thousands of others are coming to us annually. When the Panama Canal is completed and Galveston becomes the great port of entry to this country, Texas will be the landing place of many thousands more who are looking for vacant lands, and are seeking relief from the oppressions and poverty of the overcrowded Old World. With our vast territory, so much of which is yet to be developed and brought under cultivation, foreign peoples will necessarily be directed this way in their quest for homes. As a matter of course, they are here, and will be here, with all their peculiar ideas of government, as they have been trained in such ideas in Continental Europe. They also have their peculiar ideas of liberty, of the Sabbath, of temperance and kindred matters; and these ideas are inimical to our American institutions as we understand them. We are in sympathy with any people who are seeking to better their moral and temporal conditions, and we boast of the fact that America is the home of the brave and the land of the free. Its doors are open to the down-trodden, the poor and the struggling. Were it in our power we would make our laws more stringent as to the class of population who are seeking Texas as their place of habitation. We would bar the doors to the vicious, the lawless and the morally depraved; but we would open them wide to all who come with credentials of character for habits of industry as law-abiding citizens. We want thrifty people whose lives will be a contribution to our citizenship. Some of the best and noblest among us today are people of foreign birth. They have become Americans and they have fallen into our American customs and habits. Among our German and Bohemian peoples we have a large class of enterprising and industrious citizens, and they are adding materially to our wealth and progress.

Their presence and their coming impose a fearful responsibility upon the Church. Not many of them land here with any sympathy with our Protestant Christianity, or with our system of public schools. Too many of them remain foreigners after they become Americans. They speak their foreign tongues and follow their foreign habits. They are as distinctly foreign as though they were still in Europe. This we deplore. If America is good enough for foreigners to come, take out their naturalization papers and become citizens, then it is good enough for them to become Americans. The duty of the Church, therefore, is to get hold of their children, have them in our Sunday-schools, encourage them to speak the English language, and in this way help them to become a part of our American civilization. For when these people become converted and enter the Church, they make our very best class of Church members. And they make our very best citizens. It is high time, then, that we are giving larger help to our German Mission Conference, for it is through our German preachers that we are to reach these people with our Protestant Christianity. They constitute a noble band, and they are devoted men. They know the idioms of the German language, and some of them understand Bohemian, and they are willing to do their best to reach their fellow countrymen as soon as they land among us. But they need larger facilities and greater helps in this work. Our hope to do anything with these foreigners is through these German preachers and teachers, and now is the time to place ourselves behind them with all the means necessary to help them accomplish the work. Let us wake up and do more than ever before for our German Mission Conference.

THE WHOLE DUTY OF MAN.

The sphere of human duty, while complicated, is not large and incomprehensible. It is within the reach of all men. The Old Testament sums it up as follows: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." To fear God is to reverence him and obey him. Under this rule of life, we come into harmony with God's law and we walk uprightly before him. The man who does his duty to his Maker will certainly do his whole duty to his fellow men. If he rightly fears God, he will fear to do his neighbor an unkindness or an injustice. So the wise man found the sum total of human duty in reverential fear of God and in obedience to his commandments.

But Christ gives us even a better rule than this to determine the whole sphere of our duty: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind. And thou shall love thy neighbor as thyself." Love is better than fear. Perfect love casts out all fear. It transforms us from menial servants into obedient children. Christ came to take fear out of the heart and to fill it with love. Love conquers us in soul and spirit. There is no timorousness, neither is there any cringing fear when love fills the being. We become heirs of God and joint heirs with Christ. We enjoy all the privileges of the heavenly household. Then it necessarily follows that we love God's children, our neighbors. We will not take advantage of them to do them any sort of hurt. We adopt the Golden Rule, and do by them as we would they should do by us. This is the purpose of the gospel—to bring us into sonship with God and into brotherhood with men. And just here is the sum of human duty. The only relatively perfect man is the man wo carries the spirit of these two commandments in his mind and heart and who reproduces them in his daily life. There is nothing greater than this in the heavens above or upon earth beneath. Happy and useful is the man who thus loves God and who thus loves his neighbor.

To be "made a partaker of the divine nature" is to grow into the likeness of God. To become like him is to become divine and have kinship with heaven. Such a relation brings us into the highest circle of being. We thus become the children of the King.

HOLY LAND

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

Damascus is the oldest city in the world, having maintained a continuous existence almost from the creation to the present time. It was ancient when Jerusalem was founded; it was hoary with age when Romulus and Remus laid the foundation of Rome; it was an old city when Moses led the Israelites out of Egypt; and had been standing for centuries when Abraham moved his tented settlement from Ur of the Chaldees down into Canaan. It has been called the immortal city because of its longevity.

Its preservation is due to the fact that it occupies a plain that is fed by two splendid streams of water, creating a fertile oasis in the midst of a forbidding desert. In all the Orient there is not a locality so favored by nature for the building of a city and so conducive to its perpetuity. The Barada River (the Abana of Scripture) gushes out of the side of a mountain a few miles north of the city, a full grown river from its very origin. The valley through which it runs is green with vegetation, and when it reaches the city it plunges into the heart of it and then suddenly disappears and is not seen again, for it is there taken up into pipes and used up by the people, the remnant dribbling away in streamlets and vanishing in the sand of the desert. The Pharpar, another noble stream that heads at the base of Mt. Hermon, runs along the southern limits of the oasis and helps to build this Oriental elysium.

Damascus has a population of 250,000 and there has scarcely been a time in its existence when it did not contain a population as large or larger. It was founded by Uz, the grandson of Shem, and is mentioned a number of times in Genesis as an important city in the days immediately following the flood. Its commercial prestige has been due, principally of course, to the fact that it occupies a fertile plain in the midst of a desert, but also to its location midway between the great territories of Persia and Arabia and the ports of the Mediterranean. All the caravan roads of northern Syria converge there.

Damascus has always been noted for the excellency of certain wares that it produced. There is no linen so good as the damask of Damascus. Its rugs are even superior to those of Persia and Smyrna, and its looms are famed for the magnificence and splendid quality of the silks they weave. Its silver and goldsmiths create exquisite things in filigree that are the envy of the jewelers of the world. Its hammered brass adorns the homes of people of every land and clime. Its steel has been famous for forty centuries. Its artisans and shopkeepers are shrewder and more industrious than the business men anywhere else in the Orient, a superiority that is due largely to heredity and training, but for which a temperate and invigorating climate should have some credit.

In common with all other Eastern cities the business houses of Damascus are grouped together in a single locality, and are the same continuity of diminutive shops, separated by narrow streets that are covered with a roof, and wearing the invariable name of "bazaars." But nowhere else are the bazaars so interesting as here; nowhere else is there such a quaint and curious conglomeration of races. I happened to be in this place on Friday, and that being the Sabbath or holy day of the Mohammedans, the afternoon was a holiday for all the craftsmen and they poured into the streets in large numbers. It was with the greatest difficulty that I could make my way through the pushing, jostling crowds; Greek and Jew merchants were auctioning fabrics in the passageways and Arabs, with their heads wrapped in heavy robes and their legs and feet bare, were bidding against each other for the articles. The aroma of their bodies, in spite of the sanitary injunctions of the Koran, re-enforced by the peculiar odor of camels, made it very disagreeable, and I abandoned the idea of trying to make my way through the crowds, and got out as quickly as possible.

It had been raining for two days and the narrow defiles which they call streets were sloppy and intensely odoriferous. In filthiness and foulness, they were in every respect a counterpart of the streets of Constantinople. On either side the skyscrapers lifted their square shoulders fully ten feet above the stream of humanity that drifted in bloomers and blouses and fezzes and turbans along the tortuous channels of the city's Broadway. And, mirabile dictu! an electric street car ripped a seam in the very middle of this agitated crazy-quilt of men. It had just been in operation three months and was still a novelty to the natives who reluctantly gave it right-of-way and looked upon it with distrust. Electricity and steam in the Orient will yet accomplish what missionaries have striven for in vain for a hundred years. A cross between these plunging stallions of civilization and the dams of Turkish superstition will be a freak at first, but in all events will be an improvement on the present stock, and the gradual breeding up will be one of the miracles of the twentieth century. Please remember this prophecy. There are no gongs on the cars, such as we have, to give the alarm and clear the track, but a ram's horn is constantly blown by the motorman. This is because the Mohammedan religion inveighs against bells and gongs, and these soncrous things are never heard in all the great extent of territory that Turkey controls—excepting only Jerusalem, which the Turks magnanimously give over to Protestantism for worship as they please. There are no bells on the few locomotives that run in and out of Constantinople, Smyrna and Damascus. There is no music in the myriads of mosques, no sweet-sounding instruments in their homes, for music, too, is of the Devil and is forbidden. In all Asia Minor there is no desolation so acute and oppressive as the dearth of melody—of voice and of string—only the songs of the birds and the occasional notes of the flute of the unorthodox shepherd in the mountains. And there are no pictures, for pictures are a violation of the command of God not to make a likeness of any created thing. This is especially true of paintings of animals, birds or men, and the Mohammedan who would hang in his home the image of any such, be it ever so beautiful, would be dealt with severely. For that reason a kodak is looked upon with aversion, and cannnot under any circumstances be taken into a mosque. For that reason, too, upon rugs and exquisite fabrics that they weave you will never find the interwoven outlines of birds or animals, and not even the figures of flowers or foliage or vines, but only the incoherent designs of things hoped for and the evidence of things not quite seen.

The only two sidewalks in Damascus are on each side of street-car street (the streets in the cities of Turkey are never named) and they are just wide enough for two Arabs, and not quite wide enough for an Arab and an American. I sauntered along this avenue with one foot squshing in the mire and with the other on the walk, noting the queer sights in the winding succession of dens on both sides of the street—Turks making narghalies of cane and cocoanut-shells; adjoining, perhaps, a khan and stable where camels were fed, and odors rushed out and thrust keen blades into the noses of pedestrians; shops where brawny arms were pounding brass; ovens where unclean cooks were preparing pancakes, slabs of pastry which were carried away by boys in their dirty hands and sold on the street; second-hand caravan equipments, camel-bells and saddles and even second-hand clothing; groups of Turks playing checkers while they sipped coffee or held the snake-like stems of narghalies in their mouths; companies gathered around second-hand iron things spread out for sale in the street; those indecent lavatories in full view where a little stream of water issued from a wall and ran down into the mud; men and boys spinning silk and linen thread and winding it upon bibbins with the most rudimentary contrivances; old-time looms running it into cloth; woodworkmen sitting on their heels, with queer saws and a string attached thereto and looped around a turing lathe; places where Irish potatoes were stored in large quantities, and sometimes wheat, and so forth and so on.

After satisfying ourselves that such was the condition of business life in Damascus outside of the bazaars, we took a carriage and drove, first to a Mohammedan cemetery, the oldest and most noted, quite in the heart of the city. The graves of this strange city of the dead were so close together that there was scarcely standing room between them. They were mounds of mud and straw some thirty inches high with an upright monument of mud at the head, which is surmounted with a Turkish fez of the same material, if the deceased were a laymen, or by a figure of the head-gear peculiar to his station or office if he were an official. In a mud house here, upon the payment of a fee, we were permitted to see the tomb of Fatima, daughter of Mohammed, and the mother of the most distinguished descendants of the prophet.

A short drive through a narrow street that was knee-deep in mire and filth and vile with offensive scents, brought us to an old wall, which, like so many other things in Damascus, has held its own for ages against the changes of time. Here the odors of the city, which had been growing in geometrical progression, reached their climax, and I could not at first think of the events of history connected with the spot for the overpowering spectacle of a half-dozen huge pyramids of manure that rivited my attention through the sense of smell. It was the public dumping ground. A native was just then emptying a couple of saddle-bags from a donkey's back and another was alongside our carriage on his way to the new-forming mound. A third was digging into the largest pyramid and filling a brace of pouches with the stuff to sell to the poorer classes for fuel. On the wall where it juts out here and forms an angle there is a squatty little house that marks the place where St. Paul was let down in a basket by his friends to escape the fury of the Jews. The angle served to obscure the basket and its occupant from the watchmen and make the escape possible, and the Apostle's diminutive size enabled him to huddle up easily in the little elevator.

Within a stone's throw from this point stands the house of Naaman, the leper, the wealthy nobleman who availed himself of the services of the prophet Elisha who offered to cure him of his disease. It will be remembered that Naaman raised a considerable kick against the bath in the muddy Jordan prescribed by the prophet when the clear waters of the Abana and Pharpar were rippling by his door at Damascus. And also that he offered the prophet a bit of baksheesh and was surprised at his refusal to accept it. The house is now a home for lepers and we were satisfied with a long-distance view of it.

In the same vicinity in what is known as the Christian quarter we visited the reputed home of Ananias, not him of the unsavory reputation for veracity, but the man of God who was told to go to the house of Judas in the street called Straight, and there inquire for Saul of Tarsus who had lost his sight mysteriously in the glare of a light from heaven, and had experienced a wonderful change of heart. The house is underground and its ancient aspect favors its authenticity. I suppose the accumulations and changes of 1900 years, one way and another, will account for the house being underground.

The street called Straight is straighter than the letter Z, but not as straight as the letter S. Luke was not much given to facetious expression, but there is a dash of fun in the way he speaks of this angular, zigzag and crinkled thoroughfare as a street called Straight. I have wondered why he did not come right out and call the street "Straight Street." but it is plain now that he was only executing a neat little side-step, and we laughed as the clever turn of his irony became apparent in the crooks and corners of the "street called Straight." Turn the word "called" over, and underneath it you will find the little spring of humor.

The most fanatical Mohammedans in the world are those of Damascus, and they hate a Christian like a Russian hates a Jew, or a Roman Catholic hates an Orthodox Greek, or a woman another of her kind whom her husband says is pretty. Forty-seven years ago two sects of so-called Christians, the Druses and Maronites, who likewise detest each other with an inveterate loathing and abomination, had a clash at arms. The Mohammedans of Damascus became disgusted with the embroglio and determined to clean out all the Christian clans, and they did it to a finish after the manner of Elijah on Carmel, only more completely. I didn't like the looks of the natives of Damascus a bit. They were surly, sober and serious and leered at us foreigners with a what-business-have-you-got-here expression that was not very comforting or reassuring.

We were in the great mosque of the Hyphenated-Arabic-Syllables on Friday—that is as near as I can translate the name of the mosque into English—but we were hurried through with all the expedition of an American afternoon reception, for it was worship day and no decent white people were allowed in the holy sanctuary during services. We had to wear snowshoes, of course, but I managed to kick one of the ridiculous things off and walked around for a minute and more polluting the floor of the mosque before the accident was discovered by a Church official. He was mad; and I was sorry and surprised; so interested in the wonderful mosque of the most holy Mahomet, as I informed him, that I had scarcely noticed the loss of the skate. It was a risky venture and I have no doubt that a repetition of it would have prolonged my stay in the city. The Church stands upon the site of the house of Rimmon, mentioned in the Bible narrative of the cure of Naaman, above noted. It contains a magnificent shrine under which the head of John the Baptist is said to be interred. This Bible character has an arm in Malta, his trunk is buried in Samaria and his head in Damascus, but the detachment of the members occasions no inconvenience to the great martyr, for he has long ago acquired a new set of upholstery and has no further use for the old. In the court of the mosque, near the exit stands the mausoleum of Saladin, the Moslem general who crushed the crusades and who was the greatest hero of the chivalry of the Middle Ages. The tomb is of wood and is covered with black broadcloth embroidered with silver, and fine cashmere shawls. At the head is a glass globe containing the faded bouquet presented by the Emperor of Germany on the occasion of his visit in 1898. After the Emperor's return home he sent an ornamental wreath of gold and silver to replace the bouquet, but a Greek cross happened to be a part of the design and it could not, for that reason, be allowed in the temple. This difficulty was overcome by the erection of a bay window in the temple wall to contain it.

The houses of Damascus are diminutive affairs built of mud and held together and strengthened with straw. From many of them there are projections of wooden sleepers upon which bay windows are built. Practically all the residences are flat-roofed, furnishing a comfortable place for sleeping in the hot summer and a place to hang out the family laundry to dry. The streets are narrow and unspeakable channels of mud, between walls of mud everywhere except in the business section. If there are any gardens in Damascus I did not see them. If there are any parks, they escaped my most searching investigation. If there is anything in Damascus to produce a flux of flattery, such as the tourist writers have who visit it, I did not see it.

I wish to do the city full justice. We were there in the middle of March when winter yet dallied in the lap of spring, and the foliage was just peeping from the bursting buds. It was at its worst, in the rain and its barrenness, but granting all this, it is never more than a dirty, water-riven, foul-smelling city of disreputable houses and people outspread upon a carpet of green, a sight fair enough to the camel-sick traveler who has come upon it from the bleak Syrian waste, but its charms, even when at its best, are comparative and not elementary. The view from the mountain to the south, where a suburb of closely packed white mud houses seek the advantage of an elevated location, is splendid. The city looks better from a distance, as all things Oriental do. The sun broke through the heavy portieres of cloud while we looked, and the city of mud was transfigured for a moment into a brooch of thick-set pearls pendant from the mountain by the silver Abana. But it was only for an instant. From where we stood, Mahomet saw the white city and said, "It is not permitted to men to enter but one paradise and mine is above." And he declined to enter upon the scene that fascinated him more than any sight that he had ever beheld. To Mahomet, perhaps, mud was an accessory to beauty and filth was no detraction from its charms. In any event the view from the mountain was splindid, and Mahomet never knew what ugly underclothes the pretty overskirt hid from his eyes.

In the distance, some ten miles away, is a little village, distinctly visible from the mountain, where Paul was abruptly and strenuously converted while on his way to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord."

A tradition to which all Moslems accede fixes the Garden of Eden in this oasis, the Abana and Pharpar being the Euphrates and Tigris of Scripture, and really I am inclined, with all humility, to believe the tradition is correct. Adam is reputed to have hung around the outskirts of the oasis after his expulsion, and his grave is now upon the mountain where we "stood and viewed the landscape o'er." I do not claim kinship with any Mohammedan, but I do cliam a hereditary interest in Adam, and it was with much regret that I was unable, owing to limited time, to trace these traditions back and verify them.

Damascus, in rainy weather in March, ends with a "cus," and you know how it begins. It was cold when we were there and we had no fire in the hotel, and altogether we were most unfavorably impressed with the oldest city in the world.

We were aroused at half past four in the morning on the day of our departure, to take a train for the South, and while we stood shivering on the heel of Mahomet, as the site of the location of the station is called, a brilliant and most impressive spectacle charmed us from the eastern skies. The night had just begun to fold her sable tent like the Arab and silently steal away. There was no obstruction of cloud or mist nor vague suggestion of either. The morning star, dazzling and in the full splendor of its perihelion, negligently irregular, as though the hand of God had thrown a bit of plastic glory against the blue east wall, glowed and palpitated from its lodgment, while the golden crescent moon sought to reach it with extended graceful arms. And I thought the picture, beautiful though it was, fitly represented the ascendancy of Mohammedanism in the East.

But presently the gates of morning opened and heralds in livery of crimson and purple announced the coming of the king of day, and when he appeared with glowing face and gorgeous retinue, he threw a dazzling, blinding sheen upon star and arching moon, and I thought that this was symbolic of the time, it may be long, it may be soon, when the Sun of Christianity will rise, as rise it will, upon this benighted land and throw the star and crescent of Mohammedanism into total and everlasting eclipse.

THE LAW OF TITHES.

Having carefully read and studied Bishop Key's recent tract on the present day duty of paying tithes, I am at a loss to know how any sane Christian can find fault or enter objections. The Bishop's argument is cumulative, convincing and unanswerable. Moreover, it is scriptural from first to last, and thus appeals to our highest reason, as well as our profound sense of loyalty to Christ and his Church. It is sometimes easier to censure and criticise a good thing than to suggest something better; and in the matter before us, a better plan has never been adopted. In the very nature of the case this system stands without a rival, having God for its author and bearing the seal of his divine approbation.

In cogent, forcible English Bishop Key proceeds to establish his premises—and they are laid in the word of God. The conclusions at which he arrives commend themselves to the candid, unbiased judgment of every thinking man. The Bishop insists that the Church must have some financial plan, that volunteer gifts can no more be relied on to run the affairs of Christ's kingdom than to defray the expenses of civil government; that lodges, clubs and societies generally make financial provision for their maintenance and perpetuity.

Ancient history amply corroborates the Bishop's statement that in India, Chaldea, Egypt, Arabia, in fact among all the nations of the antique world, the tithe was practiced.

It is comparatively easy to play the part of an iconoclast; but who will give us a better solution of the vexed and vexing problem of our Church finances. Has this system, where it has been adopted, relieved the financial situation? It has, invariably. Has it worked hardships on the poor. In no wise. Even the poor of the Church, those on the charity list, except in extreme cases, can pay a tenth to the Lord. To deny this proposition is to leave God altogether out of the affair; and if this be done, it is of no use to argue the question. The gift of the widow's mite—not the tenth, but all her living—was commended by Him who sat over against the treasury; and that other widow who divided her last morsel with the prophet of God found for herself a miraculous supply of food till the famine was past. Many cases could be cited to prove that God's blessing on nine-tenth more than compensates for the self-denial involved in consecrating one-tenth to his service.

There is a close connection between religion and prosperity. There is a close and intimate relationship between the righteousness which is enjoined upon us and the prosperity which is promised to follow. The Old Testament makes no secret about it. Irrespective of all appeals to motives of selfishness, and the fact that it lays itself open to reproach from critical and cynical people, it boldly and plainly declares that the children of Israel will be obedient to the covenant and keep the commands God has enjoined upon them, they shall be rewarded in turn with plenty, with prosperity, with an abundance of happiness and peace. All the history of the nations of the earth confirms that declaration. The nations that rise to preeminence rise in virtue of their righteousness. When it comes to personal matters the same principle must apply. The book of Job and the 37th Psalm have their explanation in the providence of God. Cecil Rhodes, in a meeting shortly before his death, told his audience that the extension of British power in Africa had been the one object of his life for years. For this he had lived and labored. To him would come the purpose of his life if in South Africa he might see the British flag waving over a free and united people.

The prophet Malachi and his predecessors were engaged in a nobler mission still. Far more worthy in conception and results was the work of winning an apostate nation back to God. It was no easy task. It is no easy task to convince the average Christian that the tenth of his gains is "holy unto the Lord." Not the least of the blessings accruing from this practice is that it puts a check on our greed and selfishness, and opens our hearts to divine influences.

Statistics show that if all Protestant Christians in America would adopt the practice of tithing, not only would our local enterprises be materially advanced, but enough missionaries would be sent to the foreign field to evangelize the world in this generation.

THEO. COPELAND.

St. Louis, Mo.

So Tired

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TAKE NO SUBSTITUTE.

FORGIVENESS.

Forgiveness is a principle that must enter absolutely into the life of every Christian. Malice or hatred cannot dwell in the heart of a follower of the meek and lowly Christ. The heart must be pure—a fit temple for the Holy Spirit—and how can He associate with such a sin as hatred towards any human being?

This is a great hindrance to the prosperity of many of our Churches, undoubtedly, and the minister may preach till he is weary, with little or no effect, and will, perhaps, till this blot is removed.

Sometimes during a revival season parties to an old grudge are brought together and a happy reconciliation apparently takes place, and yet not long after you will see indications of the same old black spot coming into view. It is very difficult, sometimes, to get the devil out of the Church.

Our Savior, incorporating this principle into the the great prayer he gave his disciples, indicates the great importance of forgiveness: "Forgive us our trespasses as we forgive," etc. All of our prayers and so-called good works as members of the Church are but trash in the eyes of our Maker if we are carrying this hidden sin in our hearts. But one may say, "I have not been asked to forgive." That is not the question; it is between you and your God.

The first thing to do is to get down on your knees and pray and wrestle till the Spirit of love shines in upon your heart and drives out this sin. Then cultivate this lovable Christian spirit, that you may never carry ill will in your heart towards any. Religion is love, and when we were converted we loved everybody. Why, then, in after life, should we allow the evil one to drop seeds of malice in our hearts that produce so much fruit of unhappiness and danger to our spiritual life? Read St. James.

J. R. TAYLOR, M. D.

Acquiesce in the present without repining, remember the past with thankfulness, and meet the future hopefully and cheerfully, without fear or suspicion.—Diogenes.

As men, we are all equal in the presence of death.

WHO DOES THE ELDER BROTHER REPRESENT IN THE PARABLE OF THE PRODIGAL SON?

By Rev. W. H. Hughes.

While the interpretations of the parable of the prodigal son, by preachers and commentators, have some uniformity on some points, on others they differ as far as the east is from the west. This vast difference grows out of a false idea of who the three characters therein represent. A misconception of who either one of these persons represents will inevitably lead to interminable confusion and error. It is universally admitted that the father represents God, the Father of our Lord Jesus Chrst, in tender mercy receiving and welcoming back to the paternal home his erring but returning penitent child. It is also generally agreed that the younger son represents the penitent sinner's return and joyous welcome to the home and favor of our Father, God. Therefore on these points we have nothing to say.

But what of the elder brother? Who does he represent? On this point the theological world is a babel of confusion. Some say he represents the bigoted, "narrow-hearted and self-extolling Jew." Others say he represents the "heartless and self-righteous Pharisee." I heard a D. D. at a General Conference in what he called a sermon, for one hour, labor to show that the younger son was a noble, generous-hearted, unfortunate young man, while he tried to show that the elder brother was a morose, ill-natured and selfish man, without one redeeming trait of character. He made the younger son a saint compared with the elder. All this was far-fetched and unwarranted by the Book.

If the reader will, for the time being, suspend all preconceived views and hold his verdict until the evidence is all in, I will make a statement which is novel and altogether different from any I have seen or heard, which I believe scriptural and logical. The statement is this: We have the best of reasons for believing that the elder son to whom the Father said, "Son, thou art ever with me, and all that I have is thine," represents the unfallen angels who are the "righteous who needed no repentance."

Now, for my reasons for this novel statement:

1. God, who all admit is the Father, never created but two intelligences, namely, angels and man.

2. They are sons of the Father, and therefore brothers.

3. Angels were first created, and therefore may, with propriety, be called the elder son.

4. Man's transgression was an effort to take his destiny out of the hands of the Father that he might "be as God, knowing good and evil." Like the prodigal, he desired to be independent of the Father and be a god to himself. As one aptly expresses it, "Lord to himself, that heritage of woe."

Again, it is evident that the angels did not originally understand the stupendous plan of salvation. They had to be taught. It is true "They desired to look into it," but it seems they did no understand this magnificent display of joy by the Father over the return of the brother who had wasted the rich legacy already advanced. Now, take these three twin parables spoken by our Lord on this occasion, and it will be evident that angels in heaven in the very presence of God, as well as men on earth, are interested in this lesson. The finding the lost piece of silver, the bringing back to the fold the sheep which had strayed, the return of the younger son to his father, and the joy over their recovery, are sublime revealments to man of God's infinite love to the lost.

But this is only one side of the lesson. It only shows the love God has for men on earth. Heaven and angels have part in these sublime instructions. Therefore, Christ says, "There is joy in the presence of the angels of God over one sinner that repenteth." Mark you, this is not the joy of the angels, but the joy of the Father in the presence of the angels." Again, it is said, "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine persons which need no repentance." Now, the elder brother, or angels, did not understand this peculiar joy and merriment. He asked what all this meant and was angry, and complained that no such uncommon display had ever been given him. But the Father explained that he had ever been with him, and the return of the prodigal would in nowise affect his legacy. "For all I have is thine."

Here suffer me to digress long enough to remark that while it is said the elder son was angry, the the elder son was angry, that the word angry does not necessarily imply the presence of sin or rebellion. Paul says to the Christian, "Be ye angry and sin not." And our Lord who knew no sin is said to have been "Angry, being grieved." So we conclude the elder son was grieved that no extra festivity had been given him. The Father gave him a reason that every one can appreciate. When a child long absent returns home "safe and sound," we naturally make joyous demonstration, which is no evidence of less love for those who were ever with us. Hence the Father said, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead and is alive again, was lost and is found."

There was not an unkind word used by the father towards this elder son, but all was palliative and explanatory. So that when the angels had "Looked into and understood the plan of human redempion, they constituted the choir at Bethlehem who sang the glad song at the birth of the Redeemer, "Glory to God in highest; peace on earth and good will toward men."

In conclusion: If it be true that the elder son represents the rebellious Jew, or the proud-hearted and self-righteous Pharisee, or if he was the villainous character described by our D. D., then the statement of the elder son and the reply of the father are both untrue. The elder son said, "Lo these many years do I serve thee, neither trangressed I at any time thy commandments." This statement could not be true in the mouth of any creature in the universe of God except the angels who kept their first estate. But the Father indorses the truthfulness of this statement in these words, "Son, thou art ever with me, and all that I have is thine." Now, I ask the reader, could these kind and paternal words be addressed to one possessing the horrid character usually ascribed to this elder son? Echo and the Bible both say no. If it be true that this elder son represents the wicked Jew who crucified Christ, or the proud Pharisee, or any other sinner, then it is logically certain that this statement of the Father makes these characters the sole legatee of heaven. He says, "Thou art ever with me, and all I have is thine." Escape this logic if you can.

Therefore, we conclude that the elder son represents the angels who are "ever with the Father and who never at any time transgress his commandment." These angels were jealous of the Father's honor, but did not at first comprehend the infinite love of the Father in receiving with "joy and gladness" the son who had wasted his goods and dishonored him, hence the question, "What these things meant?" I believe that Christ in these three parables explains to men on earth and to angels in heaven the philosophy of infinite redeeming love.

These thoughts are submitted for what they are worth. Finally, let me say for one I am not willing to subscribe to any theory, however old, which logically teaches that the worst of men have ever been with God and are the sole legatees of heaven.

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THE DYING MAN'S WARNING.

On the morning of the 10th inst, a highly respected citizen who had sustained many business reverses, and was then mail carrier on the star route at this place, committed suicide by taking strychnine. As soon as the poison was swallowed he called for his friends and told them what he had done, handed them a note to his wife which he had just written, and refused to take antidotes.

After being reminded of his wife and children, to whom he was devotedly attached, he consented to take the antidotes and asked that a doctor and his wife be sent for.

The dose, which was very large, quickly did its work. With his dying breath he said, "I have been crazy. Whiskey brought me to this. Take warning!"

A heart of stone would have been melted when the wife came in and found her husband cold in death. Her physicians think she may never recover from the awful shock. The loving heart is broken, the children orphaned, the once happy home made desolate, the useful and honored citizen (a member of the M. E. Church, South), lies in the grave of the self-destroyer.

His dying warning should be sounded all over our broad land. The drink demon is putting in fearful work. Will nothing stay his awful trend as he rages through our happy country, breaking hearts, desolating homes, making orphans, filling asylums and sending countless victims to the grave?

His life was insured. He told his friends, and also his wife in his brief note, where to find his policy and also directed her to "collect and buy a home."

Now, the question comes, would that devoted husband and father have clung to the drink habit so long if he had felt like his family would have been beggared by his death? Would he have taken that fatal step if he had thought they would have been without the means of living? Cannot the insurance companies and other similar organizations bring a reform in temperance by permitting no one but men who never become intoxicated on their rolls?

May God in wisdom and love and pity inspire those in authority to devise ways and means to combat this great curse of drunkenness in our land! MARY R. LESESNE.

If a thing is possible and proper to man, deem it attainable by thee.—Marcus Aurelius.

DR. TALKS OF FOOD

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutriton, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeble symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read, "The Road to Wellville," in pkgs. "There's a Reason."

Secular News Items.

Two youthful explorers of Copenhagen, Knud Russuen and his sister, the latter 20 years old, have started on a perilous trip. The couple are students of ethnography. They are going to Smith's Sound to find an Esquimo tribe which is reputed to have never come in contact with civilization.

Their only attendant is an Esquimo. They will travel in dog sledges and will depend for food upon shooting. They hope to reach the Canadian mainland some time in 1908.

W. G. McAdoo, president of the Hudson and Manhattan Railroad Company, finished an inspection of the company's tunnels May 21, and said that by October 21 the line from Hoboken to Fourteenth Street and Sixth Avenue would be in operation.

The first of the cars for the McAdoo tunnel service has arrived. It is wholly fireproof, even the cushions being noninflammable. Hobokenites will have next fall a subterranean and submarine transportation service of one and a half minutes headway.

The Department of Agriculture has been carrying on a series of experiments in camphor cultivation and utilization for a number of years in Florida and has extended these experiments on a small scale to Pierce, Texas. There camphor trees are being experimented with for the purposes of a wind break about plantations and as a possible source of profit from the production of camphor products. The department announced recently that it is in no way connected with the experiments reported as in progress at Wharton, Texas.

Five lives were lost and about seventy-five people had a perilously close escape from death when the passenger and freight steamer Naomi, of the Crosby Company, burned early May 20 in the middle of Lake Michigan, while on her regular night trip from Grand Haven, Mich., to Milwaukee.

Four of the victims were coal passers, penned down in the forecastle by the flames, where many of the rescued passengers from the decks of the freighter Kerr and the steamer Kansas saw them at the portholes vanly imploring for help.

It is reported that a proposition has been made to the Italian Government for a modus vivendi as to the fund set apart under the law of papal guarantees.

Under Art. 4 of that law a sum of 3,200,000 lire ($640,000) was annually set apart for the maintenance of the Pope. It is now proposed to capitalize this fund into State bonds, which will furnish the Pope a revenue of 3,800,000 lire ($760,000).

It is stated that a majority of the Ministers would accept such an arrangement which would be a step toward a political modus vivendi. The opposition, however, would combat the proposal.

The revolution in Honduras came to an end with the surrender of the port of Amapala to the Nicaraguans by Gen. Sirra, who had previously proclaimed himself President of the Hondurean Republic, and the departure of Gen. Sierra from the scene of his revolutionary activities.

Gen. Miguel Davila is now actual President of Honduras, the departure of Gen. Sierra, who had fought him bitterly, leaving him practically alone in the field.

Premier Maura and Foreign Minister Salazar have been waited upon by a deputation from the cork manufacturers of Estrelladura, Alusia and Catalonia and in reply to their representations promised to try and negotiate more favorable terms governing the importation of cork into the United States, Germany, Russia, etc.

Slovenly methods of packing and shipping cotton were criticised by Benjamin Richards in an address before the National Fire Protection Association May 22. Mr. Richards said that the packing of cotton in loosely wooven jute bags is a frequent cause of fire.

"Without exception," he said "there is no greater fire loss sustained to-day on any merchandise, whether oil, naptha, celluloid, gunpowder or dynamite while in the hands of the producers than there is on the cotton crop of the United States. For the nineteen years preceding 1903 the fire losses on raw cotton alone, not including cotton in gin houses or mills nor the damage to the buildings in which the cotton was stored, amounted to over $21,000,000."

The monthly statement of collections of internal revenue shows that for the month of April, 1907, the total receipts were $21,029,806, which is an increase for the year of $2,164,836.

The total receipts for the ten months of the present fiscal year amount to $224,003,911, which is an increase as compared with the corresponding period of 1906, of $17,706,537.

A dispatch from Sydney, N. S. W., says a report has reached there that a hurricane and tidal wave swept over the Caroline Islands on April 30. Immense damage was done to property and 200 persons are reported killed.

The Comptroller of the Currency May 21 issued a call for a statement of the condition of National banks at the close of business on Monday, May 20.

The whole country was saddened by the death of Mrs. William McKinley, on May 26. She had been ill for some little time and while the doctors looked for her death at any time, still it was very peaceful.

The handsome obelisk which stands as Minnesota's memorial in the National Park was dedicated May 24 in the presence of Governors John A. Johnson and James K. Vardaman and a large crowd of people, among whom were representatives of the National Government and officials of various States. The day was perfect and the ceremonies passed off without a hitch. Addresses were made by Governors Vardaman and Johnson, General E. A. Carman, who represented the Secretary of War, and General Lucius F. Hubbard, formerly Governor of Minnesota.

The bronze figure of "Peace" at the foot of the monument was unveiled by Miss Aletha Vardaman, daughter of the Governor of Mississippi, and Mrs. John A. Johnson, wife of the Governor of Minnesota. Patriotic songs were sung by the school children of Vicksburg, and a National salute was fired by the Warren Light Artillery of Vicksburg when the monument was unveiled.

The monument is of Southern granite, costing $25,000, and is the conception of William Cowper, the New York sculptor.

The one hundred and fifth annual commencement exercises of Salem Female College were held May 21 at Winston Salem, N. C. The past session was one of the most successful in the history of the famous institution, enrollment numbering over 500. Nearly every Southern and several Northern States were represented. Diplomas were awarded to forty-three graduates in the college course and about twenty-five in music, art and other special studies. The literary address was delivered by Congressman John M. Small, of Washington, N. C.

News comes from Denmark of a movement to become world-wide by means of an organization called the Vikings. The first national council formed is that in Copenhagen. It is composed of some of the most representative and best informed men in the Danish capital. Its chief object at present is a free and fair discussion of the great questions intimately affecting the northern nations of Europe. Ultimately it is planned that associations of Vikings shall be established in every country, the national councils being organized in the greatest centers—New York in the United States.

When this has been done the discussions of the Vikings will take a wider scope, and it is hoped that through the strongest, most unselfish and wisest persons in each country who will have become members of the Vikings, it will be possible to exercise a conservative but leading influence throughout the world.

The first steps have been taken toward the formation of a central or governing council, to be established in London, and the formation also of national councils in France, Germany, Austria, India, Italy and Canada. The movement has been brought to the attention of a number of notable men and women in this country and it may soon take definite shape in a national council of the United States.

The North German Lloyd Line announces that a new feature in the dining service will be introduced on the Kron Prinzessin Cecelie, which is nearing completion in the Vulcan yards at Stettin, Germany.

The table d'hote system, at present in vogue, will be supplanted by service a la carte. Dinner will not be served at certain fixed hours for all passengers together, but persons will have the privilege of dining at any hour they choose, thus further carrying out the restaurant idea. Luncheon and breakfast will be served in the same way.

OUR NEW YORK LETTER.

The numerous letters the writer gets to deliver to Andrew Carnegie and John D. Rockefeller—to say nothing of the inquiries regarding the gifts of these multi-millionaires—show that there is a wide-spread misunderstanding as to the way these men distribute.

Letters to them might as well be sent to Africa, for they never see them, nor does anyone associated with them. The two men average about 800 each daily, so it can be seen how useless it is to waste postage, expecting attention. The men and their large corps of private secretaries could not possibly consider them, even were they so disposed. People hear and read of their donations and imagine all that is necessary to get some of their money tossed their way is to write for it.

These men and others here are giving away large amounts, but not in this loose way. Each has a system of giving—a large, well organized force of assistants to look after it, and compliance with their rules is necessary to receive even the slightest attention. Your correspondent regrets it is so, for he would be too ready to get it all for readers of his letters were it possible.

Mr. Carnegie in the Library giving requires that the localities do certain things, then he does a part—but not near all of these can be given to. The old "Scotchman" has a blank printed showing the requirements. These may be had by writing for them. Just plain Andrew Carnegie, 5th Avenue, New York City, is the only address needed to have letters reach his headquarters at his mansion on Murray Hill, where the force of assistants are employed to manage the gigantic undertaking. Even then it can only be after months, perhaps more, that the formal application is reached, so many are flowing in there. The man has Secretary after Secretary and they are about as hard to reach as the King of England or Czar of Russia. The doorman passes on all callers and decides whether to admit them even to the presence of under Secretaries or not.

Mr. Rockefeller has five homes and spends much of his time at the one at Tarrytown, about twenty miles from the city. It is not much of John D.'s that anyone gets. He gives of his own accord in large blocks to organized boards. These in turn through other organized bodies until by the time it reaches the individual or a community it has run the gauntlet—something like the getting through Congress of a bill relating to the increase of the currency of the Nation. Unlike Carnegie, Mr. Rockefeller is not afraid to die rich and his only son and a year-old grandson will be the heirs, and libraries will not have all his fortune when this wonderful man passes away.

H. W. FINLAYSON.

450 Broadway.

SAN ANGUSTINE DISTRICT CONFERENCE.

The San Augustine District Conference convened May 15, and was in session four days. The opening sermon was preached on Wednesday night, and the conference was organized Thursday morning. The presiding elder, C. A. Tower, had no fixed program, but announced a general outline as to how he hoped the conference would turn off the work that was to be done. The plan worked well. We were soon down to business.

The reports of the pastors showed splendid progress throughout the district. Much progress had been made in the way of improving church buildings and parsonages and building new ones. The Sunday-schools show quite an increased interest in the work, with several new schools recently organized. The schools at Timpson and Nacogdoches have reached the full capacity of their buildings, and new additions must be made, if further progress is to be accomplished. The salaries of the pastors have been well paid up to date, and a large per cent of the conference collections have been paid. The Woman's Home Mission Society is doing good work within the bounds of the district, but there is yet much to be accomplished. The Epworth Leagues, though few in number, are doing excellent work assisting the pastors in various ways. In a few cases a good number have been added to the membership of the Church. The time of revivals is just now at hand and this department of the work shall soon have special attention by all of the pastors.

Rev. C. M. Harless, our Commissioner of Education, was present in the interest of Southwestern University, and spoke on Christian education. Rev. Jos. B. Sears, our Missionary Secretary, represented the interest of missions, and at the close of his address took a subscription collection for Laurens Institute at Monterey, Mexico, to the amount of $200, to be raised by the Sunday-schools.

Two young men were licensed to preach: Samuel Burford Hand, from Nacogdoches Mission, and Oscar William Hooper, from Timpson Station. These two new preachers will make the roll of local preachers within the district stand at nineteen. Brothers Hooper and Hand were also recommended to the Annual Conference for admission on trial.

A forward movement in education and missions was inaugurated for this district. Rev. Claude M. Simpson was appointed District Secretary of Education, and Rev. Chas. U. McLarty was appointed District Secretary of Missions. These two brethren, with the presiding elder, form an executive committee and shall work in conjunction with the Commissioner of Education and the Secretary of Missions. They propose to sow the district down in good literature and to hold educational-missionary rallies in as many places as possible.

The delegates to the Annual Conference as elected are as follows:

T. S. GARRISON,
W. R. CRAWFORD,
R. S. PROTHRO,
J. E. ARMSTRONG.

Alternates:

W. A. Pounds,
M. N. Terrell,
H. N. Runnells.

Bro. Carter proved himself to be a most genial host for the conference, and the good people of the city of San Augustine spared no means to make pleasant the stay of their visitors. They easily maintained their reputation for genuine hospitality. The next conference goes to Lufkin.

The preaching during the conference was by Claude M. Simpson, Geo. W. Davis, Chas. U. McLarty, W. S. Easterling, E. C. Anderson, C. M. Harless, J. B. Sears, W. F. Davis and T. J. Milam.

CLAUDE M. SIMPSON.
Secretary.

UNFERMENTED APPLE JUICE

Science Has at Last Discovered Its Real Value as an Invigorating Tonic Drink and Substitute for Liquor.

It is really an easy matter to be well and keep well; 92 per cent of our ills come from a disordered condition of the stomach; rich, heavy, indigestible food overcomes the gastric juices and first cause fermentation and finally indigestion and constipation.

Now, it is the simple things in this life that are the most efficacious, and the most natural method of assisting the stomach to assimilate food and to regulate the bowels is the juice of the apple; but the objections to the daily eating of apples are that they lose their flavor unless freshly picked, and more particularly that the skin and fiber is an extra task on the digestive organs and often offset the value of the juice.

A process has now been discovered by which the rich, luscious juice of the apple can be kept in its original flavor permanently and not ferment or change its condition as in cider, which becomes "hard" with age. It is impossible for alconol to develop at any time or in any climate. The process is used exclusively in the production of Duffy's 1842 Apple Juice, a delightfully refreshing, effervescent, sterilized beverage, in which the apple juice remains as unchanged as when it is squeezed from the fresh ripe apple.

Duffy's 1842 Apple Juice is an invigorating tonic drink for the hot weather, its sparkling freshness makes it a satisfying thirst quencher, and as all the juice and goodness of two large ripe apples is concentrated in every ounce of the Apple Juice, its tonic properties are valuable in purifying the blood, invigoratng the system and keeping the stomach and liver in a healthy condition. The Rev. A. Sangston, pastor of the Baptist Church at Wesleyville, Pa., speaks highly in its praise. He says: "I have tried Duffy's Apple Juice and find it to be a pleasant and healthful drink, aiding digestion, removing gas from the stomach and stimulating the liver with beneficial effects."

There was great need of such a beverage as Duffy's Apple Juice, something to unite all at the social board or in the home circle and to furnish a most delicious and refreshing drink at places of public resort, at any season of the year. Among the mountains, on the seashore or in the city, Duffy's Apple Juice, reminder of fields and orchards with their autumn glories of ripened fruit, is grateful to all. Possibly the man most pleased with Duffy's Apple Juice is he who was seeking for something to take the place of liquor and has found in Duffy's Apple Juice a wholesome, satisfying beverage with the peculiar quality of removing all craving for intoxicating drinks.

If any clergyman or president of a Temperance Organzation who would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage which he can safely recommend, 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 manufacture 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, dealers, hotels and clubs.

A trial order of one dozen pints of either the Apple Juice or Grape Juice, all charges pr paid, will be forwarded on receipt of $3 sent to the American Fruit Product Co., 83 White Street, Rochester, N. Y.

Notes From the Field

Saratoga and Batson.

Our second Quarterly Conference was held at Votaw, April 24th, and was considered a success by all present. Bro. Godbey preached two very fine sermons and left a deep impression on all who heard him. Most of our conference collections have been provided for and will be in hand soon. Our new church at Saratoga is almost finished. We are now holding services in it regularly. We have recently organized a Sunday-school at Batson, with flattering prospects. The W. H. M. Societies are in fine condition. The work of our good women has done much toward accelerating the church building movement at Saratoga and Batson; we hope to be in our church at Batson soon. Let all the brethren continue to pray for your humble servant.—H. B. Landrum.

Iredell Circuit.

The people called "Methodists," at Iredell concluded they needed a better parsonage for their preacher. So a few leading spirits, assisted by others, both Methodist and other good people, went to work and put up two excellent front rooms to the preacher's home. So, by the first of April, we found ourselves well housed at the parsonage, for which we are grateful to those who so nobly stood by this work till it was done. Then my Board of Stewards unanimously gave me a few weeks' vacation, to visit old friends and relatives in Arkansas and Tennessee. So, on the morning of the 23d of April, myself and Mrs. Carter boarded the train for the upper White River country in Arkansas, where we spent a few days with my wife's kinsfolk and old friends of the last pastoral charge we served in the White River Conference twenty-two years ago. Then, leaving Mrs. Carter with her brothers and relatives, and to further visit old friends and the scenes of her childhood, I took the train on April 29th for Nashville, Tennessee, to be at the commencement exercises of the medical department of Vanderbilt University, where something more than thirty young M. D.'s received their diplomas in that department, my youngest boy being one of them. After this, I gave about three weeks in Tennessee, visiting relatives and viewing the scenery of Middle Tennessee, the land of my nativity, and in West Tennessee, where I was mostly raised, where I was converted, where I was licensed to preach and commenced my ministry. On this trip I visited Old Elk Ridge Presbyterian Church, in Giles County, where my mother worshiped in the long-ago; I stood in the old pulpit where my uncle preached, as pastor, for twenty-one years. This old church was built ninety-seven years ago and is now used by the Methodists. I also visited the cemetery nearby and saw for the first time the tomb of my mother, which bears the date of her death, Oct. 13, 1847. At that time I was but one day old. But, O, what an influence a good mother has over her child, though she may not live to raise it! I was often told that my mother was a good woman, whom having not seen, yet I love and she being dead yet speaketh. After telling of her death and age on her tomb are these words:

"She bade this world of tears adieu,
With Canaan's land in view;
And there, when life's wild storms are o'er,
We hope to meet to part no more."

After spending a week amidst the beautiful scenery of Giles and Maury Counties, I dropped back to Paris and McKenzie and Alamo, in West Tennessee, where I spent two delightful weeks with my brothers and sister and other relatives and old friends, most of whom I had not seen for thirty-two years. I had also the privilege of preaching again in the church in the old home community, and one man who went to school to me when he was a boy, came and gave his hand, with a promise to become a Christian, and I trust to hear of his early conversion. I am now back at Iredell, Texas, much refreshed every way and in for more work for the Lord.—J. C. Carter, May 25.

Quinlan.

I was appointed to this charge on January 23. We moved in the first week in February; when we arrived found the dining table loaded with everything good to eat, and we knew there were some good people in the charge. This is our first charge and we felt as though we had an elephant to hold, with no one to help hold him, but by the help of the Lord we went into the work to do our best. We found a host of good people here, who are proving their loyalty to the church and to God. We found one house of worship, four congregations, two Sunday-schools, one prayer meeting and many, many backsliders. Dr. McLean, my presiding elder, came on Feb. 10, and held our first Quarterly Conference, and a good report was made for the presiding elder and preacher in charge. We now have two new church enterprises on foot and I hope to see them completed before conference. We have a prayer meeting and Sunday-school at every appointment on the charge. Since we came on the work there has been an increase in attendance in Sunday-school of about 200, and in prayer meeting seventy-five. We have the finest attendance in both prayer meeting and Sunday-school at Quinlan of any place of its size I ever knew. On the second Sunday in April I began a revival meeting at Oak Grove, one of my Sunday evening appointments; was assisted in this meeting by Bro. G. M. Abney, a Cumberland preacher from Campbell; had seven conversions and received eighteen into the church. The meeting continued one week, despite the rain and cold weather. We heard the old-time shout in this meeting. Our second Quarterly Conference came on the 4th inst.; had a good attendance of the official members, and they provided well for the preacher and family. Dr. McLean preached three great sermons which were highly appreciated by both pastor and people; he has greatly endeared himself to us. We all love him. My revival at Quinlan continued from the Quarterly Conference. Bro. G. A. Marvin, of Ladonia, came to us on Monday, and captured my people the first time he preached. He preached a pure gospel from first to last; and, as a result, sinners were convicted, mourners converted, many backsliders reclaimed and many shouts were heard in the camp. Bro. R. B. Moreland came to us on Tuesday, but could not stay on account of the ill health of his wife. Bro. Marvin did all the preaching after the third day of the meeting and held four special services, two for children and one each for men and women only; all these were spiritual and did great good. His sermons to children were exceptionally fine. We closed out on Friday morning, 17th, with a jubilee service. The results of the meeting were about fifty conversions, many reclamations, fifteen members received into the church, and a great spiritual awakening to the town and community. Bro. Marvin was presented with $107 for his services. The W. H. M. Society presented the pastor with sufficient means to attend the Summer School of Theology at Georgetown, and on Saturday evening, this preacher was overwhelmed with the biggest pounding he ever received; flour, lard, sugar, persimmons, canned goods, dried fruits, eggs, butter, sausage, a handful of money for wife, and many other things. Then we read a lesson from Matt. 25:31-40, and prayed the blessing of the Lord upon them, and promised them we would preach better—if we didn't eat too much. These are a loyal band of workers. We leave tomorrow for Georgetown.—Julius W. Slagle, May 24.

Ratcliff.

Since our last writing, God has manifested his presence with us in more ways than one. Ratcliff is a sawmill town with about 2,500 or 3,000 inhabitants, and the best town this scribe has ever visited. On the 3d day of May Rev. Jno. E. Green, our field editor, came to us. He came in the morning, and while we were planning for the meeting, all of a sudden, without any thunder for warning, there came one of the biggest storms that ever came to this parsonage. "Pounding" would not describe it, for it was in ten, fifteen, twenty-five and fifty pounds in the bundle; but this is not the first time these people have done the like, for they have pounded us three times this year, and then they are always sending something nice to the parsonage. The question that is bothering us is, how can we prove ourselves worthy of this place? The question that bothers us next is, how did Bro. J. W. Albritten stay here four years and not get spoiled? Bro. Green stayed with us seventeen days and when he left this old town was enjoying more religion than ever before. We had eleven accession; and the best of it is, we all got religious; we are all ready to sing with spirit, "Praise God From Whom all Blessings Flow."—Walter L. Gibbons, May 20.

Teague.

Last Tuesday, a good lady came over early and borrowed my horse and buggy. She said a lady in the country had promised her a pig if she would come after it. Late Tuesday afternoon, while I was down in town, wondering how I woul get home through the rain, a good Baptist woman came after me in the buggy. When we got to the house there were several good women there—among them a leading Presbyterian, who took us in charge, saying: "We are going to pay you for the use of your buggy." They took us back into a room that had been empty, but then the floor was literally covered with flour (five sacks), lard, coffee, sugar, canned goods, breakfast foods, and everything good to eat, beside soap, matches and everything in the grocery line, enough to do us two or three months. Besides these things, they handed us about $30 in money. This was the biggest pounding we ever had, and the ladies said they did not know how much more they might have done if the rain had not ran them in. We hereby return our hearty thanks to those good women and all who took part in the good work, and pledge ourselves to give the very best service to them in the future.—Jno. W. Goodwin, May 25.

Bonham Meeting.

Bro. Ramsey and myself have just closed a good meeting at Bonham. The weather was bad, but in spite of this we had a good meeting, with some 125 or 150 professions. During the second week the meeting was divided into two meetings, and during the rest of the time simultaneous meetings were held in North Bonham, with Bro. Morris, and in South Bonham with Bro. Bloodworth. If we could have had a great central place for the meeting, I do not doubt but there might have been twice as many professions. A men's gospel meeting was organized to be held every Sunday afternoon in the year, like the great Honey Grove men's gospel meeting (after which this was patterned). The possibilities of this men's meeting are great and I do not doubt but that every town in Texas could have a great men's meeting every Sunday afternoon in the year. In such meeting, the laymen lead and control, the preachers having no conspicuous part. A letter to the "Secretary of the Men's Gospel Meeting," Honey Grove, Texas, will procure a booklet, giving constitution and by-laws and testimonials, free. At Bonham $325 was given specially for missions, besides the Sunday-school offering will be $70. We are now at Wichita Falls, with Bro. W. A. Stuckey. Our next meeting will be at Commerce.—L. S. Barton.

Pittsburg.

We have just closed a wonderful meeting in which we had not less than a hundred conversions and a large number of reclamations. We have already received fifty-six additions to the Church as a result of this meeting and our cause is wonderly revived. It will be remembered that last year we also had a wonderful meeting, in which we received something like 150 members. Those together with the additions we have recently had make an increase of 200 to our membership within the last eighteen months. This large increase in membership is being worked into the permanent organizations of the Church, such as the Sunday-school, League, prayer-meeting, and Women's Societies. Those who profess to know, pronounce this a well organized Church. We had 387 present at the Sunday-school last Sunday morning and all departments of the Church are in an equally prosperous condition. We have every evidence that this year, in most respects, will far exceed the record we made last year. We were assisted in this recent meeting by Rev. John B. Andrews and his singer, Bro. E. G. Phillips. They rendered faithful, zealous and able service. Sensational methods were conspicuously absent, but the pure Word was delivered in simplicity and power and it was attended with the old-time fervor. If you desire to know my estimate of these brethren and their work, I can only say, if I had it to do over again, I should most assuredly have them, and I certainly can give them my unqualified endorsement. Our work was never in so good a condition as it is now.—G. E. Cameron.

Abbott.

For the benefit of any who may wish to attend, I will announce that my camp-meeting at the mineral wells of Culp, Hill County, Texas, will open Monday, June 24, at 8:30 p. m. It will be run on the self-supporting plan without any exception. We have scores of preachers who are troubled with indigestion who would get a fine start for the summer if they would come and tent on the ground and drink this healthful water. There are many in our towns and cities who would get a new lease of life if they would procure a tent or come in a covered wagon and spend ten days with us. The water will be free to all who come to the meeting. Plenty of fresh water for drinking and cooking and plenty of wood all around. Col. Hamilton, general manager of the Texas Central Railway, will stop trains within one mile of wells during the meeting. This courtesy is given by special request. Any parties who come to the meeting over that road will be met at stopping place if notice is given to me. Rev. E. A. Smith will be with me in the meeting. We expect a great time spiritually. The editor of the Advocate would be a welcome visitor along with our trusted and true L. Blaylock. In conclucion, I would say: Come, brethren, one and all and quaff these waters and be healed.—W. H. Crawford, pastor.

Wesley Church, Greenville.

Greenville was visited, during March, by the most gracious revival of its history—the great Union Tabernacle meeting, conducted by Rev. J. B. Andrews. The town was stirred from its very depths, and fully six hundred conversions were the result. Our pastor wisely thought that the great number of new converts would need the strengthening and establishing, so the meeting planned for May was begun at the appointed time. Rev. J. M. Cantrell, of Dardanelle, Ark., conducted the service. For two weeks he gave us earnest, thoughtful, helpful sermons. While the number of conversions was not what we had hoped for, yet we were not especially surprised. Two great soul ingatherings rarely ever occur in so short a time. Not that God's hand is shortened, but our faith will not measure up to it. But the meeting was a spiritual feast. Each service was a means of grace to higher living, and many felt better equipped for service. Bro. Cantrell is one of the most earnest preachers we have ever heard, at the same time most gentle. No railing accusation fell from his lips, but the gospel he preaches was a gospel of love. His faith is marvelous, and discouragement finds no place in his sunny, cheerful disposition. One could scarcely fail to be an optimist, with such an unbounded faith as he possessed. The last day of the meeting, fourteen united with the Church, making a total of 130 during this year. The first Sunday of the meeting was the Sunday following Decision Day. That day Bro. Carey received into the Church eighteen children who had made the decision the Sunday before. During the week the teachers had held prayer-meetings with them, and Bro. Carey had instructed them as to the meaning of the Church vow. And we think that beautiful May morning, when they stood at the altar, that they understood better than many older people the obligation they were taking upon themselves. The responses were prompt, and we read in their pure, upturned faces, genuine love for the One who said: "Suffer little children to come unto me." Our mid-week prayer-meeting is a growing inspiration. The number in attendance has increased wonderfully during the last two months. It is a genuine love-feast. Bro. Casey often finds it difficult to close the meeting because so many are waiting for an opportunity to testify. If the prayer-meeting is an index to the state of the Church, then we are on higher ground.—Mrs. J. P. Hauk.

Groveton.

My meeting closed May 19. Dr. Packard did the preaching. The meeting was held under adverse circumstances. The first week we were rained out, except three night services, and the second week we had to give way two nights for the public school exercises. Hence, we had only six evening services. I know of no man more suitable to revival work than Dr. Packard. His sermons appeal to all classes. The entire congregation was delighted with his sermons. I am unable to report the exact number of conversions. I have thirty-eight applications for Church membership. I believe if circumstances had been favorable, and we had continued a week longer, there would have been hundreds saved. Dr. Packard also preached the commencement sermon for the public school. It was agreed that the sermon was the best ever delivered at this school. I am hoping that our Church here may see better days.—W. M. Sherrell, May 26.

Gatesville.

We closed a very gracious meeting Sunday night, the 19th inst. We had quite a number of conversions and ten accessions to the Church. Bro. M. S. Hotchkiss, our Conference Missionary Evangelist, was with us, preaching with great earnestness and in the power of the Spirit. His work among us has resulted in the quickening of every department of the Church in the great work of missions. The Sunday-school and the Woman's Missionary Societies have been much strengthened. The collection for domestic missions amounted to $179.50. Bro. Hotchkiss is the right man in the right place. His work commends him.—J. W. Story, May 21.

Burnet.

I have just closed our meeting at Burnet. We held seventeen days. We were much interfered with by rain and mud, the world, the flesh and the devil. Bro. W. H. Brown, of Whitesboro, did all the preaching except five sermons, which I preached myself. All in all, Bro. Brown is a very wonderful man. He preaches with great power and simplicity. His sermons are heart-searching. I have never heard a more fearless man nor have I ever associated with a man who impressed me more with his godly life. The results were not what we hoped for, but I am sure much and lasting good was accomplished. One of the great needs today of the Church is to draw the line between worldliness and godliness, and that is surely what Bro. Brown does. There are but two ways—the right way and the wrong way. No man can serve two masters. I feel quite sure that our community is in far better shape.

(Continued on page 16)

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The Home Circle

Answer to puzzle in issue of May 16: "The love of money is the root of all evil."—1 Tim. 6:10.

DON'S MUZZLE.

Richard was playing on the lawn when two men passed the house talking. "It's the law," one man was saying. "If you keep a dog you've got to have him muzzled, or the police will take him."

"Do you suppose they mean it?" asked the other man. "We wouldn't like to give up our dog."

"Of course they mean it. You'd better get a muzzle right away. I'm going to take our Rover down this noon and have him fitted."

Richard was badly frightened. He thought of Don curled up in his basket by the back door, and wondered if the police could find such a tiny little fellow. To be sure, Don had a sharp bark for such a crumb of a dog, and he usually barked at the wrong time. The little boy ran hastily to the house to ask grandma about the muzzle, after first looking to see that Don was safe.

"Puzzle?" said grandma, who could scarcely hear a thing. "You know what a puzzle is, Richard."

"I mean a muzzle," explained Richard, as loud as he could. "It's something for dogs."

"Of course there are puzzles about dogs," said the dear old lady. "Run away now, dearie. Grandma is very busy."

Suddenly Richard thought of the big store down-town, where his grandma sent him on errands. The very next time he had to go for sugar or thread or eggs he would ask one of the clerks, for he had heard grandma say Mr. Smith kept everything for sale in his big building. He shook all the money out of his bank and wondered if that would be enough to buy a muzzle for tiny Don.

"Richard! Please run and get me ten cents' worth of soap." It was grandma calling, and Richard ran faster than ever before to do the errand. He tied up the pennies and dimes in his dirty little handkerchief, and almost forgot about the soap in his eagerness to ask about the muzzle.

"Want a muzzle, do you, sonny? That's right. The policemen are after every dog that's running wild. Will this be big enough?" asked the clerk, holding up a large wire frame, with several straps attached.

"Yes, I think so," said Richard, pouring out his money on the counter.

"Ten cents too much," said the man, putting a paper around the muzzle. "Don't let your dog go without this, son, or you'll get into trouble."

When he got home, Richard hurried to get Don and curl him up in the wire frame. It was a tight fit, but the little dog put his head down between his paws and made a little ball of himself as if to help his master. While Richard was trying to see how the straps worked, a man in uniform came along and stopped to watch the fun.

"Having trouble, boy?" he asked, with a twinkle in his eye.

"Yes," said Richard, seeing it was a policeman. "Some men said all dogs had to have muzzles, but I didn't get one big enough, I guess. You won't take Don away, will you, Mr. Policeman, until I can run to the store and ask the man for a bigger one?"

How the man in the blue suit did laugh!

"How do you expect your dog to grow in that thing, sonny?" he asked.

"That's just the reason I want to get a bigger one," said Richard, holding up the muzzle with the poor little dog squeezed into it. "I'm afraid this one will hurt him."

The policeman called a big dog and showed Richard how to use a muzzle. "Your dog won't need one for a long time yet," he said, kindly. "He is only a puppy."

Richard is a big boy now and often laughs about Don's muzzle, but it was a long time before he told any one of his mistake, for the man at the store gave him his money back, and sold the muzzle to a boy with a dog big enough to draw a cart.—Hilda Richmond, in Journal and Messenger.

THE FAIRY MOLLA.

It was a cold, dull day, and the light was waning. The timid, irregular streak of red, along the western horizon, only served to intensify the dark bank of clouds that gloomily lay before it. A piercing wind the while blew dismally through the thick forest.

Olaf Nelson shivered as he laboriously tramped his way through the heavy drifts of loose snow, hauling on a poorly constructed sled a crudely tied together bundle of fagots. Every now and then the boy stopped and gathered his torn blouse more closely about his pinched and ill clad form. His benumbed hands were bare, and the cap he wore was hardly more than a narrow band of skin from which the fur had long since disappeared, bound, as it were, under his chin with a piece of leather thong.

"I wish—but it's no use!" hopelessly, and the boy stooped once more to pick up the knotted cord with which he drew the loaded sled.

A turn in the white, untrodden path suddenly brought Olaf in full view of a small, low-posted cottage, partially surrounded by a row of snow-mantled spruce trees. There was no light in the window, and but a trace of smoke could be seen issuing faintly from the cottage chimney.

"Fire's most out," thought Olaf, dismally, noticeably endeavoring to hasten forward with his load. "And—I—I'm hungry!" He stopped and then more gently, "but—but mother and Helfa are more so than I, for they save the best for me, and so go without themselves, because they say I'm the man—and a man who works needs more than a woman does. Poor mother and sister! I'm afraid I'm not so unselfish as they are, for I eat what they set aside for me, and I know it's a part of their own.

"Oh, I wish—yes, I'm going to say it—that something would happen—that the Fairy Molla'd come. She might not bring us a blessing—but nothing'd be worse—we're starving as it is!"

Olaf drew the sled up to the door of the miserable little cottage, and began painfully to untie the oak fagots. He could hardly loosen the knot, so chilled were his bare, blue hands.

"There!" and after repeated effort the cord fell off. "We can be warm anyhow—until tomorrow, and then if I'm not too hungry I can gather some more," and his teeth chattered painfully as he spoke.

Hastily pushing open the door, the thoroughly chilled boy threw down in the middle of the rough floor the load of fagots. Then he knelt down and began slowly to mend the feebly flickering fire.

"I didn't dare touch it, Olaf," remarked his mother, who was sitting in a cramped position at one side of the hearth, "for fear I'd put the fire completely out, and so lose all the warmth."

" 'Twouldn't be much to lose," replied Olaf, in a tone of deep resentment, characteristic of those whose extreme poverty drives them to rebellion even against what they do have. And then, without looking up, "Has Fenris or Hodey been here today?"

"Fenris has; and, O Olaf, I have something to tell—the Fairy Molla was at his house yesterday!"

"She was!" quickly. Olaf almost put out the slowly reviving flame in his great excitement. "And did she leave any gift—make them any promises?"

"No promise as I remember Fenris telling, and no gift save only a ragged cap—and that Fenris said was even worse than the one he wore. As soon as she was gone—the Fairy Molla—he flung it from the cottage. She happened to look back just as he did so, and, returning, she picked up the spurned cap and disappeared in the forest."

"And they say she always brings good luck—a fortune," pondered Olaf, dismally. "And I've hoped she'd come to us some time; but if she comes but to mock us, it's her place rather than her company we'd better have."

"Tut, tut, child; she's a wonderful being," reproved Olaf's mother. "I've heard tell of many blessings her presence has brought to the poor.

"Yes, mother, I'm sorry I spoke as I did; I didn't think. But I had in mind poor Fenris, and the miserable gift she came from her enchanted palace to bestow. Yet I wouldn't have spurned it as he did. I'd be thankful even for that; it couldn't have been as bad as mine," and he glanced scornfully at the strip of worn skin that had served him so long for a cap. "Yes, I'm sorry for Fenris—he expected so much from the Molla's coming!"

"I—I think," mused his mother, rising, "it's his own fault. I shouldn't wonder——" she ended her sentence abruptly.

A week went by bringing more cheer to the humble cottage. Olaf was able to catch some fish through the ice of the Kanli Lake, and one morning he found two of his traps sprung.

Late in the evening, not long after the visit of the Fairy Molla to the hut of Fenris, Olaf brought home another load of oak fagots. As he reached the door, his mother drew it open, and her excited condition showed plainly that something had happened.

"The—the Fairy hasn't been——"

"No, not here!" exclaimed the woman, tremblingly. "But she's been at Hoder's."

"Did sh——"

"Bestow a gift," interrupted Olaf's mother. "Nothing but the old cap. She left it on the window-sill when she went away, but Hoder angrily threw it after her. She picked it up, brushed off the snow, and hid it in her bosom. It may be our turn to have a visit from her next. And we're so poor, Olaf—if she would only give us more to wear and more to eat, and a better cottage! It's hard to be always so poor!"

Olaf piled the fagots up beside the hearth, and bending down, soon fanned the smoldering fire into a blaze. The warmth spread through the scantily furnished room, and even the frost figures on the window panes began to feel the heat and melt slowly away.

"My! it feels good!" exclaimed Olaf. "It was fearfully cold in the woods today. I wish—but what's the use of wishing!"

It was nearing the noon hour the next day when a step was heard outside the door.

"It may be——"

Olaf met his mother's gaze inquiringly.

"If—it is the Fairy Molla!" he exclaimed, excitedly, turning hurriedly from the window. "If she's only brought us a blessing."

The Fairy Molla remained not long in the smoky cottage with its darkened rafters. During her short stay Olaf asked for nothing, so overpowered was he by her presence—and he had so often planned the many splendid things he would ask her to bestow, if she ever made one of her wide-famed visitations to his humble home!

"I hadn't much to bring," she said, preparing to depart. "I'll leave this cap—it's somewhat better than the one there," pointing to Olaf's well-worn cap on the peg in the corner. "Perhaps some day it may become handy. I might possibly have left something different, but it doesn't so much matter what we possess, as how we use the things we have. I'm glad I've met you all. Good-bye," and the Fairy Molla left the clean, but bare, low-posted room, and vanished along the snowy path into the depths of the forest.

"How beautiful!" exclaimed the mother of Olaf, wonderingly. "I never saw woman so fair before!"

"So sweet a smile!" and Helfa stirred not from the window where she had taken her stand to watch the departure of their visitor.

"But we're so destitute, and neither her smile nor her beauty can give us food," and Olaff picked up the cap, dejectedly, and held it a moment in his hand. "It's better than the old thing on the peg," and he fitted it carelessly to his head.

"I care not so much for myself," sighed Olaf; "but I wish she had brought comfort to you and Helfa, and given us a better home. O mother!" Olaf stood in the middle of the room in blank amazement.

Slowly a transformation began in the miserable cottage. The two meanly furnished rooms gave place to large apartments beautifully furnished with rich carpets, soft lace curtains, velvet covered chairs and sofas, rare paintings, and splendidly bound books. In one wing of the transformed cottage was a large kitchen, with pantries opening off from this, in which were delicacies of every clime and nation. Servants were there doing their tasks, all with the precision of clock-work!

Olaf, his mother, and Helfa all stood rooted to the floor, their amazement at the change was so great.

"What can it be!" exclaimed Helfa, in utter bewilderment.

"I don't under——" and Olaf sank as though in a dream into a low, velvet-covered rocker.

"It—it's the wishing cap!" cried the mother, suddenly. "It's the wonderful wishing cap! Ah, Olaf; how fortunate you didn't throw away your blessing, as did Fenris and Hoder! All things are his, so I've heard, who wears the wishing cap of the Fairy Molla. O fortunate son!"

"I—I'm afraid I owe it all to the mother," murmured Olaf, reverently, "who early taught her son not to slight a blessing, however small the same might seem! I wish now power and, above all, wisdom, that I may be helpful to the neighbors who dwell here in the forest!"

Immediately the boon was granted, and Olaf began henceforth to be a blessing and a help to all men with whom he chanced to mingle.—A. E. Caldwell, in the Junior Herald.

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THE BIBLE SAYS:—

COLORADO AND TEXAS.

Having finished a quadrennium with our faithful congregation at Colorado Springs, Colorado, I was last fall transferred to the North Texas Conerence and sent to minister to the kind people of Cedar Hill and Duncanville charge. The Texas Advocate was not a stranger to me, but as my first year in Texas has advanced my interest in this good paper has deepened. The weekly visits containing articles bearing upon the moral and religious questions of the day are of such practical and tangible nature as to be stimulating and helpful.

Conditions near our great strongholds I find quite different to those existing on the picket lines in those regions further toward the West and Northwest. Four years in a wealthy, cosmopolitan city, world-wide in its reputation as a health and pleasure resort and the objective point to which thousands from all classes and conditions annually come, affords an opportunity to meet and study many kinds of people and to learn a little of a multitude of the varied religious and other theories known to man. In a western (not northern) city like this, which has a sufficient number of residents and tourists to support a large congregation, as many of them have, there is no reason for the clamorings of our own people who say we have no business in that region.

If we do not follow our people with the Church of their choice, many of them being wholly unprepared for the social and other conditions presented by other Churches, are not only lost to us, but to any and all Churches.

In spite of difficulties and slow development and glittering attractions to other fields, yet the heroic devotion of our struggling forces in that section deserves the constant sympathy of those of us near our great centers. I read with interest sentimental speeches and articles pleading for the organic union of the two great Methodisms of America. After all this agitation I fail to see from the conduct of the M. E. Church, either on the border line or down in a great Southern Methodist State like Texas, any purpose of uniting with us on terms satisfactory to both sections. How have our sectional problems so changed that we can work in one organic body in a practical, harmonious way more easily now than we could in 1844?

Theirs is a great Church and much can we profit by learning of their energy and alertness in solving the problems and seizing the strategic points rapidly presented to our growing and prosperous Southland. Southern Methodism has no time to waste in idle dreams nor in nursing sickly sentiments about matters practically impossible, or, to say the least, of remote possibility. Let us get in nobody's way, yet not become so liberal or conservative that we are content to leave any white field unoccupied when we can legitimately seize and hold it.

Whether laboring near the rim or the hub I believe that ours is a great Church. God having signally crowned her with success already, expects larger things in the future. During my four years in Colorado Springs I was often cheered by the presence of a great number of tourists from all parts of the South, as well as a great host from Texas. Many of them seem just as faithful to their Church away as they could have been at home. Some seemed to have a form of religion which could not travel or else was very quiet under the strain of the altitude such as that mountain country affords, especially during the whirl of a tourist season. Religion is a good thing to take along during vacation in a summer resort. I have no quarrel with those visitors who occasionally, during a vacation, visited other Churches to study methods of work, etc., but it is humiliating to see that many, after leaving their old homes either temporarily or permanently, forget not only their own Church but the cause of Christ entirely.

Texas Methodism can do much to help Colorado Methodism if our summer visitors will attend the services, help and encourage our pastor and people in the difficult places. When our people ask for their Church letters let us insist that the bearers look up their own Church and deposit their letters with our own Church (if there be one) the first Sunday after they arrive in their new home. It does not follow that because other Churches are larger and wealthier that they shall afford the most congenial Church home. Let us be content for "the powers that be" to adjust the difficulties in these conflicting territories and save all we can to our Church and to God. In some of the most important fields of the Denver Conference, Texas men are standing faithfully and doing a splendid work. My successor, Rev. C. B. Cross, last fall transferred from the Texas Conference, and I now hear good reports of his work. Down here where the numbers are larger and the current not so swift, let us remember these men with our prayers and sympathies. As the great Southwest is developed and the throngs of inhabitants press toward the Pacific slope, the time may not be far distant when if our Church is faithful, we can touch elbows with these posts in Southern Colorado, New Mexico, Arizona and further North and West to the ocean. Rich fields of precious metal are to be mined, arid plains to be irrigated and made "to blossom as the rose," cities are to be built, railways constructed and the home of a vigorous, cosmopolitan, wide-awake civilization to be built. May not the spirit of our Church and the temper of our people make a valuable contribution to this development?

When the Gulf of Mexico has become a great water-front and Texas a thoroughfare for the Southwestern country, with great cities for distributing points for a much larger and more populous territory, shall Southern Methodism be in the front ranks of this sturdy civilization ever pressing Westward? Let us not neglect the less populous places nor the weaker posts, but lay well the foundation of a greater Church. The Church with a membership, courageous, sturdy and aggressive, with iron in its blood and ability to do great things, will win the day.

Verily, these are days of opportunity. Shall we grasp them?

JAMES C. RAWLINGS.

Cedar Hill, Texas.

PRECIOUS DOCTRINES.

Many of the old and staunch Methodists of other days, and of our membership now, were made spiritual and stable Methodists by the free and diligent use of the old-time catechism, in which is contained the precious doctrines of the Bible and our Church regarding justification, regeneration and sanctification. In our Book of Discipline of 1868, published by Dr. A. H. Redford, we have an "Appendix" which contains the "Second Catechism abridged."

Some special points I note here:

1. What is justification?

Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in His sight, only for the sake of Christ. Eph. 1:7; II Cor. 5:21; Romans 5:19.

2. What other benefits do we receive at the same time with justification? Adoption and regeneration. Rom. 8:1; St. John 8:12.

"What is adoption? Adoption is an act of God's free grace, whereby upon the forgiveness of sins we are received into the number, and have a right to all the privileges of the sons of God. I John 3:1; Romans 8:17."

"What blessings do, in this life, accompany our justification and adoption? A sense of God's love; peace of conscience, joy in the Holy Ghost and hope of the glory of God. Rom. 5:1 and 5:5."

3. "What is regeneration or the new birth? It is that great change which God works in the soul when He raiseth it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty when it is created anew in Christ Jesus, when it is renewed after the image of God, in righteousness and true holiness. II Cor. 5:17; St. John 3:3; II Thess. 2:13."

4. "What follows from our regeneration, or being born again? Then our sanctification being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness. I Peter 2:2, 3."

5. "What is entire sanctification? The state of being entirely cleansed from sin, so as to love God with all our heart, and mind, and soul, and strength, and our neighbors as ourselves. I Thess. 5:23; Matt. 5:48; I John 3:3; Matt. 12:33."

6. "What office does the Holy Ghost perform for those who believe in Christ? He enlighteneth their minds to understand the Scriptures; assisteth them in their prayers; bears witness with their spirits that they are children of God; comforts them in trouble; sanctifies them from all sin, inward and outward; fills their hearts with perfect love to God and to all mankind, and with other excellent graces and virtues. St. John 16:-13; Romans 8:26; Rom. 8:16; St. John 14:26; Gal. 5:22, 23

If our Discipline contained the catechism of other days our people would be advanced in the wisdom, knowledge and the glory of God. It is a sad and lamentable fact that there are interesting Methodist people who do not know that the doctrine of sanctification ever was taught by our Church. "Should not the shepherds feed the flocks?"

I. B. MANLY.

Rusk, Texas.

JACKSONVILLE DISTRICT CONFERENCE.

A very pleasant, harmonious, satisfactory and successful session of the Jacksonville District Conference was held at Henderson, Texas, May, 1-3, under the presidency of Bishop Ward.

The opening sermon was preached by Rev. J. L. Massey, of Longview Station, on the evening before to a good audience, although it was raining at the time of the beginning of the service.

At 9 o'clock a. m. Bishop Ward called the conference to order, and after a devotional service, the business of the conference was immediately begun. All of the pastors of the district were in attendance, except two who were kept away by sickness. Also Rev. J. B. Sears, Missionary Secretary; Rev. W. K. Strother, President Alexander Collegiate Institute; Rev. T. J. Milam, Financial Agent, and Rev. I. Alexander. In addition to these, about ten local preachers and twenty laymen answered to roll call.

The presiding elder, Rev. Ellis Smith, nominated the usual committees for the work of the conference.

The visitors to the conference were: Rev. R. W. Thompson, of Dallas, Agent for Superannuated Preachers' Homes; Rev. C. M. Harless, Commissioner of Education for Southwestern University; Rev. J. W. Downs, of Crockett Station, and Rev. Mr. Hornbeak, pastor of the Presbyterian Church at Henderson.

Rev. C. M. Harless occupied the hour for worship on the morning of the first day, presenting the subject of Christian Education in a splendid address.

The first day's sessions were devoted to Sunday-school, education, Epworth Leagues, finances and spiritual state of the Church.

Arthur L. Conner and William A. Campbell were, after examination, granted license to preach.

J. A. Piper was recommended to the Annual Conference for deacon's orders.

During the second day's sessions, missions was the leading topic and very encouraging reports were made and very enthusiastic indications of a missionary revival were evident. Some startling revelations were made as to the needs of some of our mission territory.

During the afternoon session of the second day the auxiliaries of the Woman's Home Mission Society and the Woman's Foreign Society had an hour devoted to their work, at which time Mrs. I. B. Manley, of Rusk, and Mrs. Vinson, of Henderson, and Mrs. Smith, of Troupe, made reports that were encouraging.

Rev. J. B. Sears, Missionary Secretary, presented the claims of Laurens Institute Building Fund, of Monterey, Mexico, and during the afternoon and evening took a subscription of pledges amounting to $290.

The following delegates to the Annual Conference were elected:

R. M. KELLY, Longview, Texas.
H. L. GRIFFIN, Henderson, Texas.
J. F. MALLARD, Rusk, Texas.
G. B. RICHARDSON, Longview.

Alternates:

Rev. J. P. Lane, Gallatin, Texas.
L. A. Powers, Athens, Texas.

Rev. R. W. Thompson preached at the morning hour of the second day and took a collection for the Superannuated Preachers' Homes, realizing over $50 in cash and an equal amount in subscriptions.

At the evening session of the second day a collection was taken for Bro. J. W. Thompson, of Round Rock, who is in a destitute condition and suffering from cancer, and $26.50 was realized.

The various committees read interesting reports. Every feature of the work of the district was carefully considered, and in the brief sapce of three days the work of the conference was discharged, every business and service hour being utilized. From all the reports there is every indication of a great advance along all lines. The charges are further in advance in all things than ever known before at this time of the year. An increased assessment at every point, both in salaries and conference collections, yet there has been more money already collected than at this time in any previous year. One new church has been built, another projected, and parsonages and churches are being improved. Some of the charges have already paid their assessments in full.

Bishop Ward preached two of his best sermons to the delight of every one. They were strong, definite, uplifting, helpful. No one could listen without catching the deep spirit that ran through his preaching, inspiring the heart to better things for God. Rain or sunshine, the people came to hear him and rejoiced that they came.

Rev. J. B. Sears, Missionary Secretary, delivered a very interesting and able sermon on missions on the evening of the second day, and to an overflowing house.

The following licensing committee was elected: Rev. Ellis Smith, presiding elder, ex-officio chairman; Jas. Kilgore, J. L. Massey, W. W. Watts, Jesse Willis.

The presidency of Bishop Ward was delightful. He was careful of all the interests of the Church, attentive to all suggestions, patient and brotherly. We do not feel that he is a Bishop like the others. He is ours and we have a kind of special proprietorship in him. He don't belong to the balance of the Church like he does to the Texas Conference. We are loyal and ready to stand by every Bishop and connectional officer we have, and we will say he is right anyhow, let come what may, and we will work it out on the line he lays down if it takes all the year. All things work together for good. Our presiding elder, Rev. Ellis Smith, while asking Bishop Ward to assume all the direction of the conference, yet he was constantly employed in looking after the interests of the conference and the Church, and its greatest measure of success was due to his untiring efforts to make it so. Bishop Morrison made no mistake in making Ellis Smith a presiding elder. The end of the year will show the wisdom of the appointment.

The abounding hospitality and encouraging presence of the good people of Henderson was a source of much comfort and pleasure to the conference. The entertainment was such as delights a preacher's heart. They did not ask, "Who will I have to take?" but it was "Who can I get?"

The Jacksonville District Conference, held at Henderson, Texas, in May, 1907, will always abide as a pleasant memory.

GUS HARRISON, Sec.

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Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

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TO OUR CORRESPONDENTS.

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

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Pub. Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office, and should be written on one side only.

DISTRICT CONFERENCE NOTICES.

Bowie, Jacksboro, 9 a. m.....May 30
El Paso, Hagerman, N. M.....June 5
Huntsville, Anderson.....June 13
Dallas, Grand Prairie, 9 a. m.....June 14
San Antonio, Pearsall, 2:30 p. m....June 19
Llano, Cherokee, 9 a. m.....June 19
Sulphur Springs, Cumby, 8 p. m....June 20
Calvert, Calvert.....June 25
Colorado, Snyder, 8:30 a. m.....June 26
Weatherford, Ranger.....June 26
Gainesville, Myra, 8 p. m.....June 26
Dublin, Gorman, 9 a. m.....June 27
Greenville, Commerce, 3 p. m.....June 27
Gatesville, Clifton, 9 a. m.....June 28
Waco, Mt. Calm, 9 a. m.....June 28
Brownwood, Comanche, 8:30 a. m..July 1
Bonham, Whiterock, 8 p. m.....July 4
Pittsburg, DeKalb.....July 9
San Angelo, El Dorado.....July 12

OUR CONFERENCES.

New Mexico, Alamogordo, N. M., Bishop Ward.....Sept. 12
German Mission, New Fountain, Texas, Bishop Candler.....Oct. 24
West Texas, Yoakum, Bishop Candler.....Oct. 30
NorthWest Texas, Amarillo, Bishop Candler.....Nov. 6
North Texas, Sherman, Bishop Candler.....Nov. 20
Texas, Houston, Bishop Candler..Nov. 27

A note from Rev. I. F. Betts, our pastor at Bryan, Texas, states that his work is moving forward in a very gratifying way. He has performed an arduous task in rebuilding the church which was destroyed by fire. He serves a plucky people, however, who are able to overcome difficulties and accomplish encouraging results. We present in this issue a cut of the excellent parsonage erected for the pastor by the people of that sterling little city.

The Epworth Era now has a circulation of 22,000. The publication did not quite meet the expense of its production the past year, but everything indicates a better income. The subscription price has been increased by the Book Committee to one dollar per year. This is wise. No paper as well gotten out as the Era can be published at seventy-five cents and meet expenses, and in the next place it is worth every cent of a dollar a year and more, for that matter. Now, with its splendid circulation, young people ought to rally to its larger support and give to it a co-operation worthy of its merit,

A SUNDAY AT MABANK.

We spent last Sunday in the good town of Mabank, situated on the T. & N. O. road about sixty miles from Dallas. Rev. W. C. Howell is the pastor of our Church there. He had his house of worship ready for dedication. It was begun some four or five years ago, and in the course of the time since then it was finished, but not all paid for until recently. Now it is a most comfortably built house and well finished and furnished, a credit to the town. A large congregation filled all its available space on Sunday morning. The other congregations adjourned their services and joined our people in the service. The music was good, and the house was appropriately decorated. After the sermon, the edifice was set apart to the worship of Almighty God according to our Book of Discipline. It was an impressive and profitable service. At night we held a union service at the Presbyterian Church and the congregation was large and attentive. Rev. Brother Wright is the pastor and he is a most excellent man. Brother Howell is on his second year, and he has done a fine work. He has about eighty members and they are devoted people. They have a good parsonage, and we enjoyed its hospitality. Also we were pleasantly entertained by the family of Brother Osburn. Our pastor is influential in the community and held in high esteem. He is an educated man, full of energy and a hard worker. He is one of our most promising young men, and he has a future.

Mabank is a town of about 1200 people, and it is in the farthest part of Kaufman County, and just on the edge of the Texas Conference. It is not one of our strong works, but we have a heroic band of Methodists there, and they are standing by the Church. Many of them read the Advocate, and we were glad to form their acquaintance and spend a Sunday with them. Rev. O. S. Thomas is the presiding elder and we heard good reports of his work.

G. C. R.

CYCLONE AT WILLS POINT—AN APPEAL.

The following telephone message was received from Wills Point:

"Wills Point was visited by a disastrous cyclone Saturday afternoon. About thirty houses were totally destroyed. It swept across the Eastern part of the town, barely missing the Methodist church and parsonage, both of which were undamaged. The parsonage for Wills Point Circuit, in which Rev. W. H. Brooks lived, was partly damaged and the roof torn off. His personal effects, including his library, were saved. Mrs. T. C. Douglass, wife of the Recording Steward, and her little son were killed; also a child named McClellan. All three were buried from the Methodist Church Sunday afternoon. The Relief Committee is at work and doing good service, but outside help is needed. Some of our brethren have already taken collections in their Churches and sent them in. Let others do so as soon as possible and send the amount to our pastor, Rev. H. D. Cunningham, at Wills Point, Texas."

The Mission Home, more popularly know as the Rescue Home, is one of the most important departments of our women's work. It is the only institution that gives unfortunate girls another chance at life. It takes them before the world drags them down to permanent ruin, and in course of time restores them to character and inspires them with hope for something better in the future. Our conferences have promised, from time to time, to preach a special sermon during the year in behalf of this worthy work, and we hope all our preachers will remember this and not let the year go by without calling the attention of their people to this Mission Home.

The Methodist Quarterly Review met its current expenses the past year. This is a good showing financially for this publication. The Review is necessarily a heavy periodical, not designed for popular use. Only the student element in the Church take interest in this character of periodical, for it addresses itself to the studious and the thoughtful. Its purpose is to handle the larger problems that confront the Church. Dr. Alexander is a worthy successor to the lamented and brainy Bishop Tigert, and he is doing splendid work as a Review editor. He has wrought well to make the Review meet its expense. When a periodical of this character does this well financially its editor is to be congratulated from a business standpoint. Otherwise it is measuring up to a high standard.

ANOTHER SUBTERFUGE.

The liquor people having been estopped by recent legislation from depredating upon local option territory, have adopted another scheme for getting around these stringent laws. It is as follows:

Dear Sir:

Since C. O. D.'s are prohibited by law, we have adopted a very profitable plan of doing business, both for ourselves and for those express agents who are friendly to us as well as for the convenience of our customers.

Our methods are these: To those customers whom express agents recommend to us being worthy of credit we ship goods open, sending the invoice to the express agent, who hands same to the customer when he calls for his package, who, as a rule, sends us remittance promptly.

We will make you this offer: For furnishing us information on customers as requested, and for promptly making out money orders when requested by the customer, we will allow you, when payment is received on such shipments, 50 cents a gallon on $4.00 goods and 60 cents a gallon on $5.00 goods.

On these credit customers we take the entire risk; if they do not pay for their goods, we are the losers. You do not do anything but tell us whether the customer is good or not, and if you make a mistake in this matter, we do not hold you responsible.

Nothing can be fairer for you than this: You have all to gain—nothing to lose. Furthermore, you are making a friend of a firm who knows how to appreciate every act of kindness, and if you can see your way clear to working with us along this line, we can assure you anything you can do for us will be certainly appreciated and you will never regret having been friendly to us.

If you can not giv us a favorable answer, let us hear from you anyway, as we are always pleased to hear from our friends.

With our very best regards, and thanking you in advance for your reply, we beg to remain, yours very truly,

The above is a verbatim letter sent out by a Dallas liquor firm to the express agents in Texas, soliciting them to become their representatives in local option territory. Such sales as are here recommended take place where the goods are sent and paid for, and any man making himself a party to the sales is liable to arrest and indictment. The decision of a majority of the Court of Criminal Appeals, making the sale to take place at the point of shipment instead of at the place of delivery in C. O. D. shipments, does not cover or apply to this new dodge, and if your express agent in local option districts is lending himself to this scheme by sending the names of whiskey customers to these liquor firms and recommending them as worthy of credit, it is a part of the transaction and he can be attended to by due process of law. Not many of these agents will do such a thing, but now and then you will find one who will connive at these species of local option violations. So keep your eye on your express office and on the men who go there to inquire for packages. If your local agent is receiving commissions for the sale of liquors under this subterfuge then go after him and teach him a needed lesson. The express companies did not put him there for the purpose of vouching for liquor customers and to receive compensation for the sale of liquors under such circumstances.

Hiawassee College, at its recent commencement, conferred the degree of Doctor of Divinity upon Rev. Geo. R. Stuart, the evangelist. No doubt but this is a merited compliment, but George Stuart will always sound better than Doctor Stuart. We have known him by his given name for thirty years.

Dr. Buckley, editor of the New York Christian Advocate, in his last issue took advantage of "Memorial Day" to speak words of praises for General Robert E. Lee. His editorial is a clear and discriminating utterance, and one that all fair-minded men will properly appreciate. He indulges in no carping criticism upon the one hand, neither does he send forth fulsome adulations upon the other. But in a judicious and conservative manner he gives a fine analysis of the life and character of General Lee, and places upon him an admirably just estimate. We quote the concluding paragraph of the editorial: "And of all the Confederate Generals, Lee will ever hold the chief place in the hearts of the whole American people—not because he surrendered, but because of the translucent purity of his motives, his personal honor and dignity, his bravery and foresight, his masterly self-control in act and speech, and his whole unsullied reputation." Such an utterance from such a source is proof that we are now far enough removed from the strife of the Civil War to deal justly with the leading men who figured on both sides of that memorable contest.

The following note has been received from Rev. Frank Onderdonk, who writes from Georgetown, Texas, under date of May 27:

"Have just received a wire from wife telling me that the back end of Miss Norwood E. Wynn's school at Guadalajara, Mexico, was burned and all furniture and the girl's clothing a total loss. This is a terrible blow to this noble young woman. Can't we do something toward replacing this loss? Think what two or three hundred dollars would be to her now!"

Quiet Talks on Personal Problems: By Rev. S. D. Gordon, and published by A. C. Armstrong & Son. Dr. Gordon is a well known preacher and author, and when he puts his pen to paper he gives to the reader something worthy of a good reading. In this volume he takes up such subjects as "The Problem of Sin, the Problem of Doubt, the Problem of Ambition, the Problem of Pain," and kindred subjects and treats them in the light of practical duty, and applies his studies to the present day needs of men. It is a book of more than 200 pages and its subject matter is well digested and presented in a most attractive style.

A Guide to Preachers: By Dr. Alfred E. Garvie, Professor at Hackney and New College, and published by A. C. Armstrong & Son. This is an exhaustive book by a master. For young ministers it is one of the ablest productions we have read for some time. It covers the ground which they necessarily have to travel, and it does it in a most helpful manner. He gives a survey of the Bible, the best methods of studying it, the pulpit and its work, the reading habit and how to acquire it, the styles of preaching and how to prepare for it, the materials for use and how to gather them. In fact, it is a Guide to Preachers and a very excellent one at that.

Do not forget the Texas Christian Advocate during the progress of your revival. You cannot do a young convert, or an older one either, a better service than to put this paper in his or her hands. Particularly where a family come into the Church, the Advocate will be very helpful to their home. Whenever converts begin with the Advocate they will soon learn all about the Church to which they belong.

The Nashville Advocate met all its current expenses the past year, but yielded no revenue for the Publishing House. With over sixteen hundred thousand communicants to draw from, and sufficient money back of it to make it a success, the central organ, it seems, ought to yield something to the Church. Still, it takes money and lots of it to run a Church paper, as little as some people think of it. One of the problems of the Church is to so conduct the Church paper as to make it a little more than meet the expenses of its production. The central organ is the best equipped paper in our connection, and yet the Church gets no revenue from its advertisements, its subscription and other sources of income. Getting out a religious paper is not a bonanza, even under the most favorable circumstances.

The volume of business at Nashville for the year ending December 31, 1906, was $416,495.62, as against $404,646.53 for the preceding year, giving an increase of $11,849.09; while the gain was $44,539.93, as against $45,868.98, a decrease in gain for the year 1906 of $1329.05. This decrease, in the face of the increase in volume of business, may be accounted for by the large expense incurred in moving the plant, overhauling and repairing machinery, etc. The volume of business done at Dallas during the year amounted to $127,184.89, as against $112,011.66 for the preceding year, showing an increase of $15,173.23; while the gain for 1906 was $3294.04, as against $5,637.78 for 1905, a decrease of $2343.74.

The following note from Mr. J. E. Brown, dated McGregor, Texas, May 28, gives very encouraging information on the onward march of local option:

In our local option election, Saturday, May 25, we were victorious by a vote of 419 pro to 262 anti. Crawford Precinct also went dry by 39 majority. This makes all of McLennan County dry west of the Brazos except Waco.

PERSONALS.

Bro. Elias Core, of Lewisville, made the Advocate a pleasant visit recently.

Rev. G. F. Campbell, of Meridian, is in favor with his people. He is moving things down that way most satisfactorily.

Rev. J. W. Slagle, of the Oklahoma Conference, made the Advocate a call as he passed through the other day to attend the Summer School at Georgetown.

The editor is in Waller County this week helping in a local option contest. He is trying to work out of campaigning of this sort, but it is hard to do.

We are indebted to Dr. Jno. M. Moore, of Nashville, for a copy of the plans of Episcopal Visitation, which appears in this issue of the Advocate. We appreciate his thoughtful courtesy.

Rev. Jerome Duncan, of the Stamford Institute, was in the city last week looking at school furniture, preparatory to fitting up that school by next fall. This is one of our most promising movements.

Rev. Wallace Crutchfield and those associated with him in the San Angelo school enterprise are greatly encouraged in their work. By fall they hope to open things up in good shape. The outlook is very encouraging.

Rev. G. E. Cameron, of Pittsburg, and his people have just passed through a great revival, led by Rev. J. B. Andrews. There were many conversions and reclamations and the Church was greatly stimulated in its spiritual work.

Mr. and Mrs. J. P. Richardson, of Georgetown, have issued invitations to the marriage of their daughter, Miss Beulah, to Mr. Frank E. Burcham. The happy event will take place in the church at Georgetown, June 6, 1907.

Mrs. C. S. Mills, whose good husband died at Columbus while pastor of the Church, is now living in Dallas. ing her affliction doubly sad. Brother ing her affliction doubly sad. Brother Mills was a most useful member of the West Texas Conference.

Cards are out announcing the marriage on July 7, 1907, of Miss Clara, daughter of Mr. and Mrs. T. J. Rhodes, to Rev. Jesse Lee, pastor of

our Church at Franklin, Texas. The Advocate extends hearty congratulations and best wishes.

Rev. J. H. Wiseman, of Moody, has been under the weather with an attack of rheumatism, and as a result has been spending a few days at Marlin. He had the misfortune to lose his fine Jersey cow recently, but his people put the money in his hands with which to purchase another one.

We are much oblied to Rev. R. A. Burroughs, of the Pittsburg District, for an urgent invitation to attend his conference. Things are moving on well in that district, and the presiding elder and his men are expecting to make a fine showing at Houston next fell.

BOOK REVIEWS.

Life on The Uplands: By Jno. D. Freeman and published by A. C. Armstrong & Son. Mr. Freeman is a minister by calling and a Canadian by birth. This volume from his fertile pen is a rich contribution to devotional literature. He takes up the twenty-third Psalm, divides it into ten distinct heads and treats each one in a unique and masterful manner. "A life in Love, A Morning Meal on the Meadows, A Midday Drink from the Well, A Noontide Rest in the Shade, An Afternoon Climb on the Paths, Adventures in the Shadowed Glen, Twilight at the Sheepfold Door," are some of the divisions he makes of this wonderful Psalm, and his exposition is full of thought and suggestion. It is a small volume of only 131 pages, but there is not a dull word in the book.

BRECKRENRIDGE PARSONAGE.

The following pastors and charges have aided as indicated in the rebuilding of our parsonage which was destroyed by a cyclone on the night of May 13th. We deem it only right that we should make this public acknowledgement and expression of our gratitude:

Rev. B. F. Allsup, Millsap	$15 00
Rev. H. M. Long, Stephenville	15 00
Rev. G. F. Winfield, Joshua	13 00
Rev. C. D. West, Avoca	13 00
Rev. Abe Mulkey, Mt. Vernon meeting	10 00
Rev. E. F. Boone, Bartlett	9 10
Rev. S. Q. Bass, Wayland	7 30
Rev. M. L. Storey, Santo	6 75
Rev. R. E. L. Stutts, Putnam	6 15
Rev. G. W. Kincheloe, Irene	5 70
Rev. J. Hall Bowman, Farmer	5 05
Rev. R. F. Dunn, Killeen	5 00
Rev. S. W. Turner, Midlothian	4 50
Rev. D. A. Shaw, Truby	4 25
Rev. R. R. Hubert, Proctor	4 50
Rev. Z. B. Pirtle, Knox City	2 40
Rev. R. L. Jameson, Matador	12 5
Rev. Geo. F. Harris, Higgins	6 00
Rev. C. S. Cameron, DeLeon	5 00
Rev. A. D. Porter, Hubbard City	16 40
Eliasville Community by Rev. C. J. McDonald, Baptist pastor	43 05
Total to date	$209 65

Additional contributions will be acknowledged as they are received

GEO. G. HAMILTON, Pastor.

May 24, 1907.

BLOOMING GROVE U. T. S.

Applications for positions in the Training School here will be handed to President Rev. Atticus Webb on his arrival from Chicago, June 14th. He wishes to meet the applicants during the week following June 16th. We have had a successful session and the outlook for the school is good; a forward movement is already under headway. J. M. ARMSTRONG.

May 27, 1907.

CHANGE.

Dublin District League Conference, heretofore announced to be held at Cisco, has been changed to meet with the Sunday-school Conference at DeLeon, June 11, 12 and 13. Let every local League or Church send three delegates. E. D. JENNINGS,

Pres. D. E. L. Con.

Huckabay, Texas.

HORSFORD'S ACID PHOSPHATE

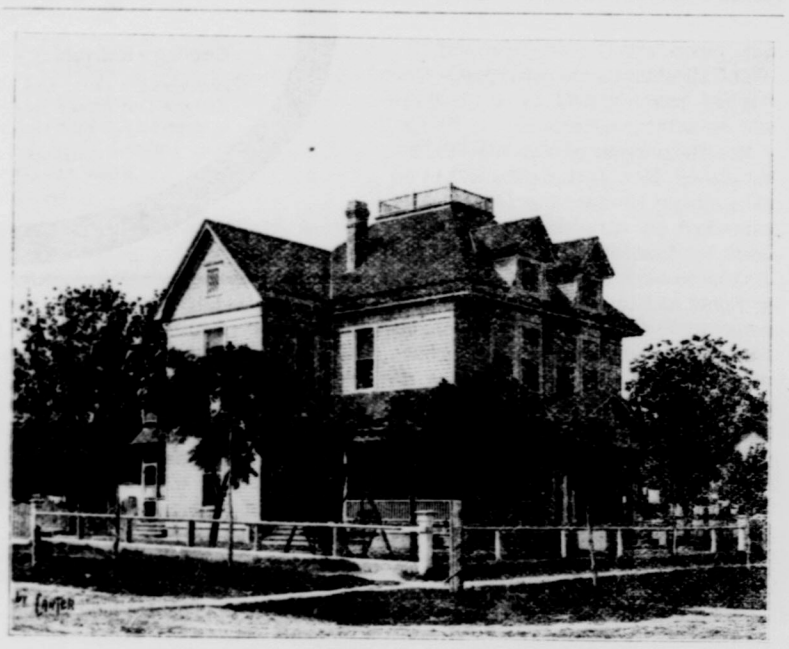
Relieves Headache

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

CHURCH EXTENSION MONEY.

H. G. H.

The General Board of Church Extension met May 10. There were 255 applications this year for help. The receipts of the General Board on the assessments were $55,189.55, which was one-half of the entire amount collected, so the amounts to be donated and loaned were not equal to one-third of the amounts asked for in the 255 applications for help. The most important application from the West Texas Conference was that of University Church, Austin. That Church asked for a donation of $5000 and a loan of $5000. It received a donation of $1500 and a loan of $3000. This is a specimen of the ability of the General Board to meet the wants of the Church. The Building Committee of the University Church cannot rely in the purchase of material upon Bishop Ward and Dr. McMurry raising special collections. I call special attention to this particular case, for some of the brethren wonder why the General Board cannot help them and are vexed when we suggest that obscure Churches should apply only to the Conference Board. The constitution of the General Conference Board requires that only one-half of the collections be remitted to the General Board. That plan has proven an excellent one in the past and it had better be the policy in the future. Conference Boards are able to handle their part of the funds. Frequently amounts donated are needed without the delay of sending funds to Louisville and then drawing on them. Dr. Moore, who is not a member of either an Annual Conference Board or the General Board, seems to think friction would be removed by putting all the money into the hands of the General Board and drawing it out. Delay and confusion would cause more friction. The two sets of conditions that Dr. Moore seems to think creates friction are inherent in the difference between the two boards. There are certain requirements on the part of the General Board that are proper. If the Conference Boards were always to demand the same conditions of many of these western Churches, few of them would get help. Nearly all donations are made by Conference Boards at their regular annual sessions with the money in hand. The Conference Board Treasurer cannot pay out money that may accumulate during the year on any sort of applications that have not been acted upon by the Board. If Dr. Moore had been many years a member of an Annual Conference Board in a sparsely settled frontier country, he would have a better idea of the practical workings of Church Extension Business. He speaks of "promptness" in paying grants and its value. That is just why our money should not have to pass through the mails two or three thousands of miles before it reaches the hard run Church.



Parsonage M. E. Church, South, Bryan, Texas. Rev. I. F. Betts, Pastor.

PLAN OF THE EPISCOPAL VISITATION, 1907-08.

Date.	Conference.	Place.	Bishop.
July 9, 1907	South Brazil Mission	Uruguayana, Brazil	Hoss.
July 31, 1907	Brazil	Rio de Janeiro, Brazil	Hoss.
Aug. 22, 1907	Denver	Walsenburg, Colo	Key.
Aug. 28, 1907	Missouri	Moberly, Mo.	Key.
Sept. 4, 1907	Western Virginia	Catlettsburg, Ky.	Morrison.
Sept. 5, 1907	Japan Mission	Kobe, Japan	Wilson.
Sept. 11, 1907	Southwest Missouri	Independence, Mo.	Key.
Sept. 11, 1907	Kentucky	Frankfort, Ky.	Morrison.
Sept. 12, 1907	New Mexico	Alamogorda, N. Mex.	Ward.
Sept. 12, 1907	Montana	Corvallis, Mont	Atkins.
Sept. 18, 1907	St. Louis	West Plains, Mo.	Key.
Sept. 18, 1907	East Columbia	Dayton, Wash.	Atkins.
Sept. 19, 1907	Korean Mission	Seoul, Korea	Wilson.
Sept. 26, 1907	Illinois	Odin, Ill.	Galloway.
Sept. 25, 1907	Louisville	Columbia, Ky.	Morrison.
Oct. 2, 1907	China Mission	Soochow, China	Wilson.
Oct. 2, 1907	Tennessee	Springfield, Tenn	Hoss.
Oct. 2, 1907	Columbia	Roseburg, Oregon	Atkins.
Oct. 9, 1907	Holston	Bluefield, W. Va.	Morrison.
Oct. 9, 1907	Pacific	Sacramento, Cal.	Atkins.
Oct. 16, 1907	Los Angeles	San Diego, Cal.	Atkins.
Oct. 24, 1907	German Mission	New Fountain, Tex.	Candler.
Oct. 30, 1907	West Texas	Yoakum, Texas.	Candler.
Nov. 6, 1907	Arkansas	Bentonville, Ark.	Hendrix.
Nov. 6, 1907	Northwest Texas	Amarillo, Tex.	Candler.
Nov. 13, 1907	Virginia	Petersburg, Va.	Galloway.
Nov. 13, 1907	Memphis	Humboldt, Tenn.	Hendrix.
Nov. 13, 1907	Oklahoma	Oklahoma City, Okla.	Key.
Nov 13, 1907	Western North Carolina	Salisbury, N. C.	Morrison.
Nov. 20, 1907	North Texas	Sherman, Texas.	Candler.
Nov. 20, 1907	North Georgia	Cartersville, Ga.	Ward.
Nov. 27, 1907	North Alabama	Tuscaloosa, Ala.	Hendrix.
Nov. 27, 1907	Texas	Houston, Tex.	Candler.
Nov. 27, 1907	South Carolina	Gaffney, S. C.	Morrison.
Nov. 27, 1907	Little Rock	Malvern, Ark.	Ward.
Nov. 27, 1907	South Georgia	Brunswick, Ga.	Atkins.
Dec. 4, 1907	North Carolina	Newbern, N. C.	Galloway.
Dec. 4, 1907	North Mississippi	Columbus, Miss.	Hendrix.
Dec. 4, 1907	Alabama	Enterprise, Ala.	Hoss.
Dec. 4, 1907	Louisiana	Ruston, La.	Ward.
Dec. 11, 1907	Mississippi	Jackson, Miss.	Hendrix.
Dec. 12, 1907	Florida	Tampa, Fla.	Galloway.
Dec. 12, 1907	White River	Corning, Ark.	Hoss.
Jan. 24 1908	Cuban Mission	Cienfuegos, Cuba	Candler.
Feb. 6, 1908	Mexican Border Mission	Saltillo, Mex.	Ward.
Feb. 13, 1908	Central Mexico Mission	Mexico City, Mex.	Ward.
Feb. 27, 1908	N. W. Mexican Mission	Durango, Mex.	Ward.
March 25, 1908	Baltimore	Roanoke, Va.	Wilson.

Bishop W. W. Duncan is left without assignment for this year on account of the present condition of his health.

METHODIST BUSINESS MEN'S UNION BANQUET.

Another great occasion for Fort Worth Methodism. Another forward move to put Methodism in this city in the lead of anything in the entire Southern Methodist connection.

There were present something like 200 laymen, besides the preachers. You would have to go far to find a more cheerful and enthusiastic crowd. Everyone present seemed to be ready and willing to put himself and what he has into everything that would help to consummate the wise and well laid plans of the presiding elder to make Methodism the leading factor in Church influence and power in the city. The aim of these banquets is to bring the Methodism of the city into a closer union and to create an enthusiasm for greater things for our Church. Had you been present last night you would have concluded that the aim is being realized. The social intercourse was free and greatly enjoyed. Broad smiles and hearty handshakes were to be seen and felt on every hand. From every mouth—big old Methodist mouth—you would hear, "I am so glad to meet you," or "meet you again," as the warm grasp of the hand was given. All stiffness and formality appeared to have been left behind and each met the other as brothers indeed. I am sure the blessed Father looked upon the scene with an approving smile and David uttered anew, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, and as the dew that descended upon the mountain of Zion: for there the Lord commanded the blessing, even life for evermore."

The speaking, while not as elaborate and studied as the speaking of the first banquet, yet I am sure that the good accomplished was equal to, if not greater. The crowd was simply in a spongy state, ready to take in all that passed its way, and the seed fell upon good ground to produce thirty, sixty and an hundredfold. The banquet being held in the basement of the new Mulkey Memorial Church, it is but "meet" and right and his bounden duty for Bro. G. S. Slover, the popular and successful pastor of the Church, to deliver the welcome address. He did it well. The welcome was broad and hearty and was accepted in the same broad and hearty spirit as the brethren faced the elaborate and well prepared banquet.

Bro. J. B. Baker, the successful Sunday-school superintendent of First Church, gave us a practical talk on "Our Purpose." Bro. Baker gave us a good talk, notwithstanding he disclaimed from the beginning that we was capable of making a speech. His one great plea was that men of the Church take their religion into their business. His speech met with a hearty response.

The next speaker was Rev. H. D. Knickerbocker, whose theme was "To Have and to Hold." His object was to show how the Church could get hold of and retain the young men. He made a splendid speech under the circumstances, for he had partaken most heartily of the repast, and under that condition most men would have been entirely too full for utterance. But the condition has to be difficult, indeed if "Nick" fails to rise to the demands of the occasion. He can get more sweetness out of the rose, more aroma out of the spice, more brightness out of the sun, more twinkles out of the stars, more wails out of a case of sadness, and more comfort out of a case of gladness than anyone I have ever heard. As G. W. Briggs used to say, "He scampers around the zodiac and soars among the stars," but all the time he is driving to the center and never misses the mark. He made a fine talk and insisted that the work of bringing the young men into the Church and holding them there rested with the fathers, the patriarchs of the home. He insisted that the fathers should have the tenderness of a mother and his masculinity as a force exercised under the control of this tenderness would secure the young men to the Church and hold them there. He pleaded that the men there might hasten the blessed end. His address was well received and left a good taste.

The next speaker was a visitor, the Rev. Vanny Sweet, of Oklahoma, who had at one time been connected as Sunday-school superintendent with Mulkey Memorial Church. He gave us a good talk and congratulated the Methodists of Fort Worth on the great progress they had made and was exceedingly gratified at the flattering prospects for the future of our great Church.

But the best of the wine was served for the last of the feast in the way of speechmaking, when the writer arose to deliver himself on the subject: "Our Hosts—the Ladies of the Mulkey Memorial Church." Two others had been requested to speak on this subject before they asked me. One refused right on the spot, the other promised to make the speech, but three or four days before the banquet left the city for parts unknown. So the night of the banquet this writer was asked to make the speech, on the proposition that he could stand to be sacrificed if he failed, with less hurt to himself than, perhaps, any other. But he did not fail. No, siree! He covered himself all over with glory, and I am sure that when the others who refused, hear of the chaplets that were wrapped around his perspiring brow, they will be filled with jealousy and envey. I was really surprised at myself. I stepped in where angels fear to tread, but fortunately came out with flying colors. My pen utterly refuses an attempt to even give a synopsis of the speech. So you who were not fortunate enough to hear it will have to be satisfied with imagining what an effort it was.

But the banquet! How can we ever write out to the grand women of Mulkey the praise that is due them? It was a most elegant spread. But who ever knew these good women to fail? It matters not what they undertake, they succeed. If it is to build a parsonage or a church, if it is to take the rough places off of a preacher and send him on to another field prepared for greater things, they are a success. As a proof of these things, come over and look at the beautiful parsonage, their splendid new church that is just now being finished, look at the broad field of usefulness John R. Morris has been able to fill since passing through their hands. And it was here that H. A. Boaz was shaped up to become the best school man in the Southern Methodist Church—could well manage the affairs of the Vanderbilt if the responsibility was put upon him. In fact, these women are wonders. Sisters Mulkey, Estes, Duff, Slover, et al; et al; et al. and et al; ad finis. The banquet was all that the most fastidious epicurean could ask. The variety was immense, the culinary touches were immenser, and the deft hands of the beautiful servers were the immensest of all. Hurrah for the women of Mulkey!

The presiding elder was on hand, of course, the master of ceremonies, and in his peculiar way, stressing a point here and giving emphasis there. It is his child and he has nourished and cared for it till it has, I think, sufficient strength to go on even if his motherly hand were removed. They are to occur every two or three months apart. May time fly on eagles' wings.

G. S. WYATT.

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is

Hood's Sarsaparilla

Which has cured thousands.



Say, Ma, if I live will I be as big a goose as you? Yes, my child, if you don't use

MAGIC WHITE SOAP.

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache, if you use MAGIC WHITE SOAP. Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us $4.00 for 1 box of 100 5c cakes. We pay for freight. Save the wrappers.

MAGIC KELLER SOAP WORKS,
New Orleans, La.

Epworth League Department

GUS W. THOMASSON .....EDITOR
Van Alstyne, Texas.

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

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

✣

State League Cabinet.

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

✣

COMING LEAGUE MEETINGS.

Sherman Dist., Collinsville, May 16, 19.
Dallas District Conference, Dallas, June 8-10, 1907.
Fort Worth District, Grapevine, June 19 and 20.
North Texas Conference, Paris, June 20-23.
Texas Conference (place to be selected), June 28-30.
State Encampment, Epworth by the Sea, Aug. 1-11.
Port Arthur, June 28 and 29.

N. B.—Other dates will be inserted as sent in.

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NOTES.

We have received a copy of the program of the Tennessee Annual Epworth League Conference, the sixteenth session of which was held at Clarksville May 9-12. Department conferences, held simultaneously in different rooms, were a striking feature of this meeting. Some very prominent speakers graced the platform, among them being Dr. F. S. Parker, of the Central Office; Mr. Ed F. Cook, of the Mission Rooms; Miss Estelle Haskin, of the Missionary Training School; Dr. John R. Nelson and Dr. John M. Moore, the three last named being former Texans. We have seen no press account of the meeting, but from the make-up of the program we are sure that it was a very successful one. The closing service was called a "Till We Meet Again Service."

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We are publishing this week a report of the late session of the Sherman District Epworth League Conference. We were unfortunately detained at home, missing for the first time a session of this conference. Brother Geo. A. Jones was on hand and, as usual, contributed to the success of the occasion. Jones is a great big Leaguer in more senses than one.

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We gratefully acknowledge receipt of an invitation to be present at the graduation exercises of the San Antonio Female College, of which Dr. J. E. Harrison, as everybody in Texas knows, is the honored President.

G. W. T.

✣

A NAME FOR THE HOTEL.

Some weeks ago President Ragsdale offered $5 for the best name which might be suggested for the hotel which is to be erected on the Assembly Grounds at Epworth-by-the-Sea. Suggestions have come from many places, the following being the list up to this time:

Miss Ara Wren, Minden, La., suggests "Seth Ward Hotel."

O. H. Tucker, Fayetteville, Ark., suggests "The Era Hotel."

Hon. L. L. Jester, banker and Methodist, Tyler, Texas, suggests "League Inn."

Miss Jessie Baker, Chickasha, I. T., suggests "Susanna Hotel."

Miss Leila M. Lightsey, Itasca, Tex., suggests "Key-Ward Hotel."

J. C. Carey, Whitesboro, Texas, suggests "Wesleyian Inn."

Mrs. J. C. Carey, Whitesboro, Tex., suggests "The Leaguer's Haven."

Pauline Rutland, Commerce, Texas, suggests "Wesley Beach Hotel."

Miss Shirley Boone, Bartlett, Texas, suggests "The Epworth Hotel."

Miss Mae Boone, Bartlett, Texas, suggests "Wesleyan Hotel" or "Hotel Wesley."

Rev. C. H. Waltersdorf, New Braunfels, Texas, suggests "The Leaguer."

Mrs. A. W. Medlen, Royse City, Tex., suggests "Charter House."

Mary B. Steadman, Junior Leaguer, Taylor, Texas, suggests "Hotel Key Harbor."

Miss Callie Weise, Jones Prairie, Texas, suggests "Wesley Beach Hotel."

Florence Brandt, Wallis, Texas, suggests "Wesley Inn."

Thos. J. Littleton, postmaster Estill Springs, Tenn., suggests either of the following: "Haven of Rest," "St. Ranger Home," "The Strand."

Miss Bessie Easterly, a Leaguer, San Angelo, Texas, suggests "Wesley."

J. D. Odom, West, Texas, suggests "Hotel-by-the-Sea."

J. E. Alexander, Nevada, Mo., suggests "The Oxford Inn."

Miss Emma Beeler, Mineral Wells, Texas, suggests "The Wesley Inn."

D. H. Abernathy, Pittsburg, Texas, suggests "Hotel Epworth."

Mrs. W. C. Autrey, Tyler, Texas, suggests "The Ward."

Ruth Hartford, age 11, Owensboro, Ky., suggests "Wesley."

F. J. Reames, Baton Rouge, La., suggests "DuBose Hotel."

Miss Dora Brack, San Antonio, Tex., suggests "Fitzgerald Hotel." If allowed a second choice she would select "Oxford Hotel."

G. V. Ridley, Mount Pleasant, Tex., suggests "Hotel Wescobery." This to honor Wesley, Walcote, Coke and Asbury.

Miss Mattie T. Reames, Baton Rouge, La., suggests "McKendree Hotel."

Della G. Siddall, Calvert, Texas, suggests "The Wesleyan Hotel."

Miss Edna Siddall, Calvert, Texas, suggests "The League Hotel."

Miss Janie Siddall, Calvert, Texas, suggests "Castle Craney."

Helen Gary, 8 years old, address unknown, suggests either of the following: "Shell Bay," "The Beautiful," "The Gold Star," "The Beulah," "The Evangeline," "The Wesleyan Star," "The Susannah."

Jalmar Bowden, Rising Star, Texas, suggests "Hotel Wesley."

F. M. Truslow, Savannah, Ga., suggests "The Wesworth," after the founder of Methodism and his English home.

Jas. C. Rogers, Kyle, Texas, suggests "Hotel Wesley."

Rev. B. L. Glazner, Cherokee, Texas, suggests "Keyworth," after the father of the Texas League and the English home of the founder of Methodism.

An unknown friend suggests the name "Kingswood."

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SHERMAN DISTRICT.

Sherman District League Conference, Collinsville, Texas, May 16-19, 1907.

The Sherman District League delegates and visitors were given a reception Thursday evening, May 16, at the Methodist Church. A most enjoyable program was rendered by the local Leaguers. Dr. Hughes gave the welcome address, which was responded to by Rev. Louis Barton.

Friday morning, 6 a. m.—Sunrise prayer-meeting.

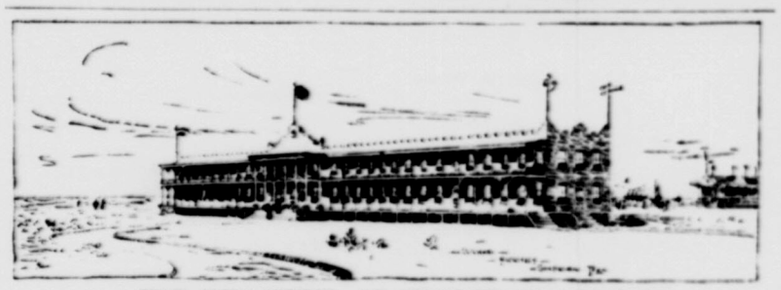
9 a. m.—Devotional meeting, conducted by Rev. E. L. Silliman, of Pottsboro. He gave a most interesting talk from the text, "Bear ye one another's burdens."

9:30 a. m.—In the absence of Dr. Clark, President of Sherman District League, Mr. G. A. Jones, President of North Texas Conference, opened the conference session. Roll call of Cabinet. Secretary-Treasurer present.

The President's annual report.—One Cabinet meeting held in April, three officers being present.

Mr. Thomasson, of Van Alstyne, being absent, Rev. J. H. Griffin talked on "The Ideal League President." He impressed us with the fact that the League President must make the League work his business, and must be young and in close touch and sympathy with the Leaguers; must be one to be depended on, earnest, punctual, assuming the responsibilities of his League.

Mr. Sanders being absent, Mr. Jones led the discussion, "Some Obstacles in the Way of League Presidents, and How to Remove Them." We learned that lack of study beforehand and mismanagement on the part of the President were great hindrances.



THE NEW HOTEL AT EPWOPTH-BY-THE SEA.

The building is now being erected by the Epworth Leagues of Texas, and if no delays occur will be ready by July 1. This is a plain, substantial building to meet the needs upon us of providing suitable accommodations at reasonable prices. Every Leaguer and Methodist should encourage the work by prompt purchase of our bonds. The demand must be met and the money is needed now. The bonds are a safe investment and the money will be carefully invested.

Some one suggested as a plan for collecting dues, that the Treasurer remind each member monthly of the amount he owes for dues. Stress was put on home influence also, and each member bringing up his part on the program.

Mr. R. P. Elrod being absent, Mr. Jones led the discussion, "Difficulties of a Country League President."

A Committee on Resolutions was then appointed, composed of Rev. J. H. Griffin, chairman; Miss Almeda Hammack, Miss Georgia Kimbrough.

A Committee on Nominations: Rev. A. N. Julien, chairman; Miss Gertrude Mackey, Miss Julia Smith, Mrs. John Davis.

Friday afternoon, 2:30.—Sermon, Rev. J. H. Griffin. The First Vice-Presidency being vacant, no report was made.

In Miss Ruby Mackey's address, "How to Increase the Spirituality of the League," she urged that the First Vice-President be spiritual and that his devotional meetings be more spiritual than literary, also a life of service and continual prayer.

Mrs. H. P. Vaughan, of Tioga, gave an interesting and helpful address, "How to Make Devotional Meetings More Interesting and Attractive." We must have study beforehand, each one taking part, have individuality and variety, reverence, punctuality, and not be indifferent, but having the love of God in our hearts and the desire to serve him.

Second Vice-President Mr. A. B. Hardie was absent and no report made.

Mrs. L. P. Smith, of Whitesboro, was to discuss "Charity and Help Department," but was absent.

Rev. Barton, of Dallas, gave an interesting address on "Missions." He urged "the world for Christ in this generation."

Saturday morning, 6 a. m.—Sunrise prayer-meeting.

9 a. m.—Devotional exercises, led by Mr. G. A. Jones, of Pottsboro.

No report of Third Vice-President was made, Mr. S. D. Sanders being absent.

In the absence of Mr. C. A. Shock, of Sherman, Mr. G. A. Jones led the discussion, "Literary and Social Features of the League." We learned that the social feature is very necessary in holding the Leaguers together and in gaining new members.

The Committee on Nominations submitted the following names for election as officers of the Sherman District League Conference: President, Mr. R. P. Elrod, Preston; First Vice-President, Rev. A. N. Julien, Gunter; Second Vice-President, Mr. Henry Wilson, Collinsville; Third Vice-President, Miss Gertrude Mackey, Sherman; Fourth Vice-President, Miss Tennie McAfee, Sherman; Junior Superintendent, Miss Bessie Collins, Collinsville; Secretary-Treasurer, Miss Mattie Walsh, Sherman. These were elected in order.

Pottsboro was decided on as the next place of meeting for the District League.

The Corpus Christi movement was taken up and discussed. Rev. Barton urged each local League in the district to buy stock at Epworth, and several Leaguers pledged to interest their Leagues in the movement.

Saturday afternoon, 2:30.—Devotional exercises. Mrs. Jennie Rucker, Junior Superintendent of the district, being absent, no report was made from that department.

H. M. Benton, of Van Alstyne, was to give an address on "The Junior League, the Hope of the Future," but was absent.

Miss Tennie McAfee, of Sherman, gave an interesting and instructive talk on "How I Conduct My Junior League."

The following Leagues had delegates present who gave in reports: Collinsville; Travis Street, Sherman; Key Memorial, Sherman; Pecan League, Sherman; Whitesboro; Bells; Pottsboro.

Mr. O. L. Hamilton, of Frisco, was to give an address on "The Monthly Assessments, How Easily Collected," but was not present.

The Secretary-Treasurer of the district then gave in the year's report. Five Leagues in the district have paid the five-cent assessment dues.

Waples Memorial, Denison	$2.00
Pottsboro League	1.05
Pecan League, Sherman	1.00
Van Alstyne League	1.00
Travis Street, Sherman	2.50
Total	$7.55
Expenses during year	5.85
Balance in treasury	$1.70

The minutes of the conference were read and approved. There being no further business, the session adjourned.

Rev. Pierce, of Sherman, preached on Friday evening and Rev. L. P. Smith, of Whitesboro, delivered the conference sermon Sunday morning.

MYRTLE VADEN, Sec-Treas.

✣

LLANO DISTRICT LEAGUE CONFERENCE.

All Leaguers are invited to come and are requested to be there by Friday evening (if they can't come sooner) to attend the reception and League sermon.

RUBY KIRKPATRICK,
Secretary and Treasurer District League Conference.
San Saba, Texas.

What comforts me is the thought that we are being shaped here below into stones for the heavenly temple—that to be made like Him is the object of our earthly existence. He is the shaper and carpenter of the heavenly temple. He must work us into shape, our part is to be still in His hands; every vexation is a little chip; also we must not be in a hurry to go out of the quarry, for there is a certain place for each stone, and we must wait till the building is ready for that stone; it would put out the building if we were taken pell-mell.—Charles George Gordon.



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It satisfies the thirst and pleases the palate. Relieves the fatigue that comes from over-work, over-shopping or over-play. Puts vim and go into tired brains and bodies. Guaranteed under the Pure Food and Drugs Act, June 30 1906. Serial No. 3324.
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BETTER THAN SPANKING.

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

A CHANCE TO MAKE MONEY

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident anyone can make $100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 21 2-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address Francis A. Turner, 170 Eighth Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at $1 each.

FLY TO PIECES
The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read, "The Road to Wellville," in pkgs.

THE BOARD OF CHURCH EXTENSION.

Rev. Jno. M. Moore, Ph.D.

The Board of Church Extension met in the offices of the Board in Louisville, May 10, and continued in session two days. All the members of the board were present except Bishop Wilson, Bishop Duncan and Dr. W. R. Lambuth.

The session was opened with prayer by the venerable Bishop O. P. Fitzgerald, who had not attended the meetings of the board for many years. Bishops Galloway, Hendrix ,Key, Candler, Morrison, Hoss, Ward and Atkins were present, as were Vice-President Mr. J. L. Wheat and Treasurer Mr. T. B. Morton, and the following members of the board: R. B. Gilbert, M. D., P. H. Tapp and J. C. Strother, of Louisville; Mr. T. S. Garrison, Timpson, Tex.; Rev. T. W. Lewis, Jackson, Miss.; Rev. J. M. Henry, New Iberia, La.; J. E. Godbey, D. D., Prescott, Ark.; Nelson B. Henry, D. D., Kennett, Mo.; Rev. Henry Trawick, Greensboro, Ala.; M. J. Cofer, D. D., Atlanta, Ga.; Rev. W. J. Johnson, San Marcos, Tex., and W. J. Young, D. D., Richmond, Va. The absence of Bishop Wilson and Dr. Lambuth was due to their being in Japan, where they are serving the Church as the Commissioners from the Methodist Episcopal Church, South, to the Methodist Church of Japan. Dr. W. W. Pinson served in the place of Dr. Lambuth. Bishop Duncan was not sufficiently restored in health to undertake the journey to Louisville.

The former members of the board were very much pleased to see the improvements on the office building and in the interior furnishings, which had been made at a cost of about $1000 since the present incumbent came into the office of Corresponding Secretary. The Chuch Extension office is now in keeping in appearance with the important relation which it holds to the Church. In complance with the action of the board at its last meeting, crayon portraits, of the same size as those already hung in the office, of the following deceased members of the board had been made and given proper places: Rev. P. H. Whisner, D. D., the former Corresponding Secretary; Bishop R. K. Hargrove; Bishop J. C. Keener, Bishop John J. Tigert, Bishop A. Coke Smith, Mr. J. S. Lithgow, Mr. Presley Meguiar (a former President of the board) and Mr. John N. Ourbacker (the Treasurer who died a few months ago).

The annual report of the Corresponding Secretary, Rev. W. F. McMurry, D. D., with his recommendations and the attached report of the Committee on Applications and Appropriations, made a document of rare value to the members of the board. It showed clearly that the Secretary was not only master of the work of the office, but that he was fully cognizant of the need of the Church in his department, and that he had a businesslike plan for meeting these needs. The information in his report was full and satisfactory. His recommendations were wise, and the action of the Committee on Appropriations — of which he was the adviser—was reasonable. The demands on the funds of board were never so numerous nor so great. There were 255 applications this year for help, as against 206 applications last year. The donations asked for amounted to $162,160, while last year they amounted to $121,490. This year the applications asked for loans of $213,300, while last year the amount asked for was $114,200. The receipts of the General Board on the assessment were $55,189.55, which is one-half of the amount collected on the assessment for Church Extension, the other half remaining with the Conference Boards. This was received on an assessment of $125,000. Last year the assessment was increased $15,000, and the General Board hopes to receive half of this amount next fall. But this amount is necessary to meet the expense of administration. So the board decided that not more than $56,825 could be realized for donations. The Loan Fund is now $239,000, but only by the most careful and complete collection of all that is due can as much as $70,000 be called in during the year to meet the appropriations which the Board may make. So the amount to be donated and the amount to be loaned were not equal to one-third of the amounts that were asked for in the 255 applications for help. No body of men could have been more painstaking and conscientious in making appropriations than were the members of the Board of Church Extension that spent two days in laborious work. This is the great era of church building in our Church. The industrial development of the South has made necessary not only new churches for thousands of new towns and cities, but more modern and commodious houses of worship where the old buildings have become inadequate and out of keeping with the social and industrial conditions. After the board saw the large demands for funds and the evident progress of the work of church building, they were not surprised that the Corresponding Secretary recommended that the assessment for Church Extension be increased. It was not merely the recommendation of the Secretary, it was the unmistakable demand of the Church, as shown in its work of church building now in progress. To be sure that he heard the voice of the Church aright, the Secretary had sent a letter to the 273 presiding elders of the Church, setting forth the conditions of this time, and in the letter he asked if they favored an increase in the assessment for Church Extension from $140,000 to $200,000, or any other increase. Of the 210 men who replied to this letter, 143 favored an increase to $200,000, and 38 other men favored some increase. When the matter came before the board for discussion, several members favored increasing the assessment to $250,000, while almost half of them favored $200,000. The vote for $175,000 was unanimous. This is an increase of 25 per cent on the present assessment.

The board endorsed the recommendation of the Secretary that the Conference Boards be requested to administer their one-half of the receipts from the assessments through the General Office. In other words, the Conference Treasurers may send the whole amounts of their receipts to the General Office, and the General Treasurer will pay the drafts made on him by the Conference Treasurer. This action does not make it obligatory upon the Conference Boards to administer their funds through the General Board, but simply offers them the privilege of doing so. This recommendation was considered wise, because in this way the amounts granted by the Conference Boards would be secured by refunding bonds in the same manner as the grants made by the General Board; the friction sometimes caused by two sets of conditions being required of Churches receiving aid from both General and Conference Boards would be practically removed; the Conference Treasurers would be enabled to remit funds at intervals during the conference year as they accumulate, and grants could be paid much earlier than under the present arrangement, as at present no moneys are remitted until the close of the session of the Annual Conference. Promptness in paying grants will increase promptness in the collection of the assessment.

The board approved the recommendation of the Secretary that the Board of Missions be invited to make its contrbutions to Churches held by local trustees of corporations through the Board of Church Extension, that funds so invested may be secured by refunding bonds. The greater risks are usually in the territory where the Churches need assistance from the Board of Missions, and it is important that the funds of the Church be secured against every contingency.

The board found that a large amount of money must be raised by special collections to aid certain important enterprises of the Church. The members were convinced that the University Church, Austin, Texas, should have assistance aside from the donation of $1500 and the loan of $3000. So, in view of the fact that all Texas Methodism is vitally interested in the erection of the church, because of the number of Methodist students that are in the University of Texas, the board appointed Bishop Ward and Dr. McMurry to raise in Texas $3500 for the University Church. In Baltimore there is great need of a representative Church. Rev. F. J. Prettyman, D. D., the pastor of the Trinity Church, was heard by the board, and he read a letter from Governor and Mrs. E. E. Jackson, who proposed to give $50,000 toward the erection of a $150,000 church in Baltimore, to be known as the "Alpheus W. Wilson Church." Dr. Prettyman said that Trinity Church, by the sale of its property and the gifts which its members would be able to make, could raise only $50,000, and he asked the board to give $10,000 toward building the new church, and then the Church would try and secure a like sum from the Conference Board, and the remaining sum from the friends of the Church. The board expressed its appreciation by formal resolution of the generous offer of Governor and Mrs. Jackson, and authorized a "special" collection of $2500 per year for four years, which the Corresponding Secretary and the presiding Bishop of the Baltimore Conference will endeavor to secure.

The erection of the $275,000 church in Washington City, which the last General Conference approved, was the subject of considerable discussion. The Mt. Vernon Place Church, through the sale of its property and the gifts of its members, expects to raise the $75,000, while the Church at large must raise $200,000. The committee, composed of Bishops Candler and Hoss and the Corresponding Secretary, was appointed by the General Conference to direct this great enterprise. About six weeks ago they approved the purchase of a valuable lot near the location of the Mt. Vernon Place Church, which will cost $72,000. To secure this lot it is necessary to raise $25,000 at once, of which amount the local Church will secure $10,000, and the general Church must raise $15,000. In view of the fact that Dr. McMurry is at present charged with more work than any one man can do, the board decided to request the Mt. Vernon Place Church to borrow the $15,000 and morigage the Church for that amount, and the committee will proceed at the earliest time possible to present the cause to the Church.

The Corresponding Secretary called the attention of the board to the urgent need of the Church in Oklahoma. The Church membership of the Oklahoma Conference is now 40,000, and there are 797 organized congregations, with only 320 church buildings. There are 477 homeless congregations. The board agreed that $100,000 ought to be raised for Oklahoma, and the recommendation to appeal to the Sunday schools, Epworth Leagues and individuals of the Church for $50,000, on condition that the same amount is raised within the bounds of the conference was approved.

If the present era of church building continues and the demands upon t board increase as they have the last year, the Corresponding Secretary must have an assistant before the year ends. The work will employ all the powers of two superior men. Then i is evident that the Permanent Loan Fund should be increased at once by at least $100,000. Men who are anxious for an extension of the kingdom of God will do well to consider the advisability of making bequests to the Board of Church Extension. This i the day of opportunity for church building and of substantial home mission work. The man who leads the work of Church Extension knows what to do and how to do it. The watchword of the Church today is "Advance."

THE KIDNEYS AND THE SKIN.

In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words.

Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, biotches and all cutaneous eruptions.

Don't fail to take it.
Buy a bottle today.

The "Improved" Texas Advocate

SEWING MACHINE



The Head is unusually handsome and well proportioned; finished with three coats of hand-rubbed and polished black japan, elaborately decorated in gold and bright colors.

ALL THE WORKING PARTS—(screws, plates, levers, etc.) are nickel plated and highly polished.

THE BED PLATE is without obstruction of any kind, and sets into a recess in the machine table, bringing the surfaces flush with each other, greatly improving the appearance of the machine and facilitating the handling of work.

THE ARM is the largest size furnished with any family sewing machine; strong and perfectly proportioned, the clear space being 5½ by 8½ inches, permitting the easy handling of the bulkiest work.

THE NEEDLE is short and made with an enlarged shank, flattened on one side, which assures perfect setting. It is held in place by our patented needle clamp which locks it securely, at the same time permitting ready removal.

THE NEEDLE BAR is round, accurately finished and thoroughly hardened. This round form of needle bar **insures uniform wear** at all points and **perfect lubrication** throughout. It is equally rigid in every direction, and is fitted more perfectly than can be done with any other form, and will run with greater freedom and **without noise.** The upper end of the needle bar is covered and protected by a nickel plated cap which insures cleanliness in the bearing.

THE TAKE-UP is absolutely positive and automatic in its action: it is operated directly by a calm on the main shaft of the machine, and will control any kind and size of thread in a perfect manner in any class of sewing, and will thus produce an absolutely correct stitch.

THE STITCH REGULATOR may be readily set for the machine to produce any desired number of stitches to the inch, from six to thirty-two.

THE AUTOMATIC BOBBIN WINDER is a vital improvement; with it the bobbins are wound as accurately and uniformly as a spool of thread, contributing much to the **perfection of the sewing.**

THE TENSION is of the latest improved **disc type,** situated conveniently on the front edge of the face of the arm. While the action is most delicate and covers a wide range of adjustment, it is so simple that there is no possiblity of its getting out of order or causing trouble of any nature.

THE AUTOMATIC TENSION RELEASE is an important special feature. It is operated by the presser bar lifter, and the action of operating this lifter **automatically releases** all tension on the upper thread so that whenever the presser foot is lifted, the work may be freely removed with no possibility of injury to the needle, and altogether without special attention from the operator.

ALL BEARINGS AND WORKING PARTS which are subjected to heavy wear are thoroughly hardened and finished in a most accurate manner, and when kept properly oiled will wear for a lifetime.

THE HAND WHEEL is equipped with a releasing device of the best construction, by means of which the mere rotating of a milled-edge thumb screw, one-half turn releases the hand wheel for the purpose of bobbin winding without causing the machine to run. Thus the bobbin may be wound any time without removing unfinished work

THE FEED is double and extends on both sides of the needle, it is **absolutely positive** in its action and is strictly **four motion** and will handle all grades of work easily and accurately. This feed is absolutely free from springs or other yielding devices, which invariably wear and weaken and cause serious trouble when used. The positive feed motion of this machine is one of the strongest special features.

THE SHUTTLE is positively self-threading and made of the finest tool steel.

THE SHUTTLE CARRIER is of new design, and fitted with a spring lining which balances the shuttle and holds it delicately and firmly in proper position, and altogether obviates the noisy clicking and uncertain action.

THE CABINET WORK is the highest grade and piano finished quarter sawed golden oak. It is made on the laminated, or built up, principle. It absolutely cannot warp or split.

THE ATTACHMENTS are guaranteed to be of superior quality and are warranted steel throughout. Each piece is made of solid steel, polished and nickel plated. A set, supplied without extra charges, consists of the following: Ruffler, tucker, binder, braider foot, shirring slide plate, four hemmers of assorted widths, quilter, foot hemmer and feller.

THE ACCESSORIES include 12 needles, 6 bobbins, oil can filled with oil, large and small screw drivers, sewing guide, thread cutter, certificate of warranty, valid for Ten (10) years and illustrated instruction book.

IN THE AUTOMATIC LIFTING DEVICE are incorporated the three essentials: Effectiveness, strength and simplicity. Arranged and balanced so that slight effort is required to raise the head.

AUTOMATIC BELT REPLACER—The automatic belt replacer is supplied on all drophead machines. It automatically replaces the belt on the machine when the head is raised unbelted to position for sewing.

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

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

Automatic Lift, No. 44	**$24.00**
Ordinary Drophead	**23.50**
Upright	**22.00**

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

Blaylock Pub. Co.,

Dallas, Texas.

The Woman's Department

Mrs. Florence E. Hotwell, 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 greatest thing," says some one, "a man can do for his Heavenly Father, is to be kind to His children."

NOTICE.

Delegates and visitors to the annual meeting of the W. F. M. Society of North Texas Conference, to be held in Sherman, June 5-9, are hereby informed that a passenger rate of one and one-third fare has been secured on all railroads entering Sherman—an open rate, no certificates being necessary. Send names at once to Mrs. Amy Porterfield, 813 East Lamar street, Sherman, Texas, for entertainment.

NOTICE.

Delegates to the W. F. M. annual meeting, at Waco, June 6-10, must secure certificates when purchasing railroad tickets, so as to secure rates on return trip.

MRS. M. E. BULLOCK,
Corresponding Secretary.

NOTICE.

All the delegates and visitors to the annual meeting of the Woman's Foreign Missionary Society of the West Texas Conference, to be held June 13-16, in San Marcos, are requested to send names to Miss B. Malone, so that homes may be provided. Please do this at once. Every one be sure to procure certificate when she purchases her ticket. Monday, June 3d, is appointed as a day of special prayer for our annual meeting. Let us pray earnestly for the blessing of God upon the work of our conference.

MRS. T. A. BROWN, President.
Austin, Texas.

PROGRAM

Annual Meeting W. F. M. Society, West Texas Conference, San Marcos, June 13-16.

Thursday, June 13—2:30 p. m., Devotional, Mrs. T. A. Brown, Pres. Conf. Society; enrollment of delegates; rules of order; fixing bar and hours of sessions. Address of welcome, Mrs. H. M. Whaling, San Marcos; Response, Mrs. H. F. Lewis, Lampasas. "What are the essentials for the success of the Juvenile Society," Mrs. W. F. Robertson, Gonzales; Juvenile exhibit, conducted by ——; Plans for studying Board and Conference Reports, Mrs. Beakley, Seguin; "What Missions have done for the Women of our Church," Mrs. B. D. Orgain, Bastrop. Evening session, 8 p. m. Opening sermon by Rev. J. F. Webb, San Antonio.

Friday—9 a. m. Devotional, Mrs. H. M. Kirby, Austin: Announcement of Committees; Conference Reports, Treasurer and Secretary; District Reports; Workers' Conference, led by Mrs. W. F. Barnum, Third Vice President Woman's Board of Foreign Missions. The Training School, Miss Mary Decherd, Austin: "Home Influence in the Lives of Missionaries," Mrs. S. Primer, Austin: Devotional, Mrs. H. M. Whaling.

Afternoon Session. Devotional, Miss Nannie Holding, Conference Missionary, Laredo: Report of Board Meeting, Mrs. T. Lee, Llano: Tithing, general discussion: Open meeting for delegates, led by Mrs. W. A. Govette, Runge: Committee meetings.

Evening session. Devotional service, Rev. D. K. Porter, San Marcos: "Our Work in Cuba," Mrs. D. W. Carter, San Antonio: Work of Woman's Board, Mrs. W. F. Barnum.

Saturday—9 a. m. Devotional, Mrs. S. J. Estes, San Angelo: "The Work in Mexico," conducted by Austin District: "Our Study Course and Periodicals," Mrs. T. F. Sessions, Lampasas: Press work and use of bulletins, general discussion: Reports of committees; Devotional service, Mrs. J. T. King, Llano.

Afternoon session. Devotional service, Mrs. A. M. Ireland, Austin: Young people and Missions, Mrs. A. J. Weeks, San Antonio: Selection of place for next meeting: Election of officers: "What this Conference means to us," Mrs. E. C. Nichols, San Antonio.

Sunday—11 a. m. Annual Sermon by Dr. H. M. Whaling.

Afternoon. Young People's service, led by Miss Marsh, San Marcos. Memorial Service, led by Mrs. F. A. White, San Saba.

Evening—8 p. m. Missionary: Benediction.

GEORGETOWN HOUSE TO RENT.

I want to rent my house in Georgetown through the months of June, July and August. Has seven rooms, with barn and lots. Can leave it partly furnished with three good cows giving milk, and bunch of hens. Write or call on

W. E. CAPERTON.
Georgetown, Texas.

W. F. M. SOCIETY, NORTH TEXAS CONFERENCE.

Information which comes to us tells of a most successful and profitable annual meeting of the Woman's Board of Foreign Missions of the M. E. Church, South, held May 9-14, in Richmond, Va., this being the twenty-ninth annual session of the Board. The members of the W. F. M. Society of North Texas Conference will be especially interested in hearing that their two young missionary candidates, Misses May Dye and Ruby Kendrick, made a fine impression at the annual meeting of the Board and that they are now regularly appointed missionaries—Miss Dye having been appointed by the Board to work in Brazil, and Miss Kendrick to Korea. These two newly-appointed missionaries are expected to be in attendance at the annual meeting of the W. F. M. Society of North Texas Conference, in Sherman, where a farewell service will be held for them at the closing session of the annual meeting Sunday night, May 9th. We know that many prayers will ascend from the members of this Conference Society for these two dear young missionaries who will thus go out from their midst to represent them in the foreign field. In this connection the president of this Conference Society asks that each auxiliary of the Conference Society will observe Monday, June 3d, as a time for special prayer for the annual meeting of the Conference Society, the time to be observed, where it is practicable to do so, by the Auxiliary in monthly meeting, otherwise by the individual members, each in her own home. Let earnest prayer be offered by the membership for God's guidance in all that may be said and done at this annual meeting.—Ed. Woman's Dept.

We are grateful to learn through Mrs. W. W. Williams, District Secretary W. F. M. Society for Bowie District, of the organization of an Auxiliary W. F. M. Society at Boyd; Mrs. A. A. Green, President. It is hoped that this newly-organized Auxiliary of Bowie District will be represented by a delegate and visitors as well at the annual meeting of the W. F. M. Society of the North Texas Conference, to be held in Sherman, June 5-9, in order to get the information and inspiration which an annual meeting can give.

THE W. H. M. SOCIETY, SAN ANTONIO DISTRICT.

The district meeting of the Woman's Home Mission Society, of San Antonio District, will be held at Pearsall, Wednesday, June 19, beginning at 2:30 p. m., and closing at 12 m., June 20.

We earnestly request that each Auxiliary send a delegate, and we extend a cordial invitation to any and all visitors who may come.

We are looking forward to a great uplift in our work at this district meeting. Come and lend a hand to the cause by telling of your ways of succeeding in the work.

Please send names of delegates and visitors, at least ten days previous to date of meeting, to Mrs. J. A. Carter, Pearsall.

MRS. E. A. LILLY,
District Secretary.
Pearsall, Texas.

PROGRAM ANNUAL MEETING W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

Thursday, June 6, 8 p. m., opening service, Rev. W. H. Matthews; Address of Welcome, W. F. M. Society——, W. H. M. Society——, Young People——; Response, Mrs. S. J. Callicutt; Benediction; Social session.

Friday, 9. a. m., devotional service; organization; President's message; letters from missionaries; fraternal delegates; report board meeting, Mrs. M. E. Bullock; quiet half hour. 2:30 p. m., devotional service; report Corresponding Secretary, Mrs. M. E. Bullock; report of Treasurer, Mrs. C. J. Harper; report of Auditor, Miss Allie Charles; workers' conference, Mrs. W. F. Barnum. 8 p. m., address, Rev. M. S. Hotchkiss.

Saturday, 9 a. m., devotional service; report Press Superintendent, Mrs. S. C. Follin; reports by districts. 11 a. m., addresses by Miss Lucy Harper, Chihauhau, Mexico, and Miss Ford, Cuba. 2:30 p. m., devotional service; reports continued; quiet half hour and praise service.

Sunday, 11 a. m, sermon, Rev. Simeon Shaw. 4. p. m., young people's rally, short addresses by missionaries and young women from the Training School. 8 p. m., addresses, Miss Harper, Mexico, Miss Ford, Cuba.

Monday, 9 a. m., devotional service; reports continued; committee reports. 11 a. m., memoirs and memorial service; quiet half hour. 2:30 p. m., devotional service; subscriptions for the pledge; selection of place for next meeting; unfinished business; election of officers; love feast; adjournment.

WOMAN'S HOME MISSION SOCIETY, NORTHWEST TEXAS CONFERENCE, 13TH ANNUAL SESSION, HELD IN STAMFORD, TEXAS, MAY 9-13.

Although the number "13" was very much in evidence this year, it being the 13th annual session, 13 districts represented, 13 Conference officers and Superintendents of departments present, and closing on the 13th day of the month, yet this session was not attended by any of the unlucky happenings that are usually supposed to surround this mystic number. Indeed, it must have been a talisman to bring good to us, for this was one of the most harmonious and pleasant sessions that the Conference has ever enjoyed, and in many respects far surpassed either of the former twelve.

On the morning of the 8th, seventy delegates and visitors were aboard the west bound train, and a more genial and happy party of ladies could not easily be found.

Among the number we would mention especially Mrs. Luke Johnson, of Athens, Ga., a distinguished member of the Woman's Board of Home Missions, this year Superintendent of the Department of Tithing, but formerly the General Superintendent of Press work and the originator of this department; two young lady deaconesses, Miss Stephens, of North Carolina, and Miss Lockhart, of Waco, representing the noble work to which they are giving their lives; last, but not least, our own Mrs. W. H. Johnson, of Dallas, manager of the Mission Home and Training School.

At Cisco the party was met by Capt. C. M. Pattillo and daughter, of Stamford, Capt. Patillo (afterwards introduced as the great mogul of the Conference") by his cordial welcome to each delegate and visitor, created an enthusiastic sentiment in his favor, and his thoughtfulness, begun on that day, manifested itself in the unlimited courtesies which entended throughout the meeting. So seldom has this Conference been honored by one gentleman devoting his entire time to our comfort and welfare, that a rising vote of thanks was tendered Mr. Pattillo by the Conference.

By the time our train reached Stamford, every delegate had been given a card bearing her hostess' name, leaving nothing to do upon our arrival but step into a carriage, free of charge, and be driven to our respective homes, where a warm welcome (and I might add, a warm supper) awaited each guest.

We are sorry that a limited time and space forbid our giving an adequate idea of all that the people of Stamford did for our pleasure. They entertained us as only those Western people know how to entertain.

Their hospitality is as broad as the vast acres and sublime distances that stretch out before the vision in every direction, and their welcome was as the very atmosphere around us, sweet and refreshing, a tonic in itself and—pressing in on every guest from everywhere 15 pounds to the square inch!

The informal reception at the beautiful home of Mr. and Mrs. Pattillo cannot fail to be remembered with great pleasure by every one present.

The music and flowers and friends, the elegant luncheon, served in Conference colors, the charming hospitality and good-fellowship that prevailed, all combined to make us linger long and leave regretfully.

The drive over town, given us by the Stamford people, was delightful and inspiring as to scenery. Stamford is the home of our new Collegiate Institute, and as we drove out to the grounds and viewed its magnificent proportions, we were both proud and grateful for this school which promises so much for the people of that section, and especially for the "Queen City of the West."

The proprietor of the Stamford Inn, desiring to give pleasure to the Conference, invited the body to a band concert from 7 to 8:30 on Friday evening, to be given upon the gallery of this picturesque inn. The witchery of that "balcony scene" as the beautiful strains of music floated out on the night air, I will leave to your imagination.

I can only mention the graceful welcome address by Mrs. Tadlock, the decoration of the church in Conference colors, the dainty programs and badges provided by the local auxiliary, and hurry on before the half has ever been told. Why, they even furnished us free transportation to and from the church each day.

In point of attendance this Conference exceeded all the others, having an enrollment of over 100 delegates and visitors.

All Conference officers, save two, were present, and only four District Secretaries were absent.

The reports of the Superintendents of Departments showed excellent work done, but notwithstanding this there is much yet to be accomplished. Our hearts cry out for more tithers, for a larger subscription to Our Homes and King's Messenger, for a larger development in the Press department—that department which is the foundation of all the others; for greater things in our Supply Department, for better parsonages. We cannot rest upon our laurels, but must let the whole line advance.

The Conference has been very happy in the selection of her District Secretaries, and much of the progress of our work has been due to the untiring efforts of the valiant 13, as was shown by their reports.

Weatherford District had the largest delegation at the annual meeting, though Ft. Worth is the banner district.

The reports of the Conference Treasurer and Corresponding Secretary were so gratifying as to call forth many laudatory remarks from Mrs. Luke Johnson as to all our Conference had accomplished during the past year. The adoption of these reports was received by singing "Praise God from Whom all Blessings Flow."

The report of the Board meeting, given in a most entertaining manner by the delegate, Mrs. Nat G. Rollins, was not merely crumbs from the Houston feast, but whole loaves of good things. It was both interesting and inspiring. Grateful for all the Home Mission Society has been able through God's help to do for humanity, we determined to press on to greater things.

From this report we learned that Northwest Texas Conference lead in many of the departments of the work—in number of members, number of auxiliaries, number of subscribers to Our Homes, number of tithers.

Among others, the Parsonage Committee was able this year, as last, to grant all appropriations asked for, fourteen pastors having solicited aid.

The Dallas Mission Home was ably represented by Mrs. W. H. Johnson and Mrs. Luke Johnson. In the same peculiar way our hearts were stirred, as is always true when this most Christ-like of all our work is presented. As a substantial evidence of this fact, the Committee on Extension of Work recommended that every auxiliary endeavor to raise at least $100 toward building our new dormitory at the Mission Home. This item was heartily endorsed by the Conference.

The Workers' Conference, conducted by Mrs. Luke Johnson, was, as usual, very helpful.

All Conference officers were retained with the exception of the following:

Superintendent of Reading Course, Mrs. J. Sam Barcus, Georgetown.

Agent of Our Homes and King's Messenger, Mrs. James Langston, Cleburne.

The following are the new District Secretaries:

Brownwood District—Mrs. D. R. Blair, Brownwood; Vernon, Mrs. Robt. Bonner, Quanah; Dublin, Mrs. Witcher; Gatesville, Mrs. Dunn.

A unique feature was introduced into the program this year, causing much merriment and interest—that of a "Trial By Jury," in which the different departments of the Home Mission Society were represented by the various officers having the same in charge. The officers acted as lawyers to plead the superior importance of their respective departments before a jury composed of six Stamford gentlemen.

The lawyers plead mightily, and appealed to the "honorable jury" in moving terms, intersnersing the argument with "a little nonsense now and then." The fun overflowed when the jury, after retiring, sent in a messenger, offering a reward for their hats!

The verdict rendered was not in favor of any special department, but that all were of so much importance that neither could be dispensed with.

The excellent papers, by Mesdames Owens, Barcus, Stephens and others, added much to the interest of the program.

Nothing so thrilled the Conference as the address on Sunday night by Mrs. Luke Johnson, in which she spoke so eloquently of the work and history of the Woman's Home Mission Society; of its importance, touching, as it does, every class and condition of humanity and grappling with all the dangers that threaten our homeland. (Let me whisper to my Press Superintendent that she used the blackboard with telling effect!)

Mrs. Johnson is a speaker of very pleasing address, and her charming personality, and above all, the spirit of love for Christ and devotion to His cause that breathed through every word, added force and emphasis to all she said and carried conviction to every indifferent heart, stirred every one present to a better knowledge of our responsibility, not only as Home Mission workers, but as citizens, as mothers and as Christians.

Northwest Texas Conference feels especially favored in having had the presence and sweet influence of this gifted member of the Board throughout the entire session.

We have reserved the best for the last, namely, to speak of the spiritual benefits of the meeting. Never before have we enjoyed such blessings.

The help and influence of the pastor, Bro. Evans, and other visiting ministers, the Quiet Half Hour services conducted by the Deaconesses



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North Texas Female College

"KIDD-KEY" Conservatory of Music and Art.

Sherman, Texas.

FOUNDED 1877.

The eighteenth annual meeting of the Alumnae Association of North Texas College was held in the parlors of Lois Thompson Hall Saturday morning. The attendance was much larger than usual and twelve States were represented. The Alumnae Association of the old Mary Nash institution, which has passed into the hands of Mrs. Key, met with the Alumnae of North Texas College.

The College parlors were beautifully decorated for the commencement week.

As Mrs. Zelma Moore Murphy, of Houston, President of the Association, was unable to be present, the meeting was called to order by Mrs. Carrie R. Jones, of Sherman, who presided and made the address of welcome. The utmost feeling of good fellowship prevailed and many toasts were responded to. Among these was one to the Alumnae of Mary Nash College by Mrs. W. O. Brackett, of Sherman; "Our School," by Miss Jewell Martin; "North Texas College," by Mrs. Frank C. Dillard, of Sherman; "Mrs. Lucy A. Kidd-Key," by Miss Leslie Jones, of Sherman.

After the passing of the loving cup pledging renewed loyalty to the institution, Mrs. Key was presented with three handsome cut glass vases, parting gift of this year's graduating class. Miss Jewell Martin, the President of the class, who has been an inmate of the college for the past nine years and is second honor pupil, made the presentation speech. This young lady is one of the most deserving students that has ever been sent out from the college.

Mrs. A. Y. Creager, of Sherman, on behalf of the Nash Alumnae, presented to Mrs. Key another handsome cut glass vase.

Then Mr. Louis Versel, representing the gentlemen of the faculty, presented Mrs. Key with a magnificent amethyst brooch as a token of their unfailing loyalty and esteem.

Carl Leonard Bumpas, aged six months, son of Mrs. Leonora Frost Bumpas, of Duncan, Indian Territory, was elected Alumnae mascot and honorary member.

Miss Anna Archer read "The Death of Minnehaha," from Longfellow's "Hiawatha" in a charming manner.

Phillip Tronitz, the Norwegian virtuoso, played Chopin's "Revolutionary Etude" in a manner which showed the pent-up discontent of the composition and with a charming touch which brought out its exquisite tone coloring.

Miss Katherine Norfleet played a violin number.

After refreshments a business session was held and officers for the year ensuing were elected as follows: Miss Kitty Barry, '07, of Sherman, President; Miss Berta Ball, '05, of Sherman, Vice-President, and Miss Zuleika Henderson, '06, of Van Alstyne, Secretary and Treasurer.

Upon motion of Mrs. Frank C. Dillard, it was voted to assess each member of the association the sum of $5 annually to be used as a fund to erect an Alumnae hall wherein to hold the meetings of the association in the years to come. The committee in charge of this fund consists of Miss Anna Archer, of Paris; Miss Leslie Magee, of the college, and Mrs. Frank C. Dillard, of Sherman.

MRS. MAGGIE W. BARRY.

For Information, Address

Mrs. L. A. KIDD-KEY, President.

Sherman, Texas.

Rev. E. L. Spurlock Business Mgr



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Assume in adversity a countenance of prosperity, and in prosperity moderate thy temper.—Livy.

Our greatest glory consists not in never falling, but in rising every time we fall.—Goldsmith.

and by Mrs. Johnson, and by Miss Leona Sensabaugh, who as a student volunteer, has offered herself, with all her superior gifts and grace of mind and heart, as a missionary to the foreign fields, all these contributed to the sweet seasons of refreshing from the Father.

We would speak especially of the annual sermon on Sunday morning by Rev. Jerome Duncan, President of the Stamford Collegiate Institute.

From the text "Roll ye away the stone," John 11-39, Bro. Duncan spoke of the obstructions in the way of Christian work and progress, namely, materialism, lack of sympathy, intellectual and moral obstructions. In closing he showed the great privilege of being called to be a co-worker with Christ. Scarcely have we ever listened to a stronger, more inspiring discourse, and we are almost sorry that his good preaching isn't going to be more widely scattered in the future.

The climax was reached on Sunday afternoon at the consecration service led by Mrs. Bloodworth, when Miss Royalty, of Ballinger, offered herself to be trained as a deaconess in the Home Mission work. Truly God hath done great things for us, whereof we are glad.

Oh, may the inspiration of this glorious annual meeting be as good seed in good ground that shall be scattered throughout the length and breadth of our conference, so that when we meet in our fourteenth annual session at Weatherford we may bring many, many sheaves gathered from our sowing.

MRS. JOSEPH C. MIMMS,
Press Supt. Conference Society.
Weatherford, Texas.

W. F. M. SOCIETY.

Report of W. F. M. Society of the Methodist Church of McKinney, Texas, from March, 1906, to March, 1907:

This is the fifth year Mrs. J. E. Wiley has been chosen President. Words are not needed to tell of the efficient manner in which she has filled this responsible place. The reports from the several departments are good, showing the auxiliaries to be in splendid condition financially and otherwise. We have grown each year slowly but surely, and should our membership increase still more we would have a most excellent auxiliary. Let us pray and work for this. Let us resolve to redouble our efforts this next year.

Following is amount of funds raised and disbursed:

Receipts.

Dues	$ 18.00
Contingent	3.75
House contingent	60
Floral offerings	10.25
Free will offering	2.50
Amount from dinner	18.45
Amount from dinner	29.50
Value box sent to Mexico	50.00
Amount donated	9.00
Week of prayer	3.60
Open meeting	7.60
Amount from tea	10.65
Honorary dues	6.50
Pledge	25.20
Total	$195.60

Disbursements.

Floral offerings	$ 10 50
First quarter dues	6.50
Delegates' expense to Conference	2.65
Second quarter dues	1.60
Conference pledge	25.00
Expense of dinner	6.90
Printing	3.65
Box and expressage	51.95
Third quarter dues	1.60
Eliza Bowman lot fund	25.00
Tea expense	1.80
Fourth quarter dues	12.05
Printing minutes	75
Money order	27
Scholarship	40.60
Total	$190.22
Amount in treasury	$5.38
Number of auxiliaries	16
Honorary members	11
Life members	9

Respectfully submitted,
MRS. C. P. HEARD,
Corresponding Secretary.
MRS. J. F. SMITH, Treasurer.

BRENHAM DISTRICT CONFERENCE.

The Brenham District Conference convened at Somerville, May 14. Rev. C. R. Lamar, presiding elder, was present and presided through the entire session with dignity and ease. The attendance was good and great interest was manifested by all present in the proceedings.

Notwithstanding the fact that Brenham District is confronted with the foreign problem, there is a hopeful spirit shown in the encouraging reports made by the pastors, which were heard with much pleasure.

Revivals had been held in a number of the charges and more than one hundred and fifty persons had been received into the Church this year.

Judging from the report, the spiritual state of the district is good. Some report conversions at the regular services. Most of the charges are looking well after the salaries of pastors. Several reported the same paid up to date. In many places the collections ordered by the conference have been secured and some of them paid.

Among the visitors present were: Revs. J. B. Sears, C. M. Harless and W. H. Vaughan, each of whom presented the claims of the special work committed to his hands in a strong and forceful speech. Dr. S. A. Steel was also present and delivered his masterly lecture, "The Methodist Circuit Rider" on Tuesday night.

The reports show that considerable material improvement has been made on churches and pasonages and that a handsome new church at Bay City is in process of erection. An encouraging feature is the Church property throughout the district is practically out of debt.

Geo. C. Cravy was recommended to the Annual Conference for admission into the traveling connection.

Delegates to the Annual Conference are:

W. M. STONE,
R. S. BOWERS.
T. F. COX.
G. C. Cravy.

Cameron was selected the seat of the next conference.

The preaching during the conference was of a high order. There was a soul-inspiring power in the faithful messages delivered by all of the brethren who preached. It was a deeply spiritual conference and the Christian fellowship was most delightful in every respect.

The pastor and people of Somerville showed their appreciation in every possible way. Their hearts and homes were open to all and each one was made to feel that he was welcome.

The brethren returned to their charges with a strong determination by grace Divine to finish out the year with credit to the charge and honor to Him who has commissioned them.

S. W. THOMAS, Sec.
Rockdale, Texas.

A CARD.

I write while en route to Deming, N. Mex., where I begin a meeting on May 26 with Rev. W. E. Foulks, pastor M. E. Church, South.

I have some dates for the summer. Pastors may address me while at Deming or at Tyler, Texas, my home address.

H. G. SCUDDAY,
Evangelist.

CHANGE IN PLACE.

Dublin District League and Sunday-school Conference has been changed from Eastland, Texas, to DeLeon, Texas, and will convene June 11-13. Let the preachers take due notice and try and have a good representation from their respective charges and try be on hand themselves.

J. G. PUTMAN, P. E.

CUERO DISTRICT MISSIONARY INSTITUTE.

A Preachers' Missionary Institute will be held at Cuero on Monday, Tuesday and Wednesday, June 10-12. Program:

Monday, June 10—8 p. m., "Paul's Missionary Creed," R. A. Rowland.

Tuesday, June 11—8:45 a. m., devotional exercises; 9 to 9:30, "The Preacher Himself," J. Haralson, D. D.; 9:30 to 10:30, "The Preacher and His Methods," G. W. White; 10 to 11, discussion; 11:00, "The Preacher in His Study," E. D. Mouzon, D. D.; 2:30 p. m., devotional exercises; 2:45 to 3:15, "Doctrinal Preaching," V. G. Thomas; 3:15 to 4, discussion; 4 to 4:30, "Church Music and Church Manners," W. H. Nelson; 4:30, discussion; 8:00, "Why I Am a Methodist," E. D. Mouzon.

Wednesday, June 12—8:45 a. m., devotional exercises; 9 to 9:30, "How to Create a Missionary Conscience in Our Churches," S. L. Burke; 9:30 to 10, "The Peril of Neglecting Missions," A. Y. Old; 10 to 10:30, "Missions and Money," B. H. Passmore; 10:30 to 11, "Christ's Idea of Missions," R. S. Adair; 11:00, "Home Missions," A. L. Scarbrough; 2:30 p. m., devotional exercises; 2:45, "Our Missionary Problem: the Foreigner in Our Midst." Discussion of the conditions existing in the Cuero District introduced by G. W. White, R. S. Collier, W. H. Nelson and W. A. Dunn. Speeches limited to fifteen minutes each. 8 p. m., "Foreign Missions," A. L. Scarbrough.

R. A. ROWLAND, P. E.

DISTRICT CONFERENCE NOTICES.

Pittsburg District.

The Pittsburg District Conference will convene at DeKalb July 9 at 8:30 a. m. Rev. C. B. Garrett will preach at 11 a. m. Committees:

For License to Preach—A. A. Wagnon, S. N. Allen, J. C. Jones.

For Deacon's and Elder's Orders—J. M. Adams, Ira M. Bryce, J. C. Stewart.

For Admission—G. V. Ridley, J. E. Morgan, C. M. Thompson.

All local preachers in the district must be on hand with reports as the law of the Church directs. Pastors will please see that the Quarterly Conference records are at the conference for examination.

R. A. BURROUGHS, P. E.

Calvert District.

Calvert District Conference meets at Calvert, June 25-30. The conference will meet to organize Tuesday, June 25, at 4 p. m. Opening sermon will be preached same evening at 8:30 o'clock by Rev. O. T. Hotchkiss.

Local preachers will please meet the requirements of the Discipline.

Committees:

For License to Preach—J. W. Goodwin, G. H. Phair, Jesse Lee.

For Deacon's and Elder's Orders—A. C. Biggs, J. W. Treadwell, J. A. Kenney.

For Recommendation—T. F. Betts, O. T. Hotchkiss, D. W. Gardner.

Bishop Ward has promised to be with us. We are expecting the best attendance in the history of the district.

E. L. SHETTLES, P. E.

MARRIED.

Bradley-Wyley.—At Howland, Texas, on the evening of May 22, 1907, Mr. J. S. Bradley and Mrs. J. C. Wyley, Rev. W. R. McCarter officiating.

Detherage-Bailey.—At the home of the bride's father, Rev. E. A. Bailey, Dublin, Texas, May 8, 1907, Mr. Lon Detherage and Miss Eva Bailey, Rev. J. G. Putman officiating.

McKinney District—Third Round.

McKinney Station, June 8, 9.
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 Coppell, 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.

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Huntsville District—Third Round.

Navasota, June 8, 9.
Hempstead, at Lynn Grove, June 9, 10.
Madisonville, at Union, June 18.
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.
Monigomery, 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.

Bremond, at Beck's Prairie, June 15, 16.
Marlin Station, June 19.
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. 7.
Bryan Station, Aug. 10, 11.
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.

Fort Worth District—Third Round.

Smithfield, at Keller, June 15, 16.
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.

League and Sunday-school Conference, Grapevine, June 18, 19.

O. F. SENSABAUGH, P. E

A WONDERFUL SKIN REMEDY.

Tetterine is a prompt and permanent remedy for all skin diseases, and has done wonders for sufferers from Eczema, Tetter, Ground Itch, Erysipelas, Infant sore head, Chaps, Chafes, Sunburn, Insect Bites and all forms of cutaneous affections. Its relief in aggravated cases of Eczema has been phenominal, and anyone suffering from this dread disease will find it a most valuable friend. For sale at druggists, or sent by mail, postpaid, from J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c Cake.

SOMETHING FOR YOU.

While living in Japan we heard one day of a man who was about to sell his little daughter, twelve years old, to a keeper of a house of sin. She was to be sold for twenty yen, about ten dollars in gold.

Mr. Thaw found the father as quickly as possible and succeeded in getting possession of the child and saved her from this awful life. She lived a year in my own home, one of the brightest little things I ever saw, so quick to learn, so eager to help, so grateful!

When the time came for us to return to America she parted with us in tears, begging to come, too; but we knew it was best for her to remain in her native land. Our presiding elder, Rev. W. A. Wilson, took her into his own home and educated her under Miss Gaines, of the Hiroshima Girls' School. A short time ago my heart was made quite happy over a letter about this little girl. Rev. W. A. Wilson, of Oita, wrote: "You will be glad to know of Ofumisan. She has been in our home ever since you left her with us and is the best Bible woman I ever saw!" Oh, what if we had not found her! What would have been her fate! And "ye did it not!" would have faced us.

He wrote on: "She has a great longing in her heart to buy a Church lot upon which to build our Oita church. I send you a little book-mark she will make and sell for that purpose." This was written in Japanese on the back: "Go ye into all the world and preach the gospel." "Can't you do something with them?"

With my eyes so full of tears I could scarcely write, and my heart so full of joy and thanksgiving for the wonderful things my Father could accomplish through his children, I ordered by the next mail one thousand of these precious book-marks. Sell them! No; I shall give them away. I feel that they must not be sold. Did you ever try to count a thousand things? And yet she made a thousand beautiful things of dainty soft silks, and you will not think of the peculiar blend of colors only and the dainty workmanship; but will, like me, say this is a precious, priceless thing, wrought by a poor heathen child who has learned about her Savior and loves him enough to do this service of love for him and to help send his message a thousand times to a Christian world in gratitude for what he has done for her!

I wish every one who reads this would send this child (I should say young lady, for she is now 23) a free-will offering and let her buy the land on which the Oita church is to be built! And you must have one of the book-marks to slip in your Bible as a gift from her and an inspiration to you when you get discouraged and think there is nothing for you to do! Do you not wish a share in this beautiful work she is doing?

Japan is one mission field our women have yet to open work in, so make it possible for the Oita church to be built through this young lady, and I send this letter forth knowing that Texas will do this thing.

Send your contributions to me and let me know how many book-marks you wish and I will try to supply you, but remember I shall not sell them, but will give one to any one who will send a contribution.

I'm sure the Advocate will let me publish from time to time the donations that you send. Preserve this letter and pray over the message it brings to you, and in blessing you it will bless others.

MRS. SIMEON SHAW.

Temple, Texas.

Uncle Reuben was taking his first ocean voyage down to Florida.

"Did you sleep well, Uncle?" they asked him after the first night out.

"Not perticler," he replied. "Them bustles ye hev t' tie under yer arms kinda keeps a feller from restin'."

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.

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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.

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RECTOR.—On April 5, 1907, at her home in Austin, Texas, there passed from earth to the higher life the beautiful soul of Mrs. Clara Scurry Rector. The daughter of Gen. Wm. R. Scurry and Mrs. Janette Sutton Scurry, she inherited from both parents rare gifts of heart and mind. In her early girlhood, bubbling over with merriment, the happiest of the happy, wherever she went she was the joy and inspiration of her associates; but as years passed on, sorrow, that comes to all lives, touched hers and drew out richer and deeper music than her joyous childhood had known. The death of her father, slain in battle, and the loss of the cause for which he died, cut deep into her gay, young nature, and the wound did not heal until the Christ love was implanted there, to be her solace and guide forevermore. Thenceforward those who knew her best and loved her realized that the sunny nature and merry humor which made her so charming a companion were but the surface sparkle overlaying depths of intense affection and religious emotion verging almost on the tragic. So pure and high were her ideals of the Christian life, her standards so well-nigh unattainable, so vivid and beautiful her realization of the Christ, and Jerusalem the Golden where He awaited His followers, that all earthly attainment seemed poor and meagre. She possessed an impulsive temperament, pressing impetuously into action, not always wisely in her youth, but always true to some enthusiasm, some ideal that beckoned her; a heart the warmest and most loving, open always to the cry of the needy; a mind responsive to all that was finest in life and literature; and rounding and perfecting all these, the power to express what she felt in witty denunciation of the untrue, in tender sympathy for the sorrowing, in discriminating apprehension of the beautiful. Possessing these attributes, her life could not be without influence, and wherever her lot was cast she was a power for righteousness and truth. She was a devoted member of the University Methodist Church, and gave unceasing love and service to her Church and Sunday-school. Her perfect sincerity and frankness appealed peculiarly to the young, and only eternity shall reveal the many lives that felt the impress of her noble character and unfaltering integrity. On December 18, 1878, she was married to N. A. Rector, and this union, so congenial and happy, was flawless. Whatever sorrows came or disappointments marred, their origin lay without. But two members of her father's family survive, Judge Edgar Scurry, of Wichita Falls, and Miss Mary Scurry, of Crockett. Besides her husband and a host of friends, two children, Mrs. Jasper Wooldridge, of El Paso, Texas, and Avery Rector, of Austin, survive to mourn their loss and perpetuate her influence. From the beginning of her last illness, which lasted five weeks, she said she should not recover. She spoke many times during her illness and expressed a perfect willingness to go. She suffered a great deal, but in the deep waters the Christ love did not fail her. About three weeks before her death she told her husband she had had a vision of the Christ which had filled her with perfect peace and joy and in this spirit she departed. How perfect her rest now! Not a pain; not a weariness! How unspeakable her joy! With undimmed spiritual vision she is seeing face to face. Experiences of life, dimly discerned as to their purpose, that sometimes made her fear and perplexed her, are flooded now with God's wisdom and love. Peace, perfect peace! One day we shall join her in the blissful beyond, and we would not call back our loved one.

MRS. KATE KIDD.

McLAREN.—Jim Bobo McLaren, infant son of Geo. H. McLaren and wife, was born in Graham, Texas, October 2, 1905. I had the privilege of baptizing the sweet little fellow Sunday, March 3, 1907, in the parlor of the home. He was taken suddenly and seriously sick Sunday, April 7, and died Monday, April 15, 1907, making him 18 months and 13 days old. Amidst a host of sorrowing friends the service was held at home and he was tenderly laid to rest April 16, 1907. We rejoice that the parents uttered no complaint, but lovingly and sweetly, confidently and trustingly said, "Thy will be done." He is "safe in the arms of Jesus." E. V. COX.

HUDSON—Spencer, Arthur and Cecil Hudson.—The readers of the Advocate will remember that Bro. M. H. Hudson and wife were called upon to undergo the great affliction of burying three of their children in a little more than a week's time. The following is a short sketch of their lives almost to the word as their father gave it to me: Spencer Green Hudson, son of M. H. and Clara E. Hudson, was born Dec. 7, 1895, at Proctor, Texas, and died March 24, 1907, at Westbrook, Texas. He was baptized in infancy by Rev. E. A. Smith, and converted at home Dec., 1900, and joined the Methodist Church at Roby, 1903. Spencer was a very intelligent child and his father talked with him twice during his sickness about his spiritual condition. He said, "I love God and Jesus and I feel like God has pardoned all my sins and I am read to go to heaven if God wants me to go." He said about the same thing the second time his father addressed him on the subject. His mind seemed to be clear up to the very moment of his death. Little Arthur died a few days before Spencer did and just a few woments before he breathed his last, he was asked if he was going to see little Arthur; to which he responded, "Yes." Spencer was very much grieved at Arthur's death, for they were attached to each other as much as two little fellows could be. They were not separated long. God took them to himself.

Arthur Marcellus Hudson was born at Buffalo Gap, Tex., August 25, 1902, and died at Westbrook, Texas, March 18, 1907. He was also baptized by Rev. E. A. Smith. This child was naturally a very obedient son, being also smooth-tempered and exceedingly affectionate. His suffering was intense. He was very restless until a very short time before he died, when he seemed to get relief and began trying to talk to his father and mother. Though they eagerly listened to catch his words, not one did they understand. He finally looked heavenward and an agelic smile came over his countenance, and it was then that he seemed puzzled at the grief of his parents. But shortly the little body yielded to death and the precious child slipped out of the tender care of father and mother here to the bosom of the loving, tender heavenly Father.

It is said that trouble never comes single-handed. This has surely been true with Bro. M. H. Hudson and wife. The death angel had already been to their door twice in six days, but he must come again, for little Cecil must, three days later, ascend to render praise to the Lamb that was slain for his salvation. He is gone from the home; but, thanks be to God "for his love wherewith he hath loved us," he in the home above. Cecil William Hudson was born at Roby, Texas, Sept. 11, 1904, and died March 27, 1907. He was baptized by Bishop E. E. Hoss. This little one did not seem to be the sufferer that the other two were. Often during his sickness he would take his playthings in his arms and apparently enjoy them. But, alas! he is no more here! His little chair stands at the corner of the table just to Bro. Hudson's right. He loves to have it there, but it is unoccupied. The grief of this home is enough to move the hardest heart, yet these parents have born it beautifully, as becometh the followers of Christ. These three lives only budded here to bloom in glory. In that great day God will show his power in making them great and beautiful.

J. T. GRISWOLD.

McDANIEL.—The subject of this sketch, Edna McDaniel, was born December 22, 1883, and died February 3, 1907. She gave her heart to God May 27, 1906, while on the bed of affliction. The writer visited and prayed with her, and she requested that she be received into the Church, which request was gladly complied with. It was our happy privilege to visit her several times, and we always found her patient and submissive. She gardually grew weaker and was finally carried back to her childhood home in Missouri to die. Her loving sister and brothers attended her bedside to the end. Edna's newly-found Savior was the source of her comfort and joy to the last. During her last moments she was infinitely happy—not a doubt about the future with her. She was rational to the very last moment and continually exhorted all present to meet her in heaven. O what a wonderful Savior is ours!

W. M. LANE.

DAVIS.—Bro. Jno. R. Davis was born in Georgia October 25, 1836. He came to Texas in early life and settled in Travis County, but soon came to Gonzales County, where he has made his home the past fifty years. He was a soldier in the Southern army. Bro. Davis was a typical frontiersman, having lived a bachelor until about twelve years ago. But while living single all these years he carried in his bosom that big heart and soul which made him a protector of the widow and orphan, and he was noted for his hospitality and liberality toward the helpless and the needy. We received him into the Church June 27, 1906. From that day he knew and felt the abiding peace of God with him to the last. The end came suddenly, May 19, 1906, and we laid him to rest in the Thompsonville Cemetery. He leaves a wife and a host of relatives and friends who mourn his loss. But if they will but trust in Christ with the simple and childlike faith with which Bro. Davis trusted him, some day they will meet him again in "that city not made with hands, but eternally in the skies."

J. B. McCARLEY.

Waelder, Texas.

WATTS.—Wilson Wales Woodruff Watts, son of Pleasant and Mary Watts, was born in Fairmount, Gordon County, Ga., April 17, 1841, and died at the home of his son, Dr. W. H. Watts, of Birmingham, Ala., May 6, 1907, and was brought to Paris, Texas, and buried by the side of his wife, who had preceded him just one month. He was converted in 1865 in Blountsville, Ala., and joined the M. E. Church, South, and lived a consistent member till death. In the same year he was married to Miss Margaret C. Collins, and made Blountsville his home for several years. As was stated recently in his wife's obituary, to them were born three sons and four daughters, all of whom survive him. Bro. Watts' home has been in Texas at various points since 1888, and everywhere he was a useful citizen, a faithful member of the Church, a devoted husband and father and a true friend and neighbor. Since I became his pastor he had been out of town most of the time, being in bad health and seeking restoration of strength, and hence I had but limited opportunity to talk with him about his present religious experiences and his future prospects, but what I had was reassuring to the fullest extent. His children have but to be faithful to their father's God to be assured of meeting him on the sun-bright shores of the city of God.

J. A. WYATT.

WILSON.—Mrs. Cornelia C. Wilson was born in Grayson County, Va., Jan. 28, 1835. She was married to C. T. Wilson in Polk, Mo., August 10, 1853. The family spent a number of years in Idaho, removing thence to Texas about twenty years ago. Death claimed her at Gonzales, May 7, 1907, and she was buried in San Antonio. Her family numbered ten children, seven of whom, with her husband, preceded her in death. The three surviving children are Rev. Albert Wilson, of Gonzales; C. T. Wilson, of San Antonio, and Mrs. May Todd, of St. Louis, Mo. After years of intimate personal acquaintance, I esteem it a privilege to bear witness to the rare Christian character of this mother in Israel. Converted early in life, she walked in peculiar faithfulness with God. Chastened with sore and frequent family bereavement, she believed the promises and pressed patiently on. Tried by much physical affliction in her closing years, her resignation made her sick room a sanctuary of divine communion. Her conversation was indeed in heaven, whither she has now gone, leaving to the world that richest of all legacies, the memory of a holy life.

A. E. RECTOR.

HAMMONS.—Virgie May, daughter of Robert and Ida (Carr) Hammons, was born September 24, 1904, and died at her parents' home, near Duncanville, Dallas County, Texas, early Sunday morning, April 7, 1907. She was a very patient little sufferer during about one month of severe illness, attended with intense bodily pain. The passing of such a beautiful, lovable child, so full of promise, the pride of fond parents and a loving brother, leaves the earthly home sad and lonely, but there comes the blessed consolation that "the home over there" is now fairer, richer and more attractive because another sweet little girl has been transplanted to those heavenly hills. A large number of relatives and sympathizing friends, many of whom had tenderly watched and anxiously waited during the struggle between life and death, followed her to the cemetery at Wheatland, where her little body rests amid the blooming flowers, while the spirit has gone to that clime "where flowers bloom forever and the sun is always bright."

JAMES C. RAWLINGS.

PENNINGTON.—E. W. Pennington was born Dec. 25, 1905, and died May 14, 1907. Loving hands did all they knew to do. E. W. was of a sweet and lovable disposition. It is impossible for us to understand the providence of God, but we do know that our heavenly Father doeth all things well, and to him we commend the fond parents and loved ones in this sad hour for help and consideration. He has crossed over the river and will be waiting and watching for papa, mamma, brother and sister.

CORA LAWLER.

WALLIS.—David M. Wallis was born in Claiborne Parish, La., May 20, 1846, and died at Colfax, Grant Parish, La., March 2, 1907. Dave, as he was familiarly called, was a favorite brother of a large family. In youth he was an obedient son, of a cheerful and agreeable disposition and a favorite with the young people of the community, where he grew to manhood, and in manhood he was an affectionate husband, a good citizen and highly respected by all. He was a Confederate veteran of the Civil War. He suffered several months from disease and when his loved ones thought that he was improving, he was attacked with la grippe, from which he suffered several days and passed away, surrounded by his wife and friends. His suffering is over, and we feel sure that he is better now. He leaves a wife and relatives and a large circle of friends to mourn his death. We mourn his death, but cheerfully submit to the will of God, who doeth all things well, and with abiding faith and a fond hope in his promise through Christ, who said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." His brother, S. W. WALLIS.

Johnson City, Texas.

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WEST TEXAS CONFERENCE.

Austin District—Third Round.

Elgin, June 1, 2.
McDade Cir., at Beaukiss, June 8, 9.
Manor, June 15, 16.
LaGrange, June 22, 23
Tenth Street, 11 a. m., June 30.
First Street, 8 p. m. June 30.
Manchaca, at Cedar, July 6, 7.
Smithville, July 13, 1..
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.
Weimer 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.

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

Beeville District—Third Round.

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

Llano District—Third Round.

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

San Marcos District—Third Round.

(Corrected list).

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

San Antonio District—Third Round.

(In Part.)

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

Cuero District—Third Round.

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

NORTHWEST TEX. CONFERENCE

Waxahachie District—Third Round.

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

Dublin District—Second Round.

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

Georgetown District—Second Round.

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

Abilene District—Second Round.

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

Waco District—Second Round.

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

Brownwood District—Third Round.

Talpa Cir., at Talpa, June 1, 2.
Glen Cove Cir., at Midway, June 2, 3.
Ballinger Sta., June 8, 9.
Winters, at Center Valley, June 9, 10.
Robert Lee, at Sanco, June 12.
Olga Cir., at Hayrick Mount'n, June 13.
Wingate Cir., Pumphrey, June 15, 16.
Blanket Cir., Turkey Peak, June 22, 23.
Comanche Sta., June 29, 30.
Cross Plains Cir., at Dressy, July 6, 7.
May Cir., at Byrd's Store, July 7, 8.
Indian Creek Cir., Winchel, July 13, 14.
Gustine Cir., July 17.
Comanche Cir., at Sidney, July 19.
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.

Clarendon District—Third Round.

Rowe Cir., June 8, 9.
Panhandle Miss., June 15, 16.
Wheeler Miss., June 18.
McLean Cir., June 20.
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 11.
Plemons Mis., July 13, 14.
Hansford Mis., July 16.
Stratford Cir., July 20, 21.
Dumas Mis., July 27.
Channing Sta., July 28, 29.
J. G. MILLER, P. E.

Plainview District—Third Round.

Tulia, June 1, 2.
Hereford Sta., June 15, 16.
Plainview Sta., June 22, 23.
Floydada and Lockney, June 29, 30.
Dickens, at Cottonwood, July 6, 7.
Umbarger, at Vega, July13, 14.
Silverton, July 20, 21.
Plainview Mis., July27, 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.

Corsicana District—Third Round.

Coolidge Charge, Coolidge, June 8, 9.
Dawson, at Dawson, June 15, 16.
Brandon Charge, Bynum, June 22, 23.
Thornton Charge, at T., June 29, 30.
Wortham Charge, Woodl'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 Gin, at Cotton Gin, 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.

Weatherford District—Third Round.

Thurber Mis., May 30.
Weatherford Sta., June 1, 2.
Couts Memorial, June 2, 3.
Mineral Wells, June 8, 9.
Springtown Cir., at S., June 13.
Millsap Cir., at Birch, June 15, 16.
Weatherford Cir., at Lambert, June 20.
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'k, Aug. 17, 18.
Graham Sta., Aug. 18, 19.
Farmer Mis., at Hawkins Ch., Aug. 20.
District Conference will convene at Ranger at 9 a. m., June 26.
M. K. LITTLE, P. E.

Georgetown District—Third Round.

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

Vernon District—Third Round.

Tolbert, at Bells, June 1, 2.
Vernon Sta., June 8, 9.
Chillicothe, at Elm Grove, June 15, 16.
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.

Claytonville, at Pyron, June 1, 2.
Aspermont, at Johnson's Ch. June 8, 9.
Roby, at Hobbs, June 15, 16.
Westbrook, at Liberty, June 22, 23.
Snyder Sta., June 29, 30.
Roscoe and Loraine, at Brownlee, July 6, 7.
Big Springs Mis., at Coahoma, July 13, 14.
Gail, 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.

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

Abilene District—Third Round.

(Part I.)

Anson, June 8, 9.
Avoca, at Spring Creek, June 11.
Caps, at Tuscola, June 15, 16.
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.
JNO. R. MORRIS, P. E.

NORTH TEXAS CONFERENCE.

McKinney District—Second Round.

Josephine Cir., June 1.
Nevada Sta., June 1, 2.
J. F. PIERCE, P. E.

Bowie District—Second Round.

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

Sulphur Springs Dist.—Second Round.

Lake Creek, 2nd Sun June.
Brashear cir., Arbala, 3rd Sun. June.
Purley, 4th Sun June.
C. B. FLADGER, P. E.

Greenville District—Third Round.

Greenville Mis., Concord, June 8, 9
Kavanaugh Church, 8 p. m., June 9.
Merit, Harrell, June 15, 16.
Lee Street, Jones Bethel, June 22, 23.
Commerce Sta., June 29, 30.
Wesley Church, 8 p. m., June 30.
Campbell, Twin Oaks, July 6, 7.
Commerce Mis., Smith Ch., July 13, 14.
Floyd, Floyd, July 20, 21.
Fairlie, Olive Branch, July 27, 28.
Lone Oak, Miller Grove, Aug. 3, 4.
Wolfe City, Aug. 10, 11.
Leonard, Orange Grove, Aug. 17, 8.
Quinlan, Cash, Aug. 24, 25.
JNO. H. McLEAN, P. E.

Gainsville District.—Second Round.

Greenwood, 1st Sunday June.
Saint Jo, 2d Sunday June.
Dexter, June 12, 13.
Aubrey, at Friendship, 3rd Sun. June.
J. A. STAFFORD, P. E.

Paris District—Third Round.

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

Bonham District—Third Round.

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

TEXAS CONFERENCE.

Pittsburg District—Second Round.

Quitman, June 1, 2.
Leesburg. June 15, 16.
R. A. BURROUGHS, P. E.

Houston District—Second Round.

Columbia and Brazoria, June 1, 2.
Riceton, June 8, 9.
Shearn, June 10.
CHAS. F. SMITH, P. E.

Jacksonville Dist.,—Second Round.

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

Brenham District—Second Round.

Wharton, June 1, 2.
Bay City, June 2 ,3
C. R. LAMAR, P. E

Beaumont District—Second Round.

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

Tyler District—Second Round.

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

Brenham District—Third Round.

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

San Augustine Dist.—Third Round.

Beckville, Allison's Chapel, Wednesday, June 5.
Center Cir., at Shady Grove, June 8, 9.
Center Station, Wed., June 12.
Hemphill and Branson, at B., June 15, 16.
San Augustine, at Union, June 22, 23.
Shelbyville, Carroll's Chap., June 29, 30.
Tenaha, at Concord, July 6, 7.
Cushing, at Lilbert, 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.

Tyler District—Third Round.

Emory Cir., Woolsley, June 14.
Alba Cir., Golden, June 15, 16.
Mineola Sta., June 16, 17.
Tyler Cir., Pleasant K., June 22, 23.
Tyler, Cedar St., June 23, 24.
Lindale Cir., Swan, June 29, 30.
Linedale Sta., June 30, July 1.
Wills Point Cir., Clifton, July 6, 7.
Wills Point Sta., July 7, 8.
Colfax Cir., Morris Chapel, July 12.
Grand Saline, July 13, 14.
Edom, Sexton Chapel, July 18.
Chandler, Red Hill, July 20, 21.
THOMAS H. MORRIS, 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.
Kellyville, Moore's Chap., Aug. 24, 25.
Jefferson Sta., Aug. 25, 26.
Daingerfield, Harris Chap., Aug. 27.
Cason, Hamel's Chap., Aug. 31, Sep. 1.
Naples, Sep. 1, 2.
Quitman, Sep. 7, 8.
Leesburg, Sep. 14, 15.
District Conference at De Kalb, July 9-11. R. A. BURROUGHS, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Third Round.

Odessa, June 1, 2.
Hagerman, June 8, 9.
Alamogordo, June 15, 16.
Lordsburg, June 19.
Deming, June 20.
Las Cruces, June 22, 23.
Alpine, June 29, 30.
Marfa, July 1.
El Paso, July 6, 7.
East El Paso, July 6, 7.
J. T. FRENCH, P. E.

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NOTE.—If mixtures called baking powder are offered you at lower price, remember they are mostly made from alum, a metallic acid deleterious to health.

ENDOWMENT FOR SOUTHWESTERN.

Forty of the One Hundred Secured Sixteen From the Board of Trustees.

The outlook for the hundred men and women of Texas Methodism willing to join the Hundred Thousand Dollar Club is very encouraging.

Today I am out in the country away from headquarters, and for aught I know the number may have reached fifty. But Friday, May 24, I was at the Hub—Southwestern—and nine names were added to the list. We had thirty-one, and the accessions that day raised the number to forty, with several of the trustees to hear from.

I wish to say to Texas Methodism that the new Board of Trustees of Southwestern is all right. The members of it are strong men. Some of the most prominent citizens of Texas are on the board. These men are in earnest and manifest their interest by putting their money into the endowment fund.

The meeting of the board Friday, May 24, will be marked as the beginning of a new era in the history of Southwestern. It was a great day for Southwestern and greater things will result from that day.

This Hundred Thousand Dollar Club was started four months ago and we have forty of the hundred. Succeed? Who doubts it now? Would Texas Methodism, with its wealth and numbers, let the movement fail when we have $40,000 already in hand.

There are men and women who love Southwestern and are able to join this club and who want to become members of this "First Hundred" if it is to succeed. To them I say, better come in now if you want to get in with the charter members. Nine names were added in one day. At that rate you might be left out if you delay.

I wish the Methodists of Texas could have heard the speeches of Judge Brooks and Captain Orgain, made to the Board of Trustees, May 24. Southwestern is on the rising tide. Let her friends rally now while the tide is up and it will lead on to fortune. J. E. HARRISON.

DEATH OF VETERAN OF THE CROSS.

W. F. Bell, aged 76 years, died at 5:22 o'clock today at Abilene. He was one of our oldest Church staffs.

JAS. BURKE.

May 21, 1907.

ANNUAL SERMON.

Rev. Simeon Shaw has been invited by the Woman's Foreign Missionary Society of the Northwest Texas Confence to deliver their annual missionary sermon at Waco in June.

Our efforts are the measures of our enthusiasm. Eagerness coupled with wisdom travels a sure and upward road.

NOTES FROM THE FIELD.

Continued from page 5.

A great many expressed themselves as having been wonderful blessed. There were only three additions to the Church. We paid Bro. Brown $80 as a free-will offering for his services. During my meeting I had the misfortune to lose my most excellent buggy horse. Some of the outsiders and Church members said to Brother Brown: "We want you to take a collection to buy Bro. Allen a horse." He did so the last Sunday night of the meeting, and in a few minutes had $70. Baptists, Presbyterians, Methodists and sinners all contributed liberally. Oh! how much we appreciate these great acts of kindness. In many respects I have never lived at any place where the people have treated me more kindly than at Burnet. We have just expended about $100 on our parsonage. I have just organized a ladies' prayer-meeting, to be held in the afternoon once a week. I feel that great good will be accomplished in this move. I have five more meetings yet to hold in the bounds of my own work. We are hoping for great things this year. We expect nothing less than a full report on all lines at conference. Much love and success to all the brethren.—M. J Allen, May 22.

Pittsburg.

Praise the Lord for the great victory! Monday night closed one of the greatest spiritual efforts and triumphs Pittsburg has ever known. Rev. Jno. B. Andrews, evangelist, did all the preaching for over two weeks and his singer, Ed Phillips, lead the singing. They are a fine team in a meeting. Fifty-two joined the Methodist Church and some will join other Churches. Last Sunday evening at the men's meeting the power fell on the men and I never saw such rejoicing and shouting in my life. Lon Morris had to take a back seat on the shouting question, praise the Lord. Our pastor's wife stayed at the pipe organ from start to finish. She is the best organist and worker I ever saw. Bless God for all things.—R. A. Morris, May 22.

Coleman Circuit.

Things are moving off nicely on the Coleman Circuit. Last fall I was appointed to this charge by Dr. Chapman, and I came without delay. I have found good people and a good territory in which to labor. These Methodists are doing a good part by this preacher. The new church at Indian Creek, on this charge, which was begun by Rev. Homer T. Mulkey and completed by this pastor, was dedicated on the third Sunday in April. Rev. W. W. Moss, of Coleman Station, preached the dedicatorial sermon, and it was an excellent sermon. Bro. Moss is a strong preacher and a good man. We have just recently organized a Sunday-school at this place, and we have good prospects of success. Our second Quarterly Conference was held on April 26 at Rockwood, and the people paid their preacher and presiding elder well. Dr. Chapman was unable to preach on account of illness, but Rev. L. A. Clark, of Indian Creek Circuit, preached two good sermons. The outlook for the year is good, and we are praying for great results in the work of the good Lord.—T. A. Lampkin, May 20.

Trinity, Denison.

We are moving forward. Our Church is in very good condition generally. We have labored under some difficulties this year, but our people have stood loyally by us; so the work goes on. We have good congregations; our Sunday-school is doing well, and ours is one of the best W. H. M. Society in the conference. Last Sunday, May 19, at 11 a. m., the pastor preached to the poung people at 8 p. m. The Children's Day program was well rendered, the children having been trained by Sister W. B. Freeman. Our finances are well up. We have some of the best and most loyal people I have ever known. Have received quite a number into the Church since conference. The second Sunday in June our protracted services will begin. Bro. J. H. Griffin will be with us and do the preaching. We expect a great revival.—W. J. Palmer, May 25.

Bryson.

Although our protracted meeting closed at this place over six weeks ago, the revival fire is still burning warmly in the hearts of the people at Bryson. The work of the Holy Ghost is made manifest in many ways. Our Wednesday evening prayer-meeting is steadily increasing in interest and numbers. The young men's prayer-meeting is proving a wonderful success, not only in keeping the young men spiritual, but also in the conversion of sinners. The Sunday-school also shows a great increase. Over 100 in regular attendance, which is good for a small place like this. In fact, there is a general advance along all lines of the Church work. Last Wednesday night there was a small show in our town, and, thank God, there were seventy-eight souls here who preferred to go to religious services than to such worldly amusement. At the prayer-meeting on this occasion we had a glorious service. I believe all present felt the power of the Holy Spirit. Children's Day was a success. We had a sweet service, at the close of which our pastor presented a number of Testaments to the little folks, and three or four sinners in the audience came up and accepted Testaments with the promise to read them. Our pastor and his wife, Bro. and Sister Overstreet, have a good hold on the people here. We praise God for sending them to our midst and earnestly pray that they may live long to serve in the vineyard of the Master.—Ben L. McCloud.

Waples Memorial, Denison.

We have closed a three weeks' meeting at Waples Memorial. Rev. E. W. Alderson, "the beloved" of the Sherman District, did the preaching. It was scholarly, Scriptural and strictly evangelical. Of course there was nothing clap-trap or sensational about it. God has always honored the preaching of a full gospel and the meeting was certainly a demonstration of this fact. The Y. M. C. A. of this city, under the leadership of Bro. Freeman, a consecrated layman of the Presbyterian Church, and Bro. Baird, a Methodist preacher, who is a member of the Indian Mission Conference, rendered valiant service. The street meetings were attended by the leading laymen of the various Protestant Churches and scores of men went from these meetings to the services at the church. There were three services for men, one on each Sunday of the meeting and the service the last Sunday afternoon was a most fitting climax. The power of God came upon the meeting as men pressed forward to take the hand of the preacher in pledge of a better, cleaner, manlier life. The greatest work has been wrought in the Church. There have been quite a number of accessions, at least 35 professions and reclamations. Victor Howell sang the gospel at every service. His solos touched all hearts by their power and pathos. As leader of the large chorus he demonstrated his eminent fitness for the work to which I believe God has called him. At the close of the meeting a check for one hundred and fifty dollars was presented to Dr. Alderson as a testimonial of the appreciation this people have for him. Waples Memorial is up and doing. Sixty accessions since conference. Improvements in the way of painting and overhauling the church and parsonage are under way. A gas range has been placed in the parsonage kitchen (it being thought that the article furnished by the preacher was not good for fuel). We expect to be able to report "A good year, Bishop," at the gathering of the clans in Sherman.—E. L. Egger, May 27.

Yowell.

Our first and second Quarterly Conferences are matters of history now. Bro. Fladger was with us at each, doing good work in every respect. The attendance on the part of the officials was good. We held one meeting at Yowell in January. Bro. D. L. Coale did the preaching and did it well. The Church was greatly revived. Had several conversions and accessions to the Church. Former pastors will be glad to know that we have our church at this place moved from where it stood, about a mile away, to the parsonage lot. It is now newly painted, papered and covered. We secured money to do this the last night of the meeting and immediately after. Bro. Coale greatly endeared himself to our people. They paid him something over $58. We are nearly ready to begin our summer meetings. We are hopeful of seeing many souls saved during the next few months.—C. P. Combs.

AN APPRECIATIVE LETTER.

We wish to express through the Advocate our earnest and heartfelt thanks to our many friends, acquaintances and other Christians over the State for the kindness, words of good cheer and very timely assistance of a substantial nature which have come to us from so many sources during the weeks just past.

Our lives can not be all sunshine, and this fact we had learned and accepted long ago. Still, we know that it can neither be all cloud, and the kindly action of our friends and other consecrated Christians have recently strongly impressed this fact upon us.

The affliction of one of us (Rev. Thompson) is kown, and it alone is sufficient to fill a home with gloom unless one has friends upon whom to lean and faith in Him who "doeth all things well." Our faith has been tested, but found secure, while local friends have been all that the word implies. These facts conspired to cheer us on our way, even when lowering clouds appeared and the storm seemed as though it would break in its fury upon our humble home. But if our faith and the constancy of friends near us had this effect, think what a great comfort and added pleasure it must have been to us to find out in a manner so substantial that our old-time friends were just as sincere and true as when life was in its morning and health and joy our constant companions. Within the last two weeks the news went forth generally over the State, for the first time, to the effect that adversity and misfortune have been our unwelcome guest for months, and no sooner was the information disseminated than substantial remittances and words of love, hope and cheer came pouring in from many sources. We accept, with hearts too full of gratitude to express our full appreciation, the remembrances that both our new and old-time friends have sent and assure each and every one that while we were at this particular time peculiarly in need of the financial aid, still we say with truth and gratefulness that the comforting words have soothed our hearts and made us look upalmost afresh again, and aided us in a way that even the other aid could not have done had it been tenfold greater than it was.

Thanking all who have thus graciously remembered us and hoping and believing there is a reward in store for each one who has contributed, we are, sincerely and fraternally, JNO. W. THOMPSON AND WIFE.

Round Rock, Texas.

CHILDREN'S DAY.

Notice to Pastors and Sunday-school Superintendents of the Northwest Texas Conference:

Please forward total collections taken on Children's Day to Rev. B. W. Dodson, Treasurer, Colorado, Texas. He will pro rate it as per disciplinary requirement. In remitting give (1) name of each school; (2) name of charge; (3) name of district.

Dr. Chappell has promised special mention in our magazine and mark of honor to the district in our conference reporting the greatest per cent of schools observing Children's Day and reporting the collection. So in case remittance is sent from two schools in one draft, name both schools and state district, that proper credit may be made by the Treasurer.

The indications now are favorable for a gain of 100 per cent in the number of schools observing Children's Day this year.

If you have not arranged to do so, observe Children's Day in your school. Our offer of free programs to any applicant still stands and we are receiving orders daily. Let us hear from you. CHAS. S. FIELD,

Secretary Sunday-school Board, Northwest Texas Conference.

Station A, Ft. Worth, Texas.

N. B. I am getting orders from all over Texas for programs, but I cannot furnish schools outside of our conference, of course.

SUMMER CONFERENCES ON MISSIONS.

To meet the growing demand for trained workers in missionary activity among young people, five Summer Conferences, or schools of method, will be placed within reach of the young people of Southern Methodism during the summer of 1907. These conferences will be held as follows:

Conference of the Young People's Movement, Asheville, N. C., June 28 to July 7.

Seashore Epworth League Assembly, Biloxi, Miss., July 24 to August 4.

Epworth League Conference, Corpus Christi, Texas, August 1-10.

Young People's Missionary Conference for the Southwest, Siloam Springs, Ark., August 9-19.

In addition to the above, a special conference for Sunday-school workers will be held at Silver Bay, N. Y., July 12-18, to which the Methodist Episcopal Church, South, is invited to send a delegation.

Besides general study of young people's work, emphasis will be laid on the instructive and educative features of practical missionary work among young people. Mission Study Classes, in charge of experienced leaders, are distinctive of these conferences, and adequate time will be provided for the preparation of the lessons assigned, so that the work may be sufficiently thorough to insure the training of leaders. The classes will study the text books which are to be used during the coming fall and winter by the young people in all the Churches. To assist in solving the difficult problems connected with practical missionary training in young people's organizations, a series of conferences will be held daily, led by Mission Board Secretaries, or other specialists.

Who should attend these conferences? Epworth League and Sunday-school officers, leaders in missionary work in young people's societies and Sunday-schools, district, county or city leaders and others in any form of superintending work, pastors, particularly those interested in the missionary problem among young people, leaders, actual or prospective, of Mission Study Classes and of mission study in Sunday-schools, leaders in young men's clubs and other organizations, leaders in women's missionary societies, those who have possibilities of leadership and who as yet may not have been developed, or who may not hold official positions in Church work.

For further information write to Rev. Ed F. Cook, Methodist Mission Rooms, Nashville, Tenn., or to your Conference Epworth League Presidents.

DUBLIN DISTRICT.

Rev. C. S. Field and wife, of Fort Worth, are to be with us during the Dublin District Sunday School and League Conference which is to be held at DeLeon, Texas, June 11, 12 and 13. Besides these, we have secured some of the best talent in the district to take part on the program. Let all our pastors and superintendents be sure to come with a full delegation. B. L. NANCE.

DeLeon, Texas.

UNANSWERED LETTERS.

May 23.—B. R. Wagner, sub. W. W. Horner, sub. M. J. Allen, sub. Jno. E. Green, sub. S. L. Ball, subs.

May 24.—J. M. McCarter, sub. C. G. Shutt, sub. J. H. Overstreet, sub. R. B. Bonner, sub. H. P. Shrader, subs. J. S. Wilson, has attention.

May 27.—J. C. Huddleston, has attention. H. B. Landrum, sub. H. H. Windham, subs. E. G. Roberts, change. J. W. Johnson, sub. C. N. Morton, sub.

May 28.—B. F. Alsup, subs. J. B. Davis, sub. G. W. Kincheloe, sub. W. M. Lane, subs. H. M. Pirtle, sub. J. R. Atchley, sub. J. W. Fort, sub. W. W. Robinson, sub. P. W. Byrd, sub. W. M. Lane, sub.

May 29.—P. G. Huffman, sub. J. T. McKeown, subs.

There are times when we may do well to forget what we know.

