

# TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

Official Organ of all the Texas and New Mexico Annual Conferences of the Methodist Episcopal Church, South.

G. C. RANKIN, D. D., EDITOR.

Vol. LII.

Dallas, Texas, Thursday, March 22, 1906.

No. 31

## Editorial.

### TIME IS ONE OF THE TESTS OF TRUTH.

Truth is possessed of immortality. It will continue to live after everything else has perished. There is no power capable of destroying it. It can be wounded, but time will heal it; it can be impeded in its progress, but it will outlive its obstructions, and it can be betrayed, but it will survive all deceptions. Paul was aware of this fact when he said: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." He was willing to abide the test of time. He had the truth and his confidence was assured. Though he might be persecuted, stoned, imprisoned and finally be martyred in Rome, yet he had no fear but that the truth would be vindicated. He knew that Jesus Christ was the truth and that the years would demonstrate his abiding qualities. And such has been realized. The worst came to the Apostle, but he felt safe in his confidence and he is safe to-day. So it is with all those who rest upon the invulnerable foundation of truth. Affliction may come to us, misfortune may overtake us, friends may turn against us, and our lives may go down under the clouds, but if truth is inwrought into the fibre of our characters, we are absolutely safe. Look at history to-day, and what is it but a fulfillment of truth? Time has brought it to pass. When Christ lived upon earth he was the most unpopular leader who had ever come upon the scene of action. Viewed from a human standpoint, His life was a supreme failure. It went down and out under the most disappointing circumstances, but the centuries have made him triumphant over the best that there is in the human mind and heart. Had there been no after years of suffering and conflict, the curtain would have dropped and left him in oblivion. But the roll of years leaves him the fairest among ten thousand and altogether lovely. Kepler, the great astronomer, said, when he had discovered a great scientific principle involved in the movement of the heavenly bodies, that if God could wait six thousand years for a discoverer he could wait one hundred years for the demonstration of the truth he held in his theory. He did not have to wait even one hundred years. Time tested and made real the truth of his discovery, and men everywhere accepted it. We need not, therefore, become discouraged in any endeavor, if we do not realize at once our expectation. Be sure that the truth is your inspiration, and the result will not be uncertain. We have not the slightest fear as to the fate of the Bible or Christianity. Truth is behind what they teach, and the coming years will prove all their claims upon the human conscience. It is upon truth that God projected the Christian system, and two thousand years ago he committed it to the keeping of time and its success in the world is already assured. Whatever is false dies along the way, but whatever is true develops and becomes permanent as the years pass by. Therefore, the truth has nothing to fear in its progress

through time to its eternal destiny. It will ultimately overcome every obstacle and reign supreme in the present world as well as in the world to come.

### YE ARE THE LIGHT OF THE WORLD.

This is what Christ said to his disciples, and the figure of speech is full of meaning. Light comes from the sun. In that great luminous center it is generated. All other light is borrowed from that original source. The moon and the stars are opaque bodies. They have no light within themselves, that is, the stars that belong to our solar system. The light which they seem to have is the light which falls on them from the sun, and they reflect this light upon the earth. Now Christ says, "Ye are the light of the world." He is speaking of moral and spiritual light. Naturally we have no light of this character within us. Sin has made us morally and spiritually opaque. But when we repent of sin and adjust our relation to Christ in such way as to receive light from him, then we walk in the light even as he is in the light. Christ is out of this world in his bodily presence, but when we learn of him, we transmit his light to the world. Men take knowledge of us that we have been with Jesus. Through the life we live Christ shines upon men. There is no mistaking this light. It comes into our conscious experience and we know that we have the light that shines in the face of the Lord Jesus. Then when we become possessed of this light, it shines before men so that they can see our good works and glorify our Father who is in heaven. Personal experience and good works go hand in hand, and when we have this twofold testimony we are assured of this light of life. Hence we become the light of the world. It floods our own souls and characters and its reflection upon others is clear and unmistakable. The world is in darkness and needs this light to guide and bring it to Christ. Each follower of Christ is expected, therefore, to let his light shine for the Master. His life must not be hid away in a cloister. It must be out before the world where men can see it and catch its illuminations.

### THE COMPENSATION OF OUR BISHOPS.

Our Bishops are the honored and hard-working servants of the Church. We have no class of ministers among us more burdened with responsibility and more heavily taxed with labors than the men whom we elect to this office. Some people have an idea that the position of a Bishop in the Church is a sinecure, that he is paid a luxuriant salary, that he is toasted and petted, and that his labors are light. No greater mistake was ever made. The most of his time he is away from home holding conferences, dedicating churches, visiting and looking after the work under his charge, and when he gets a day now and then with his family his time is taken up with correspondences, with a hundred and one calls by brethren having business to call to his attention. He has no home life, and he has no time that he can call his own. And what is his compensation? In

the way of salary, he receives three thousand dollars and his traveling expenses. Yet he has to live in some center, furnish his own home, entertain much company, and then contribute to the various enterprises of the Church. If our Bishops were in business life, or in some of the learned professions, with their education and gifts, they would command the highest salaries in the land. But they are not working for money; they are serving the Church as God-fearing followers of Jesus Christ. Now and then some conference or some city provides a home for a resident Bishop; but this is a rare exception. But the point we wanted to make in this editorial is that our Bishops are only reasonably compensated, while their expenses are great, and their labors most exacting. If therefore, anybody has an idea that Bishops in the Southern Methodist Church are men of leisure, and that they are paid princely salaries, it is high time that his mind become disabused. Nothing of the sort is true. We place their compensation at the lowest mark at which they can support their families, and then we proceed to try to work them to death. We have been in close touch with several of our Bishops and know whereof we speak.

### THE PROCEEDINGS OF THE GENERAL CONFERENCE.

The time is rapidly approaching when the General Conference will be in session at Birmingham. It will be a notable gathering of the representatives of the Church, constituting the only law-making body of our organization. It meets quadrennially, and is composed of an equal number of lay and clerical members. There will be a little over three hundred in the Birmingham gathering. Just what the nature of its work will be, awaits to be seen. So far, there has not developed any special issue. There is no agitation throughout the connection demanding pacification. The Church is at peace in all her borders. Nevertheless, our people will want to keep up with the movements of that body, and it will be our special work to keep them apprised of its proceedings. We shall not reproduce the routine work as we did at the General Conference held in this city four years ago. That proved to be irksome and tedious to our readers. But we intend to treat of such matters as will keep our readers posted on the important and special matters. We will be a member of it, and its work will be watched with a critical eye, and its points of interest will be sketched in an entertaining way. We will also give pen sketches of its leading men, their peculiar gifts and attractive points. In short, we will try to give to our readers a weekly bird's-eye view of the conference and those who dominate its proceedings. We hope, therefore, that our preachers will take up this special phase of the Advocate with their people and enlarge the circle of our readers. This will afford a good opportunity for bringing the Advocate before our various congregations. Now, if our pastors will do this, we will promise to do the rest; and we are confident that great benefit will follow.

### CHRIST AND THE COMMON PEOPLE.

By the common people we mean the great masses of mankind who make up the bulk of our population, and upon whom the fabric of society is builded. They constitute the thousands in every community. Among these Christ projected his ministry. He did not attempt to save the world through the privileged classes on the one hand, or the abject and squalid classes on the other, though He often touched these great extremes and made His gospel possible to them. But it was among the hungry and throbbing thousands that He did the most of His works and the most of His preaching. He entered into their sympathies, was touched with their infirmities and voiced their woes and struggles. For them He had a special message. Hence, the "common people heard Him gladly." And it is the common people who hear Him gladly to-day. Among them the gospel has its greatest triumphs and wins its largest victories. And when the gospel reaches the common people, it reaches the great majority of mankind. Nearly all of us belong to that majority. Through this medium the lowest of the lowly can also be reached. In our country, and under our form of government, class conditions are constantly changing. It often occurs that the posterity of the rich and luxuriant of one generation are the abjectly poor and obscure of the succeeding generation. And the converse is true. It so happens that the abjectly poor of to-day will be the rich of to-morrow. So when the gospel saves the common people it has a good chance to reach all the people in the course of time. Christ knew what plan to adopt. He made no mistake. He wrought not simply for His own day, but for all ages and generations. And His work abides. Among these common people are the bone and sinew of the land. They represent its best fibre, its soundest morals, its clearest thinking, and its highest ideals. To all such the gospel appeals, its transforms, its inspires, it elevates and it commands. And when the gospel is faithfully delivered, these results follow; the Church is built up, and the world is made better. The great panacea, therefore, for the healing of the people and for the saving of the world is the gospel of Christ preached with power to the common people. He loves and yearns over them still. They are the objects of His special attention.

Love God and love men and you will make the landing. God can be trusted, and so can most of those with whom we have to deal. Now and then one will disappoint you, but hundreds of others are true as steel. The average man will do right when he knows the facts and has the correct information.

The truth can never perish. It embodies immortality. You may retard it for the time being, but it will gird itself and forge forward in due time. You may stab it to the heart today, but tomorrow it will experience a happy resurrection. It can not be destroyed. It will live when the worlds crumble and the stars fade from heaven.

THE METHODIST STANDARDS AND THE AMERICAN STANDARD REVISED BIBLE.

Rev. L. B. Ellis, Yoakum, Texas.

This may be called the electric age in which no man is accounted learned who does not give the world an electric shock by sending a bolt hurtling down through the ages...

This is a day of impossibilities. The impossible has happened to Russia; little Japan has whipped her, and the Russians are ready for anything to happen.

In the mechanical, electric, political and governmental worlds, men are reconvening their judgments, as Emerson puts it.

Men are casting off their old, fixed ideas and loosing from the moorings of their old beliefs in these departments of life, and just what the future may bring, no man can tell.

The very fact that this is true in these departments of human life is making some men restless and dissatisfied with the old ideas and fixed beliefs in the realm of religion and revealed truth.

Now since the impossible has been proven to be a fact in other fields of knowledge, may it not be true that the people are thus prepared to more readily receive the discovery of some scholar (?) of some new truth in the revealed will of God...

The American Revised Bible, assisted by our Sunday-school editor, has offered to our people a so-called new discovery and so-called more correct rendering, which, if accepted by Methodists, proves our standards all false...

We must have standards in matters of religion and faith, or we can find no rest from the vagaries and new discoveries and new versions and "Standard Bibles," etc.

We further know that our enemies at this point will use it to disturb our people on this question, and we further know that a great many of our people are uncertain about this matter...

Religion No 17 reads, "Baptism is also a sign of regeneration, or the new birth." Watson on page 719 says, "the covenant, under its new dispensation, was not only to offer pardon, but to bestow the Holy Spirit in his fullness upon all believers..."

We are not at all concerned that the "American revisers" have rendered the Greek preposition "en" to read in, nor that they make it read that John baptized in water, or that Christ would baptize in the Holy Ghost...

But it does make us, as a Church, ridiculous in the eyes of the world, and especially so to those who have so earnestly contended against us all these years for this very rendering...

Not long since we attended a Baptist revival, and the preacher proceeded to declare that immersion was the only scriptural mode of baptism...

Now as to this "American Standard Bible," it seems a little presumptuous to us that these revisers should call it the "American Standard."

them in infancy because they did not believe in infant baptism, and do not believe in infant baptism because they do not believe in sprinkling as the scriptural mode of baptism...

It is true that thoughtful men care less and less for this question of mode, but what about the unthinking masses? Our immersion friends do not think that a man "who gives his energies to preaching that immersion is the only scriptural mode of baptism" is misguided in his efforts...

Now if preaching the "universal elements" is the only duty of a Methodist preacher, why all this expense and trouble to maintain a separate Church, for one can be in any Church in Christendom and preach only the general doctrines of Scripture...

They forget that our immersion friends are not so considerate of the feelings of others; and they should know that the Baptist Church teaches that she is the only true Church and that immersion is the only scriptural mode of baptism...

Now as to this "American Standard Bible," it seems a little presumptuous to us that these revisers should call it the "American Standard."

Now as to Mark 1:8, the Scripture that was under consideration in the January number of our magazine, and which these revisers have rendered

"in water" and "in the Holy Ghost." It is claimed by a recent writer on this subject, that the revisers rendered the Greek preposition "en" to read in and not with, because they desired to give the plain reader a "candid presentation of the fact in the case..."

Now if water baptism is as John declares it is, in the same manner as the baptism of the Holy Spirit, the same preposition is used, "en" is in both, then in the light of these explanatory forms of speech in Joel 2:28, Acts 2:17-33, which says "pour out" and "shed forth," is it the "candid fact in the case" to render "en" in, when "baptize in" in English can and does mean nothing more nor less than immerse in water?

Using the language of our vigorous young presiding elder, "If this is not correct thinking and sound logic, then we must admit that we are a fool."

Our standard on baptism, Dr. Summers, on page 79 says, "We have positive proofs that affusion is the scriptural mode of baptism," and then he proceeds to give us "a demonstration..."

Dr. Summers says, "It is utter eviling to render 'en' in, in this scripture," yet the writer referred to, says "I am convinced that this revised Bible will bring the plain reader more closely to the exact meaning of the sacred writers than any version in Christendom."

Dr. Watson says that it is "utter senselessness" to render "en" in, in this passage, and calls it "the absurdity of Campbell's translation."

Now take the further fact that Methodist scholars teach that Mark's "en" does not mean action or mode, but place simply, and give as evidence of this fact that in Mark 1:8 the only place he does refer to mode, or action, in this chapter the correct rendering is "with."

fact that Luke 3:16, same Scripture, has simply "baptizo hudati," no "en," and Acts 1:5, same Scripture again, has "ebaptisen hudati," no "en," and Acts 11:16, same Scripture again, has "ebaptisen hudati," no "en," and all translated "with" in this "American Bible," and correctly so, dative without en is always rendered with.

This is the position and doctrine of our Church on the mode of baptism, and is nothing left in doubt, as claimed by the writer in recent Advocates.

A REPLY TO THE POST.

I have read the article in the Houston Post, attacking me, and in language that would cause a hardened criminal, or the most depraved habitue of the slums to blush, characterizing me as about everything but a gentleman.

WORK FOR THE GENERAL CONFERENCE.

We hope that the General Conference in May will change the ritual in our Discipline for infant baptism so it will read intelligently and be consistent with our faith and practice.

March DO Y There and for voices; l the and cinating They co world, of frien pleasant ly as th viting y world of and in v no disap no sorr these th your sou audible, trating peculiar pain. I You stituted may hea arated away fr rever b tion, an of heari sometin in the or in t fear; so asleep a and I ed we are are ask us, not but in given u and as breath, of this, it touc sponses ence. The duty, a pure ar to look life, to power l you; it to all t long; higher the lan den-ber it asks and lis to see t is comi says, " touch v tions a where, measur Writ Liquor for you the goe You what y you if have i get we cure g You w learn i will t long. W The rived i requiri \$ to l narcot highes re-ult less g The fa harmk table uct, v their i of \$1.1 cannot zone 1 ing. I Tha mon taken

# Devotional and Spiritual

## DO YOU HEAR HIS VOICE?

There is a voice speaking to you and for you. You are in a babel of voices; loud and commanding, gentle and persuasive, or soft and fascinating, all mingled and confusing. They come from an active, driving world. They come from the group of friends to whom life seems only pleasant, or floating softly and sweetly as the breath of the evening, inviting you out into an unknown world of which you have dreamed, and in which you are told there are no disappointments, no burdens, and no sorrows. But distinct from all these there is a voice that speaks to your soul. A still, small voice, scarce audible, yet distinctly heard; penetrating the secret chambers with peculiar sweetness or with startling pain. It is the voice of God.

You may hear it. We are so constituted, so related to God that we may hear His voice. We may be separated from God; we may be far away from His holiness, but we are never beyond the bond of that relation, are never beyond the possibility of hearing His voice that comes to us, sometimes in the tumult of passion, in the strife of conflicting interests or in the trembling of doubt and fear; sometimes when we seem to be asleep and indifferent to all about us, and before us, and sometimes when we are seeking to know the way, and are asking for a guide. God is near us, not simply in His omnipresence, but in His closeness to us in having given us our being out of His own, and as always sustaining us by His breath. We are not always conscious of this, but when the voice is heard it touches chords and awakens responses that make us feel His presence.

The voice is a call to the right, to duty, a call upward into all that is pure and true and good. It asks you to look over all the possibilities of life, to study what is within your power best adapted to it, and open to you; it asks you to open your heart to all the appeals of humanity, all the longings and strivings of men for higher and better things and to all the lamentations of the bowed burden-bearers, and to be to all a helper; it asks you to read the prophecies and listen to the hopes of the future, to see that Kingdom of Glory which is coming nearer and nearer, and it says, "Enter into his life; come into touch with humanity, feel its aspirations and help to lift men everywhere, and of all classes, into the full measure of its possibilities and to the

satisfaction of its desires, and in so doing come near to the Divine Christ yourself and be filled with the fullness of God. Take God into all your living, and come into such close relation to Him that His inspiration will direct you and His presence make you strong and great."

Do you hear His voice when asking, "What shall I do?" Listen for it, and when you hear it, answer, "I delight to do Thy will, O my God." Life will then take on its true character and you will walk with God... United Presbyterian.

## BLESSED CONTENTMENT.

In regard to dissatisfaction with your surroundings and position, I can only remind you, nothing so shuts us away from the enjoyment of the mercies our heavenly Father has "given us richly to enjoy," as the indulgence of a spirit of discontent. Thus I suggest, when next you feel the stirring of discontent in your heart, before it finds expression in your countenance, voice, or manner, spend a minute in counting up your blessings, and unless I am greatly mistaken, you will find they far exceed your trials, and above all, now before it is too late, open your mind to the truth that discontent is sin, a three-fold sin—"sin toward God, sin toward your friends and associates, sin toward yourself." Sin toward God because it is written, "The lot is cast into the lap, but the whole disposing thereof is of the Lord," and contentment does not ask the why or wherefore, no, it simply accepts his will and thanks him for his love and care. Sin against your friends and neighbors, for it has hindered you from living in the spirit of love. Sin against yourself, for it has held you back from peace and rest, it has dimmed your eyes to the clear, bright, beautiful, and bountiful blessings that encompass you—it has dulled your ears to the loving voices that would have made your heart glad. But enough, the remedy for discontent is found in remembering all your circumstances, even the most minute are in the hands of God, and if they are envied by a "yoke" he will make his yoke easy and his burden light, if it be borne in his name and for his sake. Seek this spirit, then, in your intercourse with others, and with the world, and in charity, love, and gentleness, adorn the human side of existence with the beauty of holiness and the grace of loving self-sacrifice, and thus reveal the Christ

life in God, with its halo, "godliness with contentment," and remember—

"True life grows from small to great,  
Each year, each day its increase lends;  
Nor is it the blind force of fate  
That earthly sorrow ofttime blends  
With the pure work of grace the more to consecrate,  
The love which ever in its sacred yearning heavenward tends."  
—From "Life's Everydayness."

## "LEARN OF ME."

Men are ignorant. They need instruction. There are many capable teachers. There are teachers of science, of art, of philosophy, of history. It is good to sit at their feet. But none of them can stand a moment in comparison with the great Teacher who said, "Learn of Me. I will guide you into all truth."

He wrote no books to preserve His message. He never wrote anything so far as we know, except once when he stooped down and wrote with His finger on the ground. What He wrote on that occasion no man knoweth. He was not afraid that His doctrines would perish. He trusted them to take care of themselves. He simply spake to His disciples and to the multitude. He knew that His words were spirit and life, and that they could not perish. They lodged in the minds of His disciples, and they wrote them down as best they could. We have in the four gospels all that remains to the world of the teaching of Jesus.

We have all seen what is called "The Red Letter Testament." In it the words of Jesus are printed in red letters and the rest of the text is printed in black letters. If we should take a Red Letter Testament and cut out all the passages printed in red letters, eliminating all repetitions, and put them together, we should have in a compact form all that has come down to us of the sayings of the great Teacher. One could read it all in a few hours. But within that small compass there is comprised more valuable truth than can be found in all the libraries of the whole world.

He spake of deep things. The most important topics of thought that ever came into the mind of man are treated in His doctrines. On these themes He has given us more light than can be found in the writings of all the philosophers. He has spoken the last word on these great matters. The world has made great

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progress in learning and wisdom since His day, but nothing that has been said or written by modern scholars and thinkers on these great subjects can supercede what Jesus said. The world has not outgrown one of His sayings.

One may sit at His feet today and learn of Him. It is not necessary to go to the great universities to find the greatest Teacher. He is by the side of every one who feels his need of instruction.

He never fails. Many teachers fail. Teachers of art have taken scholars and left them no better off after years of instruction. Perhaps the scholar was incompetent, or the teacher incapable, or both. Teachers of science have had a similar experience. But Jesus never failed. No one is so incompetent that Jesus can not pour wisdom into his mind. We have known young men come to Jesus without learning, without genius, without ordinary mental capacity, and sit at His feet with open mind and heart, and learn wonderful things; and in the great examination day they will stand the test better than the great philosophers and scholars who have rejected Jesus. No one can come to Him with an open mind and fail to become wise unto salvation.—Christian Advocate.

## BIBLICAL CRITICISM, RELIABLE AND UNRELIABLE.

Bible critics have lit up dark places innumerable, and flashed welcome gleams on many a Biblical problem. And yet there is another side. The principles on which this comparatively modern method has been conducted have hitherto left much to be desired. In not a few cases men have rushed hastily into the field with crude and ill-digested theories, and have set forth startling and bizarre opinions, which a more patient examination has discarded, and which, after a few years, have sunk helplessly down into the limbo of exploded and forgotten things. The grounds on which such writers have based their conclusions have been too arbitrary, and the way in which they have lightly assumed, for example, that such and such passages have not the air of Jesus or the manner of Paul, has too manifestly been induced by merely subjective and a priori considerations. It is this that has brought the science into discredit, and made many doubt whether it is really a science at all. It is a science, we believe; but the principles on which it should proceed, the canons it should acknowledge, have not yet been clearly or philosophically defined. Certainly

its rational and psychological limitations ought to be carefully considered. Hitherto each man has done very much what was right in his own eyes, with results that have not seldom been fantastic. We believe it is pretty well acknowledged that there has been, to say the least, a great lack of caution and restraint in leaping to conclusions with regard both to the Old Testament and the New. It is practically impossible to keep men from airing their discoveries, and sporting their idiosyncracies. The best that can be done when they err in this respect is to expose their fallacies, or to laugh their puerilities and merely acrobatic performances out of court. Time usually works its revenge; only we must never, in trying to help its good work, mistake tirade for argument, or imagine that patient research and scholarship will ever be properly answered, save by research still more patient, and scholarship still more profound.—The Christian Commonwealth.

## LEAVE TO-MORROW WITH GOD.

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by, and lifts up his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher I have on earth."—Exchange.

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Write us if you are ready to try Liquozone. Let us buy the first bottle for you. Let the product itself prove the good it can do.

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That is its main distinction. Common germicides are poisons when taken internally. That is why medi-

cine proves so nearly helpless in a germ disease. Liquozone is a tonic.

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For the American rights to Liquozone, after hundreds of tests had been made with it. After its power had been demonstrated, again and again, in the most difficult germ diseases. Then we spent, in two years, more than ten times that sum to let others test it at our expense. The result is that millions of people scattered everywhere, have shared in the benefits of this invention.

We make the same offer to you. We ask you to prove, at our cost, how much this product means to you. Let Liquozone itself show how wrong it is to suffer from a trouble that it cures.

## Germ Diseases.

Most of our sickness has, in late years, been traced to germ attacks. The list of known germ diseases now numbers about one hundred.

Some germs—as in skin troubles—directly attack the tissues. Some create toxins, causing such troubles as Rheumatism, Blood Poison, Kidney Disease and nerve weakness. Some destroy vital organs, as in Consumption. Some—like the germs of Catarrh—create inflammation; some cause indigestion. Directly or indirectly, nearly every serious ailment is a germ result. Such diseases call for

Liquozone—not drugs, which can't kill germs.

Every germ attack, no matter what its symptoms, calls for a germicide. The mildness of Liquozone makes some of its results seem almost incredible. But in that mildness lies the power that germ diseases need. And diseases which have resisted medicine for years often yield at once to it.

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# EDUCATION

Conducted by the Secretaries of Education.

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

## EDITORIAL.

### THE TRAINING OF THE MINISTER.

The ministry of the Church of God is the most effective agency that can possibly be employed in the instruction, direction and empowering of society for the highest and holiest service of the race. As a profession the ministry has always stood first in the estimation of all people. It was a minister that gave the world a new viewpoint in the sixteenth century. It was a minister that transformed the social ideals of England in the eighteenth century. Luther was a university professor and associated with him in his work of the reformation, scholars of profound learning. Wesley and his collaborators were Oxford graduates. The great preachers who have led reforms, instituted mighty movements and generated vitalizing thought have been men of the fullest and best training. The effective men of the pulpit have been those who were capable of skilled labor.

The preaching of the gospel must have the re-enforcement of intelligence in the pulpit to meet and hold intelligence in the pew. Ignorance is a poor vessel for the conveyance of gospel truth. Men inspire by what they know and control by their power to instruct. Ignorance has no inspiration and supplies no equipment for service. The defender of the faith as well as the propagator of the gospel must have the logic of argument and the forcefulness of broad truth. But what a man knows is only what he learns. To be a competent apostle, going forth to teach and to win, one must first be a disciple, a learner of the essential wisdom. Too often men have heard the call to follow and they have at once undertaken to lead. Any man may follow; only chosen and equipped men can lead. When God chooses a man to lead he expects him to be conscientious enough to secure the equipment. God chose Israel, but his constant injunction was prepare, get ready. The man who sees the position a minister should occupy, and is conscious of a divine call to the high office, is indeed a strange anomaly if he does not give himself to the processes for his highest development and equipment, so far as his conditions will possibly allow. Less than one's best is discreditably if not dishonorable.

There are some things a minister ought to know. He should have some acquaintance with the information which society has designated as essential to general culture. He ought to know enough of science to prevent him from speaking dogmatically on scientific theories and discoveries. His acquaintance with history should be sufficient to preclude him from being ridiculous. He should have enough learning to save him from being a pedant or an ignoramus before an intelligent congregation. His listeners will not require him to be a specialist in science, art, political economy, or professional learning, but they do have a right to expect him to be able to instruct them in the things of his own special line. He ought to know his text-book and the essential teachings which it brings to men. Platitudinous exhortations have their place, but they fall far short of preaching. Exegesis, exposition, explanation, declaration of great truths, pronouncement of mighty doctrines, proclamation of telling prophecies based on wise, divinely revealed interpretations—these must enter into preaching. Who is sufficient? The best preparation is too meager for the work that is to be done. Preaching is the greatest work God ever committed to human beings. The gospel is always the power of God when it finds a powerful man to proclaim it.

The theological school is not a lux-

ury in the Church. It is the indispensable for the production of the mighty men who are to lead the hosts to certain victory. The school of the prophets existed when Israel did wonders in the world's life. The training of the twelve was the work to which Jesus devoted himself most assiduously while he was in the open life. The Church that looks carefully after the preparation of the men who are to preach and shepherd the flock of God is laying the foundation for a great salvation of all the people. The minister is not to please by rhetoric and win by appeals to the prejudices and pride of men. He must lift up by powerful truth and move by the authority of his utterances. The school of theology has always rendered valuable assistance to the prophets of God. If the school fails to perform its high mission, alter the school, but cling to its mission. Methodism will do well to lay emphasis, strong and continuous, upon the necessity of proper training of our ministers through the means which have always produced the highest results.

### THE PREACHER AND THE CONVENTION.

The Educational Convention to be held in Dallas April 10-12, has been planned to accomplish a great work. Large interests of Texas Methodism are bound up in our schools. We are much more dependent upon them for the future progress and forcefulness of our Church than many of us have ever supposed. Devout enthusiasm and religious zeal are by no means to be discounted, but an intelligent public will demand much more for the spiritual development of the people. This convention will lay the emphasis on the proper things in our educational work. Suggestions will be offered that will lead to a greater efficiency in all of our schools in their collective as well as individual work. No novices will have part in the program. Our speakers will say something that all Texas ought to hear. But the preacher is the only means of reaching Texas. The newspapers will have their influence, but the living, earnest personality of the preacher is the highest medium of the larger truth. Many of our best laymen will not come or cannot come. How will they be touched except through the pastor? We have a great opportunity in this convention. Here we can get correct views from the men who are leading us and we can arrive as some unity of action among ourselves. The correct thought will be fired by a worthy enthusiasm. If the entire ministry of Texas could go out from Dallas with a common aim under the inspiration of this great occasion, the consequence could not be estimated. The preachers hold the keys to every thing in Methodism. Shall they utterly ignore an occasion that is fraught with such vital issues? Could any preacher appoint five delegates to the convention and expect them to go when he failed to make every effort to attend? We want every Methodist preacher in Texas at the convention. He has business here of the greatest importance to his Church. We want him to have a note book and a sharp pencil. We want him to get a sermon which he will deliver at every point in his charge. Texas must be stirred educationally, and the preachers must do it. There must be an awakening as to our privileges in our schools. The preachers must give themselves to the means that will empower them for their work in the educational awakening. The convention cannot do it all, but with the subjects to be discussed and the educators and students of education to be heard, who will say that there will not be a baptism of educational power? The day of opportu-

nity has dawned. Let us awake and make ready to meet our responsibility. Notify at once Mr. A. K. Ragsdale, 605 Juanita Building, Dallas, that you are coming to the convention, that he may have a place for you.

### THE LAYMEN AND THE CONVENTION.

While these words are being written Dallas is being filled with men from all parts of Texas, and even Oklahoma, Kansas City and Chicago, who have come to attend the Cattleman's Convention. Recently the bankers were here by the hundreds. The retail grocers were here. The farmers have been attending a congress. No week passes without there appearing a notice of large bodies of men who come together to discuss some commercial interests. We wonder if the cattlemen think more of raising fine calves than fine boys. We wonder if bankers are more concerned about the wealth in their vaults than that in their families? It is no trouble to secure stock for a financial institution. Last week a Trust Company with a capital of \$200,000, was organized and all of the stock was subscribed in less than two days. Men are anxious to invest in an institution that will pay. But is money the only kind of pay that men want for their investments? Are our leading citizens only interested in that which makes dollars and cents? If so, we have fallen on evil days. Should not cattlemen, bankers, cotton planters, grocers, merchants, lawyers, physicians, be as greatly concerned about the development of their children and the youth of their land as they are about the increase of their wealth? Should not a convention that considers the vital issues of the truest and best education invite by its very purpose? Should not men who have been selected by their pastors and presiding elders as the proper representatives of the Church in a great Educational Convention make every effort to meet the demands of the community that have been laid upon them? Would delegates to a political convention failed to go? Our schools are just as important to the work and life of society as any political regime that can be installed. The Church, the body politic stilled. The Church, the body politic and society are vitally related to the schools. This Educational Convention will discuss Christian Education in all of its phases. Christian laymen are intensely concerned in the work of our Christian schools. The convention offers a list of as fine speakers as any that was ever held in Texas. The laymen need such a meeting. It will give them a keener appreciation of their Church and its work. Every wide-awake, loyal, public-spirited man will in this convention have a great privilege and a large opportunity. Let every appointed delegate come. Arrange business matters now.

The General Board of Education will meet April 10th in the Publishing House, Smith & Lamar, 296 Elm St. Mr. W. C. Everett, the manager, has put the elegant preachers' assembly room at the disposal of the Board for all of its sessions. The hours for the meetings will be set by the Board itself, or by its chairman, Bishop C. B. Galloway. The place is exceedingly convenient and eminently fitted for just such meetings as these will be. The convention will be held in a large auditorium convenient to the center of the city. Dallas is making all preparations for giving the convention good care.

### A GREAT ENTERPRISE PROJECTED.

A number of ministers and laymen met in Nashville March 14, 1906, and after due consideration of a most important subject adopted the set of resolutions which we here give. A recent editorial will be sufficient to show our endorsement of the projected enterprise. The following are the resolutions:

1. It is the sense of the ministers and laymen here assembled, and rep-

resenting the Tennessee, Holston, Memphis, Kentucky, Louisville, White River, Little Rock, North Mississippi and North Alabama Conferences, that the interests of higher education in the Southern States call for the establishment somewhere in the Central South of a woman's college of the highest grade, an institution that shall do work that is equal to the highest and best that is anywhere provided for the education of women.

2. It is our judgment that the times are now ripe and the conditions favorable to the establishment of such an institution in our midst, to be owned and controlled by the M. E. Church, South.

3. We do here and now begin the foundation of such an institution, and shall endeavor to induce the various conferences which we represent to endorse our action, and commit themselves by formal vote to join in this movement to found a Southern woman's college of highest grade.

4. It is our judgment that it should be projected on a scale that will call for an investment ultimately of not less than one million dollars.

5. We recommend that subscriptions be taken for this college with the understanding that every subscription shall become binding when, and only when, a quarter of a million dollars shall have been pledged in good subscriptions. When a quarter of a million dollars shall have been pledged all subscriptions shall be due in cash or shall be put in the form of negotiable notes, due in one, two, three, or four years time, according to circumstances. All subscribers shall be released from their pledges if as much as a quarter of a million dollars has not been secured within the next four years, beginning June 1st, 1906.

6. It is our judgment that the quarter of a million dollars thus secured in the first subscriptions taken, should be held sacred as an endowment and invested, the interest only being used to meet current expenses.

7. It is our judgment that the institution should not begin work until a total of four hundred thousand dollars has been raised, fifty thousand dollars of which may be represented in fifty acres or more of ground, and a hundred thousand or more represented in one or more buildings. In other words, not until buildings and grounds, valued at one hundred and fifty thousand dollars, and an endowment of two hundred and fifty thousand dollars shall have been secured, will the institution be permitted to begin its work.

8. All subscribers shall be requested to pay three per cent interest on their subscriptions from the beginning to meet the expenses incurred in raising the money. In addition to this the conferences represented in this meeting shall be requested to make an assessment upon themselves for the next four years to meet the necessary expenses of a campaign which shall not be more than three thousand dollars per annum—each conference being assessed (with its consent) its pro-rata of the amount upon the basis of the assessments made by the General Board of Education.

9. We hereby instruct the Chairman and Secretary of this meeting to lay before the General Board of Education at its next session, and before the Board of Bishops at their next meeting, the action that we have taken, and ask their examination into and endorsement of the movement which we have here inaugurated, and request their co-operation and aid in raising the money necessary to establish the institution.

10. We hereby memorialize the General Conference at its next session to take this matter under consideration and determine whether the institution proposed is not of such large and connective importance as to justify them in taking the movement out of the hands of this committee and the conferences which they represent, and making it a connective institution to be owned and controlled by

the Church at large through a Board of Trust appointed by the General Conference, the conference itself taking steps to secure the funds necessary to establish the institution. If the General Conference should not deem it wise to assume this relation to the movement, then we memorialize the conference to give it the benefit of their strong endorsement, and commend it to our people as a cause in every way worthy of their generous support.

11. If the movement is not taken in charge by the General Conference, but is left in the hands of the committees and conferences here represented, we hereby authorize the chairman to call a full meeting of all the committees that have been appointed at such date during the closing days of the session of the General Conference as may seem best, at which time ways and means and methods for most successfully bringing before the Church the claims of this new educational movement shall be fully discussed. At this next meeting in Birmingham one important item of business shall be the appointment of an Executive Committee to be composed of one from each conference represented, which shall have charge of selecting one or more persons who shall devote their time in whole or part to securing subscriptions to the proposed college. We invite the Board of Education and the Board of Bishops each to appoint one of their number to act as a member of this Executive Committee.

12. We leave it for the present an open question as to where this institution shall be located. We shall endeavor to raise the first quarter of a million dollars without any reference to its location. When a subscription of a quarter of a million dollars or more shall have been secured, then the Executive Committee shall be authorized to bring the movement before different cities and communities with a view to securing grounds and buildings of the value of not less than one hundred and fifty thousand dollars.

### SOUTHWESTERN UNIVERSITY REUNION.

Let all the former students of our central school that can reasonably do so, attend the reunion that is to be held in Dallas in connection with the great Educational Convention.

This will doubtless be in some respects, the opportunity of a lifetime to many, and it should not be lightly treated. Seldom, if ever before, has such an array of distinguished talent been promised to a gathering of Texas Methodists. To hear such men will be no small privilege. Besides, this is an important time in the history of Texas Methodism. Great interests are at stake. The time has come for us to move forward with greater enthusiasm and larger outlook in our educational work. Who should take more interest in these movements than those who have been educated at Georgetown? If we are not enthusiastic for Christian education in general and our own alma mater in particular, how can we expect others to be? Now is the time. The opportunity of years, and possibly of a lifetime to many, is almost at hand. Let the sons and daughters of Southwestern seek to do her honor upon this great occasion. A. L. SCALES.

Van Alstyne, Texas.

I am enthusiastic as to the coming Educational Convention. The program is all I could wish. If we can succeed in bringing 2000 of our choice laymen to this meeting, together with the large representation of preachers that are sure to come, we shall have done the greatest thing for Christian education which is possible for us to do at this time. I am coming and my Church will be represented by my best men. LOUIS S. BARTON.

Terrell, Texas.

### PREACHER WANTED.

I want a preacher—a single man—for a work that will pay \$300. It is a very fine field. Send recommendations with application. J. N. MORRIS, P. E. Abilene, Texas.

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J. D. turned. "We an good t the pa ciate. has pa good s ards n ever n ence. paid. third some M. Soc active day-sei numbe whiske Church

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Notes From the Field.

Whitesboro.

W. H. Brown, March 8: We are having a great revival in this town. Rev. J. B. Andrews is here and has been for nearly two weeks.

Springtown.

J. David Crockett: We were returned to Springtown and many say "We are so glad you came back." Some good things have found their way to the parsonage, which we highly appreciate.

Weston Circuit.

P. G. Smith, L. D. March 12: Rev. Leonard Rea, our pastor, is loved and respected by all and he is losing no time in promoting the kingdom of God among us.

Runge.

W. A. Govett, March 5: We have just closed one of the most glorious meetings known in the history of this place. Rev. A. P. Lowery and his wife stormed the fortifications of sin for two weeks, and triumphed wondrously.

converts accepted Christ (got religion). I have never, except once, witnessed such manifestations of Divine power—some laughed, some cried and a few shouted, as God wrought salvation in the sinner's heart.

Mar. 5.

J. I. Campbell, March 5: The work at this place is moving along finely. Congregations are large, attentive and on the increase. Our first Quarterly Conference is past, at which a satisfactory showing was made along all lines.

Killeen.

W. P. Edwards: We are moving along up in the second quarter of this present conference year, and am glad to say that everything is very pleasant on this charge.

Galveston—West End.

A. S. J. Haygood, March 13: West End Church is getting along well, both spiritually and financially. Congregations large, services good; somebody joins every Sunday at the regular services.

Woodbine.

F. M. Sherwood, March 12: Sadler Circuit is composed of Sadler and four appointments of the old Gordonville work. The first Quarterly Conference is a thing of the past.

Paint Rock.

S. J. Drake, March 16: This is my second year on this charge. The people received us very kindly for another year and gave us a splendid poultice to begin with.

Tye Circuit.

A. Steward, March 13: Rev. C. H. Ledger's work, Tye Circuit, is a new work, made at the last Annual Conference. Our presiding elder, knowing our great needs, with the consent of the cabinet, gave us the beloved and consecrated Bro. Ledger, who will, no doubt, bring things to pass.

Ellisville.

H. P. Shrader: Our first Quarterly Conference was held at Fish Creek Feb. 28. It was an interesting and profitable occasion. The stewards, considering the ability of the work, made a fair assessment for the preacher in charge.

elder, Bro. Boone, was in his place, and while I have not been under him till this year, I suppose at his best, for I do not see how he could have done better. His sermon at 11 o'clock was scriptural, logical and deeply spiritual.

J. W. Beckham, March 13: It may seem a little late for me to write a report to the Advocate from this work, but that is as it may. I want to let the brethren know that we are here among as good people as live, I think.

J. B. Guber, March 15: Saturday, March 8, Bishop Key came down and laid the cornerstone of our new church. He preached for us Sunday at eleven and at Centenary Church at night.

J. L. Russell, March 12: We have just closed a great meeting in Livingston. We began on the fourth Sunday in February. The Spirit of God was manifest in every service.

F. O. Miller, March 13: We have just closed one of the greatest revival meetings that Whitesboro has ever had. The results up to date are one hundred and twenty-five conversions and reclamations.

W. H. Brown, March 19: I am just now to leave Martindale, where I have been for the past ten days with Rev. C. W. Godwin in a revival. The weather has hindered us very much indeed; yet we have had a good time.

W. J. Bludworth, March 18: The first and second Quarterly Conferences for this circuit were held on the 11th and 18th inst. Rev. E. H. Casey, our presiding elder, was present, preaching three sermons at Milton and two in Deport. These were full of gospel truths and stressing Christian works and denominational loyalty.

for the support of the ministry was \$700; Deport, \$450; Halesboro, \$125, and Milton, \$125, with the understanding this amount was to be raised, of rather paid, and up to date they have paid \$192, which is a very good report for this year in this country.

"PALMER HOME."

L. F. Palmer, March 14: At the present time there is a brisk norther blowing. Our garden truck is likely to freeze to-night, as it is up and looking well. To our many friends we will speak to them through the Advocate.

Quinlan. J. W. Beckham, March 13: It may seem a little late for me to write a report to the Advocate from this work, but that is as it may. I want to let the brethren know that we are here among as good people as live, I think.

Lamar Avenue—Paris. J. B. Guber, March 15: Saturday, March 8, Bishop Key came down and laid the cornerstone of our new church. He preached for us Sunday at eleven and at Centenary Church at night.

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How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective way and COSTS NOTHING Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way.

expects them to comply with the law and make written reports of their work.—Paraphrase 169 of the Discipline. If the delegates who come by rail-road will reach San Angelo Tuesday ready to go out Wednesday morning, they will get free transportation to Sherwood, the seat of the conference; otherwise they will have to look out for themselves. J. D. SCOTT, P. E.

- UNANSWERED LETTERS. March 15—J. A. Laney, sub. G. W. Kinchloe, sub. W. W. Graham, sub. B. L. Hare, trial sub. C. T. Ballard, sub. I. L. Mills, sub. Z. B. Fittle, sub. March 16—L. E. Riddle, sub. has attention. B. H. Bounds, sub. J. H. White, sub. B. W. Dodson, sub. A. W. Wilson, sub. E. H. Lovejoy, sub. March 17—A. H. Matthews, sub. A. L. Seales, sub. O. P. Clark, sub. W. H. Brooks, sub. Luther O. Rodgers, sub. J. B. Luker, sub. G. W. Kinchloe, sub. J. A. Wyatt, sub. C. A. Evans, sub. A. W. Wilson, sub. March 18—E. B. Bonner, sub. A. L. Bowman, sub. C. L. Browning, sub. W. L. Hans, sub. O. P. Clark, sub. March 20—S. B. Savyers, sub. T. S. Whitford, sub. W. B. McKown, sub. H. P. Shrader, sub. M. D. Hill, sub. March 21—J. P. Guber, sub. M. C. Dickson, sub. J. R. Atchley, sub. E. A. Smith, sub.

COULD NOT REST NIGHT OR DAY

With Irritating Skin Humor—Whole Body Affected—Scalp Itched All the Time and Hair Began to Fall Out—Wonderful Result From

APPLICATION OF CUTICURA REMEDIES

"I am never without Cuticura Soap and Cuticura Ointment since I tried them last summer. About the latter part of July my whole body began to itch. I did not take much notice of it at first, but it began to get worse all the time, and then I began to get uneasy and tried all kinds of baths and other remedies that were recommended for skin humors; but I became worse all the time. My hair began to fall out and my scalp itched all the time. Especially at night, just as soon as I would get in bed and get warm, my whole body would begin to itch and my finger nails would keep it irritated, and it was not long before I could not rest night or day. A friend asked me to try the Cuticura Remedies, and I did, and the first application helped me wonderfully. For about four weeks I would take a hot bath every night and then apply the Cuticura Ointment to my whole body; and I kept getting better, and by the time I used four boxes of Cuticura I was entirely cured, and my hair stopped falling out, but I continue to use the Cuticura on my scalp. It keeps all dandruff out and scalp is always clean. I always use Cuticura Ointment on my face after shaving, and have found nothing to equal it. I will never be without it." D.E. Blankenship,

Oct. 27, 1905. Indianapolis, Ind.

RECOMMENDED TO ALL MOTHERS

"I have used Cuticura Ointment for chafing of infants, and as they grew older all skin diseases were given treatment with that and the Cuticura Soap. I never found it necessary to call a doctor, as these Remedies are a sure cure, if used as directed. I am glad to recommend them to all mothers." Sincerely yours, Mrs. F. A. Kennard, June 21, 1905. St. Paul Park, Minn. Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston. Mailed Free, "How to Cure for the Skin."

OUR SPECIAL PREACHERS', TEACHERS', AND SCHOLARS' BIBLES. ORDER BY NUMBER ONLY. 3686x Size, 6x8 1/2 inches, 1-inch thick. Long primer, self-pronouncing text. It contains the Authorized Version, Dictionary of Proper Names, Subject Index, Concordance, and Maps. Bound in the best levant, calf-lined, silk-sewed, divinity circuit, with red under gold edges, round corners. The regular \$8.50 book. Our price... \$ 6 00 3688x Same description as above, except it is bound in Alaska seal... 5 00 4276x Size, 4 3/4 x 7 1/4 inches, black-faced brevier type. It contains References, Concordance, Maps, Bible Index, etc. An ideal book for pocket use. Bound in Alaska seal, divinity circuit, calf-lined, silk-sewed, red and gold edges... 4 50 Sunday School Scholars' Edition. Containing practical helps and a new Bible Catechism by Prof. Hamill. The helps are written by prominent Sunday-school workers and edited by A. F. Schaffner, D. D., member of International Lesson Committee. Three styles— 1180 French morocco, limp, round corners, red under gold edges... 75 1185 French morocco, divinity circuit, round corners, red under gold edges... 1 00 1385 Same as above, with larger type... 1 25 The Sunday School Illustrated Bible. This book is especially made to supply a want in the way of a Bible that will interest and instruct a child in the home and in the Sunday-school. It is handsomely illustrated with half-tone pictures that thoroughly illustrate the text. The presentation page is illuminated in colors. (Size, 5 3/4 x 3 3/4 x 1 1/4 inches.) 250 Cloth, round corners, red edges... 75 252 French morocco, limp, red under gold edges... 1 20 254 French morocco, divinity circuit, red under gold edges... 1 40 ALL POSTPAID AT ABOVE PRICES. SMITH & LAMAR, Agts NASHVILLE, TENN. DALLAS, TEXAS. Order From Nearest House.



## What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a table-spoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkens while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

Will make lovely rows of Pansies, 5 showy clumps of Peas, and 5 beds of Sweet Peas that will bloom all summer in the garden and all winter in pots.

Get Catalogue for 1906—Greatest Book of Novelties.—Flower and Vegetable Seeds, Bulb Plants and New Fruits, 56 pages, 50 cuts, many pictures—will be mailed free to all who ask for it.

JOHN LEWIS CHILDS, Floral Park, N. Y.

Eggs For Sale from pure blood Black Minorcas. Large and Hardy. Everlasting layers. \$2 per 15. Satisfaction Guaranteed. Golden Rule Poultry Farm, Box 4, Collinsville, Texas.

Did you ever see 5 straight or circular rows of Pansies side by side, each a different color? If so, you know that the effect is charming. Did you ever see Childs' Giant Pansies, marvels in beauty and true to color? If not, you have not seen the best. Same with our new Sweet Peas and Carnations.

As a Trial Offer we will for 10 cts. mail 5 Pts. Giant Pansies, SNOW WHITE, COAL BLACK, CARDINAL RED, PURE YELLOW, AZURE BLUE; also Five Pts. New Giant Sweet Peas for 10 cts., WHITE, PINK, SCARLET, BLUE, YELLOW; also Five Pts. new early flowering Carnations for 10 cts., SCARLET, WHITE, PINK, MAROON, YELLOW. A Booklet on Childs' Big Catalog, send All 15 Pts. for 25 cts.

## THE METHODIST CHURCH POLITY NOT A MONARCHY, BUT A REPUBLIC.

By Rev. W. H. Hughes.

I notice with much satisfaction your able and scriptural defense of our Methodist Church polity, and now, with your permission, we propose to briefly outline the very striking analogy between that polity and the Republic of the United States.

That the New Testament does not lay down in detail any specific form of Church government is recognized by every impartial Bible reader. This is true also as to doctrine. No condensed formula of theology is crystallized into articles of faith. Hence all denominations, from the great moral and ethical principles taught in the Holy Scriptures, have formulated, written or unwritten, articles of religion, as well as the form of government they think best calculated to promote the kingdom of Christ.

The unwritten code is the most oppressive and unjust of all. Those Churches who pretend to have no law but the Bible, and claim to be a pure democracy, are the most mandatory, not to say dictatorial and tyrannical of all others. When they say unite with us on the Bible (which every good man would gladly do), they simply mean you must accept their construction of the Bible, however honest, differ from theirs, even on non-essentials, you must abandon them or be rejected.

They dictate the very mode in which you must be baptized, the state of faith you must be in, and with what ones of God's children you are to commune. They allow you voluntarily to join their Church, but when you are in they tell you there is no way out of their Church but to be turned out or to die out. If a prejudiced majority unjustly expels you, there is no court of appeals to redress your wrongs. All this and much more is done under the specious pretext of democracy. When inspiration said, "The powers that be are ordained of God," we learn two lessons:

1. Any government is better than no government or anarchy.

2. That God has not appointed any specific form of government.

Hence Paul claimed to be a Roman by birth and appealed to that government for protection.

As much as we may boast of our republican institutions there is not a remote hint at a republican form of government in the New Testament. The Hebrew dynasty is called a kingdom and Christ always speaks of the Church as a kingdom, "My kingdom, the kingdom of heaven," etc., but never as a republic. Therefore it is the height of folly for any Church to claim it is republican, and therefore scriptural. While it is true God nowhere requires any particular form of government, civil or ecclesiastical, yet he has set forth great moral and equitable principles which underlie all good government, and hence any State or Church which adopts a government in harmony with these principles are approved of God, and in this respect may be said to be ordained of God.

In view of these facts there is not a Church in all the land which has not in some sort formulated articles of faith and a form of Church government. We, in common with all others, have made our selection. We have chosen the Episcopal form of government, and think we have been guided by the divine hand in its selection. We believe it the most scriptural, and God has given us unparalleled success under its forms.

The American Republic began in 1776, and our Church was organized in 1784, and in their government, like twin brothers brought up in the same house, have very naturally developed into legal forms, which are strikingly analogous. That the United States is the best form of republican government in the world will not be denied by any intelligent man. We affirm that there is a greater analogy between the American Republic and the polity of the Methodist Church

than any other Church in the world. They are so analogous that no charge of "monarchy, hierarchy or one man power" can be brought against our polity which does not apply with equal force against the American Government. Mr. Webster defines a republic as "a state in which the sovereign power is exercised by representatives elected by the people. If this definition be a correct one, then no pretended form of government in either Church or State which is not representative can be a republic. It may have the material out of which a republic could be made, but it is without form and void.

### Legislative.

In the government of the United States there are three co-ordinate branches—the Legislative, the Judicial and the Executive—all of which find their duplicate in the Methodist Church polity. To the analogy in these three departments of government, between our Church and that of this Union, we call the attention of the reader:

1. We first call attention to the elective or legislative department of the two:

All power in each begins with the people. The elective franchise in the American Government finds its expression in wards or precincts, where every suffragist can give free expression to his views by his vote.

So the Methodist Church is divided into societies, duplicating the precincts, from which point all promotion in the Church begins. These precincts in the secular government are not like the congregational form of Church government, with ten thousand little independent sovereignties, disconnected and disjointed, but, like some grand machinery, each part is connected with all the rest, and contributes to the perfection of the whole.

So in our Church societies there is a chain of connectionism running through the whole body, binding it into one great and perfect system, working without friction and with perfect harmony.

The Congress of the United States is the legislative body. The laws passed by it are equally binding upon every citizen in this vast Union.

In the Methodist Church the General Conference is our legislative body, and every law passed by that body is equally binding on every member in our bounds.

The Congress is composed of representatives elected either directly or indirectly by every sovereign State.

So the General Conference is composed of representatives, both lay and clerical, in equal numbers, elected by every Annual Conference. Every Annual Conference stands related to the whole Church precisely as each State does to the Federal Union, each having a jurisdiction in itself and yet indissolubly confederated into one common government.

The Lower House comes directly from the people, but the Senate is elected by the Legislature. So in our Church the laity are directly from the people, and the clerical from all the Annual Conferences which may represent the States. Members of Congress are elected every two or six years, thereby making them responsible to the people for their good behavior. Our representatives are elected every four years, and consequently accountable to the Church.

Congress in its legislative power is limited by the constitution, and any law passed in conflict with that instrument is inoperative.

So is the General Conference limited by our Restrictive Rules, which are our constitution, and any law enacted which is inhibited by these rules is null and void.

### Judiciary.

2. Next we call attention to the analogy in the judiciary of the two:

The judiciary of the American Government is graded from the Magistrate's Court up to the Supreme Court of the United States. In all these courts men are tried by their peers, and have the right of appeal to the

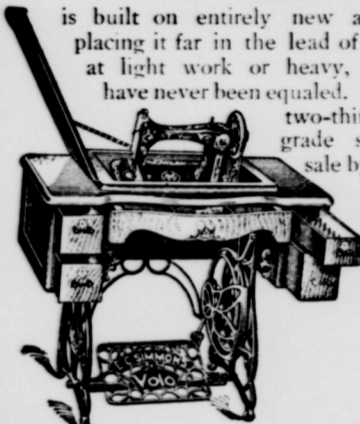
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is built on entirely new and improved principles, placing it far in the lead of all machines. Whether at light work or heavy, it produces results that have never been equaled. The **Volo** sells for \$40—two-thirds the usual cost of high-grade sewing machines. For sale by up-to-date dealers everywhere. As beautifully finished as any piano. Let us send our booklet explaining the many advantages of this remarkable machine.



**SIMMONS HARDWARE CO.,**  
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and New York.

next higher court. They have Magistrate, County, District and courts of final appeal.

All these find their duplicate in the Methodist Church. It has the Church court in each society for the trial of a member. Every member is entitled to a jury of his peers, with the privilege of challenge, both peremptory and for cause, as in the courts of the country. This court may represent the Magistrate's Court and from it a member can appeal to the Quarterly Conference, which answers to the County Court. A member tried by the Quarterly Conference can appeal to the District Conference, which answers for the District Court. From this court appeal can be taken to the Annual Conference, which may represent the Supreme Court of the State. From this, the highest court in the Annual Conference, appeal can be taken to the General Conference, which is the highest court in the connection, and answers to the Supreme Court of the United States.

A criminal convicted of a felony in any State by a court of proper jurisdiction is infamous in every State in the Union until restored to citizenship by due process of law. So when a member is expelled from the Methodist Church for gross immorality, he cannot be restored to membership except by complying with law; neither can he go across the street and join another society in our Church.

### Executive.

3. The analogy in the executive department:

The chief executive officer of the republic is the President, elected by the electors from all the States. The President is environed by wholesome laws prescribing duty and limiting his power. He dare not exercise power not given by law. If he transcends his legal power or fails to do his duty there are laws for his impeachment and punishment. Our Bishops are our chief executive officers. They are elected by the representatives of all the Annual Conferences. They are as much hedged in by law as is the President of the United States. If a Bishop is guilty of crime he may be accused and prosecuted by the most obscure member in the Church, and if found guilty he is the only man in the whole Church who has no appeal. In fact, with all the cry of "one man power," no man in the Church is so completely laced in by a straight-jacket as

our Bishops. "The greatest among us is the servant of all."

We are proud to add in conclusion, while our Bishops have the least protection in our economy of any other member, not one of them has ever been accused of any crime, not even by the foul tongue of slander. And while our calumniators grow pathetic in their pretended sympathy for the poor Methodists whom they say are oppressed and down-trodden by "one man power," we witness with profound pleasure the grand old ship of Methodism, well ballasted, sailing upon a calm and smooth sea, peacefully accomplishing her providential mission, while our misguided sympathizers, who have no government but a mobocracy, who having no law of their own, are compelled to appeal to the civil law to settle their disciplinary questions. We hope those who with such paternal complacency denounce us for "one man power" will permit us to quote Paul, I Cor. 6:1 and 5: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints. \* \* \* I speak to your shame. Is it so that there is not a wise man among you? No, not ONE, that shall be able to judge between his brethren?" Paul, away with your "one man power!"

Dallas, Texas.

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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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Seguin, Tex., Jan. 14, 1903.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—In 1894, I was a great sufferer of kidney and gravel trouble and less than one bottle of your Texas Wonder, Hall's Great Discovery cured me, and I have never suffered since, and I can cheerfully recommend it. Yours truly,  
J. A. WASSENICH.

**TEXAS WONDER.**  
One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office 2931 Olive Street.



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Published Every Thursday at Dallas, Texas

Entered at the Postoffice, Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. . . . . Editor

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

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THE CHAPMAN MEETINGS.

There is now in progress in the city of Dallas a great revival meeting, conducted by that famous preacher, Dr. J. Wilbur Chapman, of New York. He has associated with him a goodly number of leading revival workers, and the most of the city Churches are co-operating with them in the services. Among these workers are: Dr. Henry Ostrom, Rev. R. A. Walton, Rev. H. W. Stough, Rev. F. E. Taylor, and others of equal note. They also have a number of great singers, and the campaign is well organized and taking in all the city. The services have been in progress a week and the attendance at all the exercises is large. No one Church is the center of the work, but at the same time and in a great many of the Churches the preaching is simultaneous. No such a religious movement has ever been organized and put in motion as this one. Dr. Chapman is a consummate general and the whole work is under his direction. It moves like clockwork. At one day service at Bush Temple Dr. Chapman preaches to the business men, and the great room is packed with interested listeners; and then at night all the services throughout the city are in progress. We have not been able to take in the meeting, but the preaching, praying and singing are said to be evangelical and spiritual. Great results are looked for.

FIRST METHODIST CHURCH AT BRYAN BURNED.

The First Methodist Church of Bryan was destroyed by fire on the night of March 19th. The fire broke out in the furnace room in the basement while a revival service was in progress and was discovered just before Rev. J. E. Andrews, of Siloam Springs, Ark., began to speak.

Inadequacy of the water service, a high north wind and other causes contributed to the disaster. The church was one of the most beautiful in the State and was built and equipped five years ago at a cost of \$22,000. It was elegantly furnished and supplied with a pipe organ. It was thoroughly modern in design and built of buff brick, covered with steel ceiling. It contained a main auditorium, Sunday-school room, classroom and a large upstairs apartment. The building was insured for \$10,000, the pipe organ for \$1,500 and the furniture for \$500.

A number of pews, the altar rail, a small organ and the library from the pastor's study were saved.

PASSING NOTES.

Fort Worth Methodism is taking on new life. Rev. O. F. Sensabaugh and his preachers have things in hand, and the work is going forward. The old First Church property has been sold and they have a good sum on hand with which to start a new enterprise on one of the finest lots in the city. The movement will be under way very soon. Brother Moss and his people have a fine prospect in their part of the city, and a new church will soon be under way. Other improvements are in prospect.

Rev. James Campbell, D. D., is a grim humorist. When asked about his District Conference in the presence of the editor and Dr. Nelson, he quietly remarked: "Well, I did think of fixing it some time in May when the State connectional tramps would be at the General Conference and out of the way, but I do not know just how it will be yet." One thing certain, that was a sure method of fixing his conference in our minds, and if possible we will be on hand.

The coming Educational Convention is going to be one of the biggest things that Texas Methodism has ever had. Dr. Nelson and Dr. Moore have a special office in the city and they are giving to it a great deal of attention. They have heard from all the distinguished speakers from a distance and they will be here to do their part. There will be some of the most pointed and eloquent addresses delivered ever heard in Texas; and they will touch all the phases of our educational problem.

The Sunday-school Convention will meet next Tuesday at Austin. It will be a largely attended gathering, and the program promises a delightful and profitable time. The editor of the Advocate is on the program, but we fear it will be impossible for us to be present. We have an engagement in St. Louis to preach at Centenary Church next Sunday at 11 and at the Union Methodist Church under the pastorate of Dr. Lucock, at the evening service. On Monday night we are booked for an address before the Methodist Club of the city. So we fear it will not be possible for us to get back in time to take our place on the program at Austin.

A worthy brother says that some people have an idea that the Executive Committee of the Board of Trustees of the Episcopal parsonage took the goods of Bishop Hoss out of the residence without anybody's consent, and sent them to a warehouse. Of course the idea is preposterous. We were requested to furnish a room for the goods, which we did. And at our own suggestion, the best packer in the city was sent out there, and under proper direction, packed everything carefully, and we had them stored and insured at our expense.

Brother Jno. E. Anderson, of New Boston, sends us an interesting note: "Know all men by these presents, that I, Robert R. Roberts, one of the Bishops of the Methodist Episcopal Church in America, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayers, have this day set apart David Kennison, for the office of deacon in said Methodist Episcopal Church, a man whom I judge to be well qualified for the work; and I do hereby recommend him to all whom it may concern, as a proper person to administer the ordinance of baptism, marriage and the burial of the dead, in the absence of an elder, to feed the flock of Christ, so long as his spirit and practice are such as become the gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the gospel. In testimony whereof, I have heretofore set my hand and seal, this 22nd of March in the year of our Lord, one thousand eight hundred and twenty-nine. R. R. Roberts (seal)." Baltimore. Brother Anderson adds: "Bro-

ther Kennison is buried near here on the place of Dr. Watlinton, two miles south of New Boston. On his tombstone are the following words: "Sacred to the memory of David Kennison, a member of the North Texas Conference, M. E. C., South. Born in Virginia, Sept. the 10th, 1803; died March, 1870. Mark the perfect man, and behold the upright, for the end of that man is peace!" These are valuable facts and we are glad to publish them.

A telegram received from Rev. M. S. Hotchkiss, under date of March 20, reads as follows: "Advertise Georgetown Glee Club for all day Wednesday, March 28." This means that the Sunday-school Convention at Austin will be regaled with good music. This is a stroke of enterprise on the part of Southwestern University, and the conference can feel assured of the best music the State can afford.

A WESTERN TRIP.

We have been out West for several days and have just returned as the paper goes to press this week. This will explain our failure to answer a great many letters that are now piled up on the desk. We will get to them as soon as we possibly can. We had this engagement standing for a long while to visit our work in that far off part of the State and dedicate a church and do some other work; and also got an opportunity to write up our interests out that way. This write-up will appear in next issue.

TWO METHODIST EDUCATIONAL CONVENTIONS—GALVESTON, APRIL 20, 1870, DALLAS, APRIL 10, 1906.

April 20, 1870, the Methodists of Texas held in Galveston an Educational Convention. After thirty-six years of history making they will meet in Dallas, the second time in convention, to review the past, study present conditions and receive fresh inspiration and courage for the future. The Galveston convention was the day of small things of a "feeble folk." At the one that will meet in Dallas, where again Christian education will be the one absorbing theme, 700 active traveling Methodist preachers and at least 2000 picked laymen will be entitled to seats and be representatives in general of a great Church whose membership aggregates two hundred and fifteen thousand, and in particular of thirteen Christian institutions of learning, with an University at the head.

At this time an educational revival is sweeping the Methodist Church throughout Texas. During the past twelve months more students have been gathered into Methodist schools and more handsome new buildings have been erected and projected than ever before in the same period of time.

Deep and wide spread interest is centered in the approaching great educational rally in Dallas. May the occasion be memorable!

We are literally flooded with contributions. We have never had such a congestion of matter. But it is all good. Wish we could put it all in the next issue, but we have enough to last more than a month. Some of the correspondents keep writing us about the non-appearance of their articles. This note will explain the matter. We never reject an article without writing the contributor our reason, except articles without the full signature of their names. These we throw into the waste basket without reading. In selecting from the bunch for publication, we have to be governed by the "keeping qualities" of the communication. Some won't keep and have to go in at once. Others will keep and they have to wait. Fresh fish spoils if kept too long, but mackerel will stay good a long time. Do you see the point? If so, be patient.

Dr. James A. Duncan, at Birmingham, is after the names of delegates and visitors to our coming General Conference, which meets in that city Thursday morning, May 3.

PERSONALS.

Rev. J. D. Odum, of Ferris, made us a delightful call recently.

Rev. E. L. Spurlock, the indefatigable agent of North Texas Female College, made us a pleasant call the past week.

We were pleased to welcome Bro. L. S. Barton, our pastor at Terrell, in our sanctum this week. He is happy on the way.

Prof. D. S. Switzer, of Itasca, and also of school fame, was in to see us the past week. He reported his school in fine condition.

Rev. C. W. Hearon, of North Cleburne Station, was a pleasant visitor at the Advocate office this week. He is looking well and happy.

Rev. C. T. Talley, of Garland, was a welcome visitor at the Advocate office this week. He has a good charge and they have a good preacher.

Rev. Franklin Moore, of Lancaster, called on us during the week. He has his Church affairs well in hand, and is pleased with his new field.

Rev. T. E. Caldwell, of Paris, was in the city on business the other day and paid his respects to the office. He is a friend of the Advocate, as all good Methodists are.

We had a pleasant visit last week from Brother J. R. Bourland, of Lewisville. He is one of our good laymen up there, and he renders his Church valuable service.

Rev. Abe Mulkey looked in upon us the other day. He is busy everywhere in meetings and doing a world of good. He is an unselfish, devoted worker in the Master's vineyard.

Rev. O. P. Kiker has returned from an interesting visit to the Republic of Mexico. We doubt not but that he had a fine time, and we would be glad for him to give the Advocate the benefit of his observations.

Rev. G. W. Kitcheloe, of Irene, was in to see us Wednesday. He is moving on in good shape on his work, and, as usual with him, has his hands full of enterprises. We have no better friend to the Advocate than this good man.

Rev. T. N. Weeks, of Celeste, was in to see us this week. His work is prospering and he looks well after the Advocate's interests, while he neglects no other department of his work.

Rev. A. T. Culbertson, of Chillicothe, made us a most brotherly visit not long since. He has been ruminating in the Panhandle so long that he looked lost down in the black land country. He is doing well in his charge.

Bishop Joseph S. Key spent some hours in the city last week. He is looking hale and hearty, and one of the best preserved men of his age in the connection. He looks like he is good for several years of service. We have no truer, safer and sounder man than Bishop Key. He has a wise judgment, a clear insight, a noble heart and a level head.

Revs. J. H. Chambliss and W. B. Andrews, of the Northwest Texas Conference, were in Dallas last week looking after Church extension matters. Of course, they visited the Advocate office and we were much pleased to see them. They are both stalwart workers in the cause of Methodism.

Rev. J. M. Peterson, the presiding elder of Greenville District, visited us this week and we were much entertained on some views he holds on the work of the coming General Conference. And he is fully able to give a reason for the hope he entertains that some of his measures will be passed by said body. He has an article now in type on the subject which will appear in the Advocate shortly.

Brother T. S. Garrison, of Timpson, was in the city recently and made the Advocate a delightful visit. "Smith" Garrison as he is called in East Texas, is one of the most valuable laymen in the Church. He not only does active work, but he contributes of his means liberally to the support of her institutions. It is not out of place to say that he is now a candidate for State Treasurer, and that in his life

and character he is worthy of esteem and confidence. He is a good man and sound on all moral questions.

CHURCH NEWS.

Some Churchmen are discussing a limit to the presiding eldership in Southern Methodism.

Dr. and Mrs. Hamill propose to spend April on the Pacific coast, and will labor principally in the interest of the Los Angeles and Pacific Conferences.

Rev. J. D. Ellis, editor of the Alabama Advocate, died suddenly in his office March 3. He was recently elected editor of the Advocate and was proving himself well-equipped for that office.

The Superannuate Endowment Fund is growing steadily. Since the first of last November there has been a total increase of \$7,734.50, three-fourths of which has been from collections taken from individual Churches.

Rev. W. H. Stricklin, pastor of the Spruce Street Methodist Episcopal Church in Nashville, was instantly killed by a street car on Saturday, March 3. He had gone out early to buy milk from a dairyman's driver, and was struck by a car when he stepped from behind the wagon.

The commencement sermon for Vanderbilt University will be preached this year by Dr. J. C. Kilgo, President of Trinity College. Dr. Albert Shaw, editor of the American Review of Reviews, will deliver the commencement address. Dr. Shaw is an open-minded friend of the South.

Rev. Dinsdale T. Young, the fraternal delegate of the British Wesleyan Church to our coming General Conference, expects to spend Sunday, April 22, in Nashville. He has also accepted an invitation to take part in the jubilee exercises of the Garrett Biblical Institute sometime in May.

Bishop Morrison, while visiting in Atlanta three weeks since, was reported in one of the dailies as having stated that one of our prominent ministers, whose name was given, was probably certain of election to the episcopacy. In a published card the Bishop absolutely contradicts the statement.

Dean Tillett has announced that the Cole Lectures will be given this year by Dr. Francis H. Smith, of the University of Virginia, the first layman to be selected for this position. Dr. Smith's subject will have to do with natural science as related to the personality of Christ. The lectures will be given toward the end of April.

The Exec Committee of the Methodist Episcopal Church recently held its annual meeting. The net profits of the two Book Concerns for the past year are \$136,375. The Epworth Herald, with a circulation of 135,000 made a small loss. The Northwestern, Episcopal, Western and Central Advocates all failed to pay expenses. The price of subscription on these papers was put back to \$2.

Dr. Young J. Allen arrived in Atlanta, Ga., March 13. In a short time he goes to Washington where he will appear before the Senate Committee on Foreign Relations. Dr. Allen stopped over in Nashville where he made an address before the Missionary Training School on the "Women of China." On Sunday, the 11th, he spoke before a very large audience at McKendree Church on the present condition of China and the part missionaries have had in promoting it.

Bishop Candler, who recently presided over the annual meeting of the Cuban Mission of the Methodist Episcopal Church, South, reports twenty-seven Churches with 1,951 members, thirty-three Sunday-schools with 1,632 pupils. The Churches raised \$8,583.82 for all purposes. All these figures show commendable growth. In January, 1899, the mission had four men and no property on the island. One-fourth of all the Protestants in Cuba are Southern Methodists. The property in Havana, when improvements are completed, be the finest mission plant in Havana.

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Ellen Osborn . . . . .	\$ .50
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Mrs. B. E. Mulford . . . . .	5.00
Dublin Epworth League . . . . .	1.75
<b>Total . . . . .</b>	<b>\$ 7.75</b>
<b>Reported March 1, 1906 . . . . .</b>	<b>165.25</b>
<b>Total . . . . .</b>	<b>\$113.00</b>

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Epworth League Department

All communications intended for the Department and exchanges with articles to be considered upon should be sent to...

State Epworth League Cabinet

- President—Gus W. Thomason, Fort Worth; Vice-President—Ray A. D. Fisher, Ft. Worth; Secretary—Miss Belle Taylor, Houston...

SECOND ANNUAL ENCAMPMENT

THE SECRETARY'S APPEAL

Under date of March 10, an appeal was sent from the Secretary's office to every chapter of the Epworth League in Texas...

NOTES

Appointments have been made for the establishment of a branch postoffice at Epworth during the Encampment. Prof. Victor Howell, Texarkana, Ark. has been appointed Musical Director for the Encampment.

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered liver.

THIS IS A FACT which may be demonstrated by trying a course of

Tutt's Pills

They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.

Reservations are already being made with Secretary Hagdale for accommodations during the Encampment...

As a religious society the pastor of the First M. E. Church at Columbus, Ind., according to the St. Louis Christian Advocate has organized a "Blue Day"...

E. C. McVey, an old Texas boy and active in League circles in the early days, now pastor in charge of one of prominent Churches in Missouri...

A series of articles have been running for some time in the League Department of the St. Louis Christian Advocate...

The following notice appears in the last issue of the Epworth Herald: "If any member of your chapter is now in Galveston, Tex., under a name or permanently located, send the name and if possible the street number also to the Rev. M. E. Rutherford, Galveston, Tex. A Methodist Episcopal Church is being organized in Galveston and Brother Rutherford is its pastor."

Rev. J. D. Odum, Fort Worth, Texas, writes: "Our Junior League is doing fine work. We have 24 members and they are alive to the work. Mrs. Tolwell, our superintendent, deserves much credit for the success of the work."

President Harry H. Hallowell has called the names of the North Texas Conference Epworth League to meet at the Publishing House in Dallas, Saturday, March 14, to prepare program for the Whiteboard meeting in June.

The members of the League at Wichita have banded together with the known purpose of increasing their membership to 100 before the close of 1926. Bro. A. C. Williams, the merchant Secretary, writes thus interestingly of their plans: "Western Chapter No. 1128, was organized three years ago with 8 members and now has 47, nearly all of whom are active in the devotional work. We are striving to have 100 members by the close of this year, and have adopted as a working motto this prayer: 'May the Lord abundantly bless our League that our membership will grow in devotion, and may we endeavor to our utmost to bring 100 members under the influence and guidance of our great League.' The following officers have been elected: T. B. Oliver, President; Miss Mae Bailey, First Vice-President; Miss Florence Stafford, Second Vice-President; N. H. Alexander, Third Vice-President; Mrs. D. A. York, Fourth Vice-President; Miss Elsie Russell, Treasurer; A. C. Williams, Secretary; Miss Ethel Bailey, Era Agent. All have entered diligently upon their work."

Miss Alice Dubose writes that a number of people will attend the Encampment from Ft. Worth this summer.

The Baptists are actively engaged in preparations for their Encampment at Palestine in July. Secretary Coleman has just issued a neat four page folder containing information of a general character. President Kendall is industriously at work delivering addresses and presenting the Encampment work to the brethren of his Church throughout the State. We admire the hustling qualities of our Baptist contemporaries and congratulate them on the full measure of success which they are enjoying. G. W. T.

WHAT TEXAS LEAGUEDOM WILL ASK OF THE GENERAL CONFERENCE.

In line with the resolutions passed by the several Annual Conferences in this State asking for special legislation for the government of Epworth League Assemblies, adopted by the conferences at the request of the State Epworth League organization, the following memorial has been drafted by the Board of Trustees of the State League and will be presented to the General Conference at Birmingham in May next...

Following memorial has been drafted by the Board of Trustees of the State League and will be presented to the General Conference at Birmingham in May next...

Epworth League Memorial. To the Synods and Members of the General Conference of the Methodist Episcopal Church, South, to convene in Birmingham, Alabama, May 1, 1926.

Dear Fathers and Brethren: We are designated respectfully and earnestly to pray you to amend Section VI, Chapter VI of the Book of Discipline, by inserting after paragraph 125 and Article VI of the Constitution of the Epworth League a new paragraph and article to be numbered as 125 and 126 respectively by this and other changes made in the Book of Discipline and as read as follows:

Any State League Conference may secure and improve grounds as a permanent place of meeting for religious, intellectual and social purposes. Such property shall be located to be used in trust for the use and benefit of the Epworth League of the Methodist Episcopal Church, South, by a Board of Trustees, composed of one clerical member and one layman from each of the patronizing Annual Conferences and the President and Secretary of the State League Conference who shall be members ex-officio. The members of the Board shall be elected by the State League Conference and confirmed by the Annual Conference represented but all vacancies shall be filled by the conference on the nomination of the Board. The Board of Trustees shall also constitute a Board of Control, with power to make rules and regulations, and raise funds for the use and maintenance of the property, subject to the approval of the State League Conference and a majority of the patronizing Annual Conferences, and to the State League and Annual Conferences concerned, they shall report their acts at least once a year.

Respectfully and fraternally submitted, Board of Trustees of the Texas State Epworth League.

DO SOMETHING NOW.

Many a League is dying for lack of funds. The air was once good, but the members have breathed it over too many times. Open the windows. Try a Mission Study Class, or a class in civics, or in Church history and doctrine. Go out into the country and organize another League or Sunday-school. Sing in front of the Church. Get a group of people into the evening services, set up a Church paper, start the Church, plant it, put it on its feet, have a bulletin board, form a League choir and help the pastor in the singing, hold socials in the members' homes, try some of the many new ways of calling the roll at the prayer or business meeting, vary the arrangement of the chairs in the League room from time to time, introduce some new plan into every meeting. Never hold a business meeting without preparing some advance steps for some committee or for the entire society.

Get out of the rut—A Past President in St. Louis Advocate.

State of Ohio, City of Toledo, Lucas County, Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, Ohio and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Cathartic Cure.

A man's love of sanctity cannot be measured by his loathing for soap.

Ring Worm Cured.

After a month of torment, perfect peace comes to a poor sufferer from scurf, ring worm or other severe itching skin diseases, using a box of Tetterine, the infallible cure for all such diseases, fragrant, harmless, effective, used by physicians in their practice. Enclosed by druggists.

There is no health without holiness.

GENERAL CONFERENCE DELEGATION FROM TEXAS.

At a meeting of the committee appointed to select route for Texas' delegation to General Conference at Birmingham in May it was unanimously decided to use the I. & G. N. Cotton Belt and Frisco via Memphis. The South Texas delegates will join those from North and Central Texas at Texarkana. The Dallas, Fort Worth and Waco delegations and those from near-by points will leave in special sleeper Tuesday morning, May 1, on the Cotton Belt, going through without change. The undersigned will act as Secretary to the committee and will notify all delegates when to start and where to join the party. A. K. RAGSDALE, Dallas, Texas.

Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer.



Wise Words to Sufferers From a Woman of Notre Dame, Ind.

I will mail, free of charge, this Home Treatment with full instructions and the history of my own case to any sufferer from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to try the treatment a trial, and if you desire to purchase it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. The only sufferers of female trouble are cured by this medicine.

MRS. M. SUMMERS, Box 187, Notre Dame, Ind.

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- \$100 Invested in Isabella Stock in ten years was worth \$1200, and in addition you would have received \$350 in dividends. \$100 Invested in Jack Pot in nine years was worth \$1500 and had paid on that amount \$750 in dividends.

This is an "Exploration Company."

The Value of the Stock is not dependent upon any one mine. You buy Stock in the Company itself, and it covers all we now own and all we will ever acquire.

NOW IS THE TIME TO BUY! DO NOT WAIT UNTIL STOCK ADVANCES.

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Without Knife or Instrument.

Sample Package Free so That we Can Prove it to You.

"Every morning, for over 20 years, I never went to the toilet without fear and trembling, and I never left it without having suffered agonizing tortures. Many days I did not dare go at all, so much did I dread the terrible ordeal."



These are the exact words of a sufferer from piles and we hear the same thing almost every day. It voices the sentiments of hundreds of thousands of others in this country today, for it is estimated that of every ten persons we met in church, the street, or the theater, seven are afflicted with piles. Martyrs and needless martyrs, too, for since the discovery of the marvelous Pyramid Pile Cure no one need suffer one moment longer. There is now no excuse for having piles and if you continue to suffer from them you do not deserve a particle of sympathy, considering the chance we give you to prove it to your own satisfaction wholly free of cost to you.

Here is a typical case: Mr. Benjamin Shaw, Postmaster of Bland, New Mexico. He had suffered from aggravated piles for years, and was upon the eve of a serious surgical operation, believing that he had reached the limit, and that the operation offered the only possible means of relief and cure. Let us quote his own words in his letter of Oct. 31, 1905: "I was in great agony of mind and body. In the meantime, a gentleman told me of the virtue of your pyramid remedy. I fortunately found it at a drug store, and by the next morning I did not feel that an operation was necessary, and in three days I was able to return home, and a complete cure was accomplished to my great satisfaction and the surprise of the physician."

Send today to the Pyramid Drug Company, 2084 Pyramid Building, Marshall, Mich., and get a sample package by return mail and then go to your druggist and get a box, the price of which is 50 cts., and get well without pain, trouble or cutting.

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CATERING BY  
MISS MARY ANN  
SUNDAY, MARCH 25, 1906  
CATERING BY  
MISS MARY ANN

## ANSWER TO THE REV. W. H. H. BIGGS.

Dear Bro. Biggs:

In justice to myself I wish to explain that I wrote in my last letter, "It" (the Church) "a divinely constituted organization." The type made me say "organization." When I wrote that every Jew "had to be regenerated," etc., I had reference solely to the time of Christ, and not to the remote generations before. I think you and I are agreed, however, that Noah, Abraham, David, and others, needed regeneration in order to salvation, unless, as you have said, that being "born in the Church" was sufficient. And I am not willing to accept that. I gave a number of references to show that at the opening of the dispensation "both Jews and Gentiles" were "under sin." Rom. 3: 9; 11:32; Gal. 3:22. The fact that "the common people heard Him gladly" can not be accepted as an evidence of regeneration and membership in the body of Christ. I presume you would not be willing to recognize such evidence today as a satisfactory qualification for Christian communion. There is not a trace of evidence from the time of the decent of the Spirit and on that those people who "heard" Christ "gladly," and "took Him for a prophet," were recognized by virtue of those facts as members of the body of Christ. They doubtless were Israelites. So was Saul of Tarsus. So was Nicodemus. Nicodemus is not an isolated case. Israel had proven herself a failure under the law. Rom. 2:23. "Ye must be born again" is a requirement therefore for every Jew and every Gentile from the time of the descent of the Spirit to this day. Before the advent of the Spirit there were only two grand divisions of the human family; Jew and Gentile; since which advent the Spirit recognizes three divisions: Jew, Gentile and Church. See I Cor. 10:32; Rom. 11:25. In the latter reference the Church is addressed as "brethren." Let it be noted that the Spirit never confuses the Church with Israel. Never.

You say, "Let us not forget that the question in dispute is whether Christ's Church had an existence before Christ used the language in Matthew 16:18." Let us not forget also that "the question in dispute" grows out of and is based on the teachings of that text. If my interpretation of it is scriptural, then my proposition is true—namely, that Christ declares his purpose to build his Church future when he spoke the words—and assures us that "the gates of hades shall not prevail against it." To make the words "will build" apply equally to the present and the past as well as the future (1) makes Christ mean what he does not say; (2) makes the assurance, "the gates of hades shall not prevail against it, entirely redundant. That is, if the Church always existed, and the gates of hades never prevailed against it, what use can be made of those words? But you say, "I am not much concerned about hades." I do not wonder at that if the phrase is meaningless. But if it is not meaningless, it is then a promise of blessed assurance to the saints in Christ, and a note of awful warning to all who do not accept Christ. If these are facts, then I am surprised at the indifference of any preacher of the gospel about so important a matter. To continue the quotation from your letter, "special-ly since you have given those living since Christ's resurrection a shorter route to paradise," etc.

Is this indeed my teaching and only mine? Have I misapplied the teachings of Christ just here? If so, and that I think is the unquestionable inference of your language, will you please give us a correct interpretation of that part of the text? Does the text imply that the gates of hades once prevailed against certain saints? Does it prevail against any saints since Christ's resurrection? Do the gates of hades prevail against all the unrighteous dead? I maintain that the word of God is clear on these points.

You refer to Enoch and Elijah as exceptions to the proposition that sheol prevailed against the souls of all the saints who died before Christ died and rose. No, they are not exceptions. They did not die. Their souls escaped sheol because their bodies escaped death.

You ask why I object to the words "added to the Church."

I object (1) because they are not the words of inspiration; (2) because that use persistently made of them conveys the idea of an organization effected by the hands of men; (3) because this persistent application of them has led to sundry abuses of the inspired thought. I much prefer the words of the Spirit. The Holy Spirit adds believers, not to any human organization, but to the Lord.

The Church began her history with the descent of the Spirit. A contrast between the Church of Christ and Israel is very striking throughout the Acts and the Epistles.

1. The Church is called the bride. (a) Espoused through this dispensation.—II Cor. 11:2. (b) The marriage is to take place when Christ comes again.—Matt. 22: 1-14; Rev. 19:7; 21:2, 9, 10.

The purpose of the Spirit through this dispensation is to "take out of" the Gentiles "a people for his name" (a bride). This work was begun by Peter opening the door to the Gentiles about seven years after Pentecost, and continues till now, and, no doubt, will continue till the body is made up, and after this the Lord declares he "will re-turn and build again the tabernacle of David"—not the Church.—Acts 15:16. He will then "sit on the throne of his glory" (Matt. 25:31), and his bride, glorified with him (Col. 3:4), will reign with him.—II Tim. 2:12; Rev. 20:4. The "tabernacle of David completely fell at the rejection of Messiah by his people.—Jno. 19:15. Eve's marriage to Adam (Gen. 2:22, 23) was a type of the marriage of the Church to Christ.—Eph. 5:30-32. Abraham was called the friend of God.—Jas. 2:23; II Chron. 20:7; Isa. 41:8. John the Baptist, closing up the old dispensation, said: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: This my joy, therefore, is fulfilled."—Jno. 3:29.

2. The Church is called the body of Christ.—Eph. 1:22, 23; Rom. 12:5. That body is in no sense an organization.

3. The Church, which is his body, is indwelt by the Holy Spirit. In this relation the Spirit was only promised before his advent at Pentecost.—Luke 24:49; Acts 1:4; 2:1-4, 38; Jno. 7:37-39.

4. The Church is distinguished by a comparison between the two covenants.—Gal. 4:22-31.

(a) Hagar "answers to" or typifies "Sinai," the law, and "Jerusalem," the metropolis of the Jews, and was "in bondage."—Vs. 24, 25. So says the Spirit. This was Israel.

(b) Sarah was a type of the "Jerusalem which is above."—Verse 26, with Rev 21:2, 9, 10; and Eph. 5:23. The promises through Abraham were not to his seed, as of many, but to Christ.—Gal. 3:16.

5. The Church is the purchase of the blood of Christ, and became his by virtue of his death.—I Cor. 6:20; 7:23; Acts 20:28; II Pet. 2:1.

6. The Church offers "up spiritual sacrifices to God."—I Pet. 2:5. Israel offered sacrifices of blood.—Num. 28:3; Heb. 9:25. God took no delight in Israel's offerings.—Psa. 51:16; Isa. 1:11. The offerings of the Church are "well pleasing" and "acceptable."—I Pet. 2:5; Phil. 4:18.

7. Christ was given to be head over the Church when he was exalted at the right hand of the Father.—Eph. 1:20-22; Acts 2:33. He must, therefore, have been exalted to be head before the body could have begun its existence.

8. The souls of all the saints who die in Christ to immediately to be with him.—Phil. 1:23; II Cor. 5:1, 8. As an

evidence, when Christ comes again he will bring these souls with him.—I Thes. 3:13; 4:14. His promise is, and how fortifying, that the gates of hades shall not prevail. The gates of hades did prevail against the former saints, as the Old Testament unmistakably discloses. But for a sufficient reason I shall not give the reference just now.

May I suggest, without appearing presumptuous, that the difficulties lying in the way of the interpretation of Matt. 16:18, as they have occurred to me from reading and hearing, are: (1) That no distinction is made between the word hades, here in our authorized version translated hell, and the word gehenna found elsewhere, which really means hell; (2) Here hades is usually made the synonym of the devil; whereas, neither Satan nor demons are anywhere in Scripture associated in any way with this place.

I presume that you will dissent from the foregoing. I will ask you, then, to please tell us where the Church really began its history? What are the evidences? What are its marks?

Personally, I should like to know why a line of succession from Christ back to — is so vital; and so un-

important from Christ to the present?

May the Holy Spirit guide us into truth.—Jno. 14:26; 16:16.

Fraternally yours,  
W. E. CAPERTON.  
Oglesby, Texas.

## IF YOU HAVE Rheumatism

Cut, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address:  
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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for illustrated book. Sent free. Address:  
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This is an Automatic Lift drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust-proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.

The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

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

The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball-bearing which run about eighty per cent easier than any other form.

To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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

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Automatic Lift, No. 44.....	\$24 00
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Sewing Machine and Advocate for only \$23.50.

### The Woman's Department

Conducted in the interest of the W. F. M. Societies and the W. H. M. Society. Address all communications to Mrs. Florence R. Howell, 129 Marius St., Dallas, Texas.

**A SONG.**

I shall not pass this way again,  
But far beyond earth's Where and  
When  
May I look back along a road  
Where on both sides good seed I  
sowed.  
I shall not pass this way again,  
May wisdom guide my tongue and pen,  
And love be mine so that I may  
Plant roses all along the way.  
I shall not pass this way again,  
May I be courteous to men,  
Faithful to friends, true to my God,  
A fragrance on the path I trod.  
—Harper's Bazar.

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

An executive meeting of the Woman's Foreign Missionary Society of North Texas Conference was held on Thursday of last week, the 15th inst., in Dallas. Besides the President, those present were the First Vice-President, Mrs. Milton Ragsdale, Dallas; the Corresponding Secretary, Mrs. Louis Barton, Terrell; the Treasurer, Mrs. R. H. Rivers, Kaufman; the District Secretary of Dallas District, Mrs. N. A. Searey, Dallas.

The Corresponding Secretary gave items from her quarterly report, ending March 1, the last quarter in the fiscal year, which were encouraging, showing that the work in the conference society is moving forward, and while not at the rate those most interested might wish, still there has been progress along all lines during the fiscal year just closed.

The Treasurer's statement, which came next, gave gratifying evidence of progress in the work for the year. The report on monthly dues collected, and the conference pledge, etc., she stated, would be made in full in her quarterly report, which will be given to the auxiliaries in the Woman's Department some time soon.

The crowning fact brought out by the Treasurer's statement was that the amount collected during the fiscal year just closed, on the fund for purchase of a lot in Havana, Cuba, for the Eliza Bowman School, the "special" of this conference society, is now nearly two thousand dollars, all of which will be in charge of the financial agent of the society, Mr. J. H. Bowman, Plano, Texas. A full showing regarding this special collection will also appear in the Treasurer's published quarterly report.

It will be remembered by the members that a call was made at the last annual meeting of the conference society, held in June in Paris, for one thousand dollars to be raised during the year, toward a fund to purchase a lot in Havana, Cuba, for the Eliza Bowman School, and that the subscriptions made in response by the delegates amounted to something over eleven hundred dollars. But the collections on this fund have run up to something over fourteen hundred dollars, as stated by the Treasurer at the executive meeting last week, and her forthcoming report may show some additional collections on this fund, received since her statement was made. In addition to the amount thus collected on this fund, a handsome donation of five hundred dollars has been received for the same fund from our worthy and faithful member, Mrs. Abbie Allen, of Frisco, formerly President of the conference society for ten years. We are thankful today and encouraged, because of this timely aid from our dear sister and co-worker, who thus, unsolicited, gives this generous sum to swell the special fund we are raising for the purchase of the lot. May the Lord ever bless and strengthen her, one of his most loyal and zealous hand-maidens. We are thankful, too, today, because of the evidence given by the membership of the auxiliaries of their interest in the advancement of the work of the conference society, and their loyalty to this special obligation, and we pray the blessings of God, our Father, upon them, one and all, because of their faithfulness in answer to this special call.

In view of certain conditions which have arisen—serious illness in the homes of several of the members, and the removal from their midst of several others—the members of the auxiliary at Whitewright asked to be relieved of the responsibility of entertaining the annual meeting of the conference society this year, expressing much regret at the circumstances which make this step necessary. A change of place for holding the next annual meeting was, therefore, discussed at the executive meeting. A cordial invitation extended by the Corresponding Secretary of the conference society in behalf of the auxiliary at Terrell, was gratefully accepted, and expressions of appreciation were extended that auxiliary for coming so kindly to the relief of the conference

society in the emergency. The time for holding the annual meeting was fixed for June 6-10, of which further notice will be given in due time. All auxiliaries are requested, each and every one, to send delegates—one for every twenty members and fraction thereof—without fail, to the annual meeting, in order that a full representation may be present. We earnestly ask the members to prepare for the coming annual meeting by giving thought to it, and pray often for it, that this annual gathering may be blessing in every sense to all who may attend, and to the sacred cause represented.

MRS. F. E. HOWELL,  
Pres. Conf. Society.

**NOTICE.**

To the delegates-elect to the annual meeting of the W. H. M. Society, to be held at Timpson, March 27-30: Arrangements have been made with the railroads to secure the one and one-third rate. Every auxiliary is urged to elect one delegate for every twenty members. Be sure to elect at least one and insist on her going.

Let the delegates have their certificates signed by agent at station where ticket is purchased, certifying they paid full fare going, in order to secure one-third fare returning.

Send the names of delegates and visitors at once to Mrs. C. E. Sanford, Timpson, Texas.

MRS. GEO. CALL,  
Orange, Texas, Cor. Sec.

**TO THE FIRST VICE-PRESIDENTS OF THE AUXILIARIES. W. H. M. SOCIETY, OF THE NORTHWEST TEXAS CONFERENCE.**

Will all First Vice-Presidents who have not already done so, report to me at once all money spent in either furnishing or improving their parsonage March, 1905, to March, 1906? Now, dear First Vice-Presidents, do not fail to do this, no matter how small the sum. I want a full report for our annual meeting in May.

MRS. J. N. EDDINS,  
First Vice-Pres. Conf. Society,  
Clarendon, Texas.

**W. H. M. SOCIETY.**

The Childrens' Auxiliary of the W. H. M. Society publicly installed their officers at the M. E. Church, Sunday, March 10th, at 11 A. M. After the installation the President, Mrs. J. J. Pizott, delivered in a very impressive manner the address which follows.

MRS. FRANKIE HOUSELS,  
District Sec. Vernon Dist.

Friends and Sisters of the Home Mission Society:

I come before you today realizing, at least to some extent, the great responsibilities that rest upon me, and it is with a desire in my heart and a prayer on my lips that God will give me grace for every responsibility and duty. Oh, the very threshold of this new year—I pause and look into the future days that are to bring us many duties, pleasures and perhaps sorrows, but as brave Home Mission workers, let us tarry at a throne of grace and get a baptism of Spirit that will equal any burden that may fall to our lot to bear.

If there ever was a season when the Woman's Home Mission Society could realize what the apostle meant by the mercies of God, it is at the end of this fiscal year. Truly we realize that by Him and through Him are all things, for the year has been rich in opportunities and abiding mercies; and above all that our work has not been in vain. To Him, therefore, we will give glory forever.

Bishop Brooks voiced a solemn truth when he said: "Christianity lives in two great ideas—personal perfection and humanity. The disciple of Christianity finds that he cannot grow perfect except by helping his fellowmen, and that he cannot effectually help his fellowmen except out of the resources of an ever-growing goodness in himself." The greatest good accomplished by the Woman's Home Mission Society during the past year, or during all the years since its organization, is not recorded in the annual reports nor measured by the suffering alleviated, the schools established, and the lives made better and more bearable by their work, but by the ever-growing goodness of the women themselves who have lived and loved and wrought for them with God.

In the day when Jehovah walked upon the earth clothed in the likeness of man but one went before him "to prepare the way of the Lord." Now multiplied thousands, knit together in the bonds of Christian fellowship, are

making straight "in the desert a highway for our God."

Truly the Lord giveth the word, and the women that publish the tidings are a great host. As a part of this great host, I want to call attention to some things that I believe will make us more effectual in our work this year. It is my purpose as your leader—

1. To promote the spiritual and religious interest of the society. There is not one who does not feel that she needs most of all to be more like her heavenly Father, and more consecrated to his service, and to be practical. We will spend one afternoon in each month in a Bible study and consecration meeting. We will in these meetings review the monthly Bible study, the outline of which you will find in "Our Homes." I hope every member of the society will avail herself of this means of grace.

2. It is my purpose to manage the affairs of the society in a business like way, and therefore one afternoon each month will be given entirely (except the opening devotions) to business matters and to hearing reports from the auxiliary officers. So if we keep in touch with all the business of the society, and if you want to have a voice in the action of the society, I urge you to be present at all these meetings. If you do not attend these meetings, and do not avail yourself of the discussions and your power in ballot, then you have no voice in the actions of the society. Let us all have a part in the business of the society!

3. If we would be like our Christ, we will visit the sick and strangers, therefore I will do all in my power to get our membership to be careful not to neglect this important work.

Then last, though perhaps not least, will I encourage the social feature of the society. It is in the social circle more than anywhere we learn to know and love each other; besides a social hour is recreation from the more arduous work, when afterwards we will feel more like doing the hard work that comes to us each day. Therefore I will continue to advise the spending of one afternoon in each month in a social meeting. I am anxious that all members attend these meetings and learn anew that, though we are Christian workers, there is a duty for us in a social line.

Why is it that every Methodist woman is not a member of the Woman's Home Mission Society? I am sure it is because you do not think. We do not ask for much when we ask you to pay regularly the small ten cents a month into the treasury. If our women could be made to realize how much good this ten cents a month would accomplish, I do not think there is one but what would belong to the Woman's Home Mission Society. With the mite you contributed each month last year you helped to raise in the Northwest Texas Conference \$2,873.35, which helped to build, or make more comfortable, a home for our preachers. Then, dear sisters, you who have given of your abundance, you who have given your mites, and especially those who have never given at all, let's make new resolves to help in this important work, and let us not cease in this labor of love until by the side of every church stands a parsonage, not known because of its being the worst looking house in town, but because of its being comfortable and homelike, and best of all, the center of a wave of influence that shall count for good here and in eternity.

We must not stand idle and indifferent when so much work should be done. No one is so weak in will, or poor in endowment, but that she may do some good, though even a little. If we cannot teach men, we may be able to teach children. If we cannot even teach children, we may visit strangers, we may relieve the poor or sick, we may speak careful words to them, we may carry a few flowers or a little fruit or some warm clothing, or get them medical aid. There is then a special work for every member of our Home Mission Society, however lowly or however high her position, however few or however many her gifts; and better any work, though very humble, than no work at all.

It is not the worst thing in the world to fail; the worst thing is not to try. Then, dear Home Missioners, ours is a great work. Let us arouse from every indifference and be more earnest and more prayerful! Let us ever remember our motto, "Trust in the Lord and do good."

May we press onward and upward in the accomplishment of our grand and exalted mission! May we realize that we are not only working for time, but vast eternity.

W. H. M. SOCIETY, ARLINGTON, TEXAS.

Our society is increasing in numbers and interest. The members all seem enthusiastic, and we are determined to make this the banner year in our history. We have two meetings during the month at the home of different members. One meeting is devotional, at which papers are prepared

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The child is dressed for indoors summer and winter in light-weight wash suits, but when he leaves the house for outdoor exercise he "dons" woolen garments to avoid catching cold, hence the enormous increase in the demand for Children's Wash Suits. We increase our lines with the demand. We show this season every novelty and every fabric in the Wash Suit line in the most exquisite styles.

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and read on selected subjects. At the last meeting the Prophets, Amos, Hosea and Micah were the themes. Our other meeting is for business. Our parsonage is a comfortable five-room house in good repair; however, we intend to have it painted soon. Our pastor, Brother Ed. Wallace, proposes to assume one-half of any expense that we may incur for the parsonage while he occupies it, therefore it will be a good time to beautify, and it will go hard with us if we do not keep him until everything is lovely on the premises. Once a month we have a social, at which we serve light refreshments, with good music, recitations, interesting contests and puzzles thrown in, all for a dime. We have these socials to bring the mature (I will not say "old") people and the young folks together, and to provide for the latter innocent and pleasant enjoyment, and to give them a taste for something better than card-playing and dancing parties. (A course to be commended and initiated—Ed. Woman's Dept.) These little occasions are much enjoyed by all. On the last Tuesday evening in this month, we purpose to treat our husbands to a free lunch at the parsonage. You know charity should begin at home.

Our last election of officers resulted as follows: Mrs. J. D. Cooper, President; Mrs. M. Coble, First Vice-President; Mrs. John Booth, Second Vice-President; Mrs. Judkins, Third Vice-President; Mrs. C. H. Hargate, Recording Secretary; Mrs. Ed. Wallace, Corresponding Secretary; Mrs. H. S. Sanders, Treasurer; Mrs. W. B. Crockett, Press Superintendent.

Trusting that every H. M. Society in the State may prosper abundantly, and that individually we may all do good and be happy, so that when the year lies dying we may glance back, not with vain regret, but with glad hearts over a year well spent.

MRS. W. B. CROCKETT.

**W. H. M. SOCIETY.**

The Oak Cliff Auxiliary of the Woman's Home Mission Society, elected the following officers for the current year:

President, Mrs. W. M. Crow; First Vice-president, Mrs. R. W. London; Second Vice-President, Mrs. Henry Dorsey; Third Vice-President, Mrs. E. D. Malone, Treasurer, Mrs. C. E. Brown; Recording Secretary, Mrs. C. G. Quillian; Corresponding Secretary and Press Reporter, Miss Flora Thomas. Members of City Mission Board: Mrs. Charles Steele, Mrs. Henry Dorsey, Mrs. R. R. Parker. Members of the local Board of the Mission Home: Mrs. W. H. Harris, Mrs. J. I. Handley, Mrs. R. W. London.

FLORA THOMAS, Cor. Sec. Dallas, Texas.

**WOMAN'S HOME MISSION SOCIETY.**

The Home Mission Society of Waxahachie met in regular monthly session at the Methodist Church yesterday afternoon. The attendance was large and quite a good deal of business was attended to. This is the beginning of a new year and prospects are very bright for accomplishing much good.

The reports from different officers were most encouraging, as the membership is increasing and the collections and contributions greatly exceed those of past years. The new officers

were installed and we have every reason to believe that they, individually and collectively, will carry out their solemn obligations. It does our hearts good to see the great good these noble Christian women are accomplishing in visiting and ministering to sick, caring for the needy, etc.

The last meeting, which was a work and social affair, was held at the home of the President and was well attended.

Arrangements are now being made for giving an entertainment, "The District School," in the near future.

The following are the new officers: Mrs. E. P. Hawkins, President; Mrs. Annie Hickman, First Vice-President; Mrs. Alta Willis, Second Vice-President; Mrs. John Nichols, Third Vice-President; Mrs. J. E. Skillern, Corresponding Secretary; Mrs. F. B. Kenner, Recording Secretary; Mrs. Milton Finch, Press Superintendent; Mrs. H. A. Pierce, Treasurer; Mrs. T. O. Cheatam, Agent for "Our Homes."

Mrs. J. Lee Penn and Mrs. J. L. McCartney were appointed assistants to the First Vice-President, whose duties are heavy.

MRS. MILTON FINCH,  
"Daily Light," Press Reporter.

**W. H. M. SOCIETY, BRUCEVILLE, TEXAS.**

While we only number thirteen, and it has been our first year's experience, and our report is meager, we feel that we have done some good and have gathered a great deal of information that will aid us in our second year's work. We have spent \$77.48 on parsonage furniture; \$2.50 for shortage on dues, and came up with every cent of our dues, \$14.15. If nothing else, we have turned \$94.12 into good causes. We have five subscribers to Our Homes, and five subscribers to King's Messenger for this year.

Our officers were prayerfully and carefully elected, and we believe are enthusiastic over their new duties and will give us their best. They are as follows: Mrs. F. A. Flowers, President; Mrs. Joel Kincannon, First Vice-President; Mrs. G. E. Kincannon, Third Vice-President; Mrs. A. V. Rape, Secretary; Mrs. Cora Rucker, Treasurer; Mrs. H. H. Langford, Corresponding Secretary; Mrs. E. T. Bruce, Press Superintendent; Miss Cordie Walk, Agent.

Pray that the missionary interest in our Church may increase to such extent that we will be able to have all of our officers before the year closes, get our young people in our society so that they may be "trained up in the way they should go," and that during the year we may double the good we have done in the year past and gone.

MRS. E. T. BRUCE, Cor. Sec.

If the Rev. J. M. Files, who came to Texas from Arkansas last fall looking for work will address the undersigned, he will learn of something to his advantage. Bro. Files was a preacher in the M. E. Church, but was seeking a place in the North Texas Conference at Sulpur Springs. Any information of his present whereabouts will be appreciated. J. B. TURRENTINE, Texarkana, Texas.

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DR. J. S. HILL,  
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North Texas Female College and Kidd-Key Conservatory of Music and Art. Sherman, Texas.

One of the most delightful features of the year's entertainment program was the lecture by Dr. Burton on "The Modern Novel," given in the College Auditorium on Friday evening. Dr. Burton is pre-eminently a teacher. His method of imparting information is clear, forcible and direct.

- He is a wholesome optimist and believes the highest mission of literature is to expand the soul and allure to brighter worlds of thought and feeling. The reading of a chapter from "Tom Jones" was a charming diversion, and showed that the Doctor possessed rare gifts as an impersonator and humorist. "We have had truly a feast of reason and a flow of soul," fairly. On Friday afternoon the following beautiful program was rendered by pupils of the Conservatory: Mazurka, E flat,.....Leschetizky Miss Chimp Henry. Fantasia.....Mozart Miss Delia Skiles. Minuetto.....Chaminade Miss Lola Lambert. Theme and Variations.....Paderewski Miss Hannah Asher. (a) Gigue in G.....Mozart (b) Pastoral.....Scarlatti Miss Adelina Robinson. Sonata in A.....Mozart Miss Lela York. (a) Barcarolle.....Rubenstein Miss Lela York. (b) Scherzo, B flat.....Chopin Miss Orell Harris.

The progress of Miss Orell Harris was especially interesting and gratifying to those of us who have seen her talent develop under the able instruction offered by the Kidd-Key Conservatory. Her playing of the "Barcarolle" showed a charming music taste, good tone quality and unusual flexibility of the wrist.

We have again had the pleasure of a visit from Miss Belle Kearney. Miss Kearney came this time upon invitation of the local W. C. T. U. and gave an interesting and convincing lecture on prohibition, using as her subject the very serious question, "Who is Responsible?" Her answer was emphatic, convincing and unqualified: The Christian men and women of the land. Miss Kearney also gave an impromptu talk to the young ladies at Chapel exercises Monday morning on the "Responsibility of Women as Citizens."

Mrs. L. A. KIDD-KEY, President

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Secular News Items.

It has been announced that Lyman J. Gage, former Secretary of the Treasury, has decided to resign as President of the United States Trust Company, to which position he was elected after his resignation from President McKinley's Cabinet.

The cause of his resignation is failing health.

Mr. Gage was President of the First National Bank of Chicago prior to entering President McKinley's Cabinet as Secretary of the Treasury. When he left Washington he decided to make his home in New York and accepted the presidency of the United States Trust Company. For the last five years he has been the directing head of the institution.

A complaint by the official of the American school at Vanke, Eastern Turkey, against their treatment by Turkish officials and the Kurds has been received by the American Board of Foreign Missions.

The official statement says that the school has been plundered and burned by the Kurds in the presence of Turkish officials and soldiers. Fruit trees have been cut down and breadstuffs, purchased by the American missionaries of the American orphanage, have been held by the Turkish government for more than four months. By the withholding of the breadstuffs and the intimidation and imprisonment of men sent to purchase them, the cost has been increased at least 21 per cent. In addition a herd of live stock belonging to the orphanage, valued at \$1,500 and upon which the children were dependent, has been carried off by the Kurds.

Enormous mass meetings of Roman Catholic parents are taking place in the principal cities of Great Britain to warn the government against attempting to subvert Catholic education in the forthcoming bill to establish a universal system of public schools throughout the kingdom. In Manchester and Liverpool the largest halls would not hold the people and thousands braved the elements to proclaim their sentiments in the open squares and streets.

Augustine Birrell, President of the Board of Education in the new Cabinet, has announced that the government wants parents whose children attend schools to indicate their opinions.

Many towns along the lines of the Frisco and the Missouri, Kansas and Texas are threatened with a coal famine as the result of the railroads' preparations to meet the strike of coal miners in case it is precipitated. The Katy has stopped handling all commercial orders and the Frisco has also stopped at a number of points.

Some of the larger towns seem to be sufferers from the same cause. Sedalia, Hannibal, Moberly, Paris, Mo., on the Missouri, Kansas and Texas, and Springfield, Mo., on the Frisco, appear to be the worst afflicted. A number of points in Indian Territory are also complaining of a shortage of fuel.

Gen. Wood's explanation that it was necessary to slay without distinction Moro men, women and children, who gathered in the crater of Mount Dajo, has not allayed a sentiment in Washington that it would be well for the War Department or Congress to investigate the circumstances of this slaughter. Gen. Wood is quoted in Manila as laying stress upon the vindictiveness of the Moros. Many persons here would like to hear evidence as to whether this spirit extends to babies in arms among the Moros.

The Russian Government has sent a circular to the Governor Generals and Governors of provinces instructing them that persons taken into custody for political offenses must within twenty-four hours of their arrest be confronted with the charges and allowed to make explanations. The circular also generally insists on the expedition in trials of political prisoners. This step on the part of the government is the result of the tremendous outcry raised against the arbitrary action of the local authorities in arresting suspects and holding them without trial or exiling them by administrative order. Over 70,000 persons have been arrested in European Russia since the government entered on the active campaign against the revolutionists.

In the course of a debate an investigator has enlightened the world on all forms of government appropriations devoted to the Executive Mansion. The President is paid \$50,000 a year into his private purse, and the following, who may be classed as the clerical force employed in executive work, are paid by the Government: Private secretary, \$3,250; assistant private secretary, \$2,250; stenographer, \$1,800; five messengers, each \$1,200; two doorkeepers, each \$1,200; four other clerks at salaries ranging from \$1,500

to \$2,500; telegraph operator, \$1,200; two ushers, each \$1,400; one night usher \$1,200; a watchman, \$900. These employes perform Government duties. In addition to the expenditures for this purpose, the Government furnishes a man to take care of the fires at \$84 a year, a steward at \$1,800, and allows two special funds of \$40,000 and \$8,000 a year. Of the larger sum, \$12,500 is for repairs and for refurbishing the White House; \$2,500 is for fuel; \$4,000 is for the green house; \$15,000 for gas, matches, the upkeep of the stables and various miscellaneous matters. The \$8,000 is for stable as distinguished from expenditures for feed, equipage and the like. The occupant of the White House actually receives from the Government about \$125,000 a year.

That the high prices of meat in Germany have driven some of the Kaiser's people to eating dogs and cats, as well as enormous quantities of horse flesh, is the startling revelation of the Prussian slaughter house statistics published March 19.

In the course of the last year 97,000 horses and 1,072 dogs were butchered for human consumption. The Prussian report adds that the number of dogs reported is notoriously far below the number known to have been actually killed for meat purposes. Statistics as to cats eaten are not available, but the statisticians assert that immense number of thefts of feline pets without doubt is due to the prevailing custom of butchering and selling them as rabbits.

The general disposition of the delegates to the conference on Moroccan reforms continues inclined toward optimism, but no further apparent move has been made in the direction of a solution of the points at issue between France and Germany. The delegates of the neutral Powers confer separately with the French and German delegates several times a day, striving to modify the outwardly uncompromising stand taken by both sides. It is the general belief, however, that the present situation of indecision will not change until further instructions arrive from Paris and Berlin.

Meanwhile the French and German delegates do not discuss the situation together. Each side is vainly awaiting the sign of a confession from the other and maintaining its respective standpoint. The neutral delegates do not believe the deadlock will last much longer and express the conviction that neither France nor Germany will allow the conference to fail after such prodigious efforts have been made by all Powers represented to have them reach an equitable understanding.

There is already evidence that only a check and not a defeat has been administered to the re-actionists, who are conducting the anti-Semitic agitation in Russia. Premier Witte, after he had forced a decision of the Cabinet to suppress the agitation, knowing the audacity of his opponents, took the precaution privately to ask Jewish leaders to notify him instantly whenever the Jewish inhabitants of any locality were threatened, in order to place him in position to insist that measures be taken to protect them.

The Jewish leaders, however, now charge that the reactionary clique, with the connivance of sympathetic local Governor Generals, are boldly arranging to block such warnings. The leaders claim to have proof that orders have been given at special places, specifically citing Vitbesk, West Russia, not to transmit messages to the Premier warning him of the imminence of trouble. It is further charged, but proof is lacking, that this was done with the knowledge of Interior Minister Durnovo.

The House reached a compromise on the question of abolishing the grade of Lieutenant General in the army providing that it shall not become effective until October 12 next in order that Gens. Corbin and MacArthur may be promoted before their retirement. An important bill, declared to be the first step toward a reorganization of the Consular Service, was passed. The bill has already been acted upon by the Senate. It reclassifies the service and increases salaries to the extent of \$170,000 a year.

The long and eventful life of Susan B. Anthony closed March 13 at Rochester, N. Y. She was born at South Adams, Mass., Feb. 15, 1820, was educated at a Friends' boarding school in West Philadelphia, and in 1835 began to teach school in New York. Her first public appearance at a meeting of the New York Teachers Association in 1853 wrought a change in the standing of the women teachers in future conventions. She was an earnest advocate in the temperance cause and in 1852 was mainly instrumental in organizing the Woman's New York State Temperance Society. Believing that the ballot would give to women more power to combat temperance and other

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er evils, she became a woman suffragist, and for more than forty years worked steadily for that cause. Miss Anthony possessed remarkable executive ability, her logical reasoning and simple, direct and pertinent aptitude of expression soon giving her national prominence as an advocate of woman's rights.

The sub-committee named by the House Committee on Naval Affairs to investigate hazing at Annapolis, Md., delivered its report to the whole committee March 13. Rear Admiral Brownson is censured in the report for exacting a pledge from midshipmen not to engage in hazing and for allowing the boys to think the pledge was personal to him and did not hold after Rear Admiral Sands became superintendent at Annapolis.

Lieut. C. P. Snyder is also censured mildly for having countenanced hazing.

Graduated punishment for hazing is recommended by the sub-committee, which is firmly of the opinion that the present system of expelling all midshipmen found guilty of hazing is vicious. Rear Admiral Sands and other officers now at the academy are praised for the discipline they are maintaining and the report shows that cadet officers have been chiefly responsible for hazing.

As a result of its examination of witnesses and records, the sub-committee found that 281 members of three upper classes at the academy, including the class which was recently graduated, have been guilty of hazing and could be expelled. The result would be a great loss to the Government in the opinion of the members of the committee who found that many of the offenses were trivial.

Bankers, in discussing prevailing financial and mercantile conditions in St. Louis and the Southwest, say that this will probably be the best year in the history of the country. Indications are that the volume of business will surpass that of any previous year and that the profits will be exceptionally large. Last week the bank and trust company deposits showed a healthy increase over the figures of the preceding week, while the demand for money was stronger.

The prosperity of St. Louis must be figured now in connection with the advancement of the whole region lying between this city and the Gulf of Mexico and the boundary of the Mexican Republic, over a region that extends on both sides of the Mississippi River.

The workmen in the St. Petersburg factories and mills March 18 elected delegates to the assembly which will choose representatives to the Municipal Congress. This Congress will be composed of representatives of all classes and will elect members to the National Assembly. The elections passed off quietly, even those at the Putiloff works, where the men are regarded as among the most radical, and where especially the workmen participated.

The Isle of Pines people are to be placated by an amendment to the Cuban treaty, by which they are to be given full local Government. In other words, they will conduct affairs on their island, though it is subject to the Federal Cuban control. Which means that the Islanders, being people of the United States, will in less than twenty years probably set up an independent Government of their own, unless by that time Cuba is a part of the United States, says an exchange.

With the retirement of Mr. Justice Brown from the bench of the United States Supreme Court, Yale loses one-half of her representation there. He was graduated at the old college under the elms in 1856, and Mr. Justice Brewer the same year. It was in 1891 that the retiring Justice put on the gown which he now puts off, having worn it for fifteen years. It is understood that Secretary Taft will succeed him.

There is now underground telegraphic communication between London and Scotland. Germany's underground system dates from 1870. France followed suit in 1879, as the result of a

great storm that isolated Paris in 1875. Up to date her system has cost \$30,000,000, but it is believed to have more than paid for itself. Lines constructed in 1889 are still in excellent condition.

A wreck accompanied with horrors exceeded only by the Eden disaster, which occurred August 7, 1904, on the line of the same railroad, resulted from a head-on collision of two passenger trains on the Denver and Rio Grande four miles east of Florence, Colo., March 16. The trains were the Utah California Express No. 3 from Denver and the Colorado and New Mexico Express No. 6 from Leadville and Grand Junction. They met on a sharp curve, when the engineers discovered that a collision was imminent. It is known that the engineer of the westbound train put forth every possible effort to avert the collision, but his efforts were fruitless, although he succeeded in stopping his train, but the crash was beyond his power. This much is vouched for by his fireman, who, seeing the uselessness of remaining in the face of sure death, jumped and saved his life. Of the conduct of the engine crew of the eastbound train it can only be said that they died at their post.

The disaster was made more horrible by the manner of the death of many of the passengers. Fire swept over the wreck, engulfing the victims and leaving only the charred and blackened bodies to tell the tale of the slaughter. 18 passengers were killed and 22 injured.

Judge Brooks refused the application of the express companies for writ of injunction to prevent the collection of certain taxes under the Kennedy bill. The court did not decide what taxes were due, but that injunction was intended to prevent the collection of 1905 taxes, the court holding that the Attorney General was not claiming 1905 taxes.

Senator A. O. Bacon has arranged for Dr. Young J. Allen to appear, while in this country, before the Senate Committee on Foreign Relations. Those who know Dr. Allen are assured that the committee will have from him a full and accurate statement concerning affairs in China, says The Wesleyan Advocate.

GRAND TO LIVE And the Last Laugh is Always the Best.

"Six months ago I would have laughed at the idea that there could be anything better for a table beverage than coffee," writes an Ohio woman—"now I laugh to know there is." "Since childhood I drank coffee as freely as any other member of the family. The result was a puny, sickly girl, and as I grew into womanhood I did not gain in health, but was afflicted with heart trouble, a weak and disordered stomach, wrecked nerves and a general breaking down, till last winter at the age of 38 I seemed to be on the verge of consumption. My friends greeted me with 'How bad you look! What a terrible color!' and this was not very comforting.

"The doctors and patent medicines did me absolutely no good. I was thoroughly discouraged.

"Then I gave up coffee and commenced Postum Food Coffee. At first I didn't like it, but after a few trials and following the directions exactly, it was grand. It was refreshing and satisfying. In a couple of weeks I noticed a great change. I became stronger, my brain grew clearer, I was not troubled with forgetfulness as in coffee times, my power of endurance was more than doubled. The heart trouble and indigestion disappeared and my nerves became steady and strong.

"I began to take an interest in things about me. Housework and home-making became a pleasure. My friends have marveled at the change and when they enquire what brought it about, I answer 'Postum Food Coffee, and nothing else in the world.'" Name given by Postum Co., Battle Creek, Mich.

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Exercise care in purchasing baking powder to see that you get Dr. Price's, which makes the food more wholesome and at the same time more palatable.

NOTE—There are many mixtures, made in imitation of good baking powders, which the prudent will avoid. They may be known by their price, being sold for ten to twenty-five cents a pound, or a cent an ounce. They are made with alum, interfere with the healthfulness of the food.

SUPERANNUATE HOMES, NORTH TEXAS CONFERENCE.

Recently I sent out the following letter to some of our superannuates. Here are some of the replies. If there are any of our superannuates who did not get the letter I would like for them to reply to this one here published.

The cause is moving. One thousand dollars was given by Brother and Sister Allen, at Frisco, this past week for our North Texas superannuates. Others are responding. These replies here published should touch every heart. Let's have more responses.

Terrell, Tex., Feb. 9, 1906.—Dear Friend: As you may know, at the last session I was appointed agent for superannuate homes in North Texas Conference. This appointment was made by Bishop Hoss.

Beginning an early reply, I remain your servant, L. S. BARTON.

Dear Bro. Barton: Replying to your kind letter of the 19th inst., will say: Yes, I have a home at \_\_\_\_\_ and am in debt on it about \$100. As I have not a dollar of income I am hoping that my brethren will help me. My children have been very kind in furnishing the house, and I do not feel that I ought expect them to do more. The house cost me more than I intended, and has embarrassed me. The cost of the house is \$1200.

Now I will say for your consideration, suppose I let the children pay this out and take it, and in such event I would come back to Texas (my home for thirty-two years) and I would choose Greenville as my home, then I and my children will give \$250 on my home; and I have many friends in Greenville who will help liberally. And then you can go to Sulphur Springs, Mt. Vernon, Gray Rock, Mt. Pleasant and Deringfield, where I taught school and preached for years, and raise money enough to buy me a good home. These, Brother Barton, are thoughts thrown out. Consider them if you like; if not, let them go to the flames. You will give me no offense. I have been so unfaithful I deserve nothing at the hands of the Church. May the Lord be merciful and bless you in your arduous and noble work.

Dear Bro. Barton: In reply to yours of the 23d inst., I think I understand the purpose of your great undertaking. I have no home, therefore can not answer second question. As to the third question, of course I should be glad to have one in a good, moral community with Church and school privileges and a healthy locality.

The Experience of Elder Wilson. How He was Cured of a Bad Cancer of the Nose and Face.

An extract from a letter dated March 17. \* \* I sought the advice of the Drs. Eyc & Leach, applied their treatment as directed and now in March, 1904, I am well. I am now within a few years of eighty years of age and have no interest in making this statement save the well being of suffering humanity. I cheerfully recommend their treatment to all afflicted.—ELDER W. S. WILSON. Blum, Texas, R. F. D. No. 2. There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and baby, safe and sure. Write for free book to the Originator's office, Drs. Eyc & Leach, Box 462, Dept. Q, Dallas, Texas.

to have one in a good, moral community with Church and school privileges and a healthy locality. Such are my dependencies I think a farm would be best for my family. In this way alone could I help pay for one. I have the place I am on by paying \$250 down and equal installment for nine more payments at 8 per cent. I think if I had enough to meet the first two payments I could meet the others and live. One hundred acres is in the tract. I should be glad to borrow the money to pay the first two.

Dear Bro. Barton: I am in receipt of your letter of inquiry about my condition as to a home. I am very thankful to the Lord that I have a small home, and it is paid for. It is true it is a small place, but it is better than no home. I live at Whitney, Texas; am well satisfied to live here. I am surrounded by good friends, and it is a healthy place. It is true I have a hard time making a living, but I would have this anywhere. A man of my age can not expect to make much. I am 67 years old, the 16th of March, 1906, if I live to see that day, I am growing feeble as time passes. Would be glad to help you in your work of love and mercy to the old preachers and their families.

Dear Bro. Barton: In reply to yours of recent date, will say I have no home, or means of any kind whatever. On account of health I would like to live in Western Oklahoma. I like the western part of our own conference, say, Bowie District; but am not particular so I can live in the country and on sandy land. I will be satisfied with anything you see fit to provide. Yes, my brother, God bless you, I need a home so much; I am not able to pay my board; in bed much of the time; at work every day that I am able to get out. Am now badly behind on board. I believe the above covers all the ground, if not, call me out.

Dear Bro. Barton: Your letter just received as I return from Church. It has lifted a great burden from my heart, and tears of gratitude are coursing my cheeks. The heart (the lips can not) is speaking praises to God for such kind and heavenly consideration by my brethren. I have bought a home here in Whitesboro. I have to pay \$650 for it. This is the purchase price. I will have to pay, in May, \$163.14, \$319 to the bank here and \$153.14 to the New York Mutual. I have bought a home here in Whitesboro. I have to pay \$650 for it. This is the purchase price. I will have to pay, in May, \$163.14, \$319 to the bank here and \$153.14 to the New York Mutual. I have bought a home here in Whitesboro. I have to pay \$650 for it. This is the purchase price. I will have to pay, in May, \$163.14, \$319 to the bank here and \$153.14 to the New York Mutual. I have bought a home here in Whitesboro. I have to pay \$650 for it. This is the purchase price. I will have to pay, in May, \$163.14, \$319 to the bank here and \$153.14 to the New York Mutual.

I would greatly prefer to live in the bounds of my own conference, at Sherman perhaps; but I came here hoping to keep with me awhile longer a consumptive daughter. From my letter-head you will infer that I am doing something for God and humanity; and so I am, but my health is so poor and for other manifest reasons there is no money in it to me, but rather expense. God bless you in the work you have undertaken. Surely the people will respond readily and liberally.

Dear Bro. Barton: Yours of recent date just to hand, and I give you the following answers to your questions: I contracted for a home valued at \$1200, paid \$500 and gave my notes, three in number, payable in one, two and three years at 8 per cent interest. Am at work in a lumber yard, doing my best to make a living for myself and family and educate my son. Any help rendered will surely be appreciated. I prefer living here because my daughter is located here.

Later: Since writing the above the news has come to me that if the Board will expend the \$1000 given by Bro. Wm. Allen at a certain town in the North Texas Conference, the citizens will furnish the plot and build a 51000 house, et the good work go on. L. S. BARTON, Special Agent.

A PERSONAL LETTER PUBLISHED.

I heard your sermon to-night on the issues of the day, and it was well worthy your head and heart. I suppose I have a right to say that to any man who will try to mould local option sentiment in Texas. My father built the first house in the city of Houston, and he helped to plant the first gun that stormed the Alamo when San Antonio was invested by General Coz.

I think I was about the first prohibitionist in the State to have a joint discussion on that subject; and we carried our county (Limestone) by 1,195 majority out of a vote of 2,600. That was in 1882, and the good effects of local option in that county were largely responsible for its submission to the people in 1887.

I was tempted to get up and tell you to-night, however a thing you ought to know. It is this: For two years the City of Mexico has enforced "local option" from 1 p. m. Sunday until 7 a. m. Monday, and every night from 10 p. m. until 7 p. m. the next morning.

And yet that is Mexico!!! Americans think there is nothing there but brutality and ignorance. There is a great deal of it there, and yet it is the best policed city in the world; and the city police do not know any better than to enforce every law. It is not there as it is here, where laws are left to the vote of the people; if it were, I am afraid the "Cantinas" would not be closed night or day. Train loads of "pulque" are brought into the city every day; and by 5 o'clock the "Palado" class are nearly all drunk. But Mexico is governed by one of the greatest men of this, or any other age; and, seeing the evils of the drink habit on the poor "Palados," President Diaz simply issued an order for them to be closed, and it was done and is done today. I could but recall this very thing when you referred to the "Greasers" on the border, who "swam the Rio Grande" and voted before their hair was dry.

Is not that a rather sad comment on our boasted Texas civilization, that a "Greaser" on the border is more lawless than the "Palados" of Central Mexico? At first glance it would seem so, but that is not the case. The Mexican people are governed by a strong, central government, and the law is enforced by Federal authority. We, in this country, are governed by law, and the law is enforced by the people themselves.

The unfortunate thing about this is that those who are elected by the people to enforce the law, are dependent largely upon the lawless—those who violate the law—for their election. Hence, the lawless are brought over the river to put the men into office who will connive at crime and defeat the very purpose for which they were elected.

Pardon this long letter. I just got started and, like some brethren in the pulpit, could not say "amen and quit." May God bless you in this work! You are "in the succession." The Advocate has stood just where you stand ever since I was given authority to preach. Yours fraternally, J. H. COLLARD, Houston, Feb. 11th.

Gatesville District—Second Round.

- Evant at Shive, March 17, 18. Gatesville Sta., March 25. Jonesboro, at J., Mar. 31, Apr. 1. Turnersville, at Mt. Zion, April 1, 2. Copperas Cove, at Maxdale, April 7, 8. McGregor, April 14, 15. Hamilton, at Prairie View, Apr. 21, 22. Killeen & Nolan, at K. Apr. 25, 3:30. Pearl, at Cox Chapel, Apr. 28, 29. Brookhaven, at B., May 12, 13. District Conf. at Killeen, May 2-6. Quarterly Conf. at Killeen, May 2 at 3, p. m. Sunday-school and League Conference at Crawford, May 16, 17. S. W. TURNER, P. E.

Weatherford District—Second Round.

- Mineral Wells, Mar. 18. Weatherford Mis., at Lambert, Mar. 24, 25. Santo, at Santo, Mar. 31, Apr. 1. Aledo, at Benbrook, Apr. 7, 8. Millsap, at Brock, Apr. 14, 15. Gordon, at Strawn, Apr. 22, 23. Wayland, at Gunsight, Apr. 28, 29. Breckenridge, at P., May 1. Crystal Falls, at Grogan, May 3. Ranger, at Mt. Zion, May 5, 6. Palo Pinto, at Oran, May 12, 13. Whitt, at Whitt, May 15. Peaster, at Central, May 19, 20. Springtown, at Goshen, May 23. Graham Mission, at Upper Fork, May 26. Graham Station, May 26, 27. Farmer, at True, May 29. Ellasville, at Ellasville, May 31. Throckmorton, at Sibley, June 2, 3. Miss. Inst., at Coutts Memorial, June 20, 21. District Conference at Coutts Memorial, June 22-24. E. F. BOONE, P. E.

Waxahachie District—Second Round.

- Ennis, March 17, 18. Alvarado, March 24, 25. Venus, March 25, 26. Lovelace, March 31. Hillsboro, at Line St., Meh 31, Apl. 1. Hillsboro, First Church, April 1, 2. Midlothian, April 4. Waxahachie, April 8, 9. Bethel, April 14, 15. Itasca, April 22. Grandview, April 22, 23. Bardwell, at Elm Branch, April 28, 29. Maypearl, at Ozro, May 2. Ovilla, at Onward, May 5, 6. Red Oak, at Dixon's, May 11. Forresteron, at Falls, May 12, 13. Bristol, at Bristol, May 19, 20. Palmer and Boyce, at Garrett May 20, 21. District Conference, at Itasca, April 24, at 10 a. m. JAS. CAMPBELL, P. E.

A PREACHER WANTED.

I want a preacher for a station in a railroad town of about 1000 people. Salary for remainder of conference year \$300 to \$350. Good five-room parsonage, well furnished. Two afternoon appointments in the country. Applicants please send testimonials from pastor, presiding elder and others as to capacity. C. F. ROBERTS, P. E. Weatherford, O. T.

Advertisement for C. P. Barnes & Co., jewelers and watchmakers. Established 1858, offering diamonds, watches, jewelry, and silverware. Located at 89 Louisville, Ky. Every article guaranteed.

April Day for Japan is to be observed again this year by the Sunday-schools of the United Synod.

Herr Johan Most, the anarchist, died in Cincinnati March 17. Herr Most was taken sick very suddenly while on a visit to that city.

Bible Reading on Methodism

WHAT IS IT, ANYWAY? Here you find the doctrines of the Atonement, Repentance, Justification by Faith, Spiritual Birth, Work of the Spirit, Possibility of Apostasy, Pouring Scriptural, Infants Proper Subjects of Baptism, We Can Live Without Sin, Ministers Should Be Ordained, The Church Had Bishops, Deacons, Elders and Stewards in Apostolic Times, and the Methodist Polity Scriptural—all presented in few words and proven by the Bible. PRICE, 10 CENTS. Get it from Smith & Lamar, or C. G. Shutt, Talpa, Tex.

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