

TEXAS CHRISTIAN ADVOCATE

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Editorial.

THE RESPONSIBILITY OF THE CHURCH EDITOR.

The duty of the Church editor is to fight the world, the flesh and the devil. If he will treat these influences politely and pass them by gently, they will land him and speak kindly of his work. But the moment he takes the mask off of them, they are ready to turn and rend him. And they are not particular as to what methods they adopt in the accomplishment of their end. They stand ready to accept proffered help from any source; and when it comes they receive it graciously. Sometimes they assume a pious air and prate about charity, brotherly love, and the meek and lowly Nazarene. But their tactics are too well understood to deceive anyone except those who court deception. There is a definite line drawn between the Church on the one hand, and the world, the flesh and the devil on the other. It is the business of the Church paper to keep that line plainly in view, and to treat everything on the opposite side as the enemy of the kingdom of Christ. No compromises can be made, nor any neutral ground defended. Right is right, and sin is sin, and the Church paper is to stand for right under all circumstances. And the great majority of Church members are with the paper that stands squarely on the right side of all questions.

It is also the duty of the Church editor to pass judgment upon what ought to go into its columns and what ought to be kept out of them. Some people have an idea that any man has a right to be heard on any subject upon which he desires to write. But such is not the case. Were we to publish everything that comes to our desk seeking publicity, the Church would be in a weekly uproar. Yet, it is a delicate matter to refuse some people a hearing in the Church paper. They do not take kindly to an unfavorable judgment. The editor is often embarrassed at this point. In declining a communication, he may make a mistake; but it is our rule when we have any doubt on the subject to give the Church the benefit of it. Such a course may prove a mistake, but it is never a crime; and there is a vast difference between a mistake and a crime. Since we have had charge of this paper, we have studiously tried to please all parties where we could do it and not disturb the peace and welfare of the Church. In doing this we have had no favorites. Every man, whether large or small, whether exalted or lowly, has received impartial treatment at our hand. The position of a man cuts no figure in our effort to determine the suitability of his communication to these columns. Were we unjust enough to show partiality, we would rather be accused of showing it to the man of low degree than to the man of exalted station. The latter is more capable of appreciating the situation than the former. But we have no favorites. We treat all alike.

So far as we are personally concerned, we would rather publish everything that comes to this desk than to decline any of it. To us it would be far more agreeable. But

to do this would be subversive of the peace of the Church. We have recently had a sample or two in the Advocate of what will happen when unpurged matter has the unrestricted freedom of these columns. This was the result of circumstances over which we had no control, and the responsibility for it is not with us. But we are confident, from scores of letters all over Texas, that the Church does not want the experiment repeated—not even in an emergency. We are expected to guard these columns scrupulously. We are held personally responsible for what enters them; and this responsibility belongs to no other.

We certainly appreciate the help extended to us by our vast array of correspondents. Through them the Advocate is what it is today. We could not make a paper without them. But the Church has placed upon us the duty to pass judgment upon what they write for publication. If they approve what we do, we will be glad; otherwise we will be sorry, but it can not be helped. In every instance the benefit of the doubt will be given to the Church, and not to the writer. If we make a mistake, it will be an honest mistake; but it will not be a sin or an unpardonable crime.

So far as the world, the flesh and the devil are concerned, we neither expect to ask nor give any quarters. We have not done so in the past, and we will not do so in the future. *But we will continue to guard the interests of the Church with scrupulous care and watchfulness.*

THE BREWERS' CONGRATULATIONS.

The recent victory of the antis in Bell County sent a thrill of unspeakable joy to the heart of Adolphus Busch, the St. Louis brewer. He was in California when the election occurred, and he telegraphed his congratulations to his agent at Waco, as follows: "I rejoice with you at the victory won in Bell County, and thank all those who participated in the fight of preserving personal rights and freedom. I earnestly hope that every saloon will be in good hands; that they will all be managed in the most reputable manner and strictly according to the law, so that the public at large will be pleased with the verdict given at the polls. Will you please express my special thanks to Mayor Hamill and his friends for the fair and liberal stand they took in the election, and I hope that the saloons in Bell County will be a source of pleasure and revenue to his administration." In the first place, it is seen in the above who was back of the election in Bell County, and who gave to it its inspiration. Mr. Busch was so grateful for the result that he sent his special thanks, by telegram, to those who acted as his instruments in the election. In the next place, he indulged the hope that the saloons will be in good and reputable hands. Who are the people that did everything possible to make the local option law a failure in Bell County? Why, the very men who will now open up saloons since the county voted back barrooms. They were not reputable then, and they will not be reputable now. They will proceed to violate the liquor laws just

like they violated the local option laws. Saloons do not keep any law, only in so far as they are obliged to keep them. In the last place, Mr. Busch neglected to thank the most potent force in turning the election in favor of the saloons—and that was five hundred negroes who voted the anti ticket. Why did he neglect them? Had they been out of the fight, the county would still be dry. He owes his victory down there to those poor, deluded wretches whose poll-taxes were paid at the hands of the club people last January. Yet Mr. Busch overlooked them in his expressions of gratitude and thanksgiving. Mr. Busch is, however, very solicitous for Mayor Hamill's administration. He wants him to get pleasure out of the barrooms, and he wants his administration to get the revenue. Well, we hope that all of them will get what pleasure there is to be derived from the liquor business; but many poor mothers and children are certain to reap from them poverty, rags, ill treatment and neglect. While Mr. Busch will continue to rejoice, these women and children will weep and experience pain. And while Mayor Hamill may derive the pleasure out of the barrooms that Mr. Busch seems to hope, others will receive redness of eyes, bloated bodies, besotted brains and blighted lives and characters. But in the face of all these things, Mr. Busch rejoices and sings psalms of praise! But there will be another day of reckoning! The defeat in Bell County is only temporary. "Truth crushed to earth will rise again!" and Mr. Busch is not done with the fight in that county. This is a white man's government, and the white people of Bell will not rest more than two years under a victory where more than five hundred negroes held the balance of power. On with the battle!

REPREHENSIBLE ADVERTISEMENTS.

Of late the daily papers are reeking with coarse and spectacular advertisements of liquor and beer. They are giving whole pages to certain brands of these liquors. They insert ugly pictures along with them, and they are sending these objectional matters into the Christian homes of our people. The daily paper has become one of the necessities of life. They are taken by all classes of people, but they get their principle patronage from the respectable classes of the country. Were the religious people to withdraw their support from daily papers they would suffer very materially. Yet these city dailies do not show one particle of respect for this large and influential class of their patrons and readers. They shove these coarse advertisements right under their noses and into their homes every day of the world. These reprehensible advertisements bring the dailies money, and they prize money above morals or decency. Just so these wholesale liquor and beer dealers pay these papers a large price for this vulgar advertising matter, they will accept it, put it in prominent places and fill whole pages with it. It is a shame that such stuff has to be dumped into the homes of Christian people, where women and children have to see it and become familiar with it. It looks like

the common self-respect of the owners and managers of these dailies would lead them to exclude such matter from their columns, or at least tone it down until it would become less offensive to decency and good morals. No man or woman with good taste can turn through one of our great morning dailies without being confronted with this repulsive and insulting whiskey matter. But money is everything to these dailies, it seems, and good people have no recourse. Maybe public sentiment will compel a different state of things some of these days. At least, it is to be hoped so.

THE COMING CONVENTION.

For the second time in the history of our State the Methodist preachers and laymen of Texas are coming together to discuss

CHRISTIAN EDUCATION.

The Executive Committee for the Conference Boards of Education have succeeded in arousing the Church to the necessity of such a conference.

An elaborate program has been prepared, which includes papers and addresses on every phase of the question. The ablest speakers in the Church, and, as to that, in the South, will be here to give their views on all these burning questions. Such men as Dr. Kirkland, of Vanderbilt; Dr. Kilgo, of Trinity College, North Carolina; Dr. Waterhouse, of Emory and Henry College, Virginia; Professor Smith, of Randolph-Macon, Virginia; Sawnee Webb, of the famous training school; Bishops Hoss, Hendrix, Key and Galloway, and many of our leading Texas and Louisiana preachers will grace the platform and lead in discussion. The faculties of our own institutions of learning will be on hand, headed by that princely layman, Dr. R. S. Hyer, President of Southwestern University.

The time is opportune—just antedating one of the most important General Conferences. The place is ideal—Dallas—one of the leading cities of the Southwest centers, where our Church is moving with such giant strides.

The purpose: To secure understanding, co-operation and inspiration in the minds and hearts of all our people in this essential department of world evangelization.

Let all the Methodists in Texas say "Amen!"

Let all the preachers come to Dallas April 10th to 12th.

Let all the delegates come to Dallas April 10th to 12th.

Let all the ex-students of all our schools be in the city of Dallas April 10th to 12th.

Let all the alumni of Southwestern University honor their alma mater by being in Dallas, April 10th to 12th.

Do not take a man's head off because he occasionally makes a mistake. If God were to become angry and hold it against most people every time they act foolishly, not many of us would have much chance. Be charitable and put the best construction on the acts of men. A man ought never to be condemned unless he is actuated by malice.

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THE GREAT DEBT-PAYER.

Luke 7:36-50.

Sermon by the Late Bishop Keener. "As oft as I think upon this event, I am more disposed to weep over it than to preach from it."—Gregory the Great. The other anointing probably took its rise from this. There was an attending Providence which shaped the scenery of our Lord's life while upon earth. We are introduced to

I. The Savior at a Feast, the chief guest at the table of a Pharisee.

That the Savior ate and drank with sinners is one of the accusations of the punctilious Pharisee. His humanity was thorough as seen in the man among men. The table scene—how beautiful—His sandals off, he in the place of honor, his head reclining on one hand, his favored disciple next to him, his feet extending a little over the edge of the couch. His conversation at the table, how gracious and winning. Some of the best things He ever uttered was in the midst of the amenities of life. How far from throwing off the great mission of life for the time at these occasions of hospitality! Our gracious Lord! He knew that many an ear would be open to the truth at the table that would be closed to the more formal method of preaching and public teaching in the great throng. He was never more gracious and easy of approach than on such occasions.

II. The Pardoned Sinner.

A woman bearing the first offering of conscious pardon presently appears standing at His feet. Her character was known to Simon, and her appearance was ruled upon in his heart as an intrusion. She was not out of place in that company, for she was filled with joy. A joy which already thrilled heaven, and should not be discordant with a feast on earth.

She had heard the great Savior. The law of His mouth and the beauty of his holiness had filled her with repentance. She felt the power of his promises, the riches of his grace. He had delivered her from death. She lived! By that faith which works by love. What transcendent joy and pleasure there was now in her heart! It was a scene of beauty. Her face, naturally beautiful, was full of mingled humility, wonder and gratitude. The modesty and purity as lost arts were restored. The gratitude and love suddenly wrought in the mind of this unfortunate creature shows the refining nature of the gospel. That the embodiment of moral purity should endure the approach, the touch, the love of so fallen a creature, might well now excite in us wonder and gratitude. The unutterable joy, the loving, adoring rapture of her soul gushed forth in tears, which fell upon the Savior's feet. Those feet which presently were nailed to the tree, and by and by burned in apocalyptic glory before John's vision. She covered them with kisses and wiped away the tears with her unbound tresses, feeling, no doubt, unworthy to kiss His feet. She had brought an expression yet more costly of her love. She opened an alabaster box and poured its precious ointment upon His feet. Its fragrance filled the room. It was her living, all her accumulation, but it was the expression of the ineffable value of a new found life.

The scene, beautiful as it was, did not escape the Pharisee's censure. Simon knew her character, for it was notorious. As a strict legalist, he shrank from her very presence. The contamination of her touch was so great to his mind that he considered it a sure test of the prophetic insight of his guest. His secret thoughts are given us by the Holy Spirit, who, it must be remembered, has reproduced this incident. "If He suffers the touch of this woman, he is no prophet." Here we see the world's charity and mercy as contrasted with that of Christ's, and it is this mercy of Christ that is formulated in what follows.

III. The Savior's Gospel.

The Savior addresses the thoughts of the Pharisee. He anticipates with courtly grace the objection before it had been uttered by Simon. Some of the most marvelous utterances are addressed to the unspoken objections. As if giving full weight to all the arguments per contra, then answers them most convincingly and beyond refutation.

1. The fearful debt and credit account between God and each soul declares the mercy of God in salvation.

A certain creditor had two debtors, one owed five hundred pence, the other fifty. When they had nothing to pay he frankly forgave them both. This suggests the debt of life we owe to our Lord. The difference brings no relief, for each debt is beyond their ability to settle. How can there be any relief if each has nothing to meet

the obligations? But ordinarily it increases the difficulty of conceiving of mercy without works, and before character is formed. Yet, supposing pardon, the difference in debt would occasion great difference in relief. The greater the sinner, the greater the relief; the greater the relief, the greater the gratitude. This is the law of mercy in the great salvation of our Lord.

In full view of all consequences, heaven does this: in view of the possibilities of our nature presuming upon such vast mercy, the jealous Holy One does it in full view of the objections of the righteous. Having cited the law of mercy, He now cites the effect of that law, in fact he points to them as shown in the pardoned woman. The same as that which the law of justice could ask for love, and love is the fulfilling of that law whose last analysis is love to God.

The marks of love are her tears, her kisses, her humility, her precious ointment. In value, not more than the feast which the Pharisee gives in honor of Christ, but in their nature expressive of much more. It was not admiration or hospitality only, but warm personal expression of obligation for personal favor—gentle, humble love. That so great a sinner should love the holy Lord, was evidence indeed of a great change. For there is no greater distance than that which the sinner sees separates himself and the holy God. This wealth of love kindles upon the degraded and the prodigal and shows itself by its approachings to those who to us are unlovely.

2. He now declares himself to be the source of the forgiveness of sins, and her faith to be a cause in the work of recovery. (The law is swallowed up in its source.) The Son of God, by this attraction of His cross, corrects the expulsion and the flaming sword of Eden. His recovering power is displayed in this case. A poor, degraded creature, wrecked in all the finer parts of her soul, is restored to self, to virtue, to faith, to the love of her Lord. This is the miracle without miracle, lying wholly in the region of her spiritual being and moral nature, which declares the fulfillment of His purpose in coming into the world. The power imparted to become sons of God, imparted to faith only—the greatest of all miracles. The work of the Holy Spirit, the demonstrator of the Son of God.

The directness of the work and of the witness by the Spirit of sins forgiven in anticipation of the offering of the body of Christ, as the propitiation for sins, displays what was soon to be the law of a ministration of the Spirit—the ministration of righteousness, the full glory of Christ's ministry.

The principle of habituation He did not use, but the ungodly is justified and receives in an hour the testimony of both pardon and the source of that pardon. She made her way to Him as the one source of all her joy, just as we shall make our way through all the lights and company of heaven to the Savior himself, who hath washed us in his own blood and made us kings and priests unto God.

The Church generally, like Simon, have but little fancy for such quick work as this sense of forgiveness out and out; everything, anything but this power. They seem not to recognize the evidences of its being abroad ever since Christ came out of the sepulchre and the Holy Ghost descended at Pentecost. As in another cosmogony, they plead for time, for penitence long and severe, penance painful and heavy, for development rather than "rise, take up thy bed and walk." The creational power, the resurrection power seem to disturb, to alarm, as if its presence would subvert the ends, yes the pillars of justice, as if such processes demand too much power and too much faith.

But just here we make a stand. "Seest thou this woman?" Here is both the woman and the doctrine, forgiveness and a translation into the kingdom of God's dear Son.

"Why not now my God, my God. Ready if thou always art, Make in me thy mean abode, Take possession of my heart."

Love is the fulfiller of the law and fulfillment of the law. It is the sure and certain evidence of sins forgiven. "That He loved me and gave himself for me." It is the test of justifying faith, for it works by love. The Roman Church takes offence at every revelation or witness to the free grace of the Savior in the forgiveness of sins.

The comparative value of the exact-er demands of the law with those of the gospel which yields that fruit which is the end of the law to secure. The system is one of salvation. It is in reference to sinners, works at the sources of life—the heart. It is powerful as judging by the examples and instances of marvelous recovery. The new mercy first kindles upon the form of a degraded woman. Heaven shows its wealth of love by loving the unlovely.

Oh, sinner, acknowledge your debt! Acknowledge your thorough bankruptcy. Look to Him who has paid the

price of your redemption and is able to grant you a full discharge.

"O wondrous love to bleed and die, To bear the cross and shame, That guilty sinners, such as I, Might plead his gracious name."

When all other platforms shall fall me, in my sinkings and utter unworthiness, this shall hold me up from the gulf—"When they had nothing to pay he frankly forgave them both." Thanks be unto God for this grace, and for all that it cost! All that vast movement of heaven, that coming and going of the divine Son, all its wisdom, love and power included. Vast as it is, yet made subservient to my soul, to the salvation of one man, of every man!

As she stood by the Lord, so in heaven we shall close pursue the Lamb. He will be our shelter; the elders are near Him, the hundred and forty-four thousand about Him. They instinctively keep next His sacred person.

SOME THINGS, I THINK, THE GENERAL CONFERENCE OUGHT TO DO.

Rev. J. M. Peterson.

1. Provide for the trial of a preacher during the interim of the conference. It is not just, either to the Church or preacher, to have to wait six or twelve months for a trial. We have just such a case in our conference. Let us have relief.

2. Pass a law providing for laymen to be members of the committee for the trial of a preacher. There is nothing, at least in this, in the old plea of one being tried by his peers. Our laymen are as much interested in the moral character of the ministry and as capable of weighing evidence as the preacher. Then it is more than likely they would be equally, if not more, free from bias either for or against the accused. I can see no harm, and I think I can see good to come from such a law. Let us have it.

3. Remove the time limit from the pastorate. Let the demand of the work, acceptability and efficiency determine the time of service, and not law. The time limit has served its day, indeed if it ever had any. But we have done well with it, say some, thanks to the spirit and power of Methodism. Methodism did well for nearly a hundred years without any such unnatural law. What other business employs men and then dismisses them at a certain time regardless of the demand for them or their acceptability and efficiency? Repeat it and let the Bishop be free to make every preacher's appointment. He is not as the law now stands. Law, and not the Bishop, move a great many men, and usually our most efficient men.

4. Extend the time of service of the presiding elder to five years, then put him back in the pastorate for a term. This may seem a little like a contradiction of the above reasoning, but there are good reasons for this difference which need not be mentioned. There is no question but this would meet the approval of most all the brethren.

5. Let the General Conference take charge of all our Church papers, determine how many shall be published, locate them and elect the editors for four years. Make the general organ a sure enough general organ instead of having a special organ for every department of the Church.

6. Elect a missionary Bishop and give him charge of all our work in the East. Why not? I know no law against it; and if there is, repeal it. Methodism ought to be able to adapt itself to the demands or needs of the times in her polity. It does seem to me that it would be much better for our work there to have a General Superintendent there all the time than just an occasional visit, and that necessarily short, from first one and then another of the Bishops. Well, H. G. H. may reply by saying, "Peterson has never been a Bishop, editor, or even a member of the General Conference," all of which is true, and therefore these are only "crude opinions." Well, then some may say they are radical. I think we have suffered some from conservatism. If we are to hold our place among the evangelical Churches, we must become a little more aggressive. Now for our missionary Bishop I nominate Dr. ——. Hold! I guess I had better stop right there. Greenville, Texas.

WORK FOR THE GENERAL CONFERENCE.

It seems that suggestions to the approaching General Conference are in order, and I take the liberty of making two suggestions that I believe are of vital importance.

First, it is generally understood that at least two or three Bishops will be elected. I heartily indorse all that Dr. Rankin and others have recently said in regard to the qualifications a man should possess if he is elected to the office of Bishop,—deep piety, broad culture, tender sympathy, and should be a great preacher. The

qualification I desire to add to the above, and emphasize, is that he should know by actual experience the life and work of the pastorate. I believe the time has come when our Bishops should be elected straight from the pastorate. When a man has passed nearly all of his life in an editorial office, or as a professor or president of some college, while he may be a wise and good man, I do not believe he is the man to elect a Bishop. What does such a man know of the trials and hardships of the pastor who is in the hard work of the circuit, station or mission? He is not, and can not be, in touch and close sympathy with the men who are doing that work. Again, such a Bishop will often fail to grasp the situation of the Church in many difficult fields, and therefore his appointments will often be unfortunate, to say the least. Give us Bishops from the pastorate. There are numbers of men in our Church in the pastorate today who are capable of magnifying that office.

Second, in regard to the presiding eldership, I believe the time has come for the General Conference to come to the relief of the Church and the preachers by giving us some wise legislation regulating the office of presiding elder. I suggest that the law that presently fit him for the be so changed as to limit the term to four consecutive years. At the expiration of that time let him go back for at least two or four years to the pastorate. Then, if he has qualifications that presentiment fit him for the office of presiding elder, let him go back on the district for four years, but never let a man remain in that office longer than four consecutive years. There are many good reasons for this that suggest themselves to my mind. It would be impossible to state them all in one article of reasonable length. But here are a few: First, for the good of the man. I have known good, useful, all-round men ruined by being kept in the presiding eldership from year to year. I have especially in mind a man in my old home conference who was made a P. E. when a young man and kept there for sixteen or seventeen years. At the end of that time he was put on a station, but had to be taken off at the end of one year because he could not fill the bill. That was several years ago. He is still a P. E. I have known other cases just as bad. I say the law of the Church ought to be so clear on that question that a thing like that would be an impossibility. Second, for the good of the cause. Good men are fallible and it is very hard for a man to keep from becoming arbitrary when placed in such a position and kept there too long. Some men do not need any development on that line. Third, hundreds of men now in the pastorate would be made broader and developed along essential lines if they were changed from the pastorate to the presiding eldership. And they would make as good presiding elders as any now filling that office. I will mention one more consideration. Any man will deteriorate as a preacher when kept long on the district. The P. E. should measure as a preacher with any man in his district, but it is an open secret that the professional, chronic Presiding Elder, as a rule, is a very, very poor preacher. Let the General Conference pass the law above suggested and it will go a long way toward the solution of this trouble. I. F. BETTS. Bryan, Texas.

PATIENCE—SILENCE—HOPE.

By Rev. W. H. Hughes.

When Thomas Carlyle had grown old and infirm, and his health very bad, he says: "I am very sad and weak, but not discouraged as sometimes," and then gives us a bit of his experience, which finds itself duplicated in the life of thousands every day, which, however, they are incapable of expressing so beautifully and tenderly. Referring to the death of Jane Carlyle, the companion of his youth and partner through all the vicissitude of a long life, who was so suddenly taken away, he writes most lovingly and so true to experience under such environments:

"I live mostly alone with vanished shadows of the past. Many of them rise for a moment inexpressibly tender. One never long absent from me. Gone, gone, but very beautiful and dear. Eternity, which can not be very far off, is my one strong city. I look into it fixedly now and then. All terror about it seems to me superfluous. All knowledge about it, any, the least glimmer of certain knowledge impossible to living mortals. The universe is full of love, but also of inexorable sternness and severity, and it remains forever true that God reigns. Patience! Silence! Hope!"

These last words were to Carlyle what "Faith, Hope, Charity were to Paul. Under his surrounding, they expressed the sum total of consolation and duty. How inexpressibly sweet, and yet how deceptive, is the thought, "One is never long absent from me!"

How often, in our abstract thoughts, we lose sight for a moment of the demise of our loved ones, and, as though they were present, we find ourselves ready to speak to them as of yore; but, alas! with a bleeding heart, we awake to the fact, it is all a dream, a phantom, and sadly repeat, "Gone, gone, but very beautiful and dear!" Carlyle moved cautiously toward eternity. He tells us "eternity can not be very far off; that he looked into it, fixedly, and that the terror about it was superfluous, for it is forever true that God reigns."

The only comfort left the bereaved, of an earthly nature, and this side of heaven, is the sweet reminiscences of the pure and holy life of our dead. How pleasant, and yet how lonely it is, to trace the virtues of those gone before. First, we think of them when in the florid, sanguine hopes of young life, we set out together on time's uncertain sea, when there was not a cloud on the horizon; and then we think of them when the sternest realities of maturer years were upon us, and our mutual hopes were either realized or disappointed, and common joy or sorrow simultaneously filled our hearts; last, and tenderest, when age and accumulated years removed the vigor and strength of youth and physical strength failed, which only drove us into a more tender sympathy for each other, and, alas! that loved form, like well-matured and ripened fruit, was gathered home. O then, with bleeding heart and streaming eyes, we can only say, "Gone, gone, but very beautiful and dear!" Faith says, "The God of all the Earth will do right." Patience is never in a hurry, but always ready to suffer and wait. Silence, lest we accuse God foolishly. Hope exultantly cries out, "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in the health of my countenance, and my God."

Patience—Silence—Hope. Dallas Texas.

THE AMERICAN STANDARD EDITION OF THE BIBLE.

It may be that I am a mere tyro or less, but how Drs. Biddle, Dwight and Thayer could have consented to the substitution of "in" for "within," the English use of the Greek preposition, I can not even surmise; and yet, not know that they were acknowledging and commending the immersionists' contention, though, as we are informed, they did not regard themselves as conceding the immersionists' position, adding: "of that you may be sure."

It is true that there are millions who will never be affected by it, but there are many who will be misled. Their translation may be all right, but their interpretation of John's meaning is evidently all wrong, or millions have been willfully misled, and this I do not believe for one moment. Nor do I believe that any competent judge will consent to the correctness of the reading they have given us in this instance.

If the preposition was used in the instrumental dative by John, how can we interpret him as saying "in" and make intelligent English?

The question is not debatable unless the greater number of our best scholars are ready to admit that they have been making an egregious error—blunder—for years, even under the searchlight of most of our American scholars, and those of Germany as well.

Since writing the above, I received the last copy of the Texas Christian Advocate, and read under the caption "A Protest," by Rev. J. B. Turrentine, a negative reply to his last sentence, which is a question, "goes without the saying." G. V. RIDLEY.

CUMMINGS CREEK.

I see in the Advocate of February 22, a request for someone to locate Cummings Creek. It is in the north-western half of Colorado County and empties into the Colorado River, north of Columbus, passes out of Colorado County into and through the northeastern part of Fayette County. The Mr. Townsend, that H. G. H. speaks of lived on Cummings Creek in Colorado County. I will refer you to the wife of J. M. Cummings (nee Townsend). Her address is Weimar, Colorado County, or Seymour, Baylor County; or Capt. Wm. Hunt, J. Bates Gay, or heirs of Nic Ware, all of Colorado County; also you might write the Sheriff of Colorado County to give names of old residents of the county on Cummings Creek.

Mother was a daughter of Robert Cummings; she is dead. The creek was named after Judge Cummings, brother to Robert. Grandmother, after her husband died, married a Methodist preacher by the name of Whorf Isard. Some of his heirs may know something of the grave of Capers, spoken of.

I was born in Colorado County, in 1843, son of Lyman W. Alexander. O. M. ALEXANDER. Wellington, Texas, March 6.

Real gratitude is a fruit of grace.

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Devotional and Spiritual

THE PRESENCE.

Thy face I can not see, Thy voice I do not hear, No form appears to me; Yet Thou art near.

I feel Thee all around In love enfolding me; O mystery profound, I live in Thee!

And from Thy face there shines A light upon my way; While thought of Thee divines What Thou dost say.

Thy words are silences That tell of perfect peace; With heavenly calm they bless, And troubles cease.

As in Thy love I lie, Yet closer would I be; Thy will be mine, that I Be one with Thee. —A. Irvine Innes, in the Christian Register.

THE PASSION FOR THE PERISHING.

Will you lend us your hearts for a few moments? Are you not professed "Christians and members of the Church?" Do you not profess to "know Jesus as your personal Savior, and to love Him above all others?" Do you not profess to "have the witness of the Spirit," and do you not openly rejoice in your "title to mansions in the skies?" Have you not announced many times that your "souls are at peace with God, and that you expect to go to heaven some day?" Then are you going to leave a "father or mother, a brother or sister, a teacher or pupil, a school-mate or friend, even a crony or neighbor" behind you as you travel to that heavenly city? Or, if you are going to take them along, what are you doing to induce them to go along? Honestly, can you say that you have been doing anything? Your words are loud-sounding sometimes, but in life and in deeds, can you be accused of earnestness? "Do you want to go to heaven alone?" Is that possible? Can a religion be a selfish thing? Do you think that possible?

Have you not had countless opportunities to invite your loved ones and friends to go with you to your place of worship? And yet how long has it been since you have done so? Is it not your custom to get ready to go to the place of prayer on Sabbath morning, then go through the streets in a devout spirit without asking a single one out of the hundreds whom you have passed to go up with you? On your way home do you not often lament the small attendance at the service? Do you not talk with people about the "weather, the markets, politics, amusements, prospects of the crops, business matters, or some sensation of the morning," and yet never mention the greatest of all matters? Do you ever show yourself especially interested in other people in any way? Since every man is a priest in these days, would it not be salutary for every man to think who it was went by on the other side? Is indifference to others the nature of the gospel of the Son of God? Is that the way Jesus did? Did He turn away from poor, blind Bartimaeus? Did He fail to see "the Samaritan woman at the well?" Did it ever occur to you that you are each the Christ

to the world? Do you think that He always feels honored by your proxy? Do you want Him to represent you above as you represent Him here below? Would it not be a good idea to mend matters immediately? —The Optimist.

THE CONFESSION OF SIN.

Wherever sin is realized at all as the curse of life the human heart instinctively desires, in its higher moods, to confess its sin in some way, to some one. The very confession, it is hoped, will somewhat relieve the pressure of guilt on the conscience. Confession, as the saying is, is good for the soul. Even the devotees of pagan religion have sought to roll oil on their fellow-men, or upon some suppositious Deity, the burden of their sin, or by painful penance, if not by oral confession, have tried to rid themselves of its intolerable pressure. There are indeed some who seek to hide their sin, or to forget it, but such a course only tends to increase the discomfort of the conscience, and to multiply the pangs of remorse. No man can dwell comfortably with his own sin.

And yet it is a strange fact that almost all men, missing this thought that sin where it exists at all can only be removed through confession and atonement are prone to appear better than they are, and seek to pass themselves off as even religious in a way. The habit of a religious pretense is so inveterate that few are conscious of it—so subtle that the men who practice it have no conception of the measure of their insincerity. Yet the Bible says very plainly, "He that covereth his sins shall not prosper." The man whose days are spent in a fraudulent attempt to pass himself off as a superior being will find his prosperity, however fair it may seem outwardly, vitiated and discounted. There are many men in civil, commercial, or educational circles today who are acting a part rather than sincerely doing the straight-forward thing; there are many women in society whose lives are but acted deceit and glittering pretense—these intrinsic failures of character being covered up or condoned under the plea of the customs of business, the "ways of politics" or the dictates of "good form"—but still it remains true, as in the days of the writer of the Proverbs, that he that covereth his sin shall not prosper. There is many a secret fault hidden away in the best of lives which needs to be brought out into the light of the cross of the pitiful Jesus, that there it may disclose its real iniquity, receive its proper rebuke, and be accorded, for His sake, full forgiveness.—New York Observer.

SPIRITUAL SENSITIVENESS.

"Fear the Lord."—Esa. 34:3.

Little words are often big with meaning. This word "fear" has profound depths. But there is in it neither the suggestion of terror, nor the elements of suspicion or alarm, for these things may not dwell in the same heart with joyous love.

Get into the heart-meaning of this word "fear" and you find it is love. To "fear the Lord" is to be in a state of loving sensitiveness toward God, which is the very opposite of indifference and coldness. To "fear the Lord" is to be responsive to Him,

to thrill at His touch as the flower thrills at the first beam of morning light, to move in unison with Him, as do the leaves at the faintest stirring of the wind. To be sensitive toward God is to catch his inaudible whisper—the glint of the invisible glory. It means to be keyed to the Divine pitch, and to respond to His note, His will and word, as sometimes the perfectly attuned violin will respond to the organ's note. And there can be no greater blessedness than to be so lovingly sensitive to our Father in Heaven, that the soul

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NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.

thrills at His presence and responds to His every will and word.

Here, then, is the secret of real living, and here the problem in the contest is solved. "What man is he that desireth life, and loveth many days that he may see good?" Would you live your life nobly, fruitfully, powerfully, finding good in everything? Then here is the way into blessedness made plain. It is the heart that is sensitive toward God that is rich and full; and it is amazing how much of sweet contentment and joy, true goodness and serviceableness God can pack into that heart so turned toward Him. "There is no want to them that fear Him."

But there is still the heart of the matter to be unfolded, and that is this: How may one come into possession of this sensitiveness? How may it be acquired? Where may this pearl of great price bringing so much blessedness be found? It is neither found nor acquired. Sensitiveness toward God is a gift. "I will put my fear into their hearts," says God. And it is a gift to be cultivated. "Come, ye children, and I will teach you the fear of the Lord," says the psalmist. Oh, how gladly we should pray for the purest gift, and how assiduously we should cultivate it!—The Watchman.

A SHEPHERD'S PRAYER.

O Thou Great Shepherd of the sheep, who has made each one the shepherd of some little flock of Thy loved ones, to tend with shepherdly care:

Grant me, therefore, and all my fellow shepherds the shepherdly heart. I need a heart of love to be joyous in self-sacrifice, and gentle, hopeful, persistent in service. I need a heart of love to love the flock better than myself.

I pray for the true shepherd's voice; a voice eloquent with the moving tones of persuasion, vibrating with irresistible beseeching power; re-echoing all the haunting music of Thy own voice, which all Thy sheep hear and know and follow.

I plead for the true shepherd's privilege. I would lead the little flock by the still waters of the quiet life, and into the abundance of grace, having no want for anything, till the Lamb that is in the midst of the throne shall lead them into living fountains of waters. I would guide them into the tenderest fellowship with God, and into widest service of man.

And I would have the true shepherd's joy. Let this little flock of Thy loved ones prosper by my tending. Let no lamb fall by the way, nor any that are lost elude my searching love. Grant me to bring them all home at eventide—with some saved from the jaws of death, to lie down forever in the Kingdom of our Lord.

Other sheep Thou hast, not of this fold. It is our prayer that they share with us in Thy royal gifts. Regard with tender compassion their shepherds, their lambs, their way-

ward ones. Raise up and send forth faithful shepherds everywhere, to tend Thy numberless flocks. And when the shadows of life's day deepen, gather us all together, and make real forever that dream of Thy heart of "one fold and one shepherd;" for Thy name's sake, Amen.—George Carlyle Sauer.

WHAT A SONG DID.

A Scottish youth learned with a pious mother to sing the old Psalms that were then as household words to them in the kirk and by the fireside. When he had grown up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary States. But he never forgot the songs of Zion, although he sang them in a strange land and to heathen ears.

One night he was solacing himself in this manner when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat and lost no time in effecting his release. What a joy to him after eighteen long years passed in slavery—and is it strange that he ever afterward cherished the glorious tune of "Old Hundred?"

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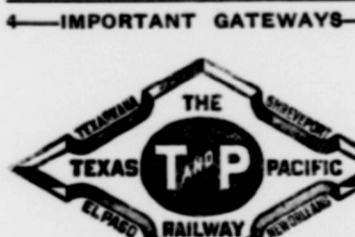
Eggs For Sale from pure blood Black Minorcas. Large and Hardy. Everlasting layers. \$2 per 15. Satisfaction Guaranteed. Golden Rule Poultry Farm, Box 4, Collinsville, Texas.

V. F. PACE, Candidate for Representative (Place No. 3.) Dallas County. Subject to Democratic Primary Election, July 28, 1906.

BELLS. BLYMYER'S CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Advertisement for Heiskell's Ointment. Includes illustration of a woman's face and text: "Pride and Pimples. The woman who 'sits back' is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with HEISKELL'S OINTMENT. The magic healer of all skin diseases— with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, tettery eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood. Ointment 25c a box. Soap 25c a cake. Pills 25c a bottle. Sold by all druggists or sent by mail. JOHNSTON, HOLLOWAY & CO. 651 Commerce St., Philadelphia, Pa.

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

EDUCATION

Conducted by the Secretaries of Education.

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

EDITORIAL.

PRELIMINARIES TO CORRELATION.

The Reverend James W. Moore, pastor of the Shearn Church in Houston, recently wrote this editor for an expression of opinion on the subject of correlation. Instead of entering upon a full discussion of the subject we gave some views as to what correlation would imply as preliminary to any such procedure. While the opinions are by no means final they may be suggestive and so we have decided to present them as they were given in the letter.

In the first place, I am not sure that our Texas schools desire correlation in view of what that action implies. The "give and take" policy is usually not desired where only to "take" has been in vogue. Correlation would mean the establishing of some territorial lines for the institutions that belong to our Church. We have two classes of institutions in Texas; namely, colleges and secondary schools.

A real college and a secondary school cannot in any sense be competitors, as they do different grades of work and the latter is the feeder of the former. Correlation could not be possible until the institutions that are recognized as colleges shall agree not at any time or in any place to solicit pupils for the preparatory department, which they may maintain in competition with the regular secondary schools of the State. Colleges may compete with each other, but should not be willing to enter into competition with the schools whose pupils they desire for their real college work. Colleges must draw their patronage from the high schools, academies and training schools and should be generous enough and, may I say, considerate enough not to take the very pupils into their preparatory departments which must keep alive the secondary schools. So correlation would mean that no college should solicit for its preparatory department.

In the second place, correlation would mean that secondary schools should have designated the territory in which they may do their soliciting for patronage. You notice that I use the word "solicit." This would not interfere with any student of his own accord going to any school that he might choose. Just so with the college, any student might go to the preparatory department of that college of his own accord, but the college shall not solicit him. The territorial lines, establishing rights and privileges, would also stress duties and responsibilities. The entire territory would be worked and that thoroughly.

It seems to me that any attempt at correlation would have to begin with the division of territory and recognition of each institution's rights by all the rest. A college should be willing to get out of the way of the secondary school if it expects to receive eventually the school's support. If the training school is to help the college, the college ought to be willing to help the training school and not enter its field in earnest competition. This policy would make the college foster the training schools. The college would encourage the establishment and growth of secondary schools, whereas now the colleges with their vigorous solicitation for pupils in all parts of the State for their preparatory departments prove a detriment to secondary schools and estrange those who should be their best friends. Correlation would have to begin with the appointment of an Educational Commission who would adjust and maintain such a system. This Commission ought to have something to say in recommendation regarding the curricula which secondary schools should present and enforce. In this way a core of unity could be maintained, yet giving plenty scope for individuality and diversity.

The correlation that would require the colleges to refrain from soliciting pupils for their preparatory departments would also demand that secondary schools should cease granting degrees of any kind. Let the Commission of Education appointed by the General Conference say what schools are colleges, and let all others cease the bestowing of degrees. A correlated system could not exist until the lines are drawn and the schools cheerfully accept and maintain their assigned places. Nothing has done more to discredit our Church schools than the reckless bestowal of degrees by incompetent institutions. Preliminary to any correlation, every school that is classed as secondary by the Educational Commission should solemnly promise not to grant any degrees.

There is no place for correlation until there is a spirit of honor and mutual loyalty and helpfulness.

Organic unity, at this time, is not feasible, even if desirable. Let each school work out its own financial destiny, but give it a chance by granting it a territory and affiliating its work. Let each continue its own management in its Board of Control and in its faculty. But make all into one family by the ties of oneness of purpose and work and mutual consideration and regard. Organic unity would mean a communistic system, a thing which has never been successful in any line of labor. Private ownership is the genius of all of our institutions. We will do well to maintain the principle in our school management.

Is correlation desirable? Would the colleges give up their solicitation for pupils for their preparatory departments? Would the secondary schools submit to a districting of the territory and abide by the lines drawn by a duly appointed Educational Commission? Would the colleges foster all the secondary schools? Would the secondary schools pledge their support to the colleges? Would the secondary schools maintain a curriculum that would satisfy an Educational Commission? Affirmative answers to these questions might open negotiations for correlation, but we doubt if our schools really want such a compact. Correlation is considered a good thing when it works a certain way, but when it works both ways it presents doubtful aspects. But these are some of my views.

FIVE REASONS FOR ATTENDING THE CONVENTION.

1. Great program. The speakers are distinguished men in Methodism. They will have something to say that is worthy of a great occasion. The subjects to be discussed are just the things that every intelligent Methodist in Texas knows ought to be considered. It is a tempting bill of fare.

2. Great interests involved. The Methodist Schools in Texas are the West Points of the Church in the Southwest. We must have trained men to command our posts, to plant our batteries and lead our hosts. We must not commit this indispensable work of training our men to foreign powers. Other institutions may do good work, but they cannot do that which our Church requires. The whole force and influence of the convention will be directed to the educational interests of Texas Methodists.

3. Big Occasion. Dallas is an attraction in itself. It is a commercial center of no mean pretensions. Texas Methodism has some important interests here. The Branch Publishing House, the Texas Advocate, Southwestern University Medical School and other well known enterprises. This will be an interesting time for Methodists because of the approach of the General Conference. It is a talking time and men will come to talk.

4. Distinguished guests. Some big men will be here. Bishops, congregate men, college presidents, prominent pastors, school principals, members of our Boards of Education and all of our presiding elders. Southwestern University alumni will all be here. Coming in contact with the leaders is a great stimulus to personal efforts. There will be people to be seen that our preachers and laymen all want to see.

5. My Church is having it. Whenever the leaders of my Church say "strike," loyalty demands that I raise the hammer. Every preacher sees the importance of orders to advance in our educational work. We have done well, but we must do better. Our people have grown rich with the State and they must not be allowed to be content with the plans of their fathers. Texas Methodism must set some new and large ideals. This convention, the first after a third of a century, is the call of my Church to consider these larger things. I ought to go. There is power in numbers and power can be transmitted through those who go to

all the State. The Church calls. The schools entreat. That is sufficient appeal for an earnest son of the Church.

CONVENTION NOTES.

Mr. A. K. Ragsdale, 605 Juanita Building, is chairman of the Entertainment Committee. He finds the homes. Send him your name that your home may be assigned you at once.

The members of the General Board and all who have places on the program will have free entertainment. Dallas Methodists regret that this courtesy cannot be extended to all delegates, but it is impossible.

The friends of Rev. John R. Nelson should send him at once a choice list of big words adequate to express his opinion of what the convention will be. He has made the affair so large that his vocabulary can't touch it.

Dallas has taken a great interest in the convention. The 150,000 Club did the Executive Committee the high compliment of gratuitously printing 4,000 programs to be sent to the delegates. The city is expecting a great convention.

Dr. J. D. Hammond, Secretary of Education, has shipped a case of educational literature to be used at the convention. Every delegate will receive whatever pamphlets he can use in his work for Christian education.

The members of the General Board of Education expect to arrive in Dallas, Tuesday morning, April 10. Every man will be in place to discharge his engagement with the Program Committee.

The Dallas Association of Southwestern students will give all former students of the University a reception during the convention. The reunion of the Southwestern men and women will be an interesting feature of the great gathering.

Many pastors write that they are coming and will bring full delegations with them. Almost any pastor can bring a few representatives. But some think their work ceased when they sent in their list of delegates. Every pastor should feel that he is responsible for the attendance of his delegates. Now is the time to work.

WHAT DALLAS EXPECTS OF THE GREAT EDUCATIONAL CONVENTION.

Here in Dallas we are fixing our mouths for a feast of fat things at the coming Educational Convention. We expect to eat a king's food and grow to royal greatness in our educational ideals and purposes. We will drink the wine of inspiration until, like the deacon in David Harum, we will be "away up in the comb of the roof and every shingle a Jewsharp playing a different tune, but all in the same key, and that key "away up in G."

On the program or menu we observe there has been provided a full course dinner, from soup to dessert. The soup, however, is not thin, but is a good, thick, unctuous creole gumbo! We are going to illustrate the small boy's definition of appetite. Said he, "Mamma, I know what appetite means. It means you are 'appy when you are eating and tite when you get through." So we expect to be "appy" when eating but not "too full for utterance" when we get through.

We also expect to tip the waiter when the feast is over.

We are going to give the speakers the cream of Dallas to speak to and to mix like oil and oil (sweet olive oil) with the cream of all the progressive Methodists of the State that will be here.

This cream will be churnable and not like that the Methodist visitor found in a fashionable Church where the "cream of the city congregated." After he had stood around like a lost dog in a January corn field, he said, "I know this congregation is the cream of the city, but its the ice-cream." Our cream will be warm and churnable, and big golden pats of butter, stamped with the head of Minerva and the Goddess of Liberty, may be beaten from it. Bishop Galloway will, we hope, manipulate the churn dasher and we will cry "Lay on, MacDuff, lay on."

We expect to demonstrate to the State that Methodist laymen are as loyal and brainy and big as Baptist laymen, who last year in Dallas gave such a magnificent demonstration of their faith in their educational enterprises. We expect that the intellectual stimulus of the occasion will be so great that after the feast the forgotten convolutions of even presiding elders' brains will commence to unroll, and many morsels of thought will be dropped out like fragments of a banquet from a shaken table cloth.

In all seriousness, we expect great things of the convention—great crowds, great speakers, great sub-

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jects, great social enjoyment, great spiritual effects, great inspiration and great permanent and practical results to all our schools. We will "hitch our wagons to the stars" and ride as in chariots along the shining way to greater manhood and mindhood in Christ Jesus.

HUBERT D. KNICKERBOCKER, Dallas, Texas.

THE EDUCATIONAL CONVENTION.

I left home at 12:35 this morning for Waco, where I am to assist in a 19 days' meeting. I could not resist the temptation to stop over in Dallas, that I might receive the benefit of at least two or three services of the Chapman meeting. On arrival, I found that Mr. Chapman would conduct a praise service at Bush Temple of Music at 11 a. m., followed by a sermon by one of his co-workers, the Rev. Henry Ostrom. And what shall I say? Sensational? No. Catchy? In the usual acceptance of the word, no. It was a simple gospel sermon, wonderfully presented. Mr. Ostrom preached about twenty minutes. What earnestness, what power. I am grateful, for I truly believe I shall ever be a better man for having heard him.

But I did not start out to give a write-up of the Chapman meeting, but to write a few lines about our coming Educational Convention.

The news of it is in the air. It is talked on every hand. You feel the enthusiasm of it already. We are told that our laymen, as well as preachers, are getting much interested and are coming. They are expected in great numbers. And why not? Have our noble laymen ever failed when they were aroused to the necessity of a forward move? We predict that this will be one of the largest, most significant and most effectual gatherings ever held by the Methodists in the State.

Did you read the bill of fare? In our judgment, a stronger program has never been prepared for a Texas audience. It is to be a feast. How can it be anything else when such men as our Bishops Hendrix, Key, Hoss, Galloway, with Drs. Hammond, Kirkland, Tibbet, Kilgo, Smith, Hamill, Murrah, Snyder, Dowman, Waterhouse, seconded by the best talent of our Texas Methodism will furnish it. If you fail to come you will miss the opportunity of many long days.

ROBT. B. BONNER

HOW TEXAS HAS DEVELOPED ON EDUCATIONAL MATTERS.

The Texas Methodist Educational Convention, to be held in Dallas, April 10-12, will doubtless be one of the most important Church gatherings ever held in the interest of Southern Methodism in Texas. The program is a splendid aggregation of talent. It will be worth coming from any part of the State of Texas to hear these great addresses. During the thirty-six years intervening between the convention held in Galveston in 1870 and the one shortly to be held in Dallas great advancement has been made in the cause of education in the Empire State. Thirteen institutions of learning under the general supervision of our Church, with the great Southwestern University at Georgetown heading the list, is no insignificant achievement.

The writer was in a position a few years ago to observe from a distance the rapidly increasing educational advantages provided by the Southern Methodist Church in this State. For four years, from 1896 to 1899, I was pastor of the Methodist Church in Russellville, Kentucky. Here was located the Louisville Conference Female College. Being pastor of the school, I naturally looked into all matters pertaining to its welfare. During the years of my pastorate, and for a number of years previous to that time, the management had sent a man every year to Texas to secure pupils for the college. A large number of Texas girls were educated there. I observed, each year, a falling off in the number of pupils from Texas. I inquired the cause, and was informed by the President of the college that Southern Methodists in Texas were establishing their own Church schools, and that there was a continual decreasing necessity for our people sending their daughters East

in order to get the advantages of Christian education. This fact first called my attention to Texas as a great and progressive State, and as a strong hold of Southern Methodism. I wish for the convention the greatest success. It is my purpose to attend and to bring with me, if possible, a full lay delegation from Abilene.

DANIEL L. COLLIE, Abilene, Texas.

REUNION OF SOUTHWESTERN UNIVERSITY MEN AND WOMEN.

A Call by Dallas Former Students. Dear fellow students of Southwestern University:

In connection with the Texas Methodist Educational Convention to be held in this city, April 10-12, 1906, will be the best possible opportunity for a reunion of the Southwestern University men and women. The railroads have authorized a round trip rate of one and one-fifth fare. Dallas is easy of access, and the call for such a meeting of former students comes from all sections of the State.

Seldom, if ever, did a convention, as seen by published program, present such an array of talent to a gathering of Texans. Who should take more interest in these movements than those educated at Georgetown? Let the sons and daughters of Southwestern seek to do her honor on this great occasion.

Feeling assured it is always your desire to serve the dear old institution, and that you would enjoy meeting again the college friends of "Auld Lang Syne," we, former students of Dallas, invite you as our guests to a reunion in this city, April 12, the success of which depends upon your coming. An attractive feature of this reunion will be a reception at the residence of Mr. Hearne Adams, 357 Gaston Ave.

Kindly advise at once on card whether or not you are coming. Our committee will gladly arrange local accommodations for you at reasonable rates. Address Mrs. W. H. Atwell, Dallas, Texas.

Hoping to see you at the reunion during the convention, we are yours for Southwestern University and higher education.

MRS. W. H. ATWELL,
MRS. R. W. BAIRD,
MRS. H. E. JACKSON,
MRS. A. S. LEWIS,
MRS. GEO. SHEPHERD,
MISS KATHERINE WILLIAMS,
R. E. L. KNIGHT,
A. K. RAGSDALE,
J. W. BLAKE,
JOHN V. HUGHES,
R. C. PORTER,
MARVIN CULLUM,
HEARNE ADAMS,
R. S. CLOWER,

Committee.

TUCKER'S "BARB-WIRE" OIL FOR STOCKMEN AND FARMERS.

No risk in Castrating or Dehorning if you apply immediately this never-failing Antiseptic Compound. No Gangrene Germ—not even the screw-fly will come. Heals rapidly fresh cuts, wounds, burns, scalds, and all open sores on man or beast. A certain cure for Tetter, Eczema, Itch and Skin Diseases.

Price 50 cents pint bottle; at all drug stores and medicine dealers. WRITE FOR FREE SAMPLE BOTTLE.

In one or more gallons—only to farmers and stockmen—\$2.50 per gallon. Delivered free at any Express Office.

11 Ranch, Albany, Tex., Dec. 5, 1905. W. L. Tucker "Simple Remedy" Co., Waco, Texas:

Gentlemen—I have used the can of Barb-wire Oil in dehorning my cattle with most satisfactory results. I shall use more. Send me at once, C. O. D., two gallons.

Yours truly, W. A. POAGE.

Col. Henry Exall, at both the Dallas and San Antonio fairs, cheerfully gave full endorsement of Tucker's "Barb Wire" Oil, stating, "It is the best thing made, and heartily recommends its use."

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Notes From the Field.

Menardville.

W. R. Campbell, March 19: This is our third year with this people, and the work has been one of the most difficult problems that ever confronted me. But it has now been visited by the fire of the Holy Ghost. There are five organized Churches here, and for three years not a conversion in the place; and while some were indifferent, many were opposed to the Christian religion. But through fifteen days of Holy Ghost preaching by Rev. T. N. Lowrey the tide has been turned and Christianity is a popular thing in Menardville. Bro. Lowrey stood for the right as only a man of God can. As a result of the meeting we have seven-teen for the Methodist, six for the Baptist and one for the Christian Church. If you want a man who will build up the Church and strengthen the pastor, get T. N. Lowrey.

Idland, Okla.

W. P. Meador, March 19: I have one of the best circuits in Beaver District. We have six classes in this work, and they are all in good condition. I have held three good meetings on the charge. There have been about seventy-five conversions up to date and fifty-two additions to our Church since conference. We have one Epworth League on the work, with a membership of thirty. Bro. J. E. Lovell, my beloved presiding elder, will be with us April 1 and 2. He is loved by all of my people, and we will be glad to see him again.

Center.

L. H. McGee, March 29: To our delight and pleasure, the Bishop returned us to this charge. Since that time we have been planning and praying and working for a great revival in this town. On the first Sunday in this month we began the meeting with everything to encourage us that God would continue to be with us in great power. Rev. A. A. KMM, of Carthage, came to our help on Monday evening, after the first Sunday of the meeting, and remained with us until the close. His sermons were strong, pointed and accompanied with the Holy Ghost, causing men and women to see themselves as God sees them. He has greatly endeared himself to my people, making many friends, and no enemies. In appreciation of his labors, the people gave him \$75.00. God's people were greatly roused and made stronger in the faith of the Lord. Many backsliders were reclaimed and numbers of sinners converted. Indeed the meeting was a success on all lines, 21 were added to the Church, for which we praise his great and good name. With the number received into the Church during the meeting added to those previously received since conference, makes a grand total of thirty-six. All the Churches in the town will receive members who were converted in this meeting. Our people are good to the preacher and his family and loyal to the Church, and faithful to the services of the sanctuary, and

have met and will meet every obligation placed upon them. And we expect by the grace of the good Lord to continue to improve in things material, as well as spiritual. Our Sunday-school is doing good work under the supervision of our long ex-perienced and faithful leader, W. P. Wilson, who has led this people as he has been led by Christ, for thirty-five years. Our Senior League is prospering under the wise management of Daniel Walker. The Junior League will continue to grow in interest and numbers, with Miss Anna Sanders as its leader. The W. H. M. Society, with its 46 connectional members, is doing a great work. I have never seen a more consecrated band of women; much of their success is due to the faithfulness of Mrs. W. R. Crow, who was their President last year; but now under the leadership of Mrs. Edith Jones, they expect to continue to do great things for the advancement of the cause of the Master. Since conference they have put a nice picket fence around the church and parsonage. With these good women to help and God's grace to support the preacher is bound to succeed in the work of the Master. (God bless the good women.) My Board of Stewards are all good and true men, ever ready to look after the temporal interests of the preacher and family. Truly this is a pleasant and delightful charge. The longer we live with this people, the better we love them. Who could help loving a people who had met every demand made of them. We are out of debt, and will have a full report at conference. The Advocate is highly appreciated by my people. God bless its editor.

Gary.

W. W. Graham, March 21: My old confederate friend, Capt. Trammell, of Timpeon, smiled audibly when he read the first report from this point, and said: "Bro. Graham certainly has two years work to be done in one twelve-month." Accordingly so that the first year is about finished. The garden is complete—ample and well built, with vegetables doing nicely. As funds were scarce, in humble imitation of Abraham Lincoln, Gov. Hogz and others, we took the timber at the stump, and the more we mowed the better it split; hence the garden, the truck patch with staked fence, the back yard for the fowls, with a splendid fowl house, horse lot and buggy house. We managed to get saved the pickets for the front yard where the flowers will grow. Last, not least, we have a splendid brick chimney, costing \$23 when everything was laid on the ground. Quite a heavy expense, yet it will be a luxury for the preacher and his family for at least forty years to come. It is rather an interesting fact that a preacher to put in so much time and work on a parsonage when so much is needed elsewhere, yet it is better than to leave it undone. His reward will likely come in on the principle that he is following the example of the Master in washing the disciples' feet. It was a work that had to be done and they were too stout to do it. For the benefit of the old debt the ladies at Gary gave a supper and raised \$21.65. We have been pounded above the average—one from Gary and other places. Clayton, ten miles away, through Murvall mud at that—both highly appreciated. Bro. Shettles was with us last month, held our first Quarterly Conference and worked like a beaver, yet left us on much the same level that he found us. For the benefit of our fellow-missionaries, I repeat what Bishop Haygood said at Texarkana years ago: "In the army we send out pickets where the service is hard, danger great and rations scarce, not because they are inferior soldiers or condemned criminals, but because they have been tried and can be trusted with such service."

Arlington.

H. G. Williams, March 29: At the last session of the Texas Conference I was appointed to Arlington, in the Marshall District, and in due time we arrived here and found all outside improvements at the parsonage run down; so I began to fix things up for living, but just about completed the necessary repairs a cyclone came and took away all that I had done. The barn and outhouses were carried off and scattered for a mile and a half down its path. One side of the parsonage was carried off and a great deal of what was in two rooms was lost. The house as a whole was largely a wreck, and though myself and family were in the building, yet none of us were hurt. We have been, as you see, cycloned, but we have been pounded also, worked, wooded and otherwise cared for and well received. I have filled all the appointments, but sometimes alone; have raised and paid in 25 per cent of my mission money, and have a little more than that in good subscription, and am expecting a good year.

Yonkum.

L. R. Ellis, March 29: We were returned for the second year, and our people seemed glad, as it appears to be the general opinion that when a people pound the preacher they like him; they pounded us. Does it mean when a people do not pound a preacher they do not like him? The Church has made some advancement of which we are glad. Our congregations have gradually increased and our Sunday-school is also improving. On the first Sunday of the new year we had an enrollment of 216 and 165 present. Our superintendent, L. E. Davis, is always thinking of something he may do to help the Sunday-school, and of course he is succeeding. Our League is taking on new life. We have received several new members recently, and have an attendance of about sixty at our League meetings. We have one of the largest and best Home Mission Societies in the conference, and they are doing splendid work. I have only to go and ask them for what I want and they have never failed to fall in heartily with the pastor and the Church as a whole, and the help of the society, and the committees of men and ladies, we have just completed some needed improvements on our church house. The interior has been painted, three coats, and the windows stained and new chandeliers installed and new carpet on rostrum, new pulpit chairs, 120 hymn-books secured, new stove placed in and the church and parsonage just insured for three years for \$2,700. We are receiving new members frequently and sev-

eral in prospect. We have a splendid Board of Stewards, ten in number, who are putting business methods in the Church finances. They adopted the envelope and weekly payment system. They and the pastor sent to each member a large calendar, with pictures of church, presiding elder and pastor on it, and a statement of the plan, a calendar and coupon book and fifty-two envelopes. The plan is working well; and in addition they send out monthly reports, and every quarter they send out a full statement—a printed statement of all members, the amount assessed, the amount paid, and amount due to date. A copy is sent to each member in order that they may know the exact condition and act intelligently. We have most of our conference assessments subscribed and hope to report them paid soon. So far the Church has paid its way in cash. Our meeting begins April 1. Bro. John E. Green will assist. Pray for us. We expect a great meeting. There seems to be a bright future for Yonkum Methodism. All we need to insure it is a baptism of the Holy Spirit, for which we are earnestly praying, that our people and the pastor may prepare their hearts for His coming. Dr. Bledsoe's revision reads thus:

"There was a man in Rotterdam Who had a butting ram; When the ram butted, No one forgotten, 'The man in Rotterdam."

This has no "reference to allusions," but is "classic poetry," pure and simple.

Durango.

J. R. Gregory, March 21: We are moving along nicely, and everybody seems pleased, and the interest in Zion is increasing, and the people very sanguine of a happy and successful year. Our congregations have increased above measure and the power of God flows down upon the pulpit and from thence to the pew, and we realize the Lord is with us, refreshing our souls. Have had some additions to the Church, and expect more all along. I served a good people, if I should say anything of standing I'd say that it has been, not a spasmodic little storm or shower, but one continual flow of good things from the people to the parsonage. I've just recovered from a spell of grippe; was in bed over a week, but am getting better and stronger again. The people were very kind and attentive to their pastor and came, quite a number of them, to assist my good wife wait on me and brought good things and cut wood and made fires, etc. May God bless them all. I have a very interesting and sickly I roused thus: "Just as soon as I get able to sit up and write, I'll give vent to my feelings in the Advocate in defense of our Dr. Rankin and the Advocate against the unwarranted attacks by the Fos and other Methodist preachers," but when able to sit up I read with pleasure and delight the well-timed and toned writing and defense by my good friend Rev. J. C. S. Baird and another by Rev. W. L. Clifton. They relate my sentiments as well as that of Texas Methodism. God bless Bro. Rankin and the Advocate.

Blossom and Sylvan.

J. A. Wyatt: An accident in which my younger son, Ewel Moutcastle, got badly hurt, together with other hindrances, caused me to fail to get this report in last week's Advocate. The accident was a horse slipping on a culvert and fell, catching the boy's right foot under him, disjuncting one of the outside bones of his foot, also disjuncting the big toe on the same foot. Our second Quarterly Conference was held at Sylvan on March 13th. The financial report was good, considering the financial condition of the country. Total was \$124.55. The report on the general state of the Church showed a decrease in membership during the quarter, though there had actually been no change. Sin had been received and twenty-one had been removed, but fifteen of these were removed by Church Conference, and therefore had been absent over twelve months. The spiritual state is fairly good, though spiritual life is a great deal, nor approximating the same as such as it ought to be. The beloved (Bro. Casey) was on hand in good trim, but did not get to preach much on account of bad weather. Our District League President, Bro. Gohler, recently gave us an excellent lecture on League work. This is a new role for him, but he is a success here as everywhere else.

Woodbine.

H. B. Johnson, March 24: We had our second Quarterly Conference at Woodbine, March 19. Bro. J. A. Stafford, our much loved presiding elder, was on hand and did some of the best preaching I ever heard. His sermon on Sunday was very fine indeed. My people are well pleased with him as presiding elder. Our Quarterly Conference was in every way a success. The ladies brought dinner for the whole conference, and I do not think I ever saw anything to equal it. My, how that presiding elder did eat! He has been in the work so long he knows how to save himself for an occasion of that kind. So far as we are able to see, there are signs of spiritual growth on the work. We feel much indebted to the former pastor, Bro. E. L. Stillman, for the kind way in which he treated us before he left. We were school boys together and I always knew he had in him the elements of true manhood. We are now ready to dedicate our new and beautiful church, known as Whaley's Chapel. Callisburg has just placed new pews in the church at that place. We are not living at Woodbine, but live two and one-half miles from Gainesville, at which place we get our mail.

Sherwood.

S. C. Dunn, March 24: When we reached here in November we were generously pounded, which made us feel we were in the battle with good, conscientious people. This was our first and second Quarterly Conferences have passed, over which our presiding elder wisely presided, and preached as usual, most inspiring and instructive sermons. Then, to our comfort, came another "big pounding" last evening, which makes us know our people are thoughtful of us. We are so thankful to God for a place to work and for co-operative Christians

How we pray for a great revival of true religion this year. How this poor preacher wants to be humble in the sight of God and yet strong in his service. In general our work is doing well. We trust our District Conference will bring a great spiritual blessing to Sherwood. God bless the Church and its cause. God bless our noble, faithful and fearless Dr. Rankin and spare him many years to do us service.

Stephenville Circuit.

W. M. Lee, March 25: Our beloved pastor, Rev. R. A. Clements, is doing a good work on this new charge, and we are hoping for great things to be accomplished for the Lord before the close of this summer. Our second Quarterly Conference is to meet at Sylvan next Saturday and Sunday. The W. H. M. Society is getting along nicely at this place. We also have a thriving Sunday-school here, with Bro. H. M. Hathaway as its worthy superintendent, which we feel is accomplishing a great deal of good.

Crandall and Seago.

R. B. Moreland, March 25: We closed a very successful meeting at Crandall last night. It ran for two weeks. I was assisted by Rev. C. T. Tally, of Garland. The preaching was well done. Charlie is one of our best preachers and was certainly up to the top. We had thirty conversions, besides stirring the Church to new life, which was badly needed. I baptized five children yesterday and received twelve into the Church, making a total of sixty-three since conference. Have organized two Woman's Home Mission Societies, two Senior Leagues and one Junior League, with fifty members. So you see we are ready for work. Our meeting was not what we had hoped for, but I am very grateful for what the good Lord gave us, and shall try, by God's help, to continue the work begun.

Dublin.

J. W. Collier, March 24: We've just been feasting on good things out here in Dublin. Our Bro. C. L. Ballard, of Sherman, is here preaching a series of sermons. He is a very scholarly man and therefore his sermons are characteristic of much good. The right of a sinner to pray, infant baptism, Why am I a Methodist, etc., are some of his themes, and we are glad to have him among us. Mrs. Bailey, of world-wide fame as a grand and glorious W. C. T. U. worker, has just left our city. Let me bestow for her in Texas, yet through all these United States, a hearty welcome and full houses wherever she goes. Truly, she is a most respected and an inspired speaker. Hear her pathetic story of what the soul-damning whiskey traffic has done for her. Her head is prematurely white on account of it. Would to God I had it in my power I would lock forever from the mind of man the mode of manufacture of the vile stuff, and then I would go and bury the key in the greatest depths of the mighty ocean. Our good Bro. Kiker has returned from Old Mexico and we listen with bated breath at the wonderful things he heard and saw while in that ancient country. Bro. Cameron, of Green's Creek charge, held the fort while our minister was absent.

Waco—Morrow Street.

T. S. Armstrong: We enter the battle-field to-morrow for a two-weeks' campaign in protracted services. We are holding out a great result. Our Church already is in a healthy condition—free from every encumbrance, and in our pastorate of fifteen months we have received about one hundred into the Church. More than forty of these have come in since last conference. Our greatest need now is a deep spiritual revival—one that fastens its influence on the irreligious and brings them into a life of righteousness. The coming meeting will be a simultaneous one and are this going into print at least fifteen Churches in the city will be in the midst of revival services. Each pastor selects his help and looks after his own meeting. Rev. R. F. Brown, of Albany, will be with us at Morrow Street. There will be a union service held each afternoon.

COTTON BELT SPECIAL EXCURSION RATES.

Los Angeles, Cal.—One fare for the round trip. Selling April 25 to May 5, inclusive. Tickets limited for return July 31, 1906. San Francisco, Cal.—One fare plus \$2.00 for the round trip. Selling June 25 to July 7, 1906, inclusive. Limited for return Sept. 15, 1906. Los Angeles, Cal.—One fare for the round trip. Selling Sept. 3 to 14, inclusive. Limit for return Oct. 31, 1906. St. Paul, Minn.—One fare plus \$2.00. Selling May 26-29, 1906. Limit June 9, 1906. Des Moines, Iowa.—One fare plus \$2.00. Selling May 14, 15, 16, 17, 21 and 22, 1906. Limit May 31, 1906. Special Excursions to Mexico.—One fare for the round trip. Selling April 25 to May 2, and Sept. 3 to Sept. 14, 1906. Limit July 31 to October 31, 1906. Special Excursions to Mexico.—One fare plus \$2.00 for the round trip. Selling June 25, July 27, 1906. Limit Sept. 15, 1906. New Orleans, La.—One cent per mile in each direction plus twenty-five cents. Tickets to be sold, April 22, 23, and 24, 1906. Final limit May 7, 1906. Chattanooga, Tenn.—One fare plus \$2.00. Tickets to be sold May 7 to 9, inclusive. Final limit ten days from date of sale. Very Low Rates will be Made Effective to the Following. San Antonio, Texas.—Tickets to be sold on convention basis, June 18 and 19, 1906. Limited June 22, 1906. Waco, Texas.—Tickets to be sold on convention basis, April 23 and 24, 1906. Limited April 28, 1906. Galveston, Texas.—Tickets to be sold on convention basis, April 22, 23 and 24, 1906. Limited for return April 27, 1906. Tyler, Texas.—One and one-third fares for the round trip. To be sold April 19 and 20, 1906. Limited for return April 24, 1906. Call on any Cotton Belt Agent for full information regarding your trip or address D. M. Morgan, Traveling Passenger Agent, Fort Worth, Texas; Gus Hoover, Traveling Passenger Agent, Waco, Texas; John F. Lehane, Gen. Frt. & Pass. Agt.; R. C. Fyfe, Asst. Gen. Frt. & Pass. Agt.; Tyler, Texas.



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Ruptured? Our Radical Cure. Trusts sent on free trial. You pay when satisfied. We take all the risk. F. Buchstein Co., 95 1st Av. S., Minneapolis.

Advertisement for Webster's International Dictionary, featuring an image of the dictionary and text describing its features and availability.

Advertisement for California Colonist Tickets, featuring the Santa Fe logo and details about one-way and round-trip fares.

HANDS RAW WITH TERRIBLE ECZEMA

Suffered for Ten Years—Spreading to Body and Limbs Despite Efforts of Three Doctors—Another Remarkable and Speedy

CURE BY THE CUTICURA REMEDIES

"I had eczema on my hands for ten years. At first it would break out only in winter. Then it finally came to stay. I had three good doctors to do all they could, but none of them did any good. I then used one box of Cuticura Ointment and three bottles of Cuticura Resolvent and was completely cured. My hands were raw all over, inside and out, and the eczema was spreading all over my body and limbs. Before I had used one bottle of Cuticura Resolvent, together with the Ointment, my sores were nearly healed over, and by the time I had used the third bottle, I was entirely well. I had a good appetite and was fleshier than I ever was. To any one who has any skin or blood disease I would honestly advise them to get the Cuticura Remedies and get well quicker than all the doctors in the State can cure you." Mrs. M. E. Falin, Speers Ferry, Va., May 19, 1905.



CURED OF ITCHING HUMOR "I have been troubled with a humor on the back of my neck and head for four or five years. It had an itching and burning sensation, and was a very uncomfortable feeling. I have used the Cuticura Soap, Ointment, and Resolvent Pills three months, and can say I am completely cured." Respectfully, Mrs. H. D. Ludlam, Ocean City, Md., July 28, 1905.

Cuticura Soap, Ointment, and Pills are sold throughout the world. For more information, write to the Cuticura Remedies Co., P. O. Box 100, Lowell, Mass., U.S.A. "How to Care for the Skin and Scalp."

LOWE'S Self-Aligned Prevents Heat—the Lightest Portable Mower... DALLAS, TEXAS... WESTERN AND... STUDENTS... TEXAS METH... COLLEGE... ILLINOIS... MEMBERS... PAGE...

EATEN OUT OF
HOUSE AND HOME.

How a Confirmed Dyspeptic Developed an Appetite Like a Corn-husker's and Cleaned Out Everything in Sight.

The wife of a leading druggist of Des Moines tells how her brother was changed from a dyspeptic without appetite to a prodigious eater.

"My brother, who is a lawyer in Chicago, came to visit me and I hardly knew him on his arrival he was so thin and run down. I had not seen him for years and was much alarmed at his appearance. He told me not to worry as he had been in this condition for years as a result of chronic dyspepsia. I asked him what he had done for it, and he said he had done everything—taken every remedy he had ever heard of and consulted doctors without number, none of them helped him. I asked him if he ever took Stuart's Dyspepsia Tablets, and he said he hadn't and what was more he wouldn't. He had sworn off taking medicine of any kind.

"I had my husband bring home a box from the store and I actually made him take one or two of the tablets after he had eaten. They made him feel so much better that he offered no further objection. He had not taken the one box before he was greatly improved and three or four boxes cured him of dyspepsia and gave him a wonderful appetite. He came near eating us out of house and home. My, but it did me good to see him eat. He gained fifteen pounds before he returned home, and he writes me that he has not been troubled with dyspepsia since."

Stuart's Dyspepsia Tablets actually do the work assigned to them. They relieve weak and overburdened stomachs of their work of digestive action. Their component parts are identical with those of the digestive fluids and secretions of the stomach and they simply take up the grind and carry on the work just the same as a good, strong, healthy stomach would do it.

On this account Stuart's Dyspepsia Tablets are perfectly natural in their action and effects. They do not cause any unnatural or violent disturbance in the stomach or bowels. They themselves digest the food and supply the system with all the nourishment contained in what is eaten and carry out Nature's plan for the sustenance and maintenance of the body.

Stuart's Dyspepsia Tablets, by thus relieving the stomach of its work, enable it to recuperate and regain its normal health and strength. Nature repairs the worn and wasted tissues just as she heals and knits the bone of a broken limb, which is of course not used during the process of repair.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. One box will frequently effect a perfect cure.

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are extra sweet-toned. Sold by the makers direct to homes and churches at factory price. Customer saves dealer's profits and is sure to be suited or organ comes back. Nothing could be fairer. Write for Catalog today. Mention this paper. WILLIAMS ORGAN & PIANO COMPANY, CHICAGO

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Best Cough Syrup, Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

The Home Circle

LIGHT OF LOVE.

If 'tis winter in your heart and there's no light,
And your soul is in a realm of hopeless night;
Fling the shutters open wide
Which obstruct the welcome tide
Of God's sunshine from above,
Which is love.

Until the flowerets of hope their blooms unfold,
And sweetest fragrance of joy fills your soul;
Until there is no sadness,
Or the mist should dim your eye,
Whispered by the gentle zephyrs from above,
Which is love.

Until the hand of time turns back to that of youth,
And the smile of heaven's on in very truth;
If a cloud obscures the sky,
Or the mist should dim your eye,
They are tears from heaven,
Which is love.

Then with God and heaven sharing every fate
Why disconsolate thy heart? 'Tis not too late;
Ope the windows of your soul,
Let the light of God unfold,
And 'twill fill your heart with faith,
Which is love.

ROY LURRY SLAUGHTER.

"BOY WANTED"

People laughed when they saw the sign again. It seemed to be always in Mr. Peters' window. For a day or two—sometimes for only an hour or two—it would be missing, and passers-by would wonder whether Mr. Peters had at last found a boy to suit him; but sooner or later it was sure to appear again.

"What sort of a boy does he want, anyway?" one and another would ask; and then they would say to one another that they supposed he was looking for a perfect boy; and, in their opinion, he would look a great while before he found one. Not that there were not plenty of boys—as many as a dozen used sometimes to appear in the course of a morning, trying for the situation. Mr. Peters was said to be rich and queer, and for one or both of these reasons, boys were anxious to try to suit him.

"All he wants is for a fellow to run on errands; it must be easy work and sure pay"—this was the way they talked to one another; but Mr. Peters wanted something more than a boy to run errands. John Simmons found it out, and this is the way he did it. He had been engaged that very morning, and had been kept busy all the forenoon at pleasant enough work; and although he was a lazy fellow, he rather enjoyed the place.

It was toward the middle of the afternoon that he was sent up to the attic, a dark, dingy place, inhabited by mice and cobwebs.

"You will find a long, deep box there," said Mr. Peters, "which I want to have put in order. It stands right in the middle of the room—you can't miss it."

John looked doleful. "A long, deep box! I should think it was!" he said to himself, as the attic door closed after him. It will weigh a ton, I guess; and what is there in it? Nothing in the world but old nails, and screws, and pieces of iron, and broken keys, and things—rubbish, the whole of it. No thing worth touching. And it is as dark as a pocket up here, and cold besides. How the wind blows in through those knot holes! There's a mouse! If there is anything I hate, it's mice! I'll tell you what it is, if o'd Peters thinks I'm going to stay up here and tumble over his old rusty nails, he's much mistaken. I wasn't hired for that kind of work."

Whereupon John bounced down the attic stairs three at a time, and was found lounging in the show-window an hour afterwards when Mr. Peters appeared.

"Have you put the box in order already?" was the gentleman's question. "I didn't find anything to put in order; there was nothing in it but old nails and things."

"Exactly. It was the nails and things that I wanted put in order. Did you do it?"

"No, sir, it was dark up there, and cold; and I didn't see anything worth doing. Besides, I thought I was hired to run errands."

"Oh" said Mr. Peters, "I thought

you were hired to do as you were told."

But he smiled pleasantly enough and at once gave John an errand to go down-town; and the boy went off chuckling, declaring to himself that he knew how to manage the old man; all it needed was a little standing up for his rights.

Precisely at six o'clock John was called and paid the sum promised him for a day's work; and then, to his dismay, was told that his services would not be needed any more. He asked no questions. Indeed, he had time for none, as Mr. Peters immediately closed the door.

The next morning the old sign, "Boy Wanted," appeared in its usual place.

But before noon it was taken down, and Charlie Jones was the fortunate boy. Errands—plenty of them! He was kept busy until within an hour of closing. Then, behold!—he was sent up to the attic to put the long box in order. He was not afraid of a mouse nor of the cold, but he grumbled much over the box. Nothing in it worthy his attention. However, he tumbled over the things, growling all the time, picked out a few straight nails, a key or two, and finally appeared with this message:

"Here's all there is worth keeping in that box. The rest of the nails are rusty, and the hooks are bent, or something." "Very well," said Mr. Peters, and he sent him to the postoffice.

What do you think! By the close of the next day Charlie had been paid and discharged, and the old sign hung in the window.

I've no kind of a notion why I was discharged," grumbled Charlie to his mother. "He said that I wouldn't suit. It's my opinion that he doesn't want a boy at all, and takes that way to cheat. Mean old fellow!"

It was Crawford Mills who was hired next. He knew neither of the other boys, and so did his errands in blissful ignorance of the long box until the second morning of his stay, when in a leisure hour he was sent to put it in order. The morning passed, dinner-time came, and still Crawford had not appeared from the attic. At last Mr. Peters called him. "Got through?"

"No, sir; there is ever so much more to do."

"All right. It is dinner time, now. You may go back to it after dinner."

After dinner he went back. All the short afternoon he was not heard from, but just as Mr. Peters was deciding to call him again he appeared.

"I've done my best, sir," he said, "and down at the very bottom of the box I found this."

"This" was a five-dollar gold piece.

"That's a queer place for gold," said Mr. Peters. "It's good you found it. Well, sir, I suppose you will be on hand to-morrow morning?"

This he said as he was putting the gold-piece in his pocket-book. After Crawford had said good-night and gone, Mr. Peters took the lantern and went slowly up the attic stairs. There was the long, deep box in which the rubbish of twenty-five years had gathered. Crawford had evidently been to the bottom. He had fitted shingles to make compartments, and in these different rooms he had placed the articles with bits of shingle laid on top, and labeled thus: "Good Screws," "Picture Nails," "Small Keys, Somewhat Bent," "Picture-hooks," "Pieces of Iron whose use I don't know." And so on through the long box. In perfect order it was at least, and very little that really could be called useful could be found within it.

But Mr. Peters as he bent over and read the labels, laughed gleefully, and murmured to the mice: If we are not both mistaken, I have found a boy; and he has found a fortune."

Sure enough the sign disappeared from the window, and was seen no more.

Crawford became the well-known errand boy of the firm of Peters & Co. He had a little room neatly fitted up next to the attic, where he spent the even-

THE ADMIRAL THREE STROKE HAY PRESS



Bales three big bunches to every circle of the team, a clear gain of one feed to the round. This third feed costs you nothing. It keeps piling up every minute and in a season's run will pay for the press. Three feeds to the round means two profits in hay baling. Again, the Admiral has a successful self-feeder which does away with deadly and dangerous foot feeding. Made of steel and malleable iron, so strong that it cannot get out of fix. The horses work the feeder, which forces down three big feeds to every round. It saves time, labor and endless trouble. It means nice, smooth bales and highest market price. Insure your feet against amputation—Buy the Admiral Movers, Rakes, Tedders and everything that is best in Wagons, Vehicles and Implements. Write for prices and Catalogue.

PARLIN & ORENDORFF IMP. CO., DALLAS, TEXAS.

ings, and at the foot of the bed hangs a motto which Mr. Peters gave him. "It tells your fortune for you, don't forget it," he said, when he handed it to Crawford; and the boy laughed, and read it curiously: "He that is faithful in that which is least, is faithful in much." "I'll try to be, sir," and he never once thought of the long box over which he had been "faithful."

All this happened years ago. Crawford Mills is errand-boy no more, but the firm is Peters, Mills & Co.—a young man and a rich man.

"He found his fortune in the long box of rubbish," Mr. Peters said once, laughing. "Never was a five-dollar gold-piece so successful in business as that one of his has been; it is good he found it."

Then, after a moment of silence, he said, gravely: "No, he didn't; he found it in his mother's Bible; 'He that is faithful in that which is least, is faithful also in much.' It is true; Mills the boy was 'faithful,' and Mills the man we trust."

May the blessings of thy God wait upon thee and the sun of glory shine around thy head, may the gates of plenty, honor, and happiness be always open to thee and thine. May no strife disturb thy days, nor sorrow distress thy nights, and may the pillow of peace kiss thy cheek, and pleasures of imagination attend thy dreams; and when length of years makes thee tired of earthly joys, and the curtains of death gently close round the scene of thy existence, may the angels of God attend thy bed, and take care that the expiring lamp of life shall not receive one rude blast to hasten its extinction; and, finally, may the Savior's blood wash thee free from all impurities and prepare thee to enter into the land of everlasting felicity.—From "Mother Home and Heaven."

A SENSIBLE SUGGESTION.

"If I could only be of some use in the world, or fill some place in it," cried Frances, impatiently, "I would not complain."

"Well," suggested Cousin Patty, "making beds is very useful work, and your mother seems to need some one to fill the place of mender-in-ordinary to the family. Why not begin where you are? I never saw anybody willing to be of use who couldn't be used right where he stood. And as for 'filling places'—did you ever think that you are not in your own place so as to fill it? This business of wishing to climb out of your own place before you've filled it, to go hunting for an empty one somewhere else, never did seem sensible to me. Start at once to be of use, and you'll be useful, never fear."

It was a sensible suggestion. There are many useless people excusing themselves to-day by saying that they would rejoice to be of use—somewhere else. Our own place, after all, is the only one we can ever fill. The moment we fill it full, we shall overflow it into wider bounds. Mending, and making beds, running errands, doing odd jobs—the large careers begin by these small usefulnesses, and widen irrepressibly as the man and the woman develop into broader activities. "Begin where you are," is common sense. As a matter of fact, we can not begin anywhere else. Only from what we are can develop what we shall be; only from where we

stand can the first forward step be made. Shirking and complaining belong together. They are a poor pair of twins to have about, and the sooner we turn them out-of-doors, and determine to be thoroughly useful in our own present place, the better.—Exchange.

"As there is no end, so is there no beginning to 'forever.' We need not wait for death to open the door to everlasting blessedness, for it swings wide before us here and now. What does Faber say? 'There is nothing in life half so sweet to think of as God. The hand feels after him in the dark, grasps a thousand things, and relinquishes them instantly, for they are not what it seeks; they are not God. The eye wanders over a multitude of objects, restless and dissatisfied; but when it lights on God, it has found its peace, and the vision of its joy. God is the home, both of the mind and heart; and when his will has, of a truth, in act as well as in desire, become the home of the will, then it is heaven already.'"

Col. Robert G. Ingersoll once called upon Bishop Phillips Brooks, and was told by the maid at the door that the Bishop was very much occupied and wished to be denied to all callers. Nevertheless Col. Ingersoll begged her to present his card, and in a few moments Bishop Brooks made his appearance, smilingly extending his hand. Before leaving, Col. Ingersoll asked the Bishop how it happened that he consented to see him, when refusing to see others. Bishop Brooks smiled and said: "Well, you see, colonel, I expect to spend eternity with all my other friends."—The Christian Register.

FOOD HELPS
In Management of a R. R.

Speaking of food a railroad man says:

"My work puts me out in all kinds of weather, subject to irregular hours for meals and compelled to eat all kinds of food.

"For 7 years I was constantly troubled with indigestion, caused by eating heavy, fatty, starchy, greasy, poorly cooked food, such as are most accessible to men in my business. Generally each meal or lunch was followed by distressing pains and burning sensations in my stomach, which destroyed my sleep and almost unfitted me for work. My brain was so muddy and foggy that it was hard for me to discharge my duties properly.

"This lasted till about a year ago, when my attention was called to Grape-Nuts food by a newspaper ad, and I concluded to try it. Since then I have used Grape-Nuts at nearly every meal and sometimes between meals. We railroad men have little chance to prepare our food in our cabooses and I find Grape-Nuts mighty handy for it is ready cooked.

"To make a long story short, Grape-Nuts has made a new man of me. I have no more burning distress in my stomach, nor any other symptom of indigestion. I can digest anything so long as I eat Grape-Nuts, and my brain works as clearly and accurately as an engineer's watch, and my old nervous troubles have disappeared entirely." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

PRESS

2 PROFITS IN HAY BALING

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WHAT THE PRINTERS' STRIKE REALLY INVOLVES.

(From article in American Industries, New York, Jan. 1.)

The strike is ostensibly for the eight-hour day. In reality it is a strike to take away from the employ- ing printer—from the employing job- printer now, and from the daily news- paper printer later on—the control of the business by so surrounding the conditions of employment in the shop with restrictions and coercion that the employer—and the proprietor—shall find that the last vestige of control has been taken from him. In other words, it is in reality a strike for the closed shop—just as is true that militant trades unionism never called a strike— except possibly for better shop con- ditions or something of that innocent kind—but it was intended to fasten upon the employer and the industry still more closely the chain of union domination, calculated and distinctly intended to run the business wholly from the union standpoint.

To Compositors of the Hill Publishing Company.

Perhaps the most striking utterance by any employer in any industry thus far, is that lately issued to the compos- itors of the Hill Publishing Com- pany by J. A. Hill himself. There is not an employer anywhere—nor an employe anywhere, for that matter, who is honest and straight-thinking with himself—who will not believe every word of the following to be the gospel of industrial success for all:

As is well known to all of you, the International Typographical Union has ordered a strike for January 1, 1906, to inaugurate the eight-hour day, with nine hours' pay, and the perpetuation of the closed-shop rule.

Now I have a few words to say to you, and as I do not wish to be mis- quoted or misunderstood, I have writ- ten them down, and any one of you can have a copy, if he so desires.

Those of you who know me, know that I am not myself opposed to labor unions. I am this moment still an honorary member of the best one in America—the Brotherhood of Locomo- tive Engineers—the great open-shop union.

This company, and the whole fratern- ity of employing printers, could deal better with you organized than as indi- viduals. You have rights as union men; but you must not forget that others have rights also—and this I be- lieve your labor leaders have forgotten.

These of you who know me also know that I am inclined to pay more than the scale to good men, or grant them other privileges that amount to the same thing.

For seven years you have had good wages—many of you over the scale—and were paid for every holiday, and did not work; you were paid for every Saturday afternoon, and did not work; you were paid when sick; and you were given a little vacation each summer and other privileges and emoluments which some of you at least will remember.

This was beautiful as long as it did not interfere with your union creed; but when I wanted to put a proofreader into the place, who had been a faithful and efficient man in the office, and understood the technical matter han- dled by the new paper, the union step- ped in and kept him out. Then, and not till then, did I commence playing the game according to the union rules. You lost \$2,000 per year worth of free- time to keep one man out of the shop. If you do not believe this, ask Mr. Gross, your superintendent.

You and I and all the rest, may have honest convictions, we may wrangle, and debate, and compromise on a question of hours or pay, but never on the question of the closed shop.

This imported closed shop, that pre- vents young men from learning the trade; that restricts output; that keeps improved machinery products down; that forbids the owner of the plant from having his own foreman, or any other representative in the work- room—is in itself wrong. It is against the liberty of men. It is slavery. For me, it is the violation of a religious principle.

Too much power is bad for either capital or labor. But capital must ob- viously have some control of its prop- erty.

Your minds are probably made up on that question, and so is mine.

I want to say to those compositors who will walk out January 1—that this composing room will open January 2 as a nine-hour open shop. If you do not wish to man it, well and good; some one else will.

None of you is foolish enough to believe that you, or any other set of men, can or will, do as much work in eight hours as you do in nine. If this is true, then are you doing the fair thing now?

The cutting down of the output of this plant one-ninth means more ma- chinery or wasteful overtime.

Your union figures that the in- crease of cost will be 15 per cent. The Typothetae figures 23 per cent. At your own figures, this means a

yearly increase to this company alone of \$11,900 for the same work you are doing now, and to the Typothetae of New York \$594,000 per year. The printing business cannot stand it. Nine hours is very comfortable working time for clean, light indoor work, where the owner furnishes all the tools, and has many thousands of dollars tied up in a plant. There is some excuse for the brick-mason's eight hours. He works at very dirty, heavy work, in all kinds of weather, making only an average of five or six months a year, and he furnishes his own tools. His employer has no ex- pensive machinery idle when he quits early, and he can always help himself by putting on more hands, and there is room for them.

The opportunity for individual initiative, the possibility for any workman to become a master, has made this country what it is in manufacturing and all other industries.

The closed shop means the changing of all this to the foreign standard, where a workman is always a work- man, where ambition is still-born and hope is dead.

The open shop means the freedom of every man to do what he thinks best for himself, provided he does not encroach upon the liberty of others.

I am content to leave the door of opportunity wide open to all with ambi- tion enough to enter. I oppose any attempt to close that door, to strangle ambition, or to prevent an abler man than I from earning more.

The American idea is good enough for me.

So far as I can learn, no single stockholder of this company ever in- herited a dollar. Each and every one of them commenced at the bottom and dug himself out.

This is not a corporation of greed, but a lot of men like yourselves, who have worked hard for what they have, and want to keep their own.

Their years of experience with this company as workmen, as managers, as owners, have taught them that this closed shop is dangerous; that the eight-hour day is inopportune; that the union cannot run this plant.

Here are a few things I wish you would think about:

First—No printer ever succeeded in establishing himself in business who worked eight hours a day.

Second—There are very few, if any, composing rooms in this city that pay, even at the present scale—they are necessary evils that printers would be glad to get rid of.

Third—The price of composition is governed by out-of-town printers.

Fourth—Remember that this com- pany is willing to pay more than the scale—to pay men for what they do, not for what they belong to.

Fifth—That the closed-shop union tends to grade the workmen down, not up; it puts you all on the level with the average duf, and prevents you from earning what you deserve.

Sixth—That while we want only an open shop, with no outside control of what a man does, or what he earns above the scale, if you leave, you oblige us to establish a non-union com- posing room until the war is over.

I shall be sorry to see a man go away—especially those who have been with us from the start. I do not believe that you can get better jobs or a more appreciative "old man." The savings of a life of hard work are in this concern, and all the fun he can get out of it is to run it his own way, with due regard for the rights of others. He always has worked more than eight hours a day, and always expects to.

If the officers of a labor union run this concern, someone else will own it—I won't.

Hereafter the foreman works for the owners, and not for the union.

I believe I know how most of you feel about working during a strike, and shall not ask you to do so. How- ever, if any of you do want to stay, re- gardless of the union, I will make a three years' contract with you before January 1; but not after you have once gone out.

And those who stay can keep on staying, union or no union, eight hours or nine, and I will put that in the contract.

In employing printers here after, one thing we shall insist on, and one only—that he be a good workman. We will not ask his pedigree nor demand to know whether he be married or single, Methodist or Catholic, Democrat or Republican, union or non-union.

We want men who want to work here, and who are willing to give an honest day's work for an honest day's pay.

We want men who have common- sense enough to know when they are being treated fair or ill, without being told.

Now, the whole thing simmers down to about this:

You say to us—Shut down this plant another hour per day, pay the same wages that you do now, and place the conduct of the shop in the hands of our union and walking delegate, or wa- strike.

The Coffee Debate.

The published statements of a num- ber of coffee importers and roasters indicate a "waspy" feeling towards us, for daring to say that coffee is harm- ful to a percentage of the people.

A frank public discussion of the subject is quite agreeable to us and can certainly do no harm; on the con- trary when all the facts on both sides of any question are spread before the people they can thereupon decide and act intelligently.

Give the people plain facts and they will take care of themselves.

We demand facts in this coffee dis- cussion and propose to see that the facts are brought clearly before the people.

A number of coffee importers and roasters have joined a movement to boom coffee and stop the use of Postum Food Coffee and in their news- paper statements undertake to de- ceive by false assertions.

Their first is that coffee is not harm- ful.

We assert that one in every three coffee users has some form of incipi- ent or chronic disease; realize for one moment what a terrible menace to a nation of civilized people, when one kind of beverage cripples the energies and health of one third the people who use it.

We make the assertion advisedly and suggest that the reader secure his own proof by personal inquiry among coffee users.

Ask your coffee drinking friends if they keep free from any sort of aches and ails. You will be startled at the percentage and will very nat- urally seek to place the cause of dis- order on something aside from coffee, whether food, inherited tendencies or something else.

Go deeper in your search for facts. If your friend admits occasional neuralgia, rheumatism, heart weak- ness, stomach or bowel trouble, kid- ney complaint, weak eyes, or ap- proaching nervous prostration induce him or her to make the experiment of leaving off coffee for 10 days and using Postum Food Coffee, and observe the result. It will startle you and give your friend something to think of. Of course, if the person is one of the

unwise thing, for, after all, a Methodist preacher loves to move once in four years any way, for it gives him a new field, puts new life in him and he does better work. I think it would be very delightful to fall into some good little place and fill up, for a P. E. runs very dry in four years, preaching the same old sermons, and needs to fill up on good books, and be forced to make new ones just to keep my hand in, for I don't want to forget how lest I should be very much embarrassed when I shall have to preach to the same con- gregation every Sunday. At all events I shall let the Bishop and my brethren say where my work shall be, and I am not giving the matter any thought. For thirty years I have been sent out and have always had more work to do than I could possibly do, and if at any time I got what seemed to me to be a hard place, I have tried to make a good place out of it. I thank God for a place anywhere. After all, there is but little difference in places.

Now to the preachers and people of the district, let us make a strong effort to make this the best year in the history of old Calvert District. We only lacked \$125 paying every dollar of conference assessments last year. Now let's wipe out the whole thing this year, and put Calvert District in the list of paid in full.

R. A. BURROUGHS.

THE ADVOCATE AS A MEANS OF GRACE.

I have been a reader of the Adv- ocate for more than twenty years, and the more I read it the better I like it. In childhood, the Home Circle was the most interesting to me. Never will I forget the winter evenings on the old farm with father and mother, sitting by the sparkling fire, and how we en- joyed the beautiful stories of the Home Circle.

Later when I became interested in the affairs outside of my home, the news department was read with great pleasure and profit. Then as a young Christian, the Sunday-school, the Ep- worth League and the devotional de-

chemist and food expert. Please remember we never say ordi- nary coffee hurts everyone.

Some people use it regularly and seem strong enough to withstand its attacks, but there is misery and dis- ease in store for the man or woman who persists in its use when nature protests, by heart weakness, stomach and bowel troubles, kidney disease, weak eyes, or general nervous pro- stration. The remedy is obvious. The drug caffeine, contained in all ordinary coffee, must be discontinued absolu- tely or the disease will continue in spite of any medicine and will grow worse.

It is easy to leave off the old fash- ioned coffee by adopting Postum Food Coffee, for in it one finds a pleasing hot breakfast or dinner beverage that has the deep seal brown color, chang- ing to a rich golden brown when good cream is added. When boiled long enough (15 minutes) the flavor is not that of rank Rio coffee but very like the milder, smooth and high grade Java, but entirely lacking the drug effect of ordinary coffee.

Anyone suffering from disorders set up by coffee drinking (and there is an extensive variety) can absolutely de- pend upon some measure of relief by quitting coffee and using Postum Food Coffee.

If the disease has not become too strongly rooted, one can with good reason expect it to disappear entirely in a reasonable time after the active cause of the trouble is removed and the cellular tissue has time to natu- rally rebuild with the elements fur- nished by Postum and good food.

It's only just plain old common sense.

Now, with the exact facts before the reader, he or she can decide the wise course, looking to health and the power to do things.

If you have any doubt as to the cause of any ache or ail you may have, remember the far reaching telegrams of a hurt nervous system travel from heel to head, and it may be well worth your while to make the experiment of leaving off coffee entirely for 10 days and using Postum in its place.

You will probably gather some good solid facts, worth more than a gold mine, for health can make gold and sickness lose it. Besides there's all the fun, for it's like a continuous in- ternal frolic to be perfectly well.

There's a reason for

POSTUM

Postum Cereal Co., Ltd., Battle Creek, Mich.

Free inspection of our factories and methods is made by thousands of peo- ple each month and the coffee import- ers themselves are cordially invited. Both Postum and Grape-Nuts are ab- solutely pure and made exactly as stated.

The formula of Postum and the an- alysis made by one of the foremost chemists of Boston has been printed on every package for many years and is absolutely accurate.

Now as to the food value of Postum. It contains the parts of the wheat berry which carry the elemental salts such as lime, iron, potash, silica, etc., etc., used by the life forces to re- build the cellular tissue, and this is particularly true of the phosphate of potash, also found in Grape-Nuts, which combines in the human body with albumen and this combination, together with water, rebuilds the worn out gray matter in the delicate nerve centers all over the body, and throughout the brain and solar plexus.

Ordinary coffee stimulates in an un- natural way, but with many people it slowly and surely destroys and does not rebuild this gray substance so vitally important to the well-being of every human being.

These are eternal facts, proven, well authenticated and known to ev- ery properly educated physician,

partments were food to my hungry soul.

Since I have become a man with a family, seeing life from a different point of view and facing the battles of life, the editorials are a source of great strength and a fountain for my thirsty soul.

And now as a messenger of Christ what could I do without the dear old Advocate—its editorials against sin in high places, the best part of the pa- per, and the letters from my brethren scattered over the world, in China and Japan, in Mexico, South America and the islands of the sea, are a bless- ing to me.

All in all, the Advocate is a means of grace, and I look forward to its coming with great anticipation. Bless- ing on the Advocate and its noble edi- tor.

BENJ. S. CROW.

812 Preston st., Waco, Texas.

Gatesville District.

For good reason the Gatesville Dis- trict Conference is postponed just one week, beginning with sermon on Wednesday evening at 8 p. m. May 2. The sermon will be preached by Rev. J. S. Tunnell. Conference will open for business on Thursday, May 3, at 8:30 a. m. Let every local preacher be on hand with written re- port, every pastor present to remain till close. The women's societies will send one representative from each so- ciety, foreign and home. Friday after- noon will be allotted to them. Let ev- ery charge have a full attendance of delegates. Let Recording Stewards be present with their records. Let us make the District Conference a great occasion for our district. The follow- ing committees are appointed:

For Admission—J. W. Story, W. P. Garvin, J. D. Hendrickson.

For deacon's orders—J. S. Tunnell, B. A. Evans, W. P. Edwards.

For elder's orders—J. W. Holt, O. C. Swinney, A. P. Lipscomb.

Let all pastors on circuits and mis- sions give the fifth Sunday in April in place of the first Sunday in May on their charges.

S. W. TURNER, P. E.



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AN INTERESTING TRIP TO THE WEST.

For sometime we have wanted to visit the San Angelo District and see something of our work in that part of the State. So several days ago we started by way of the Santa Fe for that point. By that route it is more than four hundred miles to San Angelo. It required all night and half the next day to reach that point. After passing Brownwood we had an idea that there was not much improvement in that direction. But we found a number of most prosperous towns along the road. Bullinger and Coleman are places of enterprising population and good business. Quite a good deal of farming is in progress. We noticed wheat or oats looking green over the ground, and cotton is becoming one of the staples. There has been much of it raised already and large tracts are being broken and put in condition for this year's crop. I saw much plowing in progress. They are breaking the virgin soil. Heretofore, stock-raising has been the only industry, but those valuable ranches are being divided and sold for farm purposes, and it will not be long until all that land between Brownwood and San Angelo will be largely under cultivation. Railroads always break into the stock business. The land becomes too valuable to be turned over in sections of six hundred and forty acres to support sixty to seventy-five head of cattle. A half bale of cotton to the acre beats raising cattle. So, all along the line of road, the farming industry is rapidly developing. The land is productive, and when they have anything like a season, everything does well. The cotton does not grow so rank as in the black land, but it is very fruitful.

San Angelo.

I reached San Angelo in the afternoon. Rev. Simeon Shaw, our pastor, was at the depot to receive us. He is from Georgia, but is now a regular Texan. He and his good wife spent five years in Japan. One of the children was born there. They like Texas, and when he was sent to San Angelo, a wise apportionment was made. He soon had us installed in their new brick parsonage home. It is a brand new house and cost something over three thousand dollars. It is adjoining the church property. It was a delight to find rest and refreshment in such a home. It was the embodiment of as genuine hospitality as we have

ever enjoyed. The church structure is a beauty. It is of veneered brick and of handsome design. It has a fine location on a prominent corner, and near the business part of the city. The exterior is finished, but the inside is yet to be papered and painted. When this is done, it will be an elegant building, with every convenience and comfort. It is somewhat like the church at Pittsburg. The main auditorium will seat five hundred people, and the Sunday-school room is separated from it by folding doors. When thrown together, it is a most commodious auditorium. Over the Sunday-school department is a large room adapted to gymnasium purposes. It has places for social gatherings. In fact, is well-nigh a perfect building for a down-town church—and institution—a church. It will be completed in every particular by the meeting of the West Texas Conference next fall. The people are already preparing for that gathering. Nothing of the kind has ever gone that far West. We noticed in the front wall a magnificent window in memory of that noble and picturesque man, Rev. Andrew Jackson Potter—the famous cowboy and Indian-fighter preacher. It has his picture and a suitable inscription to him. As I gazed upon the face of that wonderful man, I could but think of the time when he began our work at that place. There was no town there then. There was nothing but a few straggling huts on the frontier, built up about Fort Concho, a government reservation at that time. But he laid the foundation for the noble Methodism now prospering in San Angelo. That was then a desperate place. But few white people lived in all that region, and the most of them were daring characters. For a number of years it remained such. Whisky and gambling held sway. Murders were common. It is said that in the graveyard near by at least seventy-five men are sleeping who, from time to time, came to violent deaths. The old Fort and many of its buildings are still there. Hundreds of thousands of dollars were squandered there by the United States Government when Belknap was Secretary of War, under President Grant. The houses that were built of stone for the officers are now occupied as private dwellings. But I have wandered a trifle from the Church enterprise. This beautiful structure, and the elegant parsonage, have gone up under the administration of Brother Shaw. When he went there one year ago last November, the old church was in use, and a very insignificant cottage was used as a parsonage. The old structure is still standing. It was a fine building for that country in its day, but everything has outgrown it and it is a very sorry-looking affair. But it is interesting to look at it and then gaze upon the more stately and majestic building near by. The whole property is in fine shape. When completed, the grounds, the church, and the parsonage, will be worth \$20,000. It is not yet all paid for, but they have subscriptions falling due which will soon remove all the indebtedness. Brother Shaw is a man of indomitable energy, enterprise and push. He lets no grass grow under his feet. He works and works mightily, and the people recognize in him a valuable accession to their community. He has the confidence of the people. He has a membership of something over five hundred, and his Sunday-school enrollment equals that of his Church membership. We know of no Church in Texas that excels this in its Sunday-school work.

The San Angelo Training School, projected by Rev. J. D. Scott, the presiding elder, is further up and on the same street. It is under the patronage of the San Angelo District, and to this extent a Church school. It occupies the most of a handsome block of ground, with several cottage buildings and one central two-story building. It has enrolled two hundred and forty odd pupils this year, seventy of whom are boarding pupils. Brother Sessions has charge of it. He has a good set of teachers, among whom are

Brother Morgan and Brother Bishop. The latter is the brother of Rev. Horace Bishop, D. D., of the Northwest Texas Conference. He is said to be a most excellent man and a fine teacher. Brother Sessions has done well with this work and the school has a very excellent character in that country. It gives fine service and has a future. I visited the school and made a short talk to the pupils. Also took supper with them. Brother Scott is planning large things for this school. He is contemplating another location for the boy's department, and he expects to erect handsome buildings in the course of a year or two. While I was in the city, there was a meeting of the Business Men's Club, and among other things, they pledged the community for \$10,000 for this enterprise. I had the pleasure of addressing them in its behalf. That school is badly needed in that section. Outside of a good public school, the people have to send their children a great distance to college. Our Church needs it, and so does the whole section. It will be made a great success, and we rejoice to know that the Church has pre-empted the field. San Angelo astonished me. I had no idea that there was such a little city with such enterprise that far out West. But they have ten thousand population, three or four banks, large business houses, splendid hotels, a fine court-house, good public school, a number of elegant churches in process of erection, splendid water works, and electric light plant, and they are planning for other railway facilities. The buildings, the streets, and the business places all have the appearance of a city. It has a fine body of business men, and they are devoting themselves to putting the city on a most solid and substantial basis. Two or three branches of the Concho River rise in and near the city, and these are spanned by great iron bridges. The water is as clear as crystal, and inexhaustible. This gives fine water service. The taxable values of the city are over two millions, and its growth is just begun. It does a large volume of business, and money seems to be plentiful. It has a large cattle business in the adjoining country, and up and down the branches of the Concho much irrigation is now in progress. The lands along these streams are very productive. The people who make up the bulk of the population are men of sturdy manhood, and they are full of enterprise. They are big, broad citizens, just such a class as know how to handle a new country. Many of them went out there in their young manhood as cowboys, and they have developed and prospered. San Angelo has a bright future, and it is even now the queen city of the West. Saloons flourish there still, but not like they once did. The laws are well enforced. They have a Sheriff, who is said to be a "holy terror" to evil doers. The climate is said to be one of the best in America. Hence it is already a great health resort. People of pulmonary troubles are there in large numbers. When they go there in time, and remain, it is a cure for them. I met an old friend whom I used to know in Knoxville, Tenn., as a young man, Dr. Boyd Cornick. Fifteen years ago he went there and his health was so low that he could scarcely walk. Today he will weigh in the neighborhood of two hundred pounds, and looks to be the picture of health. It was a great pleasure to meet him again after so many long years. I will be his guest at conference next fall, if I live to attend that gathering. But speaking of the climate, reminds me that all the time I was in San Angelo and that country, the weather was on its worst behavior—so everybody told me. It was execrable, cold and penetrating. It chilled me to the bone. But it was bad everywhere about that time. Bro. Shaw and his good wife did everything possible to make my stay with them perfectly delightful. I still maintain that there is no hospitality that exceeds that of a Methodist parsonage.

The Trip to Ozona.

On Saturday morning at seven o'clock, I took the stage from San An-

gelo to Ozona, a distance due south of eighty-five miles. It was a new country to me, and the sleet was the eighth of an inch thick on the mesquites and the weeds along the way. And the stage was only protected by flapping curtains. It was not fixed for cold weather. The outlook was a bleak and forbidding one. I began to shiver from the word "go," and kept it up all the dreary day. I had one very interesting passenger on the seat with me, Judge Timmins, the judge of that large district. He has been on that bench eighteen years, and the people elect him without opposition. When he made his first race some one ran against him, but since then he has had a walk-over. He never even puts his announcements in the papers of his districts. It is generally understood that he will be elected, and he goes in as a matter of course. He has a rich experience, and I put in the day pumping him dry. He knows all that country, and the people thoroughly, and he told me more about matters than I could have learned out of the books. How I do love to talk to one of those western men who know how to tell a thing, and to tell it correctly. The first town we passed was Knickerbocker, where we fetched up long enough to change horses and get the mail. It is a small village, with a good looking school in progress. In reaching it, we passed some very fine stock country. The Leo Ranch is well improved, and I saw some of the finest white faces I ever looked upon. From Knickerbocker on for twelve miles we had a rough and broken country, and then we came to Sherwood, where we again changed horses and went to a very good country hotel for dinner. It is kept by Mrs. Lewis. We warmed and then found a good dinner. The Judge introduced me as Mr. Rankin, and she proceeded to call me Brother Rankin, as though she had always known me. She reads the Advocate, and after dinner I asked my bill, and she said: "A Methodist preacher's money is counterfeit with me. It is no good." So she would not take a cent. This is the county site of Irion County, and about five hundred people live in and about it. They have one saloon, but there is not population enough in the county to furnish the required number of voters to a petition to get an election. So they are going to try a precinct election soon, and it will win. While warming at the hotel, Brother Lunn, our pastor, called in and we were delighted to meet him. He lives there. After dinner, we took our places in the hack behind fresh horses, and the way we went, in a gallop, to the next station. Ralph Watson was the hackman. He is a jolly cowboy, and full of health and fun. We found him a very interesting character. He is the son of a good Baptist preacher, and he has spent his life out there. We soon came to Spring Creek, a fine clear stream, running through a fertile valley. The people have gone to work and ditched this water and for many miles they irrigate successfully and raise fine stuff. A few more miles opening gates, and driving through immense ranches, and we reached the half-way point. Soon we changed horses again. We did this every eighteen or twenty miles. They put the animals through so rapidly that they have to rest them often in this way. From there on it was one unbroken rolling prairie, all under wire fence. After a while, night came on, and the cold was still more disagreeable. At eighty-three we drove into the town of Ozona. I have hardly ever been quite so glad to see the lights of a city. Eighty-five miles by private conveyance on one day! Is not that traveling?

Brother J. R. Brooks, Rev. W. W. Nunn and others gave me a warm welcome, and I was soon installed in comfortable quarters at the home of Bro. Brooks, where I was entertained. He moved from Lampasas County to Ozona five years ago, and went into the cattle and sheep business, and he has prospered. He and his good family are staunch members of the Church, and he was a lay delegate to the last

session of the West Texas Conference. Ozona surprised me. It is a beautiful little town of seven hundred thrifty people. They have a handsome stone court-house, and a fine jail, built of similar material. The stone was gotten out of an inexhaustible quarry a few feet back of the structures. They have a fine bank building of stone, and the most of the business houses are of stone. Lumber is expensive out there. They have to freight it by the wagon route from San Angelo. They have a beautiful park in front of the court-house, and the streets are clean and attractive. They have ample water supply from a huge tank on the hill above the town. The well is only four hundred feet deep. They are putting in an ice plant and also an electric light plant. They have only a little more than a thousand people in the entire county, but they have local option, and it prohibits. There are but very few people of the tough type; nearly the whole population are moral and substantial. Some of them are rich, and the most of them are well-to-do. Back of the town is a high range of rocky hills, and the town nestles around the base. The country spreads out for miles, fringed by undulating hills in the hazy distance, giving to the scene a restful and a picturesque aspect. There are two beautiful church structures. They are papered within and painted without, presenting a neat and attractive appearance. Ours is a very elegant little structure. It was started several years ago by Brother Gibbens, of the West Texas Conference, now gone to heaven. Brother Phillips followed him and added to the progress of the enterprise; then came Nath Thompson, Brother Bezzo and Brother Nunn. All took a part, either in building or paying for the building. It is free of debt, and it has a membership of a little more than a hundred. They have a station preacher and pay him \$800 and furnish him a parsonage. What other community of seven hundred can boast of this situation? The Baptists do likewise. We had a fine service on Sunday, and dedicated the church to the worship of Almighty God. It was a happy occasion. At night we had another good service. The entire country is given over to grazing. Cattle and sheep abound. Men own large numbers of sections, and have them well stocked. It was the lambing season, and I have never seen so many as dot those vast plains. Most of the best land is taken up, though there is still a great deal of school land. It sells for one dollar per acre, and under the law one person is allowed so many sections at this price, provided he will locate on it and live there three years. He is also expected to sink a well. After this, it is his to do as he pleases with it. Some of these days it will be very valuable.

Monday morning a fierce "norther" was abroad, and we had to face it eighty-five miles back to San Angelo. We suffered not a little from the cold. We arrived at half-past six in the evening. Another night at the parsonage in San Angelo, and then a train in the afternoon, and the next morning we were in the office at nine o'clock and at work, having been gone five days and six nights. G. C. R.

THE CHAPMAN MEETINGS.

The simultaneous meetings in Dallas under the leadership of Dr. J. Wilbur Chapman have awakened great interest in religious matters throughout the city. Services are held at six different points, as the centers of six different districts. Each district is in charge of an evangelist and his singer, who are responsible for all the services held in that district. Dr. Chapman has one of the down-town districts. He has a leader of his chorus, an accompanist, a soloist of note. These aid in all the public meetings that Dr. Chapman holds. Dr. Henry Ostrom and his singer have the other down-town district. Dr. R. A. Walton and his singer are in East Dallas, Rev. F. E. Taylor and his singer in North Dallas, Rev. H. W. Stough and his singer in Oak Cliff, Rev. H. O. Breeden and his singer in South Dallas. These

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men work their own districts. They are here, not to be heard in idle curiosity, but to lead the people in their districts in an evangelistic campaign. The purpose of the plan is to lift the whole city religiously at one time by enlisting the sympathy and support of every community. The plan is without question the true solution of the problem of reaching the city by a revival movement.

The midday services have become a feature of the campaign that has been most effective. The Bush Temple, a large hall down town, is filled and usually packed every day from 12:10 to 12:50. The business men seize this opportunity of hearing Dr. Chapman in his most pointed and effective addresses. All the evangelists and singers attend this service and add their forces to the success of the hour. Afternoon meetings are held in all the districts at three o'clock on Tuesday, Wednesday and Thursday, and a union service is held Thursday afternoon. Great meetings are held Sunday afternoons in the Dallas Opera House, at which Dr. Chapman and Dr. Ostrom have spoken. Two services have been held in the Opera House at 11 p. m. after the plays were over. The place is always filled. Rev. C. T. Schaefer, a childrens' evangelist, holds services every afternoon for the children and young people. Rev. William Asher holds services in saloons every night. The audiences there are usually as attentive as those in the churches.

We reserve a critical write-up of the meetings until our next issue, when the services will have closed. They close Tuesday night, April 3. However, we are glad to say that much lasting good has already been accomplished. No sensationalism and levity have been exhibited. There is a seriousness about all the work that is thorough keeping with the old gospel that is given for the salvation of men. We breathe a prayer for the glorious success of the entire movement.

THE ORPHANAGE.

Rev. W. H. Vaughan, Manager of our Orphanage at Waco, was in Dallas this week. We regret to learn of his recent indisposition. But were rejoiced to find him able to resume his loved employ. His heart and soul are in his work, and he could not be engaged in a nobler undertaking. Let us not forget that when the Church fails to respond to his calls for relief, the burden falls heavily upon him personally. He has recently made a very much needed improvement in the introduction of a heating plant, and this must be paid for, not through the regular channels, but by voluntary contributions. Let the Methodists of Texas respond promptly to this call.

TEXAS PERSONALS.

Rev. C. L. Bounds, of Pleasant Mound, made us a good visit a while back. He is a son of Uncle Ben, and is a chip off the old block.

Rev. J. E. Roach, of Lewisville, made us a delightful visit the past week. He and his people are well maintained and the work prospers.

Rev. W. H. Wright, of Allen, made us a pleasant call this week. Brother Wright is one of the most efficient preachers and pastors in the North Texas Conference.

Brother E. W. Peck, of Mills County, was at the Cattleman's Convention in this city, and called pleasantly on us. We knew him away back in Georgia and we were delighted to see him again.

The Advocate has received notice of the death of the wife of Prof. W. A. Palmer, of San Marcos, Tuesday morning. Prof. Palmer is a prominent educator in Texas, and is Third Vice-President of the State Epworth League.

Rev. D. H. Aston, of Commerce, sends thirteen new subscribers to the Advocate in one letter. Brother Aston believes in the help that the Advocate extends the pastor, and shows his faith by his works.

Rev. O. S. Thomas, of the Terrell District, gave us the benefit of his presence and company the other day. He is busy with his wide field, and he

is one of the most successful and alert presiding elders of this conference.

Rev. W. D. Mounteatle, of Clarksville Station, was down last week and took in the Chapman meetings. We were delighted to have him spend the night with us. We have no warmer friend than he. He brings good reports from his work.

Rev. J. Wesley Smith is now in charge of the Church at Roswell, N. M. In a private note from him we learn that he is well pleased and is moving out well. We wish for him the greatest success in that fine and promising field.

Revs. J. J. Clark, W. T. Morrow and J. G. Forester, of Denton Street and Broadway, Gainesville, and Jacksboro respectively, en route to the Sunday-school Convention at Austin, paid the Advocate a flying visit this week. They were all looking well and were in fine spirits.

Rev. W. H. Brown, of Whitesboro, passed through the city the past week on his way to help a brother in a meeting. He is just out of a fine meeting at Martindale, where he had great success. Brother and Sister Godwin, of that charge, put a new suit of clothes on him, and he said they were very becoming and comfortable.

Rev. D. L. Collie, our pastor at Abilene was in our sanetum this week. He reports Methodism in his section on the upgrade. He believes that Methodism is indigenous to West Texas soil, and, therefore, its growth must be commensurate with the development of that rapidly advancing section of Texas.

Brother R. T. Barker, of the Territory, was in the city at the Cattleman's Convention and called to see us. He is a son of that noble and now sainted local preacher of Midlothian, and he loves the Church and the Advocate. His father, Brother Baker, took the first copy of the paper ever issued, and kept it up to the day of his translation.

Representative D. J. Anthony, of Kaufman County, and a candidate for the Senate, comes out in a strong letter in his town paper advocating a stringent enforcement of the local option law. We commend him for his bold stand on that important issue. We need public men who give forth no uncertain sound when they speak and act on that subject.

Rev. Horace Bishop, of Ennis, came all the way to Dallas this week to write an editorial for Rev. John R. Nelson in behalf of the Educational Convention. Of course he wrote it, for no man in Texas can write a better one on short notice than Dr. Bishop. Dr. John R. Nelson can come as near putting the whole State to work on a proposition as any man on earth. In fact, he has actually "worked" the foreman of the Advocate office.

The editor is in St Louis this week; and will be home in a day or so. He is flooded with letters, and will not be able to answer them personally. He takes this method of acknowledging them more than he can express. Many brethren want him to fill engagements to preach, lecture and make local option speeches; but he can not make any more engagements at the present. The work now on hand will take all his time till after the General Conference.

Brother D. H. Snyder, of Georgetown, called on us the past week. Since his last visit he has undergone a very great affliction. The light and beauty of this world are now in total darkness to him. He has gone about the earth adding sunshine to the lives of his fellowmen for more than three score years, and this fact now adds great comfort to him in his affliction and declining years. He is in no wise cast down, but is very cheerful and exuberant of spirit. His daughter, Mrs. W. H. Atwell, accompanied him. Rev. James Campbell, of Waxahachie District, was in Dallas the past week, and we enjoyed the visit he made to our office.

CHURCH NEWS.

Dr. and Mrs. H. M. Hamill have just finished conducting a Sunday-school Institute in Toledo, Ohio.

Dr. H. S. Bradley is having such congregations at St. John's M. E. Church, South, St. Louis, that a movement is on foot to enlarge the handsome church building.

Mr. Andrew Carnegie has agreed to give \$15,000 for a library building for Milsaps College. The conditions pro-

scribed by Mr. Carnegie that \$15,000 of endowment be set aside for the maintenance of the library, purchase of books, etc., has been accepted by Milsaps College, Major Milsaps generously agreeing to give the \$15,000.

Immediately following the Student Volunteer Convention held at Nashville, upon the invitation of the Secretaries of the Board of Missions, an informal conference of Secretaries and other representatives of the Annual Conference Missions Boards of our Church was held. More than twenty such representatives were present from sixteen Annual Conferences.

On March 9, Capt. John L. Day died at his home in Lumber City, Ga. This, so far as we know, is the first break by death in the ranks of the coming General Conference. Capt. Day had represented the South Georgia Conference as a lay delegate in every General Conference since 1886, and was a delegate elect to that soon to assemble in Birmingham. He was a member of the Board of Trustees of the Wesleyan Christian Advocate.

Rev. Tomas Garcia, a member of the Mexico Conference of the Methodist Episcopal Church, was foully murdered by a policeman in the city of Guanajuato early in February. The policeman was crazed by a drug called marihuana, and was violently abusing some young ladies, teachers in a girls' school, who were trying to awaken a stupid porter after they had been out to an evening entertainment. Young Garcia, seeing the condition of the policeman, had coaxed him away a short distance when in a sudden frenzy he drew his pistol and shot him to death.

EDUCATIONAL CONVENTION DOTS

Christian Education.

April 10-12—Educational Rally. It will open one week from next Tuesday night. Right here.

A strong force was hard at work all last week at convention headquarters in the Juanita Building, handling names of delegates, sending out literature and answering letters.

The Dallas One Hundred and Fifty Thousand Club has showed its appreciation of the Methodist Educational Convention by having printed 7000 souvenir programs.

Dallas is a city of conventions. She knows how to entertain and make her guests have a royal good time.

Dallas Methodism, which in these days in progressive and aggressive, has high expectations of the approaching Educational Convention.

The Methodist pastors in Dallas at their last meeting appointed a live Committee on Entertainment with A. K. Ragsdale, Chairman. Send him your name at the earliest possible moment. Also write him concerning hotels, boarding houses, rooms to rent, prices, etc. etc.

Already educational headquarters is in communication with 2500 men who are entitled to seats in the convention.

They are coming. Texas Methodists are coming to the convention. This is the latest information. They are coming in large numbers.

After it is all over, and your delegation has returned, reporting a great time and the papers are full of convention proceedings, you will say, "wish I had gone."

The program has the "spice of variety" and gives free play for the diversity of the gifts.

Digested thought and weighed sentences will characterize the addresses, papers and speeches of the Dallas Convention. Multum in parvo.

There are speakers on the program whose fervent eloquence has thrilled great audiences on both sides of the waters, and others of less renown, whose oratory is just as fiery and whose learning is just as profound. A great opportunity for hearing some of the great speakers of Southern Methodism is brought to your door.

A pastor in the West said to a friend last week, he expected to bring a full delegation. Of course he will, for he is working to that end.

Has anybody heard whether Bro. Pastor "Sleep-late," "Go-slow," "Never-Get-There" has ever mentioned the Educational Convention to his people?

A modern, wide-awake, up-to-date pastor has written to headquarters

Hood's Sarsaparilla

Has cured so many cases that seemed almost beyond the reach of medicine, that people ask, Why?

An examination of our well-known formula from which Hood's Sarsaparilla is and always has been carefully and scientifically prepared, confirms the fact that it contains those well-known and valuable medicinal ingredients, which, when intelligently combined and properly administered, are sure to bring about good results.

It is the properly balanced proportion, combination and process in combining those ingredients known to have specific action upon the blood, stomach, liver, kidneys and bowels, which make Hood's Sarsaparilla peculiar to itself and enable it to produce results unequaled by any similar medicine. It cures when others fail. Give it a trial.

Usual form, liquid, or new form, tablets, 100 Doses One Dollar.

know if he could bring two or three more besides his five lay delegates, since the membership of his Church numbers a thousand. Is it strange that such a pastor should serve such a Church or such a Church have such a pastor?

These intelligent, observing laymen are more interested in the workings of their Church and the great cause of Christian education than some people think for. A little encouragement from the pastor and a great many of these will attend the educational rally.

Bro. Everett, of the Publishing House, is authority for the statement that he has not talked to a man about the convention who is not going to attend.

The Baptists of Texas propose to raise \$165,000 for their Church schools. They pull together.

The laymen are showing an interest in our educational rally that is indeed gratifying.

Now is the time—everybody lift.

One of the best indications that the educational rally will be largely attended is pastors are writing "I am coming and will be accompanied by so many of my laymen."

The mails of Mr. A. K. Ragsdale, Chairman Entertainment Committee, are heavier each succeeding day, bringing requests for board during convention.

Dr. Hammond, Secretary of Education, has already shipped literature on Christian Education and on Church schools for free distribution during the convention.

Headquarters has received notice from brethren in Louisiana, Oklahoma and Tennessee that they expect to attend the convention. This educational movement is reaching the whole Church.

For entertainment address A. K. Ragsdale, and save yourself inconvenience when you reach the city. State explicitly what you want.

A GREAT MEETING.

We have just finished another great meeting at Marvin Church. Over two hundred and fifty people have declared their purpose to live for God and his Christ, and nearly the whole Church is greatly strengthened and revived. For fifteen days our large auditorium and gallery have been literally packed, and, sometimes, hundreds were turned away, besides all the standing room taken about the doors. The whole town was stirred as perhaps never before. All the Churches of the city except the Roman Catholics were strengthened.

The evangelist was Jno. E. Brown and the singer C. P. Curry. They were with us last year also; but the interest was deeper and the revival more sweeping than last year. Brown is the sanest, safest, meekest and wisest man that ever assisted me in a meeting. He is thorough, absolutely fearless and uncompromising with sin and worldliness of every kind, yet tender and Christlike, winning confidence and love from those whose sin he denounces. He is a strong preacher, and is evangelical to the core. Sometimes there were thirty to forty penitents at the altar at one time. He is the best altar worker I know of. This is one of his strongest points. He is surely a soul-winner. There is nothing superficial about him, and he is never heavy or dull. I commend him as second to none in the field—and I have heard some of the best—Munhall, Moody, Wharton, Jones, McConnell, and others. He is equal to the best of these in every particular, and in some points superior to any of them.

Prof. Curry is one of the best singers and choir-leaders in the land. With his 100 voices in his choir his apt solos and sweet, Christian spirit, he

gave us a spiritual feast of song and won every heart. These brethren go to-day to help Rev. Geo. Sexton, of Houston; then to Galveston, San Antonio, Texas, and Fulton, Mo., in the order named, I think.

I can not, at this time, report the number of additions to the different Churches. Although it was not a union meeting, other Churches will share in the fruits of it.

May God bless these men of God wherever they may go. Their work here will be lasting. They are certainly used of God. And while we commend their work, we do not forget that it is God in whom their sufficiency lies. To him be all the glory!

W. F. PACKARD.

Tyler, Texas.

LIVE RIGHT.

If our Church laws were more stringent and better enforced, our Churches would have greater success and do more good and cause more sinners to be saved. People of the world are watching our Church, our members and preachers. We, members and preachers, are supposed to be an example for the world to follow, and we ought to be very careful what we do or say. We should be pure in our speech and should not do anything abroad we would not do at home. We men often have habits we would object to our children having, and we ought to quit those habits for the children are sure to follow. When a man goes down on his knees and gets right with God, he can quit any habit he has formed, and God will help him to be careful in all he does and says.

G. M. ELKINS.

CHILDREN'S DAY.

Dear Pastors and Superintendents: The day will soon be at hand. "Be ye also ready." This should be a red letter day in every Methodist Sunday-school. Prepare now for Children's Day. No school should neglect it, and what a sum we could raise.

I visited a Sunday-school recently with only a dozen song books, and fifty children to sing. Brother, your school's contribution on Children's Day will help buy books for this school. Remember that it will not be the fault of the children if you have no "Children's Day Service."

The fault lies with the pastor or superintendent. "Keep the pot boiling." Write articles to the Advocate and agitate, and let us wake 'em up. Sunday-school workers, step up to the front, get in line.

W. E. HAWKINS.

HONOR ROLL.

On March 17 Rev. C. A. Evans and his worthy congregation, of Big Springs Station, met the conditions of the Colorado District Honor Roll. Hasten, brethren. "You need not one be left behind."

J. T. GRISWOLD, P. E.

A PREACHER FOUND.

The charge with furnished parsonage, for which I made call for a preacher a few days ago, has been supplied by Rev. R. P. Witt, from Ridgeley, Tenn.

C. F. ROBERTS.

ENDORSED LOCAL OPTION ADVOCATES.

Counties needing expert local option and temperance advocates should write Prof. H. A. Ivy, Sherman, Secretary Texas Local Option Association. The association's list includes the ablest non-partisan advocates in Texas.

OPENING WEEK

At Mineral Wells, Texas, April 2-7, 1906. Woodmen of the World Log Rolling and Spring Carnival. Candidates for State offices will make their opening speeches. An enjoyable week for all. Don't fail to visit Mineral Wells, the great health and pleasure resort of the South. Reduced rates via all lines in connection with the W. M. W. & N. W. Railway. P. E. BOCK, Vice-President and General Supt.

Epworth League Department

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus. W. Thomasson, Van Alstyne, Texas. Make all remittances for State League dues and Assembly pledges to A. K. Ragsdale, Secretary, Dallas, Texas.)

State Epworth League Cabinet.

- President—Gus. W. Thomasson, Van Alstyne.
First Vice-President—Rev. A. D. Porter, Mt. Calm.
Second Vice-President—Miss Belle Taylor, Houston.
Third Vice-President—W. A. Palmer, San Marcos.
Fourth Vice-President—C. A. Lehmborg, Castell.
Secretary—A. K. Ragsdale, Dallas.
Treasurer—Theo. Berling, Jr., Houston.
Junior Superintendent—Mrs. A. C. Ellis, Austin.

SECOND ANNUAL ENCAMPMENT CORPUS CHRISTI, AUG. 3-13, 1906.

HOW TO RAISE YOUR PLEDGE.

Some two thousand dollars were pledged at the Encampment meeting last summer for the improvement of the Assembly grounds. It was understood that this amount would be augmented by subscriptions from Chapters and individuals not represented at the meeting, and to this end an assessment in the usual Methodist style has been made and sent out to every Chapter in the State, so that the pertinent question with many is, "How may we raise our assessment?" There are, of course, many ways in which this may be done, and it is not expected that any one way will suffice for every locality. But we have had submitted to us by our Secretary a subscription blank which has the value of being simple, explicit and practical. We commend it to those who have not a better plan. Prepare the following heading in neat typewritten form and select one or more of your brightest and most enterprising young folks to pass it around among the Methodist membership and friends of your community, securing as many names as you have pledged dollars. Forward the amount collected with the list of names contributing to A. K. Ragsdale, Dallas. These lists will be kept and at a later date will be published either in the Advocate or in pamphlet form. The following is the form, viz:

One Dollar Club.

Believing in the wisdom of the Assembly Movement of the Epworth League, and having a desire to aid the Methodist young people in their efforts to provide a permanent recreation ground on the bay for the use and enjoyment of all Texas Methodists, under proper control and with such safeguards as will protect our young people and still give them full liberty of enjoyment of a wholesome outing with religious influence, we subscribe the sum of one dollar each toward the permanent improvement fund, to be payable within thirty days from the date hereof, and to be used by the Assembly Committee under the direction of the conference in beautifying the grounds and the erection of such public buildings and improvements as may be necessary to make the Encampment grounds complete in utility, comfort and beauty. This 190...

Names.....

NOTES.

Presiding Elder Peterson, of the Greenville District, wishes it understood that while he is not making much fuss about it the League work is thriving over in his territory. He has organized four Junior and five Senior Chapters since conference. Miss Daisy Pell, Commerce, is the Superintendent of Junior Work of this district.

A notice is published elsewhere from Geo. A. Jones, Secretary of the North Texas Conference League, calling attention to the annual meeting of this organization at Whitesboro, June 15-17. If you live in North Texas, look this communication up and read it.

Hon. Morris Sheppard, the Congressman from the First District, has been secured for an address at the Encampment. Mr. Sheppard is a staunch Methodist, a member of Bro. Turrentine's Church at Texarkana, and is a very forcible speaker. He will ad-

dress the young people's mass-meeting Sunday afternoon, August 12, on the subject of "Christian Citizenship."

The Corpus Christi Caller states that the Mills cottage on the Assembly grounds at Epworth has been sold to Rev. S. B. Beall, and while it was paid for in part by the citizens of Corpus Christi and by them intended as a gift representing the esteem in which Bro. Mills was held for his efforts in securing to Corpus Christi the Epworth League Encampment, yet it was never fully paid out, and the sale mentioned was made to discharge the debt hanging over the building.

We are in receipt of an invitation to deliver "A Message From Texas Leaguers" before the Tennessee Conference Epworth League which, while appreciated because of the honor shown the Texas organization, we shall be unable to accept. It might do for us to try and make a speech down here in Texas where we have grown up with the League, but if we were to attempt such a thing away from home, there might be mutual disappointment.

For some time we have noticed a lack of news items in the League column of the Pacific Methodist and have wondered what was wrong, as Editor Caldwell has shown much evidence of a fine Italian hand. In the last issue of this paper is a lengthy "Explanation and Plea," in which the editor complains of the indifference on the part of the local Chapters and of those who should take an interest in the League column. "We have received but one letter from Southern California this year and that an answer to an urgent appeal. Only two of the State officers have written us a line relative to League work this year. Not a district officer outside of our own district have we heard from." This much and more he says, and then makes this comparison: "The Texas Christian Advocate has about three columns of finely printed matter for the League, not a fifth of which is written by their editor. He receives something to edit." An editor is in sore straits indeed when his constituency fails him in support.

The Secretary's sending out a stamped postal to every League for list of names, etc. Please fill this out and return promptly. We want a complete record of every League.

Not many of our exchanges carry a League Directory at the head of the League Department. As we see it, this feature is a decided help in keeping the local Chapters in touch with the State officers, the names and addresses of whom are not always easily remembered by the Leaguers.

Dr. DuBose thinks he will be with us at the Encampment unless something happens to him at Birmingham in May. "Even then," he writes, "the tepid waters of Corpus Christi Bay will comfort me longer than most others."

Miss Belle Taylor, our efficient Second Vice-President, in a recent official communication, adds this local note concerning League work in Houston: "Tabernacle League will entertain the other Chapters of the city Friday night (March 23), when we shall display our newly-finished League room, all in white, with green and gold trimmings, and new green carpet. Besides the Leaguers we expect many strangers. We are putting much effort in our socials, believing through them we can reach the young people about us, and in this we are meeting with encouraging results." Now, let us have a picture of this new League room for the benefit of those who read this page from week to week.

A local committee, advisory in its relation to the State organization, has been appointed at Corpus Christi to look after the work of beautifying the Assembly grounds. The pastor, Bro. S. B. Beall is chairman and associated with him is Mrs. McNeill Turner and Dr. Caruth, State Horticulturist, Harvey C. Stiles, who is, by the way, a Methodist of the old type, has volunteered his services in mapping the grounds and will submit plans for parking them, which may be worked out in sections. It will take time to perfect this undertaking, but when completed there will not be in our judgment a prettier spot in the whole Southland. Epworth by the Sea will then be the Mecca of Methodism.

Secretary Ragsdale has just returned from a trip to San Antonio and Corpus Christi. He writes us that he let the contract for a cottage on the Assembly grounds and made extensive preparations for handling the many thousands who are expected to attend the encampment this summer. He will furnish a write-up of his trip for our

readers. He thinks he has at last solved the cottage problem of furnishing a substantial and commodious building at a nominal cost. If you are interested in building, write him.

Once more let us exhort you not to overlook the appeal which has been sent out for funds. Every dollar which has been pledged, and as much more, can be spent to advantage, and every day payment is withheld hinders the mere work in hand. In this connection, look up the article headed, "How to Raise your Pledge" and give the plan of trial. G. W. T.

NORTH TEXAS MEETING.

The annual meeting of the North Texas Conference Epworth League will be held at Whitesboro, June 15th to 17th. The ratio of membership is one delegate for each twenty members or fraction over twenty from each local chapter. Be sure to elect a full delegation and assist on the delegates attending the conference.

The annual dues to North Texas Conference Epworth League for 1906 are 5 cents for each member (no chapter less than 50 cents) now due should be paid at once. This is a small matter but if all the chapters would pay their part, it would give us abundant funds to meet all our necessities. The officers give their effort and time for the good of the cause. Do you not think you ought to do your part?

Please have this communication read in open session or your chapter, and see that action is taken at once. Yours, "All for Christ,"

GEO. A. JONES, Sec. Pottsboro, Tex.

Nervousness and Nerve.

The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take. If you get tired easily, mentally or physically, take Hood's—it will do you good.

A WISE CAT.

Cats do not think—no animal does—says Mr. Burroughs. But how about the Laconia cat that found it difficult to catch the abundant English sparrow in his New Hampshire village and evolved the scheme of planting himself with his back to the street where the sparrows congregated and watching them in the reflection of a plate glass window? When a sparrow gets within jumping distance the cat leaps and gets his victim.—Exchange.

State of Ohio, City of Toledo, Lucas County, ss. 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, County 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 Catarrh Cure.

FRANK J. CHENEY, Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON, (Seal) Notary Public. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

A CARD.

Just as soon as my pamphlet is ready, which I am sure will not be later than the first of April, it will be mailed to all who have sent orders for it. It will be about twice as large as I intended it to be. It will contain my article, which appeared in the Advocate of December 14, revised; and some other information on the mode and design of baptism, which it is believed every pastor ought to have. Price will be ten cents per copy, prepaid. Send in your orders, please. JOHN ADAMS, Tyler, Texas.

READ THIS.

Seguin, Tex., Jan. 14, 1902.—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. WASENICH.

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.



I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day, Capt. W. A. Collins, Box 6, Watertown, N. Y.

DOES IT PAY THE SMALL INVESTOR TO BUY MINING STOCK? LET US SEE.

- \$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.
\$100 Invested in the Elkton realized \$5500 in 60 days.
\$100 Invested in Green Consolidated two years ago is now worth \$8700, and has paid large dividends.
\$100 Invested in the South Homestake is now worth \$20,000, and, remember, this is \$4.00 ore.
\$100 Invested in the United Verde twelve years ago is now worth \$30,000 and paying dividends at the rate of \$1200 per annum.
\$100 Invested in the Twentieth Century was worth, in four years, \$25,000.
\$100 Invested in the Calumet and Heckla is now worth \$35,000, and paid during the year 1905, \$17,215 in three-fourths of the year.
\$100 Invested in the Dos Estrellas mine at El Ora, Mexico, three years ago is now worth \$80,000 and paying dividends at the rate of \$3600 per annum.
\$100 Invested in the Goldfield Keystone Mining Co., has as good prospects for an advance in price as any of these had at the same stage of development.

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.

Having established Branch Offices at Houston, Texas, we desire our friends to send orders here. Address

THE GOLDFIELD KEYSTONE MINING COMPANY.

J. H. COLLARD, President, Houston, Texas.

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Afford a week's recreation yearly. This means to you a well physical being plus added energy plus a good clear brain which in all is HEALTH, WEALTH AND WISDOM.



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See Readers for full information regarding Low Rates

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Reaches nearly all the important cities and towns in Texas, with two lines through the heart of the State. Furnishes Quick and Reliable Service between North and South Texas, and between North-east and South-west Texas. The One-night Line to St. Louis and Memphis. The Short Line and Scenic Route to Mexico.

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GEO. D. HUNTER, Asst. G. P. & T. A.



THE TEXAS ADVOCATE, HOUSTON POST AND T. H. MORRIS.

By Rev. W. H. Hughes.

David was a man after God's own heart, and in the conflict between Saul and David, Saul was the embodiment of malice, envy and revenge. While David was battling for Israel and that which was for the best interest of God's people, Saul, like the saloons, through envy, sought to slay David because the people sang his praises, saying Saul had slain his thousands, but David his ten thousands. In a word, David was the champion of God's host, Saul, like the saloons, sought to destroy David because his cause was growing more popular with people; but Saul's star was constantly waning. Saul killed the priest of God because he was the friend of David and for that which was right. Finally, when Saul fell, an Amalekite, thinking he would curry favor with David, reported he had killed Saul; but David had too much insight into human nature not to understand the motive and reward him accordingly.

This bit of history finds itself largely duplicated in the three-cornered controversy between the Texas Advocate, Houston Post and Rev. T. H. Morris.

Now to apply the above: Let Saul, after the spirit of God had left him and the spirit of the devil had possessed him and caused him to hate David and murder the priest of God, represent the Houston Post. Does not the Post show the same spirit toward the Advocate and its editor and all the ministers of God when it decries Christian temperance and permits a smart negro, through its columns, to deride and vilify them? Local option is growing more popular every day, and the Houston Post is growing desperate.

Dr. Rankin, whatever may have been his mistakes as editor, is the champion of the great temperance army of Texas, and, like David, stands for the defense of the best interest of Israel. The Advocate is endeavoring to save our boys from the broad road which runs through the gilded saloon down to a miserable death and drunkard's grave.

The above is the attitude of controversy between the Advocate and the Post; and we are not at all surprised that the saloons and black-legs sympathize and side with the Post.

But it is unaccountable how any man who professes to be called and anointed of the Lord to preach the gospel and defend the Church can, like Bro. Morris, join hands with the Houston Post, which is the strongest whiskey paper in the State, in its venomous attack upon the Christian Advocate and its editor, who stand for the defense of the Church and temperance! Now, let us see if we can find any reason for his strange course. It could not be for a want of love for the Advocate or the cause of temperance. It was not that Bishop Hoss or Dr. McLean wanted his services; for he tells us they know nothing of his writing. It could not be because he loved the Houston Post better than any other secular paper, or that it was more moral and loved the Church more than any other. Then why go to the Houston Post? So, when the thing is stripped of all disguise and we get down to bottom facts, it impresses the impartial reader that there must have been deep down in the heart of Bro. Morris a deadly personal hatred for the editor, and he saw an opportunity to join hands with the Post, the publicly declared deadly enemy of Dr. Rankin, and thus hoped by doubling their forces they could crush the editor.

But Bro. Morris indignantly spurns the insinuation that he had gone over to the enemy, and says at the time he was making local option speeches in Fannin County. But we ask what is to be thought of an officer in our army who, by his position, knows of secret troubles at headquarters, in the midst of the fight, communicates the whole trouble to the enemy, and thereby helps to defeat his friends? A gentleman from Bell County said the letter of T. H. Morris came in the nick of time and was scattered broadcast over the county through the Post, and largely helped the ants to carry that county for saloons. The Amalekite fought for Saul, but reported to David. But David, unlike Bro. Morris, was opposed to proclaiming Israel's internal trouble to the outside world, hence said: "Tell it not in Gath, publish not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Ah! Listen to the fiendish shout of the ants over the victory for saloons and whiskey in Bell County. Bro. Morris is clearly in favor of liberty of speech through the Advocate, but he forgot Paul said: "Not using your liberty for a cloak of maliciousness, but as the servants of God honor all men." If he had obeyed this injunction, perhaps his Post letter would never have been written, or else it would have more of a Christian spirit. But, instead, Bro. Morris dips his pen in red-hot gall, and without respect to the man or the office to which the Church has called Dr. Rankin, he pours out the vials of his wrath as bitter as wormwood. Paul, in an

unthought moment, called the high priest a whited wall, but had religion enough to promptly confess his wrong, saying: "I wist not, brethren, that he was the high priest, for it is written, Thou shalt not speak evil of the rulers of thy people." Bro. Morris talks about a stringent libel law, which he and the Post could use against Dr. Rankin and the Church, etc. Now, if the language of Bro. Morris does not show deadly malice toward Dr. Rankin, which, if believed by the people, would disgrace him, and give him good grounds for damages, then it would be hard to find language that would. Let me recite a few of the damaging assertions, leaving out many others which might be quoted. He says Rankin "conducts as the master," not as the servant, of the Church. He says: "He settles the whole matter arbitrarily in his own imperial mind." "He usurps functions not belonging to him." He says his statement has "Not a scintilla of truth." He says he has taken the "Church, converted her into a marauding privateer and has thrown overboard the heaven-ordained armament of truth, love and justice, and has taken weapons of a different nature." "Dr. Rankin could use the Advocate to make his misleading statements." He calls his article "Scurrilous and utterly false." Finally he winds up this series of unkind and unprovoked invective with this unbrotherly paragraph after he himself had, in the Houston Post, brought on the attack. He says: "The attack is so offensive and base that it spends its force of its own corruptions, and only reveals Dr. Rankin as utterly unworthy of the place he holds as editor of the great paper of Texas Methodism."

This is the bitterest article I have read from a Methodist preacher since the death of W. G. Brownlow.

Now, I have not one word to say as to the wisdom, or want of wisdom, in the act of Dr. Rankin in the exercise of his prerogative in refusing to publish the articles about which Bro. Morris pretends to have taken such mortal offense. But I do most solemnly protest against Bro. Morris or any other brother, hurling such unchristian invectives against the editor of our paper for doing what he conscientiously thought was for the peace of Zion.

The Board of Publication, composed of three men from each conference in Texas, put him there, but Bro. Morris sets up his judgment against all these brethren, any one of whom is about as wise as "the pastor of the First Church in Bonham." Not one of this board to-day will indorse the statement of Bro. Morris that "Truth and justice are unknown quantities" in Dr. Rankin, nor that he makes "statements in which there is not a scintilla of truth," or that "He uses the methods of controversy which are low and vile."

St. Jude tells us Michael, the archangel, in contending with the devil, does not bring a railing accusation against him. Bro. Morris is bolder than the archangel.

Dallas, Texas.

FROM REV. W. J. JOYCE.

Dear Bro. Rankin: By my vote I put you where you are to run the Advocate according to your judgment. I gave no man authority to tell you what should go into the paper and what should not. You have been faithful to the trust I reposed in you. Stick. I know men. Some are covetous, in a scriptural way.—I Cor. 12:31. Some have a questionable ambition. All are honorable (maybe so); even Brutus, so says Antony; but Brutus knifed Caesar all the same. Remember the hard things said of your Master, and keep his spirit.

Your same old standby,

W. J. JOYCE.

THE POST'S RETREATING SHOT.

I enclose to you a communication I sent to the Houston Post as an answer to a special copy of the Post that was sent me as one of the many Methodist preachers to whom it was sent. I send it for the Advocate also, as the matter replied to concerns the Advocate.

Editor Houston Post:

Dear Sir—I have received the copy of the Post of March 10th and have read all I see in it about your fight with the Advocate, and what you publish about the episcopal residence from Rev. T. H. Morris, Dr. McLean and Rev. R. G. Mood; and the conclusion I come to is that you are badly whipped in the fight, and I think you have blundered again in sending this batch of stuff to every Methodist preacher in Texas. I suppose you will by this method turn some few of them from Dr. Rankin and the Advocate, but I think the great majority of our preachers will be stronger for him after this last attack you make on the Advocate. I will say to you now, so far as I know, the most of our preachers are for the Advocate. Morris, and Mood and Dr. McLean are the only preachers I know of who are against the Advocate. And it seems they have some dissatisfaction about other matters that they want ventilated, and go to the Post to strike the Advocate,

knowing that the Post was hard pressed and they could be heard through an enemy of the Advocate. Dr. Rankin is giving us the best Church paper we have ever had. You say, "The Post has to criticize the Advocate for converting the newspaper organ of a great denomination into a red-hot, rip-snorting political paper."

We readers of the Advocate know it is not a political paper, only so far as civic righteousness is concerned. It is just the kind of a paper that the great majority of Methodists want, and the kind all Christians need. It opposes the whisky element. It is an enemy of the saloon because the saloon is the enemy of Christianity. It advocates local option because we believe local option is the best method of getting rid of the saloon. The Texas Advocate does not advocate the Prohibition political party, and the readers of the Advocate know this. It does not espouse the cause of any political party. It stands for good men in office. It wants sober men, honest and true men—men who are opposed to whiskey and the saloon. It wants men in office who will stand by our local option laws, both in the legislative and executive departments; and as the Democratic party is the dominant party of Texas, the Advocate urges the local option people to see that, as Democrats, they put the right kind of men in office. And you think this makes the Advocate "a red-hot, rip-snorting, political paper." It looks like the editor of a great paper, like the Post, ought to know that the contention for good, local option men for office as against the friends of the saloon does not make an editor a rip-snorting politician.

We want the Advocate to be red-hot against the saloon; and that is the trouble with these fellows who do not want the saloons to go—the Advocate is making it too hot for them. As this question affects the good of society, the protection of the home and the prosperity of the Church, the editor of the Advocate ought to keep his readers informed as to whom the men are who are proposed for the various offices of the State—whether they are safe men; men we can trust on the whisky question or not. It appears to me that, in all fairness, you ought to take back that statement that the Advocate is "a rip-snorting, political paper," for it is not. You appear to contradict yourself. You say, "The Post is not an anti-local option paper at all." Then you say, "It is strictly anti-prohibition." What is the difference between local option and prohibition? Local option is prohibition in a certain locality. So, if I understand you, you are not opposed to local option in a certain locality, but you are opposed to prohibition in that locality. It takes a smarter man than I am to see how a man can be strictly anti-prohibition and not be anti-local option. You say the Post is not an anti-local option paper at all, and yet in the Post you make the same kind of arguments that the anti makes in opposition to local option—that is, "Prohibition laws have rarely succeeded in bringing about the conditions which prohibitionists and local optionists have striven for. Effective regulation keeps the liquor traffic always within the reach of the law. In Maine and Kansas, and in some counties in this State, the people have liquor in abundance without the regulation." This is an anti-argument, straight out. Do not say any more that the Post is not an anti-local option paper until you keep such anti arguments out of its columns. As to the Sunday law, it appears from what I can see in this number of the Post that you want the more direct application of municipal authority to Sunday regulations and of local self-government in regard to Sunday laws. How could a city—Houston, for instance—better regulate the Sunday laws than to faithfully enforce the laws of the State that we already have?

If the State were to exempt Houston from her Sunday laws and let her make her own Sunday laws, would she enforce a Sunday law that she would make herself any better than she does a State law on that subject? But she would modify her Sunday law! Yes, I see. I think Dr. Rankin's position well taken on the Sunday question. People of a city ought to keep the State Sunday law as well as the people of the country. Under your caption, "What is the Offender Against Decent Journalism?" I think you get the worst of it again. You say, "Responsible secular journalism has long ago abandoned, in the discussion of public questions, the low craft of the pettifogger, the venom of the zealot, the mendacity of the demagogue, the invective of the blatherskite." Then you apply these things to the Advocate, saying it is amazing that an important denominational journal should "parade before an intelligent people these outworn relics. So the Post puts it that the Advocate has the low craft of the pettifogger, the venom of the zealot, the vindictiveness of the blatherskite. It is a pity, my

friend, that you have picked up these abandoned relics and use them in the Post. But a man who is getting worsted will often do and say things that he would not do or say under more favorable circumstances.

Your last shot, "What Dr. Rankin suppresses," caps the climax. It is evident you are whipped and are falling back. It is about your last shot in your retreat. When a boy I was in the Confederate Army, the last year of the war, in Buford's Division. We attacked the Yanks one day, drove in their skirmish line, moved up through the town, planted our battery and commenced shelling their main line. They brought up a battery and returned the fire, and finally a general move was made by the Yanks, and our lines were forced back. Our artillery was moved back nearly a mile, and from a small hill fired again upon the advancing foe. What did it mean? It meant that we were whipped; that we could not hold our ground. So General Buford ordered a general retreat, and one of the boys remarked, "Buford has bit off more than he can chew this time," and the firing of this battery, nearly a mile in the rear of its former position, was the last echo of a defeated army. So the Post is whipped in its fight on the whisky question, and in its retreat it gets on the bill of some imaginary Church trouble and of indiscreet preachers, who have some kind of a grievance to air, and from this eminence, away back in the rear of its former position, fires back at the advancing forces of the Advocate, and this is only the echo of the last shot to cover the retreat of the defeated Post. You have evidently bit off more than you can chew this time.

You need not send me any of your pamphlets on the episcopal residence question. There is nothing in it. Dr. McLean's letter in the Post does not enlighten any well-posted Methodist preacher as to the general status of this question; and I do not see any need to burden the Advocate with that matter. The publishing of that paper would not have helped the residence question at all. I think the trustees did the wise thing in selling the property when there was a debt on it of some \$6000 or \$7000, and not much show for its payment in the near future. I suppose the trustees and Bishop Hoss will manage the investment of the \$9000 or \$10,000 they have in a home for the Bishop when he gets back from Florida. I can not see any good coming to the Church in printing and sending this out in the papers, or in the way you propose. I can't see it can do any particular harm, for there is nothing in it, one way or the other, that amounts to anything. I am surprised at any sensible Methodist preacher kicking up such a to-do about nothing. I am glad we have a man like Dr. Rankin who exercises his own judgment as to what is best to put in the paper, even if it is from a prominent man like Dr. McLean, or from a great ex-editor and a Bishop, like Bishop Hoss. I am sure Bishop Hoss respects him for his manliness in this matter, however much his judgment may differ with him.

Don't you exercise some judgment as to what goes in the Post? Do you publish everything people send you the paper and are you suppressing free speech and depriving people of the principles of American liberty by not putting in your paper everything that is sent you?

J. C. CARTER.

Iredell, Texas.

THE HOUSTON POST AND ITS ALLIES.

I have just received a copy of The Houston Post of March 19, in which its controversy with the Advocate is re-published. I suppose the paper has been sent to all of our preachers in the State. Under ordinary circumstances I would have appreciated a complimentary paper, but I am sure The Post did not come as a compliment to me, nor would it have been sent to us in this way under ordinary circumstances.

I wonder why The Post did not re-publish, along with the rest of this matter, the article of its negro correspondent, Rayner. It figured in the controversy, and he accuses the Advocate of garbling it. Why did he not reproduce it and expose the Advocate?

It was as worthy of reproduction as the Morris letter or any of his editorials, for whatever their motives may have been, their influence was toward a common end. Why did The Post publish the Morris letter? A fight was on and the most effectual service The Post could render the liquorites was to damage the influence, if possible, of the editor of the Advocate.

In its effort to accomplish this purpose it found a friend and an associate in the person of Rev. T. H. Morris. As to the Morris letter, what were the conditions and circumstances under which it was written? He was displeased with the official administration of Dr. Rankin as editor of the Advocate and Chairman of a certain

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Board of Trustees. The fact is, he did not like Dr. Rankin. In other words, to use a slang phrase, he "had it in for him." This is, without doubt, the state of his mind and feeling toward Dr. Rankin. What next? He sees the Advocate in a hot controversy with The Post, an anti organ published over four hundred miles away. He is not a reader of The Post. See his mind and purpose as it begins to reveal itself in his course. What does he do? Goes down town, into a newspaper office and makes a search among its exchanges for a Post. This search for an enemy with which to ally himself, is self-confessed, and speaks for itself. He saw his opportunity and did not fail to use it. The controversy between the Advocate and The Post made the opportunity for him, and he admits as much. It appears never to have occurred to him to write for the secular press until this controversy suggested it. Then he forms an alliance with the enemy, and why? The conclusion forces itself upon us that it was simply because he was an enemy also. How happy The Post when the Morris letter reaches that office! What comfort to The Post! And, yet, we wonder if he did not see something between the lines of that letter which resembled the hand of a Job! The Post did its own friend and ally, the Rev. T. H. Morris, the most cruel wrong possible when it published his letter, but The Post was hard pressed and was, therefore, willing to sacrifice its comforter, if in so doing it could use him to serve the liquor traffic by damaging the influence of the Texas Christian Advocate.

As to Rev. R. G. Mood, he was also indignant at the official administration of Dr. Rankin. He wrote an article for the North Texas press which was turned down. In this, the paper to which he applied, honored itself and did him a real service. But when he finds the Morris letter in The Post and remembers that Rayner's had been admitted, he confidently applied with his letter of thanks, approval and proffered help. More comfort for The Post! Of course he was not disappointed, nor was any one else.

As to the course and tactics of The Post and its allies, they speak for themselves. Whether they are honorable and manly, we leave that for a just public to judge.

As to Dr. Rankin, he is amply able to take care of himself, as he has abundantly proven in his controversy with The Post. His personal character and official administration are endorsed by his Church. That is sufficient. That he has made and may make mistakes is perhaps true, but Bro. Morris is not the tribunal to which he is amenable; nor was his course a kind or brotherly one.

Grant that all he charges is true; then his course is wholly unjustifiable, and can hardly be condemned too strongly. Suppression! Personal liberty! That is the cry of the bums and thugs; of the tramps and toughs throughout the land.

J. D. ODUM.

A TORPID THINKER The Frequent Result of Coffee Poisoning.

A Toledo, O., business man says that for three years he had no appetite for breakfast; that about once a month he ate solid food at that meal, generally contenting himself with his cup of coffee and having no desire for anything else.

Coffee frequently plays this dog-in-the-manger trick; while it furnishes no nutriment itself, it destroys the appetite for food which is nutritious. The result was, in time, a torpid mentality, which was a distinct handicap in his business operations.

"Last Christmas," he says, "I consulted my brother, a practicing physician in Chicago, and he advised a diet of Postum Food Coffee, instead of the old kind, and also Grape-Nuts food. Since that time I have followed his advice with most excellent results. My brain is active and clear in the morning when it naturally should be at its best; I no longer have the dizzy spells that used to make me apprehensive; I have gained materially in flesh and feel better in every way.

"The Postum seems to be no less a food than the Grape-Nuts, and the two together fill all requirements. My wife has tried several of the recipes in your little booklet and we have enjoyed the result, but to my mind Grape-Nuts food is best when served with sliced fruit and covered with cream." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs

The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence K. Howell, 170 Mason St., Dallas, Texas.

"THOU GOD SEEST ME."

"When you think, when you speak, When you read, when you write, When you sing, when you walk, Or when you are just seeking for de-light, To be kept from all evil, at home and abroad, Live always as under the eye of the Lord."

NOTICE.

District meeting of the Woman's Home Mission Society of Terrell District will be held in Kaufman, June 29 and 30, 1906. A large attendance is desired. Several conference officers have promised to be with us.

MRS. A. S. HOLMES, Terrell, Texas. Dist. Sec.

NOTES FROM THE W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

The March number of The King's Messenger is before us and is full of able articles from the pens of West Texas Home Mission leaders. Among others we notice especially the article entitled "What is Our Duty?" written by Mrs. Wanda, West Texas Conference Press Superintendent. Plain, simple, direct, broad and brimful of facts and suggestions, we trust every auxiliary Press Reporter in Texas will read and assimilate this fine article.

Just listen to this! "The two Home Mission Societies of Bridgeport are indebted to the Index Editor for a year's subscription to the Index which is to be mailed to our Conference Press Superintendent, Mrs. Frank Bennett, of Pottsville, Texas. This unexpected kindness is truly appreciated."

Indeed it is appreciated not only by the two auxiliaries to this generous editor's home town, but by the Conference Superintendent as well. Such an act of courtesy as this cheers and encourages us inexpressibly! The one great burden of our work as Conference Press Superintendent is the difficulty of securing reports and papers. This arrangement is a most happy adjustment of much of our difficulties. We think the editor of the Index (who must surely be a Methodist!) is entitled to honorary membership with all due honors.

May his generous action serve to inspire other kind editors to do likewise. Sometime ago, we spoke through these columns of a paper gotten up by the H. M. Society women of Gainesville in the interest of Home Missions.

We have before us the Dormitory number of the Denton County News, a paper published by the same arrangement as the Gainesville paper, i. e., the combined efforts of the women of Denton Auxiliary and the editor of the paper.

The entire front page is given over to a splendid picture of Denton's Handsome Methodist church, and the faces of prominent Denton people, also many of the leading officers of N. T. H. M. Conference smile at us from its neat pages.

Many interesting articles filled its pages, the great majority of which had for their subject "The Dormitory."

We do not know what amount rewarded the efforts of these enterprising Home Mission women, but if the advertisements are an index, the paper must have been a financial success. And this, no doubt, is the smallest item of the good accomplished. Through this means, the much-talked of dormitory is brought before the people of Denton in a way to command their attention, and we look for it to bear much fruit. We heartily congratulate the good women of Denton on the result of their efforts. Now, who will be next? What is the matter with Sherman, Denison, Dallas and Greenville? And the scheme is easily practicable in the smaller towns.

We notice that the officers of West Texas Conference are experiencing the same difficulties which are crippling our own conference work, i. e., the sluggishness, carelessness, indifference and irresponsibility of auxiliary officers in making quarterly reports promptly to conference officers. For the six months that we have been in office, we have been pleading for reports and papers in every letter we have written, whether circular or personal, and in every article we have written, until we feel like our plea has become a very old and tiresome tale. Yet, in spite of all our efforts, North Texas fell off from the proud place she was occupying in the lead of the whole army of Home Mission workers to a disgraceful position far down the line. And why was this so? Because the auxiliary Press Reporters

failed to report the work we know they are doing. Sisters, if you are not willing to make the small sacrifices and efforts necessary for the carrying on of the Lord's work, why don't you get out of the way and let some one do it who is willing? For the past month we have been begging constantly for papers containing Home Mission items with which to make up a scrap-book for the press exhibit at the Board meeting next month. Quite a number have responded, for which we are indeed grateful, but by far the greater number of auxiliaries remain still on the delinquent list. So I am making this last appeal for papers with which to complete our press exhibit and are praying that our auxiliary reporters may all see this article and respond quickly, and that our General Superintendent of Press Work may still point with pride to her own home conference.

MRS. FRANK BENNETT, Press Supt. Conf. Society, Pottsville, Texas.

(We regret that the foregoing did not reach us until Tuesday of last week, late in the afternoon of that day, too late to enter it for the issue of last week. The request, therefore, for its publication last week could not be complied with, but we hope the next "notes" from our Sister Bennet's facile pen may reach us on Monday or by the morning mail of Tuesday of the week of its desired publication. We are always glad to get such matter for publication and hope to have items from a number of our co-workers from time to time.—Ed. Woman's Dept.)

The Woman's Foreign Missionary Society of South Georgia Conference leads all others in support of missionaries in foreign fields—sixteen in all. The minutes of the 26th annual meeting of this conference society indicates a steady growth and an onward march. In addition to their band of trained workers in the foreign fields, they have a great company in the home force that believe a near way to the heart of the heathen is via the throne of God, so they pray.

Fourth quarterly report of the W. F. M. Society North Texas Conference, ending March 1, 1906. Sent to Mrs. H. M. McTyeire, Gen. Treasurer:

Dues	\$361 90
Pledge	296 85
Saltillo School, Mexico	16 50
Week of Prayer, Thank Offering	17 10
Dora Bowman Scholarship	40 00
M. A. Allen Scholarship	40 00
Mary R. Gray Scholarship	40 00
Abbie Allen Scholarship	40 00
Total	\$862 35

Checks to Mr. J. H. Bowman, Financial Agent for Eliza Bowman Lot Fund \$1378 23
Check to Miss Norwood Wynn Mexico 12 50
Scarritt School 16 50
Total for quarter \$2269 58
MRS. R. H. RIVERS, Treasurer Conference Society Kaufman, Texas.

W. H. M. SOCIETY, FERRIS, TEX.

After looking over the Woman's Department in the Advocate this week and seeing the good reports of other auxiliaries we have become enthused to give a report of our work at Ferris. The February meeting was one of considerable importance, as at that time our officers were elected for the ensuing year. Their names are as follows: Mrs. W. M. Tidwell, President; Mrs. Julia Cheek, First Vice-President; Mrs. Geo. Smith, Second Vice-President; Mrs. J. F. Willis, Recording Secretary; Mrs. T. W. Holloway, Corresponding Secretary; Mrs. J. H. Bain, Connectional Treasurer; Mrs. J. D. Odom, Local Treasurer; Mrs. C. A. Enoch, Agent "Our Homes"; Mrs. W. M. Saunders, Press Superintendent. We begin the year with a larger membership, a more intelligent interest, and a better attendance. We are praying for more spiritual power, more generous giving, and more personal work. And why should we not expect the things, for "He is able to give unto you far more exceeding abundantly above all you have asked or thought." We have changed our meetings from semi-monthly to weekly—every Monday afternoon. First meeting, business; second, social; third, Bible reading; fourth program.

We have trying thus far to raise our money without teas, suppers, etc. Miss Carolyn Meador, of Italy, came and gave us a recital from which we realized a large contribution, and now we are piecing a quilt, which will amount to about twenty or thirty dollars.

MRS. W. M. SANDERS, Press Superintendent

REPORT FROM JEWETT.

In February the Home Mission met And elected officers, too. Each one we think just suits the place, And now I will write them to you:

Mrs. B. D. Dashiell as President, We have made an excellent start, For the good of the society She's ready to perform her part.

Our pastor will be well cared for And our local funds all well spent, For the faithful Mrs. O. Keeton Is our First Vice-President.

Next comes the 2nd Vice-Presidency, For Mrs. F. H. Crowell to fill, "Tithing" I'm sure she will impress By working and teaching God's will.

Mrs. H. Lagrone was chosen again, The McEachern brigade to lead, As 3rd Vice-President she'll press on And the cause right well she will plead.

With Miss Hettie Waltman as Secretary Our "minutes" will all be correct, She's always ready and in her place, Doing all that we could expect.

For our Corresponding Secretary, We have chosen Miss Eda Dycell, Success for her, I'm sure, awaits; Her duties she will perform well.

Last but not least, the Treasurer comes With a heart full of love for the work; Mrs. G. M. Brady was chosen for this, And her duties she never will shirk.

And now we are ready for work, Although in numbers we are small, By the help of God we'll succeed, For there is service here for all.

May all the auxiliaries clasp hands, And ever strive to obtain success, And when the year's work is complete Jewett will compare with the rest.

MRS. J. D. ADKISSON, Press Reporter.

W. H. M. Society, Glen Rose, Texas, Auxiliary Northwest Texas Conference.

Our society meets weekly. The first meeting in the month is the business meeting, the second we use the Bible study in Our Homes, the third meeting is conducted by the Press Superintendent and the Vice-Presidents, at which meeting we use the black board, the fourth meeting in the month is the social meeting. These social meetings are held in the homes of the members. Our pastor, Rev. W. D. Gaskins, conducts the Bible study for us each month. He is proving such an inspiration to the ladies by his influence and help. We strive to keep up all the departments of the W. H. M. work and our success is largely due to the services of our most efficient Secretary, First Vice-President and Press Superintendent.

We are gratified at the work accomplished but are not satisfied. We pray for and expect greater things in the future. As we learn of the workings of our conference society and know of the good accomplished, it swells our hearts with pride to know we have a small part in it all.

Oh, that our ladies could awake to a fuller realization of their responsibilities. How easily they could double our membership. I wish more might enlist and have a part in the grand and glorious work of the W. H. M. Society. "Better to strive and climb and never reach the goal Than drift along with time, an aimless worthless soul."

MRS. J. R. MILAM, Press Superintendent.

WOMAN'S HELP.

When Lilavati Singh, a beautiful Hindu girl, rose in the Ecumenical Conference, in New York, and told what the life of Hindu women was before the coming of the missionary, and what it had become, the object lesson she herself furnished, thrilled all hearts. Ex-President Harrison, who was present, exclaimed, "If I had given a million dollars to foreign missions, I should be satisfied, if it had led to the transformation of that one woman." Wherever Christianity goes, the condition of woman is improved. She ceases to be a slave, a mere creature of pleasure, and rises to the condition of an intelligent companion of man. The religion of Jesus restores her to her lost position and redeems her from subjection. Men have gained beyond computation, but woman's gain passes theirs by all that there is in this life worth having, as well as the joy that is to come. It is a duty, therefore, laid upon her by solemn grateful obligation, to carry the blessings of the faith to her sisters in other lands who have not yet heard of Christ.

There are, however, other reasons beside that of gratitude, why women should engage in the spread of the Gospel in heathen lands. There is an obligation in opportunity. She can go

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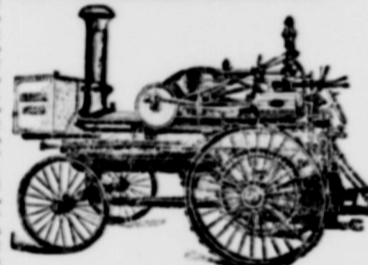
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where men cannot, and there she can do a mighty work that no one else can do. The custom in Christless lands of jealously secluding women, is a barrier to the influence of men who go out to preach the Gospel. There are few heathen lands in which a man would tolerate the visits of the male missionary to his wife or daughters. The result has been that the women are ignorant of the Gospel as they are of almost everything else. Being ignorant, they are prejudiced, and they arouse prejudice in their husbands, and create it in their sons. The missionary has often found that the opposition to his work that is manifested in a country by the men, is based on the attitude of the women whom he has not seen. The influence of the mother on the boy, who remains under her care until he has grown up, is not easily overcome. The missionary's hands are tied and he can do nothing. Even in cases of illness, the care that a man will accept for himself, he denies to his wife, and many women suffered and died of disease that a medical missionary could have easily cured. The call for woman's help as teacher and healer was loud and importunate, and right nobly has she responded to it. Upwards of five thousand women are now laboring in heathen lands, not only upholding and strengthening the work of the men, but doing work that the men could never have done.

It was an eloquent summary of woman's work that was uttered by Mrs. Badley as she had seen it. She said: "I have known devoted women isolated for months and years in hostile cities, often hungry, sick and in prison. I have seen her braving the plague, small-pox, cholera and famine that she may comfort and help the sick and the dying, and point them to Christ. The rusty locks of zenana doors have opened to her, and she has entered to tell the Gospel story, to wipe away the scalding tear and soothe the aching brow. She has snatched girlhood from degradation, has saved infant girls from being murdered, and rescued the widow from her misery. To do this she has had to enter noxious chambers, to sit on earthen floors, to bear abuse and encounter prejudice—all that she may pour at the feet of Jesus the ointment from the precious alabaster box of her self-sacrifice."

Mrs. Isabella Bird Bishop, the famous traveler, witnessed scenes in

Persia and other Eastern lands, which were thrilling in their testimony to the blessings that have come from woman's work. She described the miseries of the women's quarters as she had seen them, the jealousy, the malignity, the frivolity of woman at her worst; and later, when the woman missionary had entered, the same women purified, elevated, kind, and helpful. It is the grandest harvest in the world, and none can reap so well as woman herself.—Selected.

Report for Quarter from December 1, 1905 to March 1, 1906. W. H. M. Society, West Texas Conference.

Amount sent to General Treasurer as follows:

For Dues	\$267 23
For Mr. Campbell of Longdo Home	2 35
Scholarship in Mary Keener Institute, Mexico	29 49
Bible Woman School, China	40 00
Total	339 07

Amount to carry forward, Austin Missionary \$496 39

West Texas Missionary	634 41
Mimeograph Fund	16 29
Minute Fund	3 60
Tenth St. Junior Bible Woman Scholarship	12 04
Conference Expense Fund	53 38
Training School Scholarship	3 15
Total	\$1219 17

Amount sent General Treasurer \$339 07
Expenses for quarter 3 35
Amount on hand 1219 17

Total 1561 59
Amount last quarter 708 28
Amount received this quarter 853 31

Total \$1561 59
MRS. W. E. SMITH, Seguin, Texas, Treasurer.

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 87, Notre-Dame, Ind.

North Texas Female College

and Kidd-Key Conservatory of Music and Art.

Sherman, Texas.

The Spring Music Festival will be held April 23, and 24. The Rosenbecker orchestra and the North Texas Oratorio Society will be the chief features of the occasion.

At least one of the best soprano solos of the "Atonement" will be sung by a Conservatory pupil from Mrs. Holt's class. At the Symphony Concert the soloists will be Mr. Krueger and three of his most advanced pupils.

The tent to be erected for the Chapman meeting, seating about 5,000, will be used for the concert. Sherman is anticipating quite a gala time. The "Kid-Key Shakespeare Club" elected Miss Adelina Robinson and Miss Irene Shaw delegate and alternate for the North Central District annual meeting to be held at Bonham next month.

Miss Irene Shaw will contribute a beautiful violin number to the music program. The Club this year will complete their work of furnishing the Kidd-Key library with the Furness edition of Shakespeare.

An interesting recital Friday evening was given by pupils from the classes of Mr. Becker and of Miss Fulton. These are mostly young students and can be at this early stage of their work hardly more than a reflection of the teacher. The generally excellent rendering of every number on the program gave evidence of duty well performed on the part of the teachers, both in technique and music culture.

We are to have the pleasure of a lecture from the gifted author and literary critic, Dr. Henry Van Dyke, of Princeton, sometime before the school year closes.

There is no more delightful way of acquiring general information and literary and artistic culture than through the medium of lectures. The lecturer is one of the most important forces in the educational world to-day, and Mrs. Key never misses an opportunity to give us all, both faculty and pupils, the pleasure of hearing the best; indeed, does she not always remember us with all good things, than which there is none better than the daily example of her own beautiful life? M. W. B.

Mrs. L. A. KIDD-KEY, President

DEDICATION.

Bishop E. E. Hoss will spend Sunday, April 8, with us in Waxahachie at which time our new church will be dedicated. All former pastors and presiding elders are cordially invited to be with us. W. H. MATTHEWS.

Loraine, Texas, Feb. 18, 1906. J. L. Ward Medicine Co., Big Springs, Texas:

Gentlemen—From boyhood I have suffered with headache and I never found any medicine on the market to cure me until I used Ward's Favorite Headache Tablets, which cured me in 30 minutes.

I hope you will have great success with this medicine, as it is a God-send to any person suffering with Sick Headache. I am, very truly yours, J. C. NEEL, with T. & F. R. R. Co.

P. S. Send us your Druggist's name and 10 cents and we will send you a 25 cent box of Ward's Favorite Headache Tablets, a guaranteed cure for Headache of all origin, whether sick, bilious, nervous or hysterical-neuralgia, sun-pain, or pain in any part of the body—will reduce fever. Perfectly harmless; contains no Morphine, Antipyrine, Cocaine, Chloral or other dangerous drugs.

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FRISCO C. W. STRAIN, G. P. A. Fort Worth, Texas

Secular News Items.

Orders have been issued by the Postmaster General instructing the postmasters at New York and Brooklyn to refuse to admit to the mails the advertisements of fifty-two illegal "medical offices" located in those cities and also to refuse to deliver mail matter received addressed to the fictitious and assumed names under which parties conducting these concerns hide their identity. For some time past the department has had inspectors working in New York gathering the necessary evidence to close the mails in these cases, and the officials of the department today expressed the belief that practically all of the criminal concerns of this character in these cities have been covered. This action at New York and Brooklyn is in line with the efforts previously made by Postmaster General Cortelou in Boston and Philadelphia to enforce the law against this class of criminal concerns.

In Boston, last March, thirty of these concerns were barred from the mails and the Government's crusade in Philadelphia last September resulted in closing thirteen establishments charged with being illegal "medical offices," thus practically closing all such concerns there. A statement given out at the Postoffice Department says:

"The condition of affairs which has developed under the department's campaign in all of these cities has been appalling. It was found that in a large number of instances those engaged in conducting these offices have criminal records and are 'dope fiends.'"

In Boston one of the firms excluded from the mails was supposed to have been the office at which was performed the fatal operation upon the young woman, Susan Geary—the suit case murder. One of the "doctors" whom the department found identified with several of these "offices" in Boston was also connected with the Susan Geary case. The number of deaths that have been caused in these offices can never be known.

The volume of business done by these offices was large. It was said that as high as twenty criminal operations a day were performed in some of these offices, and that the incomes sometimes ranged as high as \$20,000 a week.

If Niagara Falls are to be preserved as one of the wonders of the world, immediate action by the United States and Canada is required, according to the findings of the American members of the International Waterways Commission, which has for the past year been studying the conditions at the falls and in the tributary Great Lakes. This report, signed by Gen. O. H. Ernest, chairman, and the other American members of the commission, was made public. The report says in part:

"If the falls are to be preserved it must be by mutual agreement between Canada and the United States. As a step in that direction, we recommend that legislation be enacted which shall contain the following provisions:

"The Secretary of War to be authorized to grant permits for the diversion of 28,500 cubic feet per second and no more from the waters naturally tributary to Niagara Falls, distributed as follows:

"Niagara Falls Hydraulic Power and Manufacturing Co. 9,500; Niagara Falls Power Co. 8,600; ocean, in addition to lock service, 400; Chicago drainage canal 10,000. All other diversion of water which is naturally tributary to Niagara Falls to be prohibited, except such as may be required for domestic use or for the service of locks in navigation, suitable penalty for violation of the law to be prescribed.

"The foregoing prohibition to remain in force two years, and then become the permanent law of the land, if in the meantime the Canadian Government shall have enacted legislation prohibiting diversion of water which is naturally tributary to Niagara Falls in excess of 26,000 cubic feet per second, not including the amounts required for domestic use or for the service of locks in navigation canals. It is assumed, however, that an understanding on this subject will be reached by treaty."

A despatch from Tokio, Japan, says that the misery and suffering in the famine district has been slightly relieved by the prompt and liberal aid from foreign sources and the abatement of the rigors of winter. The local authorities are trying to provide work for the able-bodied, but the extent of the work is inadequate and thousands are still on the verge of starvation.

Many parents are parting with their children, sending them to the already crowded Okayama orphanage. The severity of the suffering undergone by the children is so clearly depicted in the faces of those who are compelled to part from their homes, where the

food consists of flour mixed with straw and weeds. The mixture is beaten fine, forming a pastry, which contains only 25 per cent actual food value. The liberal contributions from American sympathizers are already effective and the food and clothing is commanding the heartiest appreciation.

Another appeal for aid is presented by the sufferers from the recent earthquake in South Formosa, thousands of whom are homeless.

The complete crop for 1905, as reported by the Census Bureau, including linters and counting round bales as half bales, amounts to \$19,697,913, compared with 13,697,310 for 1904 and 10,015,721 for 1903. The crop for 1905, estimating the bales at 500 pounds, is 3,777,510 bales.

The Third Court of Civil Appeals has reversed and rendered the Love bill injunction tax suits and held the law unconstitutional. The opinion is most lengthy, covering fifty typewritten pages, and was written by Chief Justice Fisher. It holds in the first place that the suits were not against the State, but against the officers, and could be prosecuted. That the 1 per cent tax sought to be levied is not an occupation, but a tax on gross receipts and, therefore, includes the earnings from interstate commerce, which can not be taxed without violating the Constitution of the United States.

Andrew Hamilton, formerly legislative agent for the New York Life Insurance Company, sent a reply to the Fowler investigation committee of that company, declining to appear before the committee to be examined as to his work for the company. In this reply he charges the committee with undue haste in its charges against him and says that if the committee had waited a while and not rushed so soon into print with premature conclusions it would have been in a better position today and more justice would have been done to him and to the policy holders. The communication is in response to an invitation sent to Mr. Hamilton soon after his return from Europe, in which he was asked to furnish evidence to the Fowler committee.

The demands of the anthracite coal workers for a readjustment of wages and conditions in the anthracite fields would, if granted by the operators, mean a veritable revolution in mining conditions, according to a statement issued by the operators' committee of seven. The statement declares it to be a mistake to assume that an eight-hour day and a 10 per cent wage increase represents the sum total of the demands of the miners.

"The new and uniform scale," says the statement, "would place every man on the same basis, increasing the wages of some men as much as 150 per cent. The average increase under the uniform scale would be nearly 30 per cent for outside men. The proposed schedule would mean a veritable revolution in mining conditions."

The statement says the miners insist on a uniform wage scale for 146 separate and distinct classes of workmen about the mines.

Secretary Taft has received the following cablegram from the Governor General at Manila relative to the Mount Dajo fight:

"Newspaper reports from Manila announcing wanton slaughter of women and children at Mount Dajo extremely sensational and in all essential details false. The situation occupied by Moro outlaws on the crater of the volcano 2,100 feet high was exceedingly difficult and required a great display of heroism on the part of the army, navy and Filipino and Moro constabulary, who rendered most valuable services."

Some women and children were killed or wounded by preliminary shelling at a distance. Moro outlaws and fanatics refused to surrender to the last, attempting repeatedly to murder our soldiers who were rescuing wounded Moros. Moro Sultan and leading daties rendered great assistance and the surrounding population is in great sympathy with the course taken to remove the gang of cut-throats who were preying on the community. There was no killing of any one except such as was indispensable to end an intolerable situation. Troops and officers deserving of highest praise."

Judge Parker denies the reports that he predicted the renomination of Mr. Roosevelt, and that he declared himself in favor of McClellan as the Democratic candidate for the presidency. Speaking further of this last report, Judge Parker says: "My friendship for him would not permit me to make such a suggestion at this time, in view of his well known and often expressed determination not to be a candidate for another public office. The people may later on compel him to forget that determination, but I am

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the only soap that will do a big wash in 2 hours without boiling or scalding. The company is managed by men of high standing and integrity in the commercial world; this in itself makes the investment as safe as any bank and pays 8 per cent more. Besides, there is the certainty of your stock greatly increasing in value. Send at once for particulars by filling out this coupon, and be in time for next dividend.

DO IT NOW GENTLEMEN: Please send us full particulars regarding your offer in the Texas Christian Advocate, March 29. Name..... Address.....

Factory, 1190 1/2 Be- en St., Philadelphia, where Frank Siddalls Soap has been made for over a quarter of a century. FRANK SIDDALLS SOAP CO., OFFICE--Land Title Building PHILADELPHIA, PA.

Easter Souvenir Post Cards.

Unique and rich in design. By mail postpaid 15 cents a dozen.

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Revival Melodies No. 2,

104 Songs. Art Linen Binding 15 cents each. \$1.50 per dozen, postpaid; \$10.00 per hundred; prepaid in lots of 50 or over.

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NASHVILLE, TENN. DALLAS, TEXAS. Order From Nearest House.

sure he does not think so, and I would not wrong him in a suggestion that his friends are planning otherwise."

All of the packers, who were indicted by the Federal Grand Jury last summer upon charges of being in conspiracy in restraint of trade and commerce, were granted immunity from criminal prosecution under the indictment. While the individuals are to go free, the indictments found against the corporations, of which some of the indicted individuals are members and others are employees, are to stand.

The education of Johann Most's two sons is the tribute which New York anarchists will pay to the memory of their late leader. March 25 a theatrical performance was given for the benefit of the fund. This affair also commemorated the organization of the Paris Commune and the death of Czar Alexander II.

A mass meeting will be held next Sunday and a collection will be taken for the memorial fund. The widows of several anarchists hanged for their connection with the Haymarket riots in Chicago in 1884 will be guests of the committee.

Most's boys will be taken in charge by the committee selected by anarchist organizations and educated in the manner indicated by their father shortly before his death.

A dispatch from St. Petersburg says that a great change seems to have come over the peasants during the winter. Wherever troubles are reported, the peasants invariably are shown to be resisting the rural guards and troops sent to restore order.

At Kolpino, almost at the gates of St. Petersburg, peasants put a flight a number of armed guards sent to suppress them from cutting woods in the forest. Near Paskoff the peasants, who decided during the winter not to pay taxes, arranged a system of trumpet signals, and on the appearance of the guards escorting the Tax Collectors the peasants from the whole countryside were summoned, armed with pitchforks and clubs to resist the collection of taxes.

Striking figures, taken from the Postal Department's money order records illustrating the "savings" sent back to Russia from Manchuria during the war, were published today in the Rusky Validu organ of the army. Of \$246,246,268 disbursed at the front for the need of the troops, \$12,225,265 was returned through the post.

There hardly is a King in Christendom today whose wife does not overtop him by a head. King Edward is six inches shorter than Queen Alexandra. The Czar is overtopped a full head by the Czarina. Kaiser Wilhelm is of medium height, but the German

Empress is tall, and that is why the Kaiser will never consent to be photographed beside his wife unless she sits while he stands. The King of Italy hardly comes to the shoulders of Queen Helena. The King of Portugal, though fatter, is less tall than his Queen. The Queen of Denmark towers above her royal spouse.

Both the German and the French delegates to the conference on Moroccan reforms assured the Associated Press that the outlook for an agreement was eminently hopeful, but neither would make a more definite statement.

The representatives of the neutral Powers, however, asserted that the principal work of the conference had been virtually concluded and that a settlement was imminent, but said there might possibly be minor hitches in connection with the details, owing to the necessity to minutely lay down the terms in order to avoid future controversy, thus prolonging the operation of the signing of the protocol another fortnight.

If the Baby is Cutting Teeth,

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

Reports have been current for some time past to the effect that Mr. Shouts was about to resign from his position as chairman of the Isthmian Canal Commission. It is stated authoritatively at the War Department that these reports are without foundation. Mr. Shouts has broken badly in health as the result, it is said, of over-work, and his nervous system has suffered particularly. An attack of boils has been followed by grip, and finally Secretary Taft, at the instance of Mr. Shouts' physician, peremptorily ordered him to take a rest for two weeks at Atlantic City.

Chesterfieldian Manners.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cts. box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." It is infallible in its results, fragrant and effective. 50 cts. a box at druggists, or by mail from the manufacturer, J. T. Shaprine, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.

The first smoking car ever reserved for women in Great Britain left a London terminus March 21 for Liverpool. The windows bore a label reading, "Ladies' smoking." The innovation attests the spread of smoking among British women in recent years.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

LONG.—Mrs. Elizabeth Alice Long was born in Montgomery County, Texas, March 26, 1834, and moved in an early day to Hamilton County, Texas, where she was married to Dr. H. M. Long, of Hezlie Dell, Texas, in 1874. To this union eight children were born, two of whom are members of the Northwest Texas Conference—Rev. H. M. Long, of Stephenville, Texas, and Mrs. J. H. Walker, of Barry, Texas. For many years she was a devout Christian, and her life was a life of prayer. It was the writer's privilege to form the acquaintance of Sister Long in her home and about the public sanctuary, and have known her since. Sweeter, gentler spirits are rare. The obligations of life, such as wife, mother, church member and neighbor, were discharged with such meekness and gentleness as to challenge admiration. To her home her pure, unselfish life shone out the brightest. Her children were her jewels worn on her heart, and their lives reflected her brightness. She seems to have interwoven her precious life into theirs, thus "being dead, yet speaketh." What a life! How radiant in the background of death! How keen our appreciation of it is written by its absence. Her death, or rather her transit, for death is but the emphasis of finished time, when the spirit quits its house of clay, and all things transient, and sweeps out into the eternal verities. Her death was a most glorious triumph, reached by severe suffering for several months. Her trouble was cancer, which was kept secret from the family to save her loved ones from alarm and sorrow. When it was known, everything that devoted husband and affectionate children could do to bring relief was done. Two of her sons, Rev. H. M. Long, and D. Long, took her to Ft. Worth last July for a surgical operation, which for awhile seemed effectual, but alas, the cancer soon reappeared and was beyond the reach of the surgeon's knife. Then the battle between despairing loved ones and the awful disease became desperate. She was moved to Stephenville, where she could be under the immediate watch care of her son, Rev. H. M. Long, and where she could be in touch with the best medical aid and receive loving tender ministrations. Notwithstanding every effort to retain the gentle spirit in its house of clay on December 13, 1905, it waivered a final adieu to this world and sped across the boundary of time to its eternal home. Two scenes follow her transit, one on earth—husband, children and friends sorrowing and weeping about the house of clay because she is not there. The other in heaven—the great heart of our Lord is dilated with joy, and "the city of God gladdened because another redeemed child has reached home eternal." Precious in the eyes of the Lord is the death of saints. There she is waiting and watching for her loved ones, "calling them away, calling them to the better land." Death was no surprise to her. She was ready. The last words of love were to call each member of the family to her bedside and assure them of her perfect peace and submission, and request them to meet her in glory. Two of the family, husband and son, not professing Christians, were given such a signal victory of the Christ life over death, we trust have turned their faces toward heaven, where they must go if they meet her again. Bothers O. P. Kiker, and E. A. Clements, simply conducted the funeral, which was a sanctified and solemn bereavement to the good of the sorrowing family and his glory. E. A. BAILEY.

HALL.—On Feb. 15, 1906, the death angel came to the home of Rev. E. F. and Ella Hall and took from them their little babe, Victor, who was born April 9, 1894, being one year, ten months and ten days old. It is sad to give up our loved ones, and especially our little babes out of our arms. But God knows best what to do with our precious loved ones. But thank God we have a promise of a bright home, and a reunion by and by, where there will be no more sorrow nor death. The Lord has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He leaves behind to mourn his death, a mother, father, four brothers, and four sisters. May God's love and blessings so strengthen their hearts and guide their lives that when they have passed the storms of earth they may enter into eternal glory where love broken here will be united forever. J. M. SMITH.

HOLLOWAY.—Mrs. Martha C. Holloway (nee Langford) was born in Upson County, Georgia, May 22, 1843. She was converted and joined the Methodist Church in her girlhood. On January 14, 1874, she was married to John C. Holloway, and to this union were born two children, both sons. She removed with her husband to Texas in 1882. In 1883 they established a home in Neacochdoches County. A few years ago their youngest son, who was a worthy Christian young man, passed to his heavenly reward; and a short time thereafter her noble husband also quit the walks of men and went home to be with God. Sister Holloway bore these strokes of grief with the fortitude characteristic of a true disciple of Jesus. Her faith in the Son of God, and in the power of His gospel, was strong and beautiful. Her devotion to the Church was an inspiration to her neighbors, and her influence in her home was a benediction to her family and to all who came under their roof. She departed this life Feb. 21, 1906. Farewell, dear sister, but not forever; we shall meet again in the city of our God. J. M. PERRY. Houston, Texas.

CROCKETT.—Col. Stephen Sanders Crockett and his wife, Jennima S. Crockett, died within four hours of each other, Thursday night, March 8, 1906, at their home in Blossom, Texas. They were both religious and passed on to their reward peacefully and without a struggle in the ordeal of death. Col. Crockett was born in Wytheville, Va., May 29, 1829, and grew to manhood in his native State, and was educated at Emory and Henry College, Sister Crockett, (nee Dickerson) was born at Cumberland Gap, Ky., March 6, 1829, and grew to womanhood in her native State, and was educated at Barboursville, Ky. She professed religion and joined the M. E. Church, South, when but a girl and remained faithful to her vows till death. They were married at the home of her parents June 12, 1857, and lived happily together through a long life. To them were born three boys and five girls, all of whom yet live, one boy and one girl. In April 1861, Col. Crockett raised a company in his native city and vicinity, and entered the Confederate army with the rank of Captain, and for bravery and display of ability was promoted to the rank of Colonel. He was in the first battle of Bull-Run, and in those of Chickamauga, Lookout Mountain, Seven Days of the Wilderness, Cedar Hill, and perhaps others. He was wounded five times, and in 1862 he was left on the field for dead, but was found and cared for and lived to make a useful citizen. In Oct. 1871, he moved with his family to Texas, and settled in Lamar County, which has been his home ever since. They were married side by side in the Knights of Honor Cemetery, Blossom, Texas, in the same grave, and hence, as in life, they rest together in death. J. A. WYATT.

FOLK.—On November 15, 1905, the remains of Mrs. Fernelia A. Folk were laid to rest near her home in Freestone County, Texas. She began life in Edgefield, South Carolina, December 13, 1818, and was joined in marriage with David Folk in December, 1837. This union was blessed with two children, one of whom remain to mourn the departure of mother. She was accepted of the Lord in 1829, and lived a consistent Christian life to the time of her death, having lived sixty-seven years in the service of the Lord. In her days she suffered in many ways, especially with her eyes; and, losing all hope of recovery, she began to pray for her release, and that the Lord would let her die easy. The Lord granted her request. Surely it is encouraging to contemplate the death of a righteous person. O. A. SHOOK. Travis, Texas.

McNAIR.—Gilbert McNair was born in North Carolina January 14, 1827; moved with his parents to Midway, Barber County, Alabama, in 1829; married to Miss Nancy Morrison November 27, 1857. This wife died December 4, 1859, without children, and on February 8, 1866, he married Miss Margaret E. McCaskell. From this union a large family of children were born, all of whom, together with the aged companion, live to mourn their loss. Bro. McNair enlisted in the Confederate army in 1861, and served to the close of the war. With his family, he came to Texas in December, 1864, and settled in Rusk County near Garrison at which place he lived till March 3, 1906, on which day he entered into that more abundant life above. Bro. McNair was converted in August, the O. S. Presbyterian Church in 1856, in which Church he lived a consistent member, till August, 1905, when most of his family joined the M. E. Church, South, at Arlan, there being no organized Presbyterian Church in the organized Texas. A strong, pure man he was. He was ready when the summons came. By godly precept and example he has left his impress on his family, and we anticipate a glad reunion on the other side one sweet day. W. B. LUKER.

JEFFERS.—Lee R. Jeffers was born in Ellis County, Texas, August 11, 1825, and died near Ferris, October 31, 1905. He was the son of J. H. Jeffers and Ellen Jeffers. His father says of him, "He was always a good and obedient boy." He was converted and joined the M. E. Church, South, in August, 1849, and from that time until his death was a true Christian. Bro. Lee Jeffers was loved and respected by all who knew him. He was afflicted for nearly one year and for several months prior to his death he suffered intense pain. But he bore his affliction with courage and patience. He wanted to live, but he was not afraid as to the future. He faced his last enemy as a conqueror and was victorious. His loving parents, brothers and sisters did all they could for his recovery, but it proved fruitless. He died at his home surrounded by loved ones and was the first of his father's family to cross the river of death. Since his going, heaven seems dearer, and the family know where to find him. He had a good night and has entered into his reward. May God bless the aged parents and help them say they will be done. I. E. HIGHTOWER. Red Oak, Texas.

SHEPPARD.—Death has invaded the peaceful home of our dear brother and sister, Miles B. Sheppard, and Sister Lulu Sheppard, and taken one of their twin boys. They were born July 14, 1895, and one died March 19, 1906. He was a bright and beautiful boy, but death, sometimes chooses a shining mark. Dear father, mother and connection, weep not as those who have no hope, but remember our blessed Christ says: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May the Lord bless the sorrowing ones and give them grace and faith to say: "The Lord gives and the Lord takes away; blessed be the name of the Lord." It was hard to give him up. May we all so live that when we are called one by one to go we will all be ready to meet our loved ones in heaven, where parting is no more. G. C. FIELD, L. E.

McSHAN.—There will be many who will learn with sadness of the death of Rev. Francis Asbury McShan, at the home of his devoted son, Olan McShan, near Brady, Texas. He was a superannuate of the Texas Conference, where he served long and faithfully. He was loved throughout this entire country where he has lived for some time past. He preached at his strength would permit, and some of his last sermons were said to be with

marked power. I visited him in his last sickness and his end came peacefully and triumphantly. He had no fear of death, and a few days before he died I sang for him some of the old hymns. When I sang, "And as we yet alive" his mind went back to the former gatherings of the soldiers of the cross, and he knew he would never be at another conference in this life. He asked for "All hail the power of Jesus' name," and joined in the song, God seeming to give him especial strength to sing with us. I was with him a few hours before he died and it was like being in the presence chamber of God. He said it was all bright and clear before him, and there was no dark valley. His last sentence was, "Tell the brethren to meet"—and then his voice failed. He was quite feeble as he was eighty-nine years of age. He had a clean record, and as his son said, he had not a single black mark against him. Our prayers are for the bereaved family. C. T. DAVIS. Brady, Texas.

BEACHER.—W. A. J. Beacher was born in Jefferson County, Alabama, December 1, 1851; was married to Miss Martha Love, December 29, 1874. There were born to them 13 children—eight boys and five girls, four of whom are dead, nine living. He professed faith in Jesus and joined the M. E. Church, South, 1884; died January 19, 1906 in Rains County, Texas. He was buried in Pilgrim Rest Cemetery; Bro. James, P. C. of Emory Charge, conducted the funeral services. Brother Beacher was one of the best men I ever met. He was a great Methodist. He loved the Church and its doctrines and was the pastor's friend. He was a good and kind husband. He loved his children and was a good neighbor. To know him was to love him. He died in peace and went up the shining way to his heavenly home, there to join in with the Church triumphant where loved ones are to sing the song of Moses and the Lamb forever. May the good Lord bless all the bereaved ones and help them to meet in the sweet by and by. His Pastor, G. M. FLETCHER.

GRISWOLD.—Eussie Ethel, daughter of H. W. and Louella E. Griswold, was born Dec. 4, 1897; died Feb. 1, 1906. Her sickness was of short duration, being only about four days. Her suffering was intense, but she never murmured nor said she couldn't stand it longer, and indeed a good little girl, always kind to her brothers and sisters. She loved everybody and was loved by all who knew her. She loved the Sunday-school and when her name was called was ever glad to part from our loved ones, but we low in submission to "Him who doeth all things well." Dear brother, sister, weep not for your loved and lost. Be earnest and faithful in your master's service and ere long you shall meet her again. Her pastor, FRANK HUGHES.

CELWERILL.—Joshua Ashbury Celwerill was born August 8, 1857, in Washington County, Arkansas. Moved to Parker County, Texas, 1858, with his parents. Spent the remainder of his life in Parker and Wise Counties, Texas, until his death, which occurred in Texas Ranger. He was converted and received into the M. E. Church, South, under the ministry of Rev. A. K. Miller, at the age of twenty years, at Goshen. He was married to Miss Margaret E. Allen, July 8, 1877, by A. K. Miller, settled on Salt Creek, in Wise County, where he lived till September, 1905, when he moved to Springtown, Parker County, where he engaged in the grocery business until February 12, 1906, when God called him home. "Tuesday" before he died Monday, he seemed conscious that death was near, and he talked to his family about his business affairs. As his friends and relatives came in he expressed himself as ready to go. When the writer approached his bedside he talked freely, and among other things said: "Brother Crockett, I want you to transfer my membership to Heaven—I'm on the way. I have never moved my membership often here." "I want you to pray for my boys, that they may make useful men in the Church—pray now," and we knelt and tried to commend the whole family to the Lord. To another, when asked if he was ready, he said, "I surely cannot be mistaken; I have been preparing for this a long time." In the presence of a large crowd of relatives and friends, we laid him to rest at Goshen beside many relatives who preceded him. May all the family and relatives meet him in that sweet land of rest. J. DAVID CROCKETT, P. C. Springtown, Texas.

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FISHER.—Rev. G. E. Fisher was born July 19, 1855. He embraced religion at old Oak Grove Church, in Hot Springs County, Ark., at the age of thirteen years. He was married to Miss Emma Bland at the age of twenty-two years. G. E. Fisher and his brother Will were at the same time licensed to preach at the age of thirty-four and thirty-two years respectively. G. E. Fisher being the senior. Bro. G. E. Fisher was ordained at McKinney, Texas, by Bishop Wilson in the year 1891. He was a good preacher and preached regularly until his health failed him. Since that time he has been a zealous Sunday-school worker. He was a reader and a great admirer of the Texas Christian Advocate. He was true to the Church as long as he lived. The last work he did on earth was in the Sunday-school, February 25th. He took sick that night. He was resigned to the will of God all through his sickness. He died Wednesday night, March 7, 1895, and was buried under the auspices of the Woodmen of the World Friday afternoon following his death. This writer was his pastor. We had known him personally about twelve or fourteen months, and we learned to love and appreciate him for his true worth. He leaves a wife and seven daughters to mourn their loss. Bro. Fisher was a good and kind husband and father, a true friend and a consistent Christian. He stood for the moral and spiritual uplift of his family and community. He has gone to his reward. "Blessed are the dead which die in the Lord from henceforth; yea, with the Spirit, that they may rest from their labors and their works do follow them." C. E. MCKINNEY.

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NORTHWEST TEX. CONFERENCE.

Brownwood District—Second Round.
Gustine, at Fleming, Mar. 30.
Comanche Cir., at White Pt., Mar. 31.
Comanche Sta., April 1, 2.
Proctor, at Graham's Chap., April 7, 8.
Indian Creek, at Bethany, April 14, 15.
Bangs, at Mount Zion, April 15, 16.
Coleman Mis., at Rockwood, April 17.
Glen Cove, at Rough Creek, April 20.
Santa Anna, at Santa A., Apr. 21, 22.
Coleman Sta., April 25.
Missionary Institute, Coleman, Apr. 26.
Dis. Conf. at Coleman, April 27, 29.
B. R. BOLTON, P. E.

Corciscana District—Second Round.
Horn Hill, Horn Hill, Mch. 31, Apr. 1.
Thornton, at Thornton, Apr. 1, 2.
Groesbeck, April 2.
Irene, at Rienz, April 7, 8.
Brandon, at Brandon, April 8, 9.
Rice, April 14.
Alma, at Alma, April 16.
Corciscana, First Church, April 16.
Mexia, April 18.
Barry, April 21, 22.
Blooming Grove, April 22, 23.
Kerens, April 24.
Corciscana, 11th Ave. April 25.
District Conference at Blooming Grove, beginning at 8 o'clock p. m., April 27. Delegates will be elected on this round.
J. M. BARCUS, P. E.

Georgetown District—Second Round.
Granger Cir., at Jonah, Mar. 31, Apr. 1.
Florence Cir., at Florence, April 7, 8.
Salado Cir., at Prairie Dell, Apr. 14, 15.
Holland Cir., at Wilson V., Apr. 21, 22.
Temple, 7th St. Church, April 22, 23.
N. Georgetown Cir., at S., Apr. 28, 29.
Georgetown Sta., May 5, 6.
Belton Cir., at Leona, May 12, 13.
Belton Sta., May 11, 13.
Moody Sta., May 19, 20.
Troy Cir., May 21.
Rogers Cir., May 22.
Bruceville and Eddy, May 26, 27.
J. S. CHAPMAN, P. E.

Fort Worth District—Second Round.
Blum, March 31.
Joshua, April 1, 2.
Cresson, April 7.
Covington, April 8, 9.
Polytechnic, April 11.
Mulkey Memorial, April 12.
Kennedale, at Handley, April 14, 15.
Central, April 15, 16.
Missouri Avenue, April 17.
Riverside, April 18.
Glenwood, April 20.
Rosen Heights, April 21, 22.
First Church, April 22, 23.
North Fort Worth, April 24.
Smithfield, April 28.
O. F. SENSABAUGH, P. E.

Waco District—Second Round.
Whitney, Apr. 1.
Morgan and Walnut 11 a. m. Apr. 4.
Peoria, 11 a. m., Apr. 6.
Waco, 5th St., 11 a. m., Apr. 8.
Waco, Elm St., 7:30 p. m., Apr. 8.
Abbot, 11 a. m., Apr. 9.
Mart, 8 p. m., Apr. 11.
Penelope, Apr. 14, 15.
Riesel, Apr. 21, 22.
Hubbard City, 8 p. m., Apr. 23.
Waco, Morrow St., 11 a. m., Apr. 29.
Waco, Austin Ave., 7:30 p. m., Apr. 29.
District Conference will convene at Hubbard City, April 25, at 9 a. m.
Missionary Institute will convene at Hubbard City, April 24, at 9 a. m.
J. G. PUTMAN, P. E.

Colorado District—Second Round.
Lubbock, at Block 20, March 30.
Gomez, at Meadow, March 31, April 1.
Gaines Co., at Gaines, April 5.
Stanton and Lamesa, at L., April 7, 8.
Tahoka, at McDonald, April 10.
Gall, at Prairieview, April 13.
Dunn, at Centerview, April 14, 15.
Snyder sta., April 21, 22.
Colorado cir., at R. Bar., April 28.
Big Springs sta., April 29.
Colorado sta., April 30.
Midland sta., May 5, 6.
District Conference will convene at Lubbock June 29, at 11 a. m.
J. T. GRISWOLD, P. E.

Clarendon District—Second Round.
Claude, March 31, April 1.
Hereford mis., at Summerfield, 11 a. m., April 7, 8.
Hereford sta., 7:30 p. m. and 9, Apr. 8.
Hereford sta., Apr. 8, 7:30 p. m., and 9.
Channing, at Middle Well, April 12.
Stratford, April 14, 15.
Hansford, at Huff's Chapel, April 18.
Dalhart sta., April 21, 22.
Flemings, at Leib, April 25.
Umberger, at Wamble, April 28, 29.
Higgins, May 4.
Canadian, May 5, 6.
Miami, May 19, 20.
Panhandle, May 21.
McLean, Shamrock, 11 a. m., Jun. 2, 3.
Broncho, at Broncho, 8 p. m., June 3.
Rowe, at Rowe, May 12, 13.
Tulia, June 7.
Silverton, June 9, 10.
JAMES M. SHERMAN, P. E.

Dublin District—Second Round.
Stephenville cir., at Sylvan, Mar. 31, April 1.
Stephenville sta., at S., p. m., April 1, 2.
Green's Creek, at Bunyan, April 7, 8.
Duban sta., at Dublin, p. m., April 8, 9.

Iredell, at Oden Chapel, April 14, 15.
Eastland, at Pleasant G'Ve, Apr. 21, 22.
Fairy and Lanham, at L., April 28, 29.
Glenrose, May 3.
Granbury mis., May 5, 6.
Granbury sta., at G., p. m., May 6, 7.
Carbon, May 12, 13.
Duffas, at Charlotte, May 17.
Carlton, at Odden, May 19, 20.
Cisco mis., May 26, 27.
Cisco sta., at Cisco, p. m., May 27, 28.
Bluffdale, June 2, 3.
Desdimona, June 9, 10.
E. A. BAILEY, P. E.

Vernon District—Second Round.
Childress mis., March 31, April 1.
Vernon cir., at Thalia, April 7, 8.
Estelline, at Union Chapel, Apr. 21, 22.
Crowell, at Black, April 30.
Paducah, at Union Corners, May 12, 13.
Matador, at Cottonwood, May 19, 20.
Turkey, at Turkey, May 22, 23.
Missionary Institute at Quanah April 25, 8 p. m. Opening sermon by L. E. Riddle.
District Conference at Quanah April 27-29.
W. H. HOWARD, P. E.

Waxahachie District—Second Round.
Lovelace, March 31.
Hillsboro, at Line St., Mch 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.
Forreston, 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.

Gatesville District—Second Round.
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 & Nolanv. 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.

Weathford District—Second Round.
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 Progan, 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 Tru, May 29.
Eliassville, at Eliassville, May 31.
Throckmorton, at Sibley, June 2, 3.
Miss. Inst., at Courts Memorial, June 20, 21.
District Conference at Courts Memorial, June 22-24.
E. F. BOONE, P. E.

Ablene District—Second Round.
Sweetwater and Roscoe, at Roscoe, March 31, April 1.
Tye, at Stith, April 7, 8.
Putnam, April 14, 15.
Baird, April 16.
Merkel cir., at Trent, April 19.
Sweetwater Mission, at McCaulley, April 21, 22.
Hitson Mission, April 28, 29.
Aspermont station, April 30.
Aspermont Mission, May 5, 6.
Truby, at Truby, May 10.
Nugent, at Zelo, May 12, 13.
Albany and Moran, at Moran, May 19, 20.
Haskell sta., May 24.
Haskell mis., at Roberts, May 26, 27.
Pinkerton, at Marcy, June 2, 3.
Roby, at Hobbs, June 5.
Lorraine, at Champion, June 7.
Clyde, at Eula, June 9, 10.
Lavon, June 16, 17.
JNO. R. MORRIS, P. E.

NORTH TEXAS CONFERENCE.
McKinney District—Second Round.
Celina, at Celina, March 31, April 1.
Weston, at Cottage Hill, April 7, 8.
Anna, at Chambersville, April 14, 15.
McKinney, April 21, 22.
Piano, April 28, 29.
Farmers Branch, at F. B., May 5, 6.
Princeton, at Blythe's Chapel, May 12, 13.
I. W. CLARK, P. E.

Gainesville District—Second Round.
Rosston, at Hardy, Mch. 31, Apr. 1.
Greenwood, Apr. 7, 8.
Justin, at Roanoke, Apr. 14, 15.
Era and Bolivar, at B., April 21, 22.
Dexter, at Mt. G., 11 a. m., April 25.
Myra, at Van Slyke, April 28, 29.
Noccona, Dist. Conf., May 2-6.
Bonita, May 6, 7.
Aubrey, May 12, 13.
J. A. STAFFORD, P. E.

Bonham District—Second Round.
S. Bonham, at R., Mar. 31, Apr. 1.
Trenton, at Marvin, Apr. 7, 8.
Ector, at Savoy, Apr. 7, 8.
Ladonia Sta., Apr. 14, 15.
Lamasco, at New Hope, Apr. 21.
Bonham Sta., Apr. 22.
Randolph, at Randolph, Apr. 28, 29.
JNO. H. McLEAN, P. E.

Greenville District—Second Round.
Fairlie, at Wesley Chapel, March 31, April 1.
Quinlan, at Cash, April 7, 8.
Greenville mis., at Bethel, April 14, 15.
Wesley, 7:30 p. m., April 15.
Campbell, at Friendship, April 21, 22.
Leonard, at Orange Grove, Apr. 28, 29.
Kingston, at White Rock, May 5, 6.
Lee sta and Jones Bethel, at J. B., May 12, 13.
Commerce mis., May 19.
Commerce sta., May 20, 21.
Celeste and Lane, at Lane, May 26, 27.
J. M. PETERSON, P. E.

Bowie District—Second Round.
Paradise, April 7, 8.
Bridgeport, April 8, 9.
Jacksboro, April 14, 15.
Bryson, April 15, 16.
Benvenue, April 21, 22.
Henrietta, April 22, 23.
Bellevue, April 28, 29.
Blue Grove, April 29, 30.
Iowa Park, May 5, 6.
Wichita Falls, May 6, 7.
Archer City, May 12, 13.
Holliday, May 13, 14.
Crafton, May 19, 20.
Gibtown, May 26, 27.
Decatur Cir., June 2, 3.
Decatur Sta., June 3, 4.
T. R. PIERCE, P. E.

Dallas District—Second Round.
Wheatland, at Hutchins, March 24, 25.
Grand Avenue sta., March 25, 26.
Lancaster and Wilmer, at Wilmer, March 31, April 1.
Ervey Street sta., April 1, 2.
Lewisville sta., April 7, 8.
Denton sta., April 8, 9.
Argyle, at Prairie Mount, April 14, 15.
Cedar Hill and Duncanville, at Duncanville, April 21, 22.
Trinity sta., April 22, 23.
Cochran and Maple Avenue, at Cochran, April 28, 29.
J. L. MORRIS, P. E.

Paris District—Second Round.
Rosalee cir., at McK., Mch 31, April 1.
Clarksville sta., April 7, 8.
Bagwell, at Bagwell, April 14, 15.
Annona, at Williams Ch., April 21, 22.
Whiterock sta., April 22, 23.
Avery mis., at Lydia, April 28, 29.
Shady Grove, at S. G., May 5, 6.
Emberson cir., at R. P., May 12, 13.
Roxton cir., at Atlas, May 19, 20.
Paris cir., at Palestine, May 26, 27.
Clarksville cir., at Liberty, June 2, 3.
E. H. CASEY, P. E.

Sulphur Springs Dist.—Second Round.
Cumbly Cir., Gafford C., 2nd Sun. Apr.
Sulphur Springs Sta. 8 p. m. April 9.
Rely Spgs. Cir., Yantis, 3rd Sun. Apr.
Cooper Sta., 8 p. m., April 20.
Klondike, at Price S. H. 4th Sun. Apr.
Winnboro, 5th Sun. Apr.
Mt. Vernon, at Mt. V., 1st Sun. May.
Lake Creek, at Br. M. 2nd Sun. May.
Yowell, at Jordan, 2nd Sun. May.
Birthright, at Tarrant, 4th Sun. May.
Purley Cir. 1st Sun. June.
Sulphur Bluff Cir. 2nd Sun. June.
Bonanza Cir. 3rd Sun. June.
Como Cir. 4th Sun. June.
The District Conference will convene in Como, June 21, 8 o'clock, p. m. The opening sermon will be preached on the evening of 21st at 8 p. m. by Rev. J. F. Holmes. The delegates will be elected this round.
C. B. FLADGER, P. E.

Terrell District—Second Round.
Rockwall sta., April 1, 2.
Elmo cir., at Able Springs, April 7, 8.
Mahank cir., at Prairieville, Apr. 14, 15.
Crandall, at Crandall, April 21, 22.
District Conf., at Mesquite, April 25-29.
Mesquite, at Mesquite, April 27.
Pleasant Md. cir., at Mesquite, Apr. 28.
Roysa sta., May 6, 7.
Kemp cir., at Wilson's Ch'l, May 12, 13.
College Mound, May 19, 20.
Chisholm cir., June 16, 17.
Kaufman sta., June 24, 25.
O. S. THOMAS, P. E.

TEXAS CONFERENCE.
Tyler District—Second Round.
Mt. Sylvan, at Harris Chp., M. 31, A. 1.
Mineola Cir., April 1, 2.
Big Sandy, Apr. 7, 8.
Troup & Overton, April 14, 15.
White House, April 15, 16.
Marvin, April 21, 22.
Malakoff, at Chandler, April 22, 23.
Grand Saline, April 28, 29.
E. W. SOLOMON, P. E.

Brenham District—Second Round.
Davilla, at Tracy, Mar. 31, Apr. 1.
Fulshear and B., Patterson, Apr. 7, 8.
Sealy, at Felip, Apr. 8, 9.
Lexington, at Early, Apr. 14, 15.
Bellville, at Buckhorn, Apr. 21, 22.
Chappell Hill, Apr. 22, 23.
Caldwell, Apr. 27.
Caldwell Mission, Apr. 28, 29.

Somerville, May 5, 6.
Giddings, May 12, 13.
Brenham, May 13, 14.
Rockdale, May 21, 22.
Cameron, May 28, 29.
CHAS. F. SMITH, P. E.

Houston District—Second Round.
Columbia and Brazo'a, Mar. 31, Apr. 1.
Shearn, April 3.
Cedar Bayou, April 4.
Rosenberg, April 7, 8.
Richmond, April 8, 9.
League City, April 14, 15.
McKee Street, April 15, 16.
Galveston, First Church, April 18.
Galveston, West End, April 19.
Angleton and Velasco, April 21, 22.
St. Paul's, April 25.
Humble and Katy, April 26.
Houston Heights, April 27.
Alvin, April 28, 29.
District Conference will meet at Brunner Avenue, Houston, June 20, at 10:30 a. m. Opening sermon Tuesday evening, June 19.
SAM R. HAY, P. E.

Calvert District—Second Round.
Durango, at Blevins, Mch. 31, Apr. 1.
Lott and Chilton, at C. April 1, 2.
Travis, at Cedar Sps. April 7, 8.
Rosebud Station, April 8, 9.
Brewer, at Pyburn, April 13.
Fairfield, at Mt. Zion, April 14, 15.
Hearne Station, April 21, 22.
Jewett, at Buffalo, April 28, 29.
Centerville, at Redland, May 5, 6.
Rogers Prairie, at High P., May 12, 13.
Wheelock, at Harris Ch. May 19, 20.
Franklin Station, May 25.
Calvert Station, May 26, 27.
Potteway, June 2, 3.
R. A. BURROUGHS, P. E.

San Augustine Dist.—Second Round.
Hemphill, at Hemphill, Mch. 31, Apr. 1.
Keltys at Wallace Ch., April 7, 8.
Lufkin sta., April 8, 9.
Garrison, at Garrison, April 14, 15.
Nacogdoches mis., at Bonita, April 21, 22.
Nacogdoches sta., April 22, 23.
Timpson sta., April 25.
Melrose, at Prairie G., April 28, 29.
Burke, at Huntington, May 5, 6.
Caro sta., May 6, 7.
Gary mis., at Gary, May 12, 13.
Carthage sta., May 13, 14.
Fenaha cir., at Faxon, May 19, 20.
Minden cir., at Bethel, May 26, 27.
Cushing cir., June 2, 3.
District Conference will meet at Cushing, July 5.
E. L. SHETTLES, P. E.

Marshal District—Second Round.
Harrison, at Scottsville, Fri. Mch. 30.
Arleston, at Midway, Mch. 31, Apr. 1.
Kilgore, a Hickory Gr. Thurs. Apr. 5.
Tatum, at Union Spgs, April 7, 8.
Beckville, at Ebenezer, April 8, 9.
Henderson Circuit, April 14, 15.
Coffeeville, at Cox S. H., Wed. Apr. 18.
Church Hill, Friday, April 20.
Henderson Station, April 21, 22.
Missionary Institute and Pastors' Conf. at N. Marshall, Mch. 13, 14, 15.
JAS. W. DOWNS, P. E.

Pittsburg District—Second Round.
Central, April 1, 2.
Linden, at Union Ch. April 7, 8.
Pittsburg Sta., April 11.
Pittsburg Cir., at Reeves Ch. Apr. 12.
Cotton City, at Jones Ch., Apr. 14, 15.
Atlanta, April 15, 16.
Cason, at Alina, April 17.
Daingerfield, at Harris Ch., April 18.
Quitman, at Salem, April 20.
Leesburg, at Musgrove, April 21, 22.
Dalby Springs, April 26.
Redwater, April 28, 29.
J. T. SMITH, P. E.

Palestine District—Second Round.
Willard cir., at Saron, Mar. 31, Apr. 1.
Brushy Creek cir., at Mt. V., Apr. 7, 8.
Bullard cir., at Myrtle Spring, Apr. 14.
Mt. Selman and Bullard, at B., Apr. 15.
Crockett sta., April 22, 23.
Kennard cir., at Pleasant H., Apr. 28, 29.
Concord cir., at Price's Chap. May 4.
LaRue cir., at LaRue, May 5, 6.
Neches cir., at Pleasant G., May 12, 13.
Grace Ch. Pal. 7:30 p. m., May 13.
Elkhart cir., at New Pro., May 19, 20.
Grapeland sta., at 7:30 p. m., May 20.
Alto cir., at Adams C., May 26, 27.
Rusk Station, May 27, 28.
Jacksonville cir., at T., June 2, 3.
The District Conference for the Palestine District will meet at Alto June 21-24. The following are the committees: For License to Preach and Admission on Trial, W. K. Strother, T. H. Morris and Stuart Nelson. For Recommendation for Deacon's and Elder's Orders, Gus Garrison, F. A. A. Downs and I. B. Manly.
JOS. B. SEARS, P. E.

WEST TEXAS CONFERENCE.
San Antonio District—Second Round.
Rock Springs Circuit, 1st Sun. April.
Laredo, 2nd Sun. April.
Prospect Hill, 11 a. m., 3rd Sun. April.
Sherman Street, 7:30 p. m., 3rd Sun. Apr.
So Heights and Comal, at So Heights, 11 a. m., 4th Sun. April.
So Flores Street, 7:30 p. m., 4th Sun. Apr.
Travis Park, 11 a. m., 5th Sun. April.
West End, 7:30 p. m., 5th Sun. April.
W. J. JOHNSON, P. E.

Llano District—Third Round.
Liberty Hill, at M. C., April 7, 8.
Kerrville, at Harper, April 15, 16.

Out of Work

It may be that your losing that "job" that was slowly but surely making a machine of you was the best thing that ever happened to you.

You can make as much, or even more, money than your last position paid you, and be independent and your own employer.

We will help you to better things by appointing you our sales representative in your town or community, in charge of the local agency of THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST. As our representative you can work independently yourself and in time employ assistants and cover a larger territory as a general agent.

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THE CURTIS PUBLISHING COMPANY
1019 W. Cherry St., Philadelphia, Pa.

Center Point sta., April 18.
Bandera, at Tarpley, April 21, 22.
Boerne, at B., April 28, 29.
Marble Falls sta., May 5, 6.
Llano sta., May 12, 13.
San Saba cir., at L. O., May 26, 27.
San Saba sta., May 26, 27.
Burns, at Strickling, June 2, 3.
Kingsland, June 16, 17.
Bertram, at B., June 23, 24.
Cherokee, at C., June 30, July 1.
Johnson City, at R. V., July 8, 9.
Blanco, F. C., July 14, 15.
Willow City, at P. O., July 21, 22.
THEOPHILUS LEE, P. E.

Cuero District—Second Round.
Nursery, at Fordtran, April 1.
Gear Creek, April 7, 8.
Port Lavaca, at P. L., April 14, 15.
J. C. WILSON, P. E.

Austin District—Second Round.
Eagle Lake, at Rock Island, Apr. 4, 5.
Columbus, April 7, 8.
J. M. ALEXANDER, P. E.

Beeville District—Second Round.
Mathis, at Ramirena, Mar. 31, Apr. 1.
Oakville, at Clareville, Apr. 7, 8.
Rockport, Apr. 14, 15.
F. B. BUCHANAN, P. E.

San Marcos District—Second Round.
Tihnon Cir., at T., Mch 31, Apr. 1.
Belmont Cir., at Nixon, Apr. 7, 8.
Lockhart, Apr. 14, 15.
Waelder and Thompsonville, at T., Apr. 21, 22.
San Marcos, Apr. 28, 29.
D. K. PORTER, P. E.

San Angelo District—Second Round.
Junction City, at Bode, Apr. 3.
Mason, at Loyal Valley, 2nd sun. Mar.
District Conference, at Sherwood, Wednesday, 3 p. m., Apr. 18.
J. D. SCOTT, P. E.

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.

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DR. PRICES' CREAM BAKING POWDER

A Cream of Tartar Powder Made From Grapes No Alum

A REPLY TO DR. ATKINS.

In the Advocate of Feb. 15 Dr. James Atkins explains the use of the American Revised Version of the Scriptures alongside the King James' in the Sunday-school literature of the Church. We wish to say that we are as much opposed to its use after the Doctor's explanation as we were before. It is deplorable from every viewpoint. It can do no good; it will do much harm. He says himself that he does not approve the "in and in" translation. Then why does he approve it by giving it such wide publicity? He says the Sunday-school Board authorized its use. If so, the more's the pity. Has the entire board consented to lend itself to spread the views of immersion-teaching throughout the Church? If so, a more effectual method could not be devised. It does seem that some of our leading scholars are determined to land Methodism in the immersion camp. If it is necessary to give translations other than the King James', is not the Revised Version tame, commonplace and modern enough? It is not necessary, however, as the King James' is incomparably the best. Why should any man want to improve upon the pure, noble old Johnsonian English in which our fathers and mothers heard and read the blessed Word of God? If scholars are in need of such helps, let them keep them from the public view and from the public ear. Our immersion brethren are sorely in need of some translations that will help their cause. Let them get what comfort they can out of such translations as the American Revised, the Twentieth Century New Testament, and some others, most of which were gotten out solely in their interest. We stand unalterably opposed to any such mutilation of the word of God in the interest of and doctrine or party. The substitution of "in" instead of "with" in Matt. 3:11 is not a translation, but a gross and palpable perversion of the plain Word of the Lord. It is simply not true, and all the Greek scholarship in England and America cannot make it true. It has no business either in the body of the book, or in the margin, or anywhere else outside of Alexander Campbell's Christian System. If the American Commission can do no better service than to mar the sacred page by such unwholesome renderings as this, the sooner it goes out of business the better for all concerned. Scholars tell us that the Greek preposition "en" from which "With" in Matt. 3:11 is translated is susceptible of a plurality of renderings. But if the laws of the Greek language will admit of any such loose and indifferent translations, let me insist that the law of God will not. He has told us just how this thing would be. The voice of Prophecy has been heard full and emphatic saying that He would sprinkle clean water upon the people; that He would sprinkle many nations; that He would pour out of His Spirit upon all flesh; that He would visit His people. Hear Isaiah, 44:3: "I will pour my Spirit upon thine seed and my blessings upon thine offspring." Isaiah, 52:15: "So shall He sprinkle many nations." Eze., 36:25: "Then will I sprinkle clean water upon you and ye shall be clean." Joel, 2:28: "And it shall come to pass afterward that I will pour out of my Spirit upon all flesh"—with others that might be quoted. This is what the Lord said would come to pass, and how it would be done. This is all call-

ed baptism. No wonder our immersion brethren want a translation to help them out. What did actually occur? What are the facts? The Apostles bear witness in no uncertain terms: Acts 2:3: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them;" Acts, 11:15: "And as I began to speak the Holy Ghost fell on all them as on me at the beginning; then remembered I the word of the Lord, how that he said John indeed baptized with water, but ye shall be baptized with the Holy Ghost." They said that he came upon them; that he abode upon them; that he was poured out, was shed forth, and many other such expressions, not one of which can be tortured into immersion. No baptizing in water and in the Holy Ghost about it. Such a rendering violates every fact in the whole glorious transaction. God is not some element into which men may be plunged. He is a person, and in the great work of regeneration he must come to us. The hour has surely struck when Methodism should assert herself in this matter of the mode of baptism. If there ever was a time when it was a matter of indifference with us, that time is far in the rear. It is indeed a fundamental principle in modern theology, and the fine scholar in our Church who does not think that it is so regarded by the masses of the people is greatly mistaken. Immersion is an evil of gigantic proportions.

J. M. McCARTER.

"PREACHERS' MEETING OF THE GATESVILLE DISTRICT."

In response to the call of our presiding elder, Rev. S. W. Turner, the preachers of the Gatesville District met at Valley Mills on the 21st of February for the purpose of holding a Preachers' Institute. The opening sermon was preached by Rev. J. W. Holt, of Hamilton, a transfer from the Texas Conference. The message delivered was with power and demonstration of the Holy Spirit, and we were made to "sit together," as it were, "in heavenly places in Christ Jesus our Lord." This service was the beginning of "showers of blessings," which continued with increasing force throughout the entire session. The presiding elder had pre-arranged a program, which was carried out almost to the letter. And those who had been designated to open the discussion of the different topics showed that they had given very careful study to the subjects assigned, and they never failed to make things interesting. The different topics for discussion were of vital importance, both to the Church and individual life, and embraced nearly all the different phases of Church work. These were such as "The Circulation of Literature," "Pastoral Visiting," "The Collections—how and when to take them," "How to organize and run Leagues in Country Churches," "What can the Pastor do for the Sunday-school?" "The Sunday-school as a Missionary Society," "The Women's Societies—How to have them, and what ought they to do," "Revivals—the need of them, and how to have them." All the above were introduced by persons well prepared to do so, and then a general discussion participated in by all present. And in this manner much light was thrown on many difficult problems with which each pastor has to contend. The

helps derived from these institutes by an inexperienced preacher, such as the writer, are indeed invaluable.

Many of the speeches, papers and talks would be interesting reading in the Texas Christian Advocate; and were it not for making this article too lengthy, I would like to mention each one separately; but for brevity, will say that they were all good and to the point, and each of us was instructed thereby.

However, this general remark would not do justice to the paper read by Rev. J. W. Story on "Revivals—the need of them, and how to have them."

During the reading of this excellent paper, the Holy Ghost fell on us and indeed the revival fire began to burn within us; at its close, Brother Story received a hearty handshake and a fervent amen from every preacher present. Then, by unanimous vote, the institute requested its publication in the Texas Christian Advocate, and when it appears, any person who reads it will be inspired to greater faith in God and zeal for his cause in laboring for the salvation of lost men. In addition to the above, we were edified and built up spiritually by sermons from Bros. O. C. Swinney, J. W. Story and B. A. Evans.

These were great feasts to our souls, and in the midst of great spiritual joy, our institute adjourned. And I think I voice the sentiments of all in saying, "It was good to be there."

NEAL W. TURNER, Sec.

THE AMERICAN REVISED BIBLE.

I have just read with much interest Rev. E. D. Mouzon's article on the above subject. I will say in the first place that I am not taking issue with Bro. Mouzon. I do not pose as a Greek or Hebrew scholar by a great deal, but I can understand his explanation, and it satisfies me. But I agree with Bro. Turrentine in so much that I think it ought not to be used in our Sunday-school literature. First, because the masses of the people will never see Bro. Mouzon's article, and will at a glance, not reasoning for themselves, say: "We as Methodists are not consistent, for we are preaching one thing and practicing another. How many people read Greek and Hebrew, and thereby know for themselves why we are using the American Revised Version? Comparatively speaking, there are only a few people who will have the opportunity to get the explanation, and then a great many will not clearly understand it, neither could they explain it to the Sunday-school pupils. I, for one, would not undertake it. I know there are hundreds of people astonished to see such in our literature and will never know why it is there, therefore will come to the conclusion that we have been wrong in practicing addition for baptism.

I will bring this to a close by saying we are highly pleased with the stand our editor takes on all questions of morality, and it matters not how hard the Post tries to convince us of Dr. Rankin's wickedness, we will never believe a word of it.

MRS. C. L. ELLIOTT.

Forney, Texas.

DISTRICT CONFERENCE NOTICES.

Terrell District.

Terrell District Conference will be held at Mesquite, Texas, April 26-30. The following are the committees: License to Preach—J. R. Wages, R. F. Bryant, J. R. Smith. Admission—E. B. Thompson, J. B. Davis, E. G. Roberts. Orders—R. C. Hicks, C. T. Tally, R. B. Moreland. Rev. J. B. Davis will preach the opening sermon at 7:45 p. m., April 26. The Woman's Home Mission Society of the Terrell District will hold its annual session in connection with the District Conference, Friday, April 27. O. S. THOMAS, P. E.

Huntsville District.

The Huntsville District Conference will convene at Madisonville, June 28 to July 1. The following are the committees: For License to Preach and Admission on Trial—W. F. Davis, Jas. Kilgore, T. R. Cain. For Deacon's and Elder's Orders—W. M. Foster, I. F. Betts, R. W. Adams. The opening sermon will be preached on Wednesday night, June 27. Let every preacher and delegate come prepared to stay over Sunday. H. C. WILLIS, P. E.

Colorado District.

Colorado District Conference meets June 29, at 11 a. m., Rev. Joseph B. Hudson preaching the opening sermon. Committees are as follows: License to Preach—S. J. Vaughan, C. A. Evans, M. H. Hudson. Admission—C. M. Shuffler, A. H. Hussey, C. H. Smith. Deacon's Orders—N. E. Read, A. B. Roberts, J. T. Howell. Elder's Orders—E. D. Steward, Joseph B. Dodson, J. P. Callaway. Colportage—Geo. F. Fair, S. J. Vaughan, C. M. Shuffler, N. E. Read, J. T. GRISWOLD, P. E.

RESOLUTIONS OF RESPECT.

Whereas, The Great Head of the Church has seen fit to remove from our midst Rev. J. W. Angell, a worthy member of this conference; therefore, be it

Resolved, That we bow in humble submission to our Father's will and accept his ordering with unquestioning faith.

2. That in the death of Bro. Angell the community has lost a worthy citizen, his family one whose place can not be filled, and the Church a loyal and devoted member, who put her claims above personal or business claims, and one who stood faithfully in every place to which he was called.

3. That these resolutions be spread upon the minutes of this conference and that a copy be furnished the Texas Christian Advocate for publication. Corrigan, Texas.

RESOLUTIONS OF RESPECT

By Allen's Chapel Sunday-School.

Whereas, This Sunday-school has been called to mourn the loss of our beloved Brother Jones, who departed this life January 27, 1906, in the thirty-third year of his age; and whereas, it is a pleasure and pride to recall his memory and to dwell upon the many virtues which adorned his life, which deserve more than a passing notice, for he was a honorable, noble, a prominent and useful citizen; a man whose heart was touched by human weal and whose hand was ever extended to relieve human suffering; was a kind husband and an affectionate father, a true friend, a devoted Christian; in fact, all the virtues taught by the Savior were most happily blended in the life of our beloved brother; therefore, be it

Resolved by this Sunday-school, That while we deplore our loss in the death of Bro. Jones, we bow in humble submission to the divine will.

2. That we cherish in our memory the many virtues and noble traits of our departed brother, for his virtues were many and his faults were not numerous.

3. That to the bereaved wife and children we tender our heartfelt sympathy and condolence in their deep affliction; that though a father's chair is vacant around the fireside, though his cheerful smiles will no more be seen, yet we all must bow with resignation to the Divine will, believing that our loss is his eternal gain; but though the light of their home be gone, they can remember we all in future days shall meet no more to sigh or shed bitter tears.

4. That a copy of these resolutions be given to each member of the family, and that the Texas Christian Advocate be requested to publish the same.

MRS. C. H. BROWN.

C. L. ELLIOTT.

MRS. C. L. ELLIOTT, Committee.

RESOLUTIONS OF RESPECT

In Honor of Mrs. Nettie D. Rowland.

Whereas, Our Heavenly Father in his wisdom has removed from earth to heaven our beloved sister, Mrs. Nettie D. Rowland; and

Whereas, Sister Rowland was for many years a devoted, consecrated and faithful member of the Woman's Foreign Missionary Society of the First Methodist Church of the city of Temple, Texas; and

Whereas, We deeply and sincerely mourn her departure, yet we rejoice that we have the sweet memory of her queenly womanhood, her heroic devotion to home and loved ones, her superior mental qualities and fervent prayerfulness, in that when she was deprived of the great pleasure of attending public worship she spent a large portion of the time upon her knees, with open Bible before her, studying the Word and supplicating a throne of grace; therefore, be it

Resolved, 1. That in the death of Sister Rowland the Woman's Foreign Missionary Society has sustained an irreparable loss, and that we profoundly sympathize with the bereaved children, grandchildren and relatives and pray that they may let the blessed assurance that our precious dead are better off blunt the edge of their bereavement, and the knowledge that God is too wise to err and too good to be cruel strike of his providence and sweetly reconcile them to the Father's will.

2. That a copy of these resolutions be spread upon the minutes of the Woman's Foreign Missionary Society; that a copy be sent for publication to the Texas Christian Advocate, and one to the Home Circle, The Temple Times, and that each of the children and grandchildren be furnished with a copy of the papers containing these resolutions.

MRS. WM. M. DICKEY.

MRS. M. O. ROBINSON.

MRS. DON FIELDS, Committee.

MARRIED.

Stephenson-Liston.—At the post-office at Arleston, Texas, Mr. R. W. Stephenson and Miss Samantha Liston, March 19, 1906, Rev. H. G. William officiating. Roper-Coates.—At the home of the bride's parents, on February 21, 1906, Mr. J. R. Roper and Miss Ella Coates, both of Borden County, Texas, Rev. H. C. Jolly officiating. Dye-McKamy: At the residence of the bride's parents at Frankford, Texas, March 7, 1906, Dr. T. C. Dye and Miss Emma L. McKamy, Rev. D. J. Martin officiating.

J. W. Bailey, father of Senator Bailey, died March 21. Mr. Bailey was born in New York in 1834, but was educated in the South, and has long been a prominent resident of Crystal Springs, Miss., from whence he was taken to New Orleans for an operation, from which he never rallied.

New laws do not make new lives.

Advertisement for C. P. Barnes & Co., Jewelers, featuring 'OLDEST MAIL ORDER HOUSE IN THE SOUTH' and 'ESTABLISHED 1850'. Includes images of jewelry and contact information for Louisville, Ky.

Beaumont District—Second Round.

Amelia, at Fannette, March 31, April 1. Sour Lake and China, at S. L., Apr 4, 5. Silsbee, at Voth, April 7 and 8. Livingston, at Mount Rose, Apr. 14, 15. Nederland and Sabine Pass, at Deweyville, April 21 and 22. Cartwright Chapel, Wed., April 25. Kountze, April 26. Burkeville, at Burkeville, April 28, 29. Fort Arthur, Wednesday, May 2. Jasper Circuit, at Rogan, May 5, 6. Orange, Wednesday, May 9. Warren, at Midway, May 12, 13. First Church, Beaumont, Wednesday, May 16. Liberty, at Devers, May 19, 20. Wallisville, at W., May 20, 21. Saratoga and Batson, at B., May 27, 28. Woodville, at Colmesnel, June 9, 10. Call, at Cairo Springs, June 16, 17. Corrigan, at Moscow, June 23, 24. Leggett, at Leggett, June 24, 25. Jasper and Kirbyville, at Kirbyville, June 30, and July 1. District Conference at Kirbyville, June 27. Opening sermon by Rev. F. M. Boyles. Committee on License to Preach and Recommendations to the Annual Conference for Admission on Trial—V. A. Godbey, J. L. Russell, B. C. Rausch. Committee on Deacon's Orders—H. T. Cunningham, F. O. Favre, J. R. Riehe. Committee on Elder's Orders—L. M. Fowler, C. E. Simpson, A. J. Anderson, O. T. HOTCHKISS, P. E.

Huntsville District—Second Round.

Bryas, April 7, 8. Huntsville, April 14, 15. Willis and Conroe, at W., April 15, 16. Montgomery cir., at Harmy, Apr. 18. Iola cir., at Elwood, April 21, 22. Madisonville, April 22, 23. Hempstead cir., at Lind Grove, Apr. 25. Anderson cir., at Roans Prairie, April 28, 29. Navasota, April 29, 30. Waller cir., at Monaville, May 5, 6. Cleveland and Waverly, at W., May 12, 13. Cold Springs, at Shepherd, May 19, 20. Millican cir., at Alexander, May 26, 27. Dodge, June 2, 3. Prairie Plains, June 9, 10. H. C. WILLIS, P. E.

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. JNO. R. MORRIS, P. E. Abilene, Texas.

\$600 STATION.

I want a man for a \$600 station; splendid parsonage. Fine opportunity for a first-class man. Must be on the ground by April 8, 1906. Send references. N. L. LINEBAUGH, P. E. Duncan, I. T.

CONFEDERATE REUNION.

Advance Notice of Rates, Arrangements, Schedules, Etc. For the United Confederate Veteran Re-Union to be held in New Orleans, April 25 to 27th, inclusive, 1906, the following rate and arrangements will be authorized: Rate: One cent per mile in each direction from Texas points to New Orleans and return. Selling dates: From points in Texas, Big Springs and East, April 22, 23, and 24. From points west of Big Springs, April 22 and 23. Final limit: May 1, 1906. On Monday, April 23rd, the Official Special Train, consisting of Pullman Sleepers and Chair Cars, will run on the following schedule: Leave Ft. Worth 12:00 noon. Leave Dallas 1:10 p. m. Leave East Dallas 1:30 p. m. Arrive New Orleans 8:20 a. m., April 24. For further information, call on nearest ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

At a meeting of the Methodist editors and publishers of the United States at Cincinnati it was decided that every printing establishment controlled by the Methodist Book Concern hereafter shall be run on the open shop plan, making no distinction between union and non-union workers. The decision applies particularly to the printing plants in Cincinnati, Chicago, Nashville and New York, and certain Southern towns. It was declared by those who spoke that since the open shop plan had been introduced there had been better service in every way, and that it would be absurd to think of ever restoring the alliance with the unions.—Exchange.

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