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Editorial.

THE HOUSTON POST PLAYS THE SMART ALEC.

Sometime back we criticised, in a genteel way, the position of the Houston Daily Post for its attitude on the local option question, and instead of the Post treating what we said respectfully, it dropped down into offensive personalities and attempted to be smart and uppish. It accused us of being insincere and hypocritical in that we were advocating local option apparently, while in fact we were working for State prohibition; and that we were assuming that we had a monopoly of virtue, and that those who take an opposite view from us are "bestial, depraved, dishonest, and anxious only for the destruction of society," and the like. We can only account for the antics of the Post on the ground that it was either befuddled with too much spirits, or it was trying to play the devil-fish act and make its escape from the real issue. The Post is a rank anti-local option paper, both in theory and in practice, and for several years it has never lost a good opportunity to ridicule and put local option at a disadvantage. When the unfortunate Pinckney tragedy took place at Hempstead, the Post unloaded the cause for it on local option, after having done all it could prior to that unfortunate event to prevent the nomination of Judge Pinckney, solely for the reason that he was a local optionist. Even after his nomination, over the influence and protest of the Post, it gave him such half-hearted support that his majority in whiskey-ridden Houston was reduced to a minimum. And whenever the Post touches the local option question, it is to sneer at it and to treat it with contempt. It does this, notwithstanding the fact that many of its readers are local option people. As a matter of fact, it shows an utter contempt for local option and for local option supporters. But it never loses an opportunity to boost the brewers and the wholesale liquor dealers of South Texas. And there is a very funny thing about a part of the work done by the Post corporation. Like the Daily News, the Post is a sort of a double-barreled instrument. The Fort Worth Record and the Post are under one management, we presume, for the same leading editorials appear in both papers. But when the management wants to fire off its ridicule and abuse at local option, it shoots the Houston end of its gun. The Daily Record never fires that character of matter into its North Texas readers. Hence, we are left to infer that the Post is a part of a corporation that is not sincere. It is all things to all men that it may hold subscribers.

The Galveston and Dallas papers are very different in their treatment of these questions. Neither one of them ever insults its local option readers. It treats all parties with respect. The Post does otherwise.

But, in a recent issue, the Post went further and opened its columns to a communication that was diabolical. Said communication was the most outrageous and uncalculated attack on the ministers of the gospel that

we have ever seen in a Texas paper since the days of Brann and the Iconoclast. It was in the issue of December 11. We quote a paragraph:

"Let us return back and diagnose the character of the modern minister of the gospel. In the first place we will have to throw the inquisitorial ray of the searchlight on the crowd to find the one whose character and works proves that he is divinely commissioned. Now a people who are poor, ignorant, and whose business men are not rated in the commercial reports, and who are not needed in those industries where art and beauty are made to administer to the taste of the highly enlightened, and whose political blunders have eliminated them from political recognition, and whose only opportunity to make a living is to be a domestic servant or common laborer, such people are not able to pay a minister of the gospel (?) who travels from house to house six days in the week (while the husband is away at work) begging for fried chicken and money to pay for some church building, which proves, when completed, to be too often the devil's vaudeville. This worthless idler on Sunday makes the Bible his tambourine to beat up a shout among the silly women, which is always a prelude to the collection."

Thus the Post permits its scribbler to characterize "the modern minister!" Because he gets among the poor and the un-influential portion of the community and preaches the gospel to them and tries to teach them the better life, the Post permits him and his class to be held up to the ridicule and scorn of public contempt. But when you find a paper who despises the local option sentiment and does what it can to retard and obstruct it, it only has to take one more step and open its columns to just such vile and insinuating attack on the ministry as seen in the above sample. Ministers are the inveterate enemies of the saloons, and the friends of the saloon have no respect, in their hearts, for such ministers. The Post ought to be ashamed of itself for permitting a correspondent to come into its columns and blow his foul breath upon the lives and characters of the men who are giving their lives for the good of others. Surely the Post has woefully degenerated since the days when E. P. Hill presided over its editorial management!

LOVE FOR GOD IMPLIES LOVE FOR MAN.

The two great principles underlying our religion is supreme love for God and love for our fellowman. Love for God comes first. He is our Maker, Preserver and Redeemer. Our first and foremost allegiance is to him. He is entitled to our deepest love. "Thou shalt love the Lord thy God with all thy mind, with all thy heart, with all the soul and with all thy strength." This carries with it our worship and daily service. Then follows the next essential duty: "Thou shalt love thy neighbor as thyself." This means just what it says. We love ourselves and we know how and to what extent we love ourselves and this same love is to be exercised toward our neighbors. Who are our neighbors?

They are the people with whom we have to do in the social walks of life. We try to preserve our rights, and we must be careful about the rights of others; we make provision for our well-being; and we must make provision for the well-being of those who need our assistance; we inflict no injury upon ourselves, and we must inflict no injury upon our neighbors; and we must guard well the interests that belong to us, and we must guard faithfully the interests of other people. To do otherwise is to do violence to the simplest duties of Christian life. Religion came into the world to make us better men and women and to help make other men and women better. When we love God supremely, we will find it no trouble to love our neighbors as we love ourselves. The tap root of brotherly love is love for God. You cannot love God and hate, or even dislike your neighbor. The two are inconsistent and they have nothing whatever in common. Christ is the only teacher who ever founded his religion on love. He gave His life for mankind because He loved mankind. He seeks to control human motive and human conduct through the all-dominating principle of love. When he came into the world, it was a world of hate and strife. He introduced this great element of the divine nature into human life. It has taken it centuries to root itself in the human heart. But it has gradually made progress as the years have passed, and today we have more of it than ever before. This will never be an ideal world until God is loved supremely and men are loved as brothers.

TEARS IN SERMONS.

Sermonic tears are of different kinds. Sometimes they express themselves in the voice of the preacher. These are not always effectual, but very often they are affected. It is wonderful how some speakers can so tune their voices as to make their intonations cry. But they can do it. They manage to pitch their words on a minor key, and introduce into them a sort of a tremulo quaver, and the effect is produced. They actually cry with their voices. We never enjoy that method of weeping. It is only on the surface, just simply in the tone. And a crying tone is not interesting. It makes sensible people quite weary. Then it so happens, occasionally, that a preacher will work himself into an emotional experience until he can actually cry under the influence of his own preaching. He often moves himself before he moves any body else. Now we do not discount genuine emotion that moves other people as well as the speaker. But we are animadverting upon the man who does the most of the crying while he preaches. We have, once in a while, heard a man cry under his own preaching until we actually got sorry for him. We almost pitied him. This sort of emotional preaching is not desirable. No man ought to excite the sorrow of his hearers in his own behalf. He needs a little self-control. Sense is more preferable in a sermon than that sort of crying. When a sermon comes from a fresh earnest head and heart, so charged with thought and feeling as to move

the audience, we enjoy it; but there is a vast difference between this sort of preaching and the kind that only stirs up the lachrymose glands of the preacher. Great, big ideas sparkling in a sermon, like gems in a crown, are entitled to all the tears they produce, and the more of such ideas and the more such tears, the better. But we beg to be delivered from the artificial tears in the speaker when there is nothing in his sermon to produce tears in other people. As a matter of fact, preaching is not crying, anyway. But a truly good preacher, under the inspiration of the good Spirit, often moves people to tears. But the main purpose of preaching is to produce conviction and make men and women want to lead better lives. The world is suffering for this sort of sermons.

THE BEAUTY OF SINCERITY.

The word "sincere" comes from two other words—sine and vera. They literally mean "without wax." The old English cabinet-maker who was not strictly honest, when he used to come upon a worm-eaten place as he was polishing his wood, would fill the defect with wax and so polish it over as to make it look, for the time being, like the natural wood. Such a piece of furniture was not without wax. But the piece that was perfectly sound needed no wax to complete it. It was sincere—rather the maker of it was a sincere man. He was honest. An honest and a truthful man does not need to gloss his words and his deeds with assumed truth and honesty. But the insincere man needs that sort of makeshift. We meet such every day. To your face they assume all the plausibility of friendship and brotherly love; but the moment you turn your back, they are doing something to discount you. And when you discover their insincerity—their hypocrisy—you are grieved at heart. Such men will stand before you, and take your hand, smile lovingly, and you take them to be in earnest. But when they are in the presence of others and your eye is off of them, they give it to you under the fifth rib; but the next time they meet you they smile and talk sweetly. The sin of insincerity!

But the friend who takes you by the hand and gives you his confidence in turn for yours; and when he stands in the presence of those who dislike you, and hears your name handled recklessly, he lifts up his voice in brotherly protest. He may never tell you about it, for he is not a gossip. But such a man is worth more than gold in his friendships. He is a sincere man. There is no wax of hypocrisy in his words and character. He is the noblest work of God, because he is honest and truthful. You can pull that sort of man to your bosom and love him like a friend. The beauty of his life is like the rare beauty of the diamond. It sparkles from every angle. The world needs sincere men and women. They are God's choice treasures. The devil has need for the other sort. He could not carry on his work without them. He needs "wax," and lots of it, in his calling. God wants purity, transparency, in the hearts of his children. Sincerity is character's most desirable adornment.

A FEW SECTARIAN FLIES IN THE OINTMENT, AND WHERE THEY CAME FROM.

By Rev. John Adams, D. D.

The American New Testament Revision Company consisted of nineteen members at first. Two of these—G. R. Crooks, D. D., and W. F. Warren, D. D. (Methodists)—resigned early, because they could not attend. Others died; and only twelve were left in 1881. How many of these were immersionists I do not know. A writer in the Baptist Standard of October 26th says that only one of them was a Baptist, and that all the others were "Pedobaptists." But we know that some Pedobaptists are immersionists. We know also that Rev. John H. Thayer, D. D., a Congregationalist, was the head Secretary of the American Company. He was the author of Thayer's Greek-English Lexicon, which in its treatment of "baptize" and its cognates favors immersion for baptism more than any lexicon which I have ever seen. He and two other members of the company, Timothy Dwight and M. B. Bidle, edited the "Standard American Revised Bible," which appeared in 1901. Soon after this Prof. Thayer died. This version of the Holy Scriptures has received many favorable notices. It has been commended as the very best English version by leading men of all denominations. And it is believed that there are some good reasons why it should take the place of all others in this country, were it not for the very serious fact that it contains some sectarian readings—to wit: Referring to John's baptism, it reads, in five different places, "baptize 'in' water," and in three places it reads, "baptize 'with' water." 2. It reads in every instance, "baptize 'in' the Holy Spirit." 3. It renders "ebapiste," in Luke 11:28, "bathed himself." The Pharisee marvelled that he (Jesus) had not first bathed himself before dinner." It also renders "baptisantai" in the text of Mark 7:4, "bathe themselves." "And when they come from the market except they bathe themselves they eat not." That Prof. Thayer and his Greek lexicon had something to do in bringing about these remarkable readings I have no doubt. If they are correct translations of the Greek text, they settle the question of the mode of baptism in favor of immersion as certainly as the Baptist Revised New Testament does. For a man can be baptized "in" water only by putting him into the water. And Webster's first definition of bathe is "to wash by immersion as in a bath." Hence to bathe one's self means to wash one's self by immersion in water. But if these new readings are not correct translations; if the readings given in the Authorized unsectarian Bible and in the text of the Revised Version, namely, "baptize with water," "baptize 'with' the Holy Spirit," are correct renderings of the original Greek, it follows that they (the new readings) are sectarian; and the American Bible Society ought not to issue and circulate the New Testament which contains them; for that great society is committed to the circulation of the Authorized Version, which has been accepted as "the" Bible by all denominations in this country and in England. Indeed, it is the only version which is called "the Bible" wherever the English language is spoken.

The reading "baptized 'with' water," which occurs three times in the American New Testament is given in all the English versions which I have seen—that is to say, the Authorized Version, the Revised Version, the Interlinear Version, John Wesley's Version, the Standard American Revised Version, the Twentieth Century Version, the Baptist Revised Version of 1883—all have the reading, "John baptized 'with' water," in Luke 3:16, Acts 1:5 and Acts 11:16. And there is no hint or suggestion of a different reading in any of these versions, except in the Baptist which has "with water" in the text and "in water" in the margin. So certain were the Baptist revisers that it should be "with water" in the three passages referred to that they made the remarkable renderings, "I immerse you with water," "John immersed you with water," "John immersed with water." To immerse a man with water, or to dip a man with water, is inconceivable, impossible. So that if "with water" stands immersion or dipping falls. And it does stand in three places in all the English versions above mentioned. And if it is "with water" in three passages, or in one, it should be "with water" in all the parallels; for they all mean the same thing. He should remember also that the Authorized Version, the Revised Version, the Interlinear Version, the Wesleyan Version and the revised edition of the Twentieth Century Version read "baptize with water," and "baptize with the Holy Spirit" in every instance throughout the New Testament. The Baptist edition, which

retains the word baptize, and the "Standard American Revised Version" are the only versions which have the readings "baptized 'in' water," "baptize 'with' water," and "baptize 'in' the Holy Spirit." On what principle or according to what rule did the revisers make these absurd, incongruous readings?

Prof. Bidle, referred to above as a member of the American Revision Company, says in a letter to me that "As to the variations, 'in water' and 'with water,' the former is given where the Greek preposition 'en' occurs; the latter where the simple dative occurs. This is a remarkable rule. The translators seem to have forgotten it when they got away from baptism. For, 1. Both the American revisers and the Baptist revisers, in their translations of the simple dative into English, used 'in' in many instances. 2. In a brief examination I have found 139 passages in the American New Testament and 128 passages in the Baptist Version in which 'en' is translated 'with' or 'by,' without any reference to a different reading in the margin. There are many other passages in which 'en' is rendered with or by, with the words 'or in' in the margin. In some other places 'en' is rendered 'through.' I doubt not that in all the examples amount to more than two hundred. In such cases 'en' is used with the dative of the instrument and must be rendered with or by.

Here are some examples: "Shall I come to you [en] with a rod?" "If I cast out demons [en] by the finger of God." "If I cast out demons [en] by the Spirit of God." You see that "en" does not mean in in any of these examples.

3. Whether "en" is used with the dative or omitted the meaning is the same. Here are two or three illustrations of this fact from many that might be given:

"Confess [en] with thy mouth;" "Confession is made with the mouth." In one of these examples "en" is used; in the other it is omitted. The meaning is the same. Matthew says, "John baptized with [en] water." Luke says, "John baptized with water." Matthew uses en; Luke does not. The meaning is the same. En with the instrumental dative is equivalent to "dia" or "hupo" with the genitive.

For instance, Matthew says Jesus was led [hupo] by the Spirit into the wilderness. Luke says Jesus was led [en] by the Spirit into the wilderness. Here "en" is equivalent to "hupo" and must be rendered by or through. For hupo never means in. Again, Romans 6:4 and Colossians 2:12 are parallel; they mean the same thing. The former reads in all the versions, "buried with him by [dia] baptism." The latter reads, "buried with him in [en] baptism." Here en equals dia, and should be rendered "by" or "through." For dia never means in. Again: In I John 5:6 we read: "This is he that came by [dia] water and blood, even Jesus Christ; not by [en] water only, but by [en] water and [en] blood." (A. V.) Here en and dia are used interchangeably and must be rendered by; for two reasons—1. Dia does not mean in. 2. Jesus did not come "in" water or "in" blood. I have no doubt that the passage refers to the water and blood that came from our Savior's side when it was pierced with the soldier's spear. In the Baptist New Testament it reads, "This is the one who came through water and blood; not in water only, but in water and in blood." I submit to all candid men that the Greek words "en hudati" which occur twice in this verse are the exact equivalent of "dia hudatos" in the same verse. And no scholar would ever think of rendering dia hudatos in water. This is a clear case in which en hudati means by or with water. The Revised Version and the American Version render it with water, and with blood. And, besides all this, there are a great many places in this new version in which en is rendered in where it means with or by. In one chapter (I Cor. 12) en is rendered in five times where it is used interchangeably with dia. In another chapter it is rendered in where it is equivalent to dia at least a dozen times. In fact, all the English versions have in in some places where it should be with. We have been reading from our childhood about our Savior washing us in his own blood, and about the saints washing their robes in the blood of the Lamb. The reading should be, "Washed us with his own blood." His blood is the blood of sprinkling. With it our hearts are sprinkled from an evil conscience, cleansed from dead works to serve the living God. Jesus suffered that he might sanctify the people with [dia] his blood, not in his blood. We are redeemed, justified, purified, saved, by his blood—not in his blood. There is no fountain filled with blood drawn from Immanuel's veins into

which sinners are plunged. The dying thief did not "see that fountain in his day." He saw the blessed Redeemer on the cross and the blood flowing from his hands and feet, and, believing on him, he found everlasting life. Christians are singing everywhere about sinners being plunged into a fountain of blood. They are singing also the chorus, "I am washed in the blood of the Lamb." No one was ever washed "in" the blood of Christ. The hearts of all true Christians are sprinkled with his blood. And the redeemed in heaven will sing: "Unto Him who loves us and washed us from our sins 'with' His own blood be glory," etc. In fact, the Revised Version and the American Version have the reading: "Unto Him that loveth us, and loosed us from our sins by His blood," etc. The Greek "en" is here used before the words rendered "His blood;" but to say "loosed us 'in' His blood" would be too bad, and so they relegated "in" to the margin. Is it any worse than to say "washed us in His blood?" But the most inexcusably absurd translation of all is the reading, "He shall baptize you 'in' the Holy Spirit." Baptize en the Holy Spirit does not mean baptize into or under the Holy Spirit. It means baptize with the Holy Spirit. For we know that the disciples and others at Pentecost were not dipped into the Holy Spirit. The Holy Spirit fell on them, was poured out upon them, and they were all filled with the Holy Spirit. To say that they were baptized or dipped or filled in the Holy Spirit would be—well, I shall not say it. The renewing of the Holy Spirit was poured out upon us richly by Jesus Christ our Savior. Surely our Lord did not baptize or dip them into the renewing of the Holy Spirit. He poured it out upon them. And that was the way he saved the people in the days of Paul and Titus, and it is the way he saves us now. The washing of regeneration was a ceremonial washing or baptism, symbolizing the renewing of the Holy Spirit. "We are all baptized by [en] one Spirit into one body." That the term Spirit here means the Holy Spirit the context shows beyond all cavil. That en here means by or through is evident from the fact that it is used interchangeably with dia throughout this chapter; and from the further fact that it is used with the instrumental dative. Finally: It is believed that after the fogs have cleared away it will be seen that the Authorized Bible, barring some antiquated words and phrases, is the best of all the English versions. It ought to be acceptable to all immersionists; for it is well known that its translators were immersionists. And they favored immersion in some of their renderings. They gave us the reading: "John was baptizing in Enon because there was much water there." Enon means fountains or springs. And the Greek words for "much water" are polli hudati, which mean many waters. John baptized in Enon because there were many waters there—many fountains, springs, rivulets, etc.—a suitable place for the accommodation of the multitudes of Jews that attended his ministry, not one of whom could eat a meal or a piece of bread until he had washed his hands. If we had always had the true reading we never would have dreamed of the much water in Enon. 2. They gave us "out of" for apo in Matthew 3:16: "Jesus when he was baptized went up out of the water." The true reading is "from the water." 3. They gave us dipped in for baptizo in Revelations 19:13: "He was clothed with a vesture dipped in blood." The context and parallels show that the true reading is sprinkled, or stained with blood.

Surely the immersionists ought to have been satisfied with the Authorized Bible, so far as the mode of baptism is concerned; for a true version of the New Testament will give the readings: "John baptized with water." "Jesus when he was baptized went up from the water." "John was baptizing in Enon because there were many waters there." He was clothed with a garment sprinkled with blood." Tyler, Texas.

JESUS ROSE FROM THE DEAD.

The resurrection of Christ has so absorbed my mind for some months past I have been impressed to write something about the death and ascension of our blessed Lord. But since I've made the attempt, I have laid aside my pen and thought the subject too deep for me. When I remembered it had been written and discussed by so many able worthies, no wonder I shrank from the task, yet my heart has been so enthused on the subject that I want to join in the requiem, that Jesus rose from the dead. I want to tell in my declining life, even with my latest breath, that there is no theme so inspiring, so beautiful, so radiant with the hope of heaven beyond the grave, as the resurrection of Christ. It unfolds to my mind the omnipotent power of the Almighty God in bidding defiance to death, hell

and the grave, putting everything of a sinful nature under his feet, soaring away from sin and sorrow, sitting down on the right hand of God, interceding continually for poor, wretched, lost humanity. The Bible tells us for the fact that Jesus rose from the dead. After having spent a life of toil and suffering he submitted to the death of the cross, was scourged, mocked, and reviled; yet he opened not his mouth. While hanging on the cross he prayed for those who mangled his body, saying: "Father, forgive them; they know not what they do." He drank the bitterest cup that was ever offered. He loved his enemies beyond the comprehension of man. He groaned, bled and died for the sins of the world; in sweet submission he bowed his head and cried out, "Father, I have finished the work which thou gavest me to do; I am now willing to be offered a sacrifice, to fulfill thy will and glorify thy holy name." And as they led him away to crucify him they mocked, saying, "Hail the King of the Jews," and after they crucified him, the veil of the temple was rent in twain from the top to the bottom and the earth did quake and the rocks rent and the graves were opened and many bodies of saints which slept arose; the sun refused to shine, would not see its maker die; darkness prevailed all over the land; the City of Jerusalem was draped in the deepest, darkest, most horrible crime that had ever been committed, and when the Savior was laid in the tomb the chief priests and Pharisees remembered that he said, "After three days and nights I will rise again, and they said to Pilate, command that the sepulchre be made sure, until the third day, lest the disciples come by night and steal him away and say unto the people he is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, ye have a watch; go your way; make it sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch. In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, and behold there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it; and as the soldiers beheld the beautiful angel, all decked with light and glory, they became as dead men and were speechless. The all-powerful and ever-living God had burst asunder the bands of death and rose a mighty conqueror and said to the weeping Mary Magdalene, go to my brethren and say unto them, I ascend unto my Father and your Father and to my God and to your God. Methinks Mary's heart bounded with joy to be assured that God was her Father and to know that he had power to resurrect her body from the grave and permit her again to meet her blessed Lord.

The Savior appeared time and again to his disciples before he ascended to the Father and performed many miracles to prove to them that he was the very Christ. And after having given them precept after precept, he commissioned them to go out into all the world and preach his everlasting gospel to every creature and as the time drew nigh for his departure, it came to pass, while he blessed them, he was parted from them and carried up into heaven. Ah, why cannot the whole world join me in one continued rapturous shout, that Jesus has indeed risen from the dead! And we are assured that his people, those who have his name written in their foreheads, shall be resurrected at the Judgment Day.

This subject so vividly uncaps the grandeur and beauties of the glory-land that by faith I view many, many sainted souls at the fountain of life, drinking in everlasting pleasures that fadeeth not away. So many of our loved ones that we have mourned as dead are there at the great fountain of life, drinking and living forever. Their crowns are full of golden stars that are dazzling with radiant light and saying to us, come away from sin and sorrow; come to the great city of the New Jerusalem and dwell in ecstatic delight. Then, since there are so many allurements in heaven, so many loved ones over across the river, why should we falter by the wayside? Shall we not steer for eternal worlds with calm and unshaken faith, step right down into the Jordan of death, believing that God will divide the cold, dark waters and let us pass over with triumph and great delight? Then what of toil, what of care, what of sorrow? If we are bold soldiers of the Cross, we will come off more than conquerors, through him that loved us and gave himself for us. He will guide us to the portals of everlasting bliss so free from all sorrow and pain, so enchanting that we will sing Home, Sweet Home with loud hallicujahs and dwell with our Savior forever at home. The heavenly Jerusalem appears in view, with its radiant light and stupendous domes that reach the

very vaults of heaven, all decked with glittering diamonds and golden sheens, the ensigns are waving and banners unfurled; are jasper walls and gates of pearl. And we are assured by the word of God that this beautiful city is the home of the soul. What a delightful thought to know that millions of happy spirits are safely housed in the beautiful mansion. Many of our loved ones are there—fathers, mothers, brothers, sisters, children, companions—all singing redeeming love! Then no marvel that we are thriving and sighing for the grand old city, the home of the soul. My heart leaps and bounds for joy when I remember that my soul will not lie dormant in the grave after death. It will leap out of the old casket, plume its wings and fly away to its resurrected Lord.

(MRS.) JAMES GRANT. Cisco, Texas.

THOUGHTS FOR PREACHERS.

Preachers need more Christian sympathy and love for one another. In the unchristian part of the world turns against the ministry, the ministry thinks the world is doing wrong, and it is. If the ministry wants the world to love and help them, the ministry should love and help one another. "A good example is the best sermon." Wonder which is the worst crime—to be guilty of trying to push some preacher out, or accuse an innocent person of the crime. Of course, both are very wrong. The Bishop, P. E., pastor and local preacher should be true friends. This way of working like contrary oxen, pulling against one another, comes from Satan. All preachers are liable to mistakes. The learned and unlearned sometimes need to be more humble; and it might be a good idea for all preachers to read Matt. 18, 1 to 5. The ministry has advanced in education, which is right. And the unlearned, not educated minister should do all in his power to educate himself. If he is not able to attend school, he should try in some best way to get where he can study and educate himself. But a good heart and life are worth more to religion than education. Any preacher who has a good heart, life, sense, education, and gifts, can be a great power for God. All of these good things are not always together. Religion and sense are often found where not expected—among the poor and unlearned—and the Lord puts it there, and God calls most of His ministers from the humble walks of life, where men sweat and toil and suffer. "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Sam. 16:7.

Some poor, honest, struggling minister may be snubbed, owing to hard work, but also have a good heart and life, and a beautiful countenance. The very humble minister who may have struggled not only against poverty, needs help more than the one with great advantages.

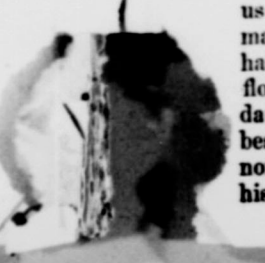
W. D. M. WARD.

SUFFICIENT GRACE.

Bear your cross as a treasure; it is thereby that we become worthy of God; and conformed to His dear Son. Crosses are part of our daily bread; God regulates their proportions according to our real needs, which He knows, though we do not. Let us leave it all to Him. Do you let yourself be the child of Providence, and let your relations and friends talk. Do not seek to penetrate the future. The manna grew corrupt when, out of overcaution, it was stored up for more than a day. Do not ask, What are we to do tomorrow? "Tomorrow will take thought for the things of itself." Confine yourself to the needs of today; God will each day give you the requisite help for those. "They who seek the Lord shall want no manner of thing that is good."

Providence would work miracles for us, but we hinder God's miracles by trying to forestall them. In our restless activity we erect ourselves into a providence as inefficient as that of God would be effectual. God knows better than we what He has given to each man, and what to require of him. You must be considerate, forbearing, patient, hopeful, and rely upon the Ruler of hearts, who is faithful to His promises. Be faithful and submissive yourself. Profit by your weaknesses to acquire unlimited self-mistrust, and by a child-like pliability in receiving correction. Lowliness will be your strength even amid weakness.—Fenelon's Letters.

"You remember the famous line of Robert Browning, 'God's in His heaven, all's right with the world.' That was the one source of the optimism of Browning; but the optimism of Jesus went a great deal deeper. It was the fact that God was in His earth, so that the ravens were fed and the lilies were adorned, and so that the very hairs of a man's head are numbered—it was that which gave a radiant quietude to Christ."



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Devotional and Spiritual

CHRIST'S NEED OF US.

That we need the Lord Jesus Christ is a religious axiom that certainly no Christian will dispute. But it is equally true that, in order to the fulfillment of his glorious scheme of the world's redemption, he needs all of us who profess to be his people. Jesus Christ is our Proprietor; all that we pretend to own is only a lease from him, and to be used, not for self; but in his service. We do not even own ourselves in "fee simple." We are bought with the price of Christ's precious atoning blood; therefore are to glorify him with our bodies and our souls, our time, our money, and our influence.

There is a side light thrown upon this important truth by the little incident that occurred before our Lord's remarkable entry into Jerusalem. He sends two of his disciples into the village of Bethphage with certain explicit instructions: "Go your way into the village over against you; in the which, as ye enter, ye shall find a colt tied whereon no man ever yet sat; loose him and bring him." Their omniscient Master predicts not only just where the beast will be found, but that they will be asked, "Why do ye loose the colt?" The sufficient answer was to be, "The Lord hath need of him." That was the claim which they were to present. Sagacious old Matthew Henry (the prince of practical commentators) remarks that our Savior "went to sea in a borrowed boat, rode on a borrowed colt, and was buried in a borrowed sepulchre." It seems presumptuous to dissent from any of Henry's bright expressions; but there is an important sense in which our Lord never "borrowed" anything. He had supreme ownership. The Father had given all things into his hands. He owned the sea, and commanded it to be quiet at his bidding; he put the fish in the sea under tribute when he told Peter to go and get one with a half-shekel in its mouth. He owned the trees, and smote a fig tree with perpetual barrenness when it was playing impostor. He owned the Temple, and scourged out the sacrilegious hucksters who were turning it into a house of merchandise. That ass's colt was really Christ's property; he required it for his own use, and was only asserting his sovereign claim when he said that he "had need" of it.

Jesus Christ describes himself under the figure of a shepherd coming to seek and to save the wandering sheep. That the poor, forlorn vagrants needed the shepherd's restoring love, and needed to be brought back and fed and sheltered, is very true. It is equally true that the divine Shepherd hath need of His flock; His infinite heart of love could only be satisfied by their recovery. A sick child requires a mother's care, but still more does the mother's heart require the darling of her love. If heaven would not be heaven to us were Jesus not there, neither would it be such a heaven as Jesus desires if a multitude of redeemed souls were not there also to chant his praise. Reverently be it said that the glorified Redeemer needs us in his many mansions; or else he could not "see of the travail of his soul and be satisfied." That was the joy set before him, for which he endured the cross and bore all its shame and agonies.

The true idea which every Christian should keep in mind is that he does not own himself. Christ owns us, and has a perfect right to put us just where he chooses, and to demand of us just what he wants. He has a right to the firstlings of the flock, to the brightest sons and daughters of our families. The best brains and highest culture are none too good for his service. If his pulpits and his mission fields

need them, then in God's name let them not be confiscated to mere money-making, or office-seeking, or earthly ambitions of any kind. What we call our property really belongs to Christ; we only surrender to him his own when we pour it into his treasury. Jesus has the first claim—a claim to the best, and is not to be put off with the candle-ends and the cheese-parings. Is this great principle acknowledged by those church members who squander their thousands on fine houses and equipage, and then dribble out stingily what "they can afford" (!) to him who has purchased for them an eternal salvation? Ah, let such remember that they cannot afford to rob their loving Master of what is His own. It is no sin to have money, but it is a sin to let money have us. If we put the chest of gold on our own shoulders, it may crush us into selfishness and ruin; if we put it under our feet, it may lift us up to usefulness and the smile of our approving Lord. How much of my time and money and talents does Jesus Christ need? That is the way that Christians should look at the matter.

This supreme ownership by Jesus Christ allows him to take from us whatever he will, and when he will. A beloved and eloquent young minister, a Summerfield, a McCheyne, a Nott, a Dudley Tyng, is called away to heaven, and a bereaved church wonders why it is bereft. "The Lord hath need of them" somewhere else. That is enough. Our bright son sickens and dies; our lovely daughter droops away and vanishes from our arms. Why is this? we cry out in our agony. The Master was only taking his own; let us open our mouths, for he did it. He served; God's dealings are often great mysteries, but they are never mistakes. He puts his own where he needs them most. He gives us the discipline that we most require. Then, good friends, if our divine Lord once had need of a little bit of a beast in Jerusalem, let us comfort ourselves with the thought that he puts honor on such humble creatures as we are when he condescends to use us or ours for his blessed service.—Rev. Theodore L. Cuyler, D. D., LL. D.

THE REWARD OF UNSELFISHNESS.

But not only blessedness in heaven, but blessedness here and now is the reward of giving. There is a subtle joy in self-sacrifice that is deeper and sweeter than any other.

"There is a joy in doing good
The selfish never know;
A draught so rich, so pure, so rare,
It sets the heart aglow."

The people who are asking, "Is life worth living?" are not the ones who are denying themselves in the service of others; not the philanthropic poor nor the philanthropic rich; such are proving the blessedness of life when it is unselfishly devoted to the good of others.

It was a favorite saying of Marcus Aurelius, the heathen philosopher, that "an unshared blessing cannot be enjoyed." This is true. And in this fact is seen the reason why an illiberal man is miserable. Made for love and liberty and light, he is in bondage to selfishness and ingratitude, and is shut out from that which gives the highest pleasure, the keenest joy. There is a reflex influence from giving that is blessed in its effects on our hearts and lives. Every selfish act increases the spirit of selfishness within us, but every self-denial, every act of generosity, every unselfish gift, rebukes and lessens that spirit within us.

In one of the reports of the Woman's Foreign Missionary Society occur these words: "Forty girls

in Christian Oregon are educating and Christianizing one heathen girl in India; and one heathen girl in India is elevating, purifying, refining, and fitting for spheres of Christian usefulness forty girls in Oregon."

Our actions are like the water playing in the fountain, thrown up by some unseen force, only to fall back in sparkling drops, rippling again the quiet waters below. So our deeds, if good and noble, bring back into the current of our lives, all sparkling and bright with God's smile and benediction, his own joy and peace.—From "Christian Giving."

LOWLY SERVICE.

It is easy for us to overlook the blessedness of lowly service. The thing that is wrought in the eyes of the world is the thing we most aspire to. But in the eyes of God this may be a most menial service, and one all unworthy of our exalted destiny. The lily, though it bloom in the valley, and low among the grasses, hath a mission as beautiful as the cedar on the top of the mountain. Men admire the higher rather than the lowlier stations. We feel that we are equal to the highest, and the ambition may be wise. But perhaps the endowment God has given us is only such as can successfully be used down by the side of the lily, and not up where the cedar grows. It may be our mission in life to carry out his work in spheres that are hidden from the public gaze. And this, for us, and for him, is best. It is better to be the strength of the foundation than a piece of ornamental sculpture over the door to be gazed at by the passer-by. To be unseen and unknown, yet faithful to our God-appointed mission, is better than to seek a station for which we are unfitted and where only failure awaits us. Success in life lies, not in rising higher and higher until we reach the top, but in doing the very best possible in the station where we are.—The United Presbyterian.

OUR DUTY TO THE GOSPEL.

Eighteen centuries have passed since St. Mark went to reign somewhere beneath his Master's throne, whose life he had described, but he has left us the result of his choicest gift: he has left us his Gospel. What has it—what have the three other Gospels—hitherto done for each of us? It is recorded that John Butler, an excellent Church of England layman of the last generation, stated on his death-bed that on looking back on his life, the one thing which he most regretted was that he had not given more time to the careful study of the life of our Lord in the four evangelists. Probably he has not been alone in that regret, and, if the truth were told, many of us would have to confess that we spend much more thought and time upon the daily papers, which describe the follies and errors of the world, than on the records of that Life which was given for the world's redemption. Ten minutes a day spent seriously on our knees, with the gospel in our hands, will do more to quicken faith, love, reverence, spiritual and moral insight, than we can easily think. "For the words of the Lord are pure words, even as the silver which from the earth is tried and purified seven times in the fire. More to be desired are they than gold; yea, than much fine gold: sweeter also than honey and the honeycomb."—H. P. Liddon.

THE BEST PROOF.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk. In the first of the first century the world saw the incarnate God—the Word of God 'made flesh

and dwelling" in the human form among men. The nineteenth and twentieth centuries need no less than this. They must see "God manifest in the flesh"—that human eyes may now behold, and human hands may now handle, the Word of Life; that the supernatural may be brought within our easy reach; that to all inquiries the Church may now say as Jesus said to the disciples of John, "Go, tell the things which ye do hear and see"—not deeds of healing wrought in flesh, but "greater works than these"—works of healing in the spirit, evil passion subdued, bad habits broken, burdens of sin removed, blessings of spiritual life bestowed, steadiness of purpose and experience through all outward vicissitudes made clear to a witnessing world. A life thus setting forth the power of Christ in this present time is worth more than all the books of argument and all the sermons and lecture courses of a century in favor of Christianity. It is another Word of God, a living epistle read and known of all. It is a silent, present, unshadowed, unanswerable demonstration. It makes doubt impossible. Men simply feel its force and are silent, then turn to pray.—John H. Vincent.

A GREAT TRUTH ILLUSTRATED.

A beautiful German story relates how one day a little girl named Jeanette witnessed a great army review. Thousands upon thousands of spectators crowded around the stand, before which the emperor was to watch the passing regiments. While Jeanette was seated in the stand, she saw an old feeble woman trying very hard to get where she could see.

The little German girl said to herself, "It is not right for me to sit here, when I am strong and well and can stand, while that poor, feeble old woman can see nothing. I ought to honor old age as I want some one to honor me when I am old." Then she gave up her seat to the old woman, and went and stood up in the crowd.

But while Jeanette was standing on her tiptoes, trying in vain to see, a courtier of the emperor, covered with gold lace, elbowed his way to her side and said, "Little girl, her majesty would be pleased to see you in the royal box." When the abashed child stood before the empress, she graciously said, "Come here, my daughter and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side."

A MESSAGE FOR TO-DAY.

Some Christians make much of the burdens imposed upon them by their discipleship in Jesus Christ, as if they were intolerable, or at least grievous, and a hardship that they ought not to be expected to endure. It is much better to magnify the joys of the Christian fellowship and service. For they are more in number than the crosses, and help greatly to make the cross-bearing a source of spiritual delight and profit. The Master said: "He that taketh not his cross and followeth after me, is not worthy of me." Since cross-bearing is a test of discipleship it ought to be accepted with gladness by all who would follow in His train. Samuel Rutherford looked upon the cross of Christ as the sweetest burden he ever bore, because it was such a burden as wings are to a bird, or as sails to a ship, to carry the Christian forward to his desired haven. "Those who by faith see the invisible God and the fair city," he said, "makes no account of present losses or crosses."

With exultation the Christian

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With Scrofula, Bony, Rheumatism, etc.
Cancer, Tumor, Catarrh, Piles, Fistula, Eczema, and all Skin and Womb Diseases.
Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact, all internal or external organs or tissues, cured without knife or burning plasters, but with soothing, aromatic oil.
Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address
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sings, "In the cross of Christ I glory," which is proper and inspiring. But he has a right to glory also in his own cross; which, while symbolizing the crucifixion of self and his death to the world, also stands as a token of his participation in the fellowship of Christ's sufferings, and as the emblem of his transformation into a new creature in whom the gracious spirit of Jesus Christ abides in undisputed dominion.—Epworth Herald.

Cleave closely to the stairway; a single step to the one side or the other brings a fall. Nearly all catastrophes in Alpine climbing result from wandering from the guides or from venturing on forbidden ground. Jesus never promises his aid except in the path of obedience. Every redeemed host is bound to strive for the highest, holiest and most fruitful life that grace can impart. The angels of prayer will ascend and the angels of prayer will descend upon that divine ladder which links earth to heaven.—T. L. Cuyler.

Live at your highest in your usual duty. The common messages will become rich that way. The common tasks will become easy. It will be better and easier every year to live, and it will be far easier to die.—G. H. Morrison.

A BRAIN WORKER Must Have the Kind of Food That Nourishes Brain.

"I am a literary man whose nervous energy is a great part of my stock in trade, and ordinarily I have little patience with breakfast foods and the extravagant claims made of them. But I cannot withhold my acknowledgment of the debt that I owe to Grape-Nuts food.

"I discovered long ago that the very bulkiness of the ordinary diet was not calculated to give one a clear head, the power of sustained, accurate thinking. I always felt heavy and sluggish in mind as well as body after eating the ordinary meal, which diverted the blood from the brain to the digestive apparatus.

"I tried foods easy of digestion, but found them usually deficient in nutriment. I experimented with many breakfast foods and they, too, proved unsatisfactory, till I reached Grape-Nuts. And then the problem was solved.

"Grape-Nuts agreed with me perfectly from the beginning, satisfying my hunger and supplying the nutriment that so many other prepared foods lack.

"I had not been using it very long before I found that I was turning out an unusual quantity and quality of work. Continued use has demonstrated to my entire satisfaction that Grape-Nuts food contains all the elements needed by the brain and nervous system of the hard working public writer." Name given by Postum Co., Battle Creek, Mich.

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

Secular News Items.

A dispatch from Vienna, dated Dec. 10, says: An interesting example of the mixture of races existing in Hungary is given in reports which reached Vienna to-day of the beginning of what may prove to be a serious movement among the Roumanian inhabitants of Southern Hungary in favor of the Emperor-King against the Magyars, who in the name of Hungary are fighting against the Crown. The Roumanians living in the border provinces of Temes, Arad and Bihar are holding secret meetings and campaigning against the Hungarians, crying, "Down with the Hungarian gentry" and "We will not let harm befall Francis Joseph." One Hungarian who opposed a Roumanian candidate for membership in the Chamber of Deputies had been murdered and gendarmes have been asked for. Many Hungarians are leaving the isolated country districts for the towns, while others are arming themselves. The Roumanians are even declaring that they will drive out all Hungarians from the provinces bordering on Roumania. The Roumanians number 2,500,000 in Hungary, against 6,500,000 Magyars.

Postmaster General Cortelyou, in his annual report for the past fiscal year, says that while a self-sustaining condition of the Postoffice Department would be gratifying, he is less concerned about the deficit than the efficiency of administration. For the fiscal year 1905 the total receipts from all sources were \$152,826,585, and total expenditures, \$167,181,959, leaving a deficit of \$14,355,374. Included with these figures the Postmaster General directs attention to the free letters handled, which, he says, average 12.59 per cent of the entire weight carried, or a loss in revenue of \$19,822,000.

Mayor Tom Johnson, of Cleveland, O., appalled at the number of suicides and attempted suicides in Cleveland during the past nine months, has appointed a commission whose duty it will be to attempt to dissuade would-be suicides from taking their own lives. The commission is made up of Director of Charities Cooley, W. A. Greenlund, a member of the charity bureau and State Senator-elect F. C. Howe. Every man or woman in Cleveland who is contemplating suicide is invited to write a letter to the anti-suicide commission and tell their troubles. The members of the commission will then make an effort to remove the trouble. For people dependent from non-employment the commission endeavors to obtain employment, while the needs and wants of others seeking aid are looked after. Mr. Cooley, in discussing the subject said: "The need of some means to counteract the condition has been felt and we have expressed our willingness to aid anyone who is in the depths of despair and to whom life no longer seems worth living."

Ten great industries of the state of Michigan, according to a report of the state labor commissioner, operate 3,514 plants, employ 77,942 men, have capital invested of \$125,882,000 and turn out annually products valued at \$167,629,000. The industries canvassed were the carriage and wagon factories, chemical factories, flour and grist mills, foundries, and machine shops, furniture factories, tanneries, planing and saw mills, printing and publishing houses and tobacco and cigar factories.

The resources of California may be seen practically by noting the fact that the gold output annually reaches near twenty millions of dollars, the dairy output in round numbers some eighteen millions of dollars, the grain output some twenty-five millions of dollars, while the fruit output is between fifty and sixty millions of dollars.

At the Twentieth anniversary of the "German Society Against the Abuse of Alcoholic Drinks," there were presented some telling statistics of the ravages of strong drink in Germany, where the use of alcohol is said to be responsible for 54 per cent of the divorces, 59 per cent of the railroad accidents, 70 per cent of the accidents on the sea, 87 per cent of the offenders sent to houses of correction, 55 per cent of the disturbances of domestic peace, and so on through a long list.

Governor Folk gives the following as his definition of a grafter: "A grafter is one who preys on the people either against the law or under the law. The hoodler sells his official vote or buys official acts contrary to law. He is a grafter, but a grafter is not necessarily a hoodler. Grafting may or may not be unlawful. It is either a special privilege exercised contrary to law or one the law itself may give."

The Jewish massacres in Russia are affording a remarkable stimulus to the Zionist movement. Multitudes of Jews are leaving Russia for Palestine.

Judge A. W. Terrell of Austin, who has been in Washington several days, has returned home. Since arriving in this city Judge Terrell has been the recipient of a number of social atten-

tions by prominent people. He was the President's guest at luncheon, at which the retiring Japanese Minister and the Governor of Porto Rico and his wife were also present. Judge Terrell has been under the chaperonage of Mrs. John A. Logan. Mrs. Logan escorted him to the Speaker's room, while the House was in session, and introduced him to Speaker Cannon, with whom he chatted for fifteen minutes.

Between Nov. 10 of last year and Nov. 9 of this year the individual deposits in the national banks of Texas, outside of the reserve cities, have increased nearly \$15,000,000. That is perhaps the most notable fact shown in the abstract of reports made to the Controller of the Currency showing the condition of national banks in Texas, exclusive of those in reserve cities. Nov. 10 of last year the individual deposits were \$82,573,845; Nov. 9 this year, they were \$97,374,807.

The population of Greater New York is 3,945,967, and their religious relation is as follows: "Roman Catholics, 1,300,000; Russian Orthodox Church, 1,500; Greek Orthodox Church, 1,500; Armenian Apostolic Church, 900; Jewish, 725,000; Protestant Communicants, 331,658; additional Protestant attendants, 497,547; Churchless Protestants, 1,987,762.

One of the most loyal supporters of the Chinese reform government is the 18-year-old daughter of Kan Yu Wei, Kan Tung Pih, and she is attending school in Hartford, Conn. While in St. Louis last year she was the guest of the local organization of the Chinese Empire Reform Association, of which her father is the head. On several occasions she has addressed large audiences in behalf of her people and is counted something of an orator. It is said she is the first Chinese woman to speak in public on political subjects.

The President recommends that the provisions of the reclamation act be extended to Texas, which will leave lands of this state open to irrigation work by the Federal Government. About midway of the message there is one sentence which may mean much to Texas. There the President refers to the reclamation act under which he says that irrigation works are being rapidly constructed and that the lands thus reclaimed are eagerly taken up for cultivation. Then he introduces this single sentence: "The act should be extended to include the State of Texas."

Gen. Stephen D. Lee, commander of the United Confederate Veterans, on behalf of himself and that organization, has written as follows to President Roosevelt: Theodore Roosevelt, President of the United States.—My Dear Sir: As the general commander of the United Confederate Veteran organization, and for them I am sending you my thanks for the paragraph in your message recommending that the general government care for the graves of the Confederate dead, and especially those who died in Northern prisons during the war. I desire to say that this paragraph in your message is exceedingly gratifying to me personally. With kindest regards for you personally and for the welfare of your family, I am, yours truly.—Stephen D. Lee.

Yale men plan to drop Chauncey M. Depew from the University Corporation board of trustees. Instead of compelling him to resign in the midst of his term of six years, he will be allowed to finish it next June. Although some of his friends say that he will insist on standing as a candidate for reelection, it is now known that if he runs again he will be bitterly opposed.

A definite movement has just been started to nominate Secretary William H. Taft for Depew's seat in the corporation. The movement came to life last night in Buffalo at the annual banquet of the Yale Alumni Association, which voted to indorse the candidacy of Secretary Taft. Other alumni associations will take similar action.

Representative Warren J. Keifer, who is a renaissance of what may be called the "dark age" of this republic, has announced his purpose to try to bring about a reduction of the South's representation because of laws which have resulted in disqualifying some negroes from voting. Mr. Keifer's intention is more interesting than important, perhaps, since no one believes that there is any chance for the passage of such a bill during this congress. There is the best of reasons for affirming that the President is not in sympathy with such a purpose. Representative Crumpacker of Indiana, who has heretofore been a most zealous advocate of the proposition to bring about a reduction of the South's representation, was a caller at the White House Tuesday, and when he came away he announced that he would probably not renew the agitation which he began in the last congress. Even if the President favored such a course, as an abstract proposition, he would scarcely advocate it at a time when the success of his dearest pol-

icy is so absolutely dependent on the votes of Southern Democrats. Therefore, while Representative Keifer's bill may humor his mood, it is not apt to excite much attention in congress.

Of the 280,000 positions in the executive civil service there are now, according to the annual report of the commission just issued, more than 171,000 subject to the competitive examinations. During the year Postmaster General Cortelyou's order for the retention of fourth-class postmasters doing good service took 70,000 places out of the scope of political patronage, which the commission rightly regards as one of the most important administrative reforms of the year.

The engagement of Miss Alice Roosevelt and Representative Longworth will be announced shortly. The marriage is to take place in the spring. Mr. Longworth is the representative from the First Ohio district. He was born in Cincinnati in 1869 and is a graduate of Harvard.

The United States battleship Idaho was launched at 12:30 sharp, Dec. 9, at the yards of the W. Cramp Ship and Engine Building Company at Philadelphia. The vessel was christened by Miss Louise May Gooding, the 13-year-old daughter of Gov. Frank R. Gooding, of Idaho. The Idaho is a sister ship to the Mississippi, which was launched Sept. 30, and will be a battle ship of the first class. When finished she will be a conspicuous illustration of the important factor electricity has become in operating modern warships. Except for the windlass and the steering gear practically all her other auxiliary machinery will be run by electricity and her two military masts will be fitted by an apparatus for wireless telegraphy.

At the request of President Roosevelt, the new rate bill increases the terms of commissioners to seven years and their salaries to \$10,000.

President Harvie Jordan of the Southern Cotton Association issued a circular letter to the farmers of the South Monday regarding a reduction in cotton acreage for 1906. The letter says in part: "The Southern Cotton Association will not ask the farmers of the South to reduce the cotton acreage for 1906 to less than that planted in 1905. The association does ask and insists with all the force at its command, however, that the acreage planted in cotton throughout the belt in 1905 be not increased during the planting season of 1906. Let the watchword of every Southern farmer be 'Diversification,' and through that agency produce an abundance of food supplies to maintain each farm. The present estimate of 27,000,000 acres planted in cotton is sufficient under normal climatic conditions to produce enough cotton to meet the demands of spinners for the American staple. Any material increase in the cotton acreage for 1906 will tend to stagnate the cotton market and depress prices below their legitimate value. The legitimate law of supply and demand is the only true medium of regulating fair and legitimate prices for our great staple product." President Jordan closes the letter with an appeal to the farmers to plant an abundance of small grain, corn and side crops, and urges them to raise more hay, cattle hogs, etc., that the farmers may become more self-sustaining.

The Liberal Ministers composing the new Cabinet of Great Britain were formally installed at a meeting of the Privy Council at Buckingham Palace December 11. The new British Ministry is made up as follows: Prime Minister and First Lord of the Treasury, Sir Henry Campbell-Bannerman, Chancellor of the Exchequer, Herbert Henry Asquith, Secretary of State for Home Affairs, Herbert John Gladstone, Secretary of State for Foreign Affairs, Sir Edward Grey, Secretary of State for Colonies, the Earl of Elgin, Secretary of State for War, Richard Burdon Haldane, Secretary of State for India, John Morley, First Lord of the Admiralty, Lord Teedmouth, President of the Board of Trade, David Lloyd George, President of the Local Government Board, John Buns, Secretary of State for Scotland, John Sinclair, President of the Board of Agriculture, Earl Carrington, Postmaster General, Sydney Charles Buxton, Lord High Chancellor, Sir Robert Threshie Reid, Chief Secretary for Ireland, James Bryce, Lord President of the Council, the Earl of Crewe, Lord of the Privy Seal, the Marquis of Ripon, President of the Board of Education, Augustine Birrell, Chancellor of the Duchy of Lancaster, Sir Henry Hartley Fowler. The foregoing constitute the cabinet. The following ministers are not in the Cabinet: Lord Lieutenant of Ireland, the Earl of Aberdeen, Lord Chancellor of Ireland, Right Hon. Samuel Walker, First Commissioner of Works and Public Buildings, Lewis Vernor Harcourt.

It seems that the French want us to pay \$2,000,000 more for the Panama Canal. The Department of Justice has been hearing counsel representing

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Ladies' Holiday Neckwear and Handkerchiefs

A feature of our Holiday Neckwear is that they are all put up in separate boxes ready for mailing.

- New Ideas in fancy Stock Collars in silk and wash goods, 25c and.....50c
- Pretty lace and chiffon Jabots, trimmed with juby trimmings, 75c and.....\$1 00
- New lace Stocks in point gaze and Princess, some beautiful designs, 50c and.....75c
- French hand embroidered silk Stocks, with long ends, on sale at special.....\$3 50
- Novelty Lace Fronts and Chemisettes, large collection of designs, \$1.75 to.....\$5 50
- A new line of the celebrated Fisk, Clark & Flagg Neckwear in white linen, 65c, 85c and.....\$1 00
- 200 dozen Ladies' Pure Linen Hemstitched Initial Handkerchiefs, 6 in a box, for.....\$1 40
- The Handkerchief of Quality—"Erin Brand." 200 boxes Ladies' Hand Embroidered Pure Irish Linen Handkerchiefs, four designs in a box, at per box.....\$1 25
- 200 boxes Ladies' Hand Embroidered Pure Irish Linen Handkerchiefs, sheer quality, four designs in a box, on sale at per box.....\$2 00
- Ladies' French Cross Bar Linen Handkerchiefs, plain hemstitched, per dozen \$2.75 and.....\$5 50
- Ladies' Plain Hemstitched Linen Handkerchiefs, all French Hand Embroidered, 50c to.....\$12 50
- Children's Bunny Book Handkerchiefs, six in a box, something young people appreciate.....25c
- Children's Printed Border or Initial Handkerchiefs, 3 in a box, at per box 20c and.....25c

Ladies' and Men's Holiday Umbrellas

We are showing the most extensive line of Ladies' and Men's Umbrellas, all new styles of handles.

- 200 Ladies' Taffeta Silk Umbrellas with sterling and rolled gold handles, \$5.00 values, for.....\$3 50
- 100 Ladies' pure silk tape edge Taffeta Umbrellas, with sterling silver and rolled gold handles, prices are \$5.00, \$6.50, \$7.50 and.....\$10 00
- Ladies' handsome imported hand-carved ivory handles with solid silver mountings, silk case and tassel, each at.....\$25 00
- Also a few solid silver and gold handles, each \$37.50 and.....\$50 00
- 500 Ladies' piece dyed Taffeta Umbrellas with natural wood or fancy silver and pearl handles, special for the holidays, \$1.00 and.....\$1 50
- Men's 26 and 28-inch natural wood handled Umbrellas, \$1.00 and.....\$1 10
- Men's 30-inch Umbrellas with strong handles and frames.....\$1 50
- Men's Taffeta Silk Umbrellas with silver trimmed handles, \$2.75 and.....\$3 50
- Men's pure Taffeta Silk Umbrellas with fancy ivory and stag horn handles, \$5.00, \$6.50, \$7.50 and.....\$10 00
- Men's novelty handled Umbrellas for the holiday sales at \$12.50 to.....\$25.00

WRITE FOR OUR NEW CATALOGUE IT IS FREE TO ALL WHO DESIRE A COPY

Mail Section SANGER BROS. Dallas, Texas

A census just completed places the population of Washington, D. C., at 322,000. This would indicate a gain of 44,000 since the year of the federal census, or more than 15 per cent for the half decade, a rate that is proof of a very vigorous growth.

The Panama Canal Company of Paris on the question of whether this government should pay for work done on the canal from the time of the American commission's estimates of the value of the property at \$40,000,000 or from the time of the final turning over the canal under the contract. The claim presented involves about \$2,000,000.

Russia and Japan calculate that the war will have cost them about \$1,000,000,000 each. But this estimate does not take into account the item of pensions, if any be given soldiers. This is almost an unending bill. For pensions to soldiers in the Civil War, our government has already paid out \$3,144,395,495. The Russo-Japanese War, however, has cost the Czar his autocratic power, but that loss the people welcome, for it permits them to rule themselves.

The terrible charge is publicly made by Dr. Katherine Bushnell, of Oakland, Cal., who is a worker in the cause of purity, that the "white slave" trade between China, Japan and the Pacific Coast States "is backed and protected by the British government." Exposure was once made by a member of the House of Commons, but he was defeated for reelection, and nothing further was done in the matter. An international Purity Conference will be called for next year, to attempt action against this traffic in innocence.

Edward Atkinson, the well known social and political economist of Boston, died suddenly Dec. 11 after an attack of acute indigestion affecting the heart. He was 78 years old. For forty years Mr. Atkinson had been looked on as an authority on economic questions in this city and in this connection had been called upon to perform many public duties, among them being an appointment by President Cleveland in 1887 as Special Commissioner on the status of bimetalism in Europe. He was a member of the American Academy of Art and Science,

a fellow of the American Association for the Advancement of Science; corresponding secretary of the American Statistical Association and a member of the International Statistical Institute. Since 1887 he has been president of the Boston Manufacturer's Mutual Insurance Company. He was also a member of the Cobden Club of Great Britain. Mr. Atkinson was a prolific writer on economic questions. A widow and several children survive.

Texas is the greatest pecan growing section in the world. Pecans are a valuable food product. Cultivation of pecans is a profitable industry, the trees in many orchards being valued at \$100 each. Experts declare the crop will pay more in proportion to the care given and money invested than any other crop. There are pecan orchards in Texas more than 1,000 acres in extent, and even larger ones are to be created.

Dr. Zadoc Kohn, grand rabbi of the Central Consistory of Israelites in France, died in Paris Dec. 8. Dr. Kohn was born in Mannheim in 1829 and was educated at the Ecole Rabbinique of Metz. In 1859 he succeeded Rabbi Lazare Isidor as head of the Central Consistory. This office is the highest among the Hebrews of France. Rabbi Kohn was an able writer and a fine orator, and it was largely through his leadership that the French Hebrews passed safely through the anti-Semitic feeling following the Dreyfus affair.

The recent sensational flurry in the cotton market following the appearance of the Department of Agriculture's December estimate of the full cotton report has brought from Mr. North, director of the census, an expression of views concerning the gathering of cotton statistics. "If it is the judgment of the representatives of the planting interests that it would be wise and beneficial for the census office to return to the method of issuing the cotton report in installments as fast as it comes in," said Mr. North, "I shall be very glad to do so, notwithstanding the opposition of the Cotton Exchange. I believe it would accomplish in a very large measure the purpose referred to."

Notes From the Field.

Comanche Station.

J. W. Fort, Dec. 6: No preacher has had a more pleasant reception than this scribe and his family. The stewards, without a dissenting voice, raised the salary from \$850 to \$1000, and paid a month's salary in advance. I never saw a better opportunity for hard work. This is one of the best towns in West Texas. It has grown till its population is nearing the 4000 mark. Our Church will keep abreast with its progress. We left Lorena, where we spent four years with much pleasure, to be received here by a genuine Methodist people.

Vernon.

W. R. Thornton, Dec. 7: We are back at Vernon, to our delight. The many good and loyal people here make this a delightful place. We have renewed our parsonage enterprise and hope to put it right through. Our new presiding elder, W. H. Howard, preached two splendid sermons last Sunday and held our first Quarterly Conference last night. Of course, we regretted to give Bro. Miller up, for he was not only one of the best presiding elders I ever saw, but he is one of the finest Christian gentlemen that can be found anywhere. But Bro. Howard just put the harness right on and went to work, and our people are perfectly delighted with him. Of course, Methodism is the grandest thing in the world. It matters not how many changes conference makes, there is not a hitch—each man steps in and moves right out as though he had been there for a whole year.

Trenton.

J. W. Tinscher, Dec. 8: After ten years' service in the Gainesville District I have landed at Trenton, in the Bonham District. It was like leaving my old home, but the Bishop said, go, and I obeyed. I left many dear friends on the charge I served. But I find many good friends on this charge. I find the tracks of Blutworth, Pirtle, Bayless and Acheley. All of these brethren wrought well and are held in high esteem by the Trenton people. We arrived here on December 5, and found the parsonage nice and clean and ready for us. On the night of the 6th,

about 8 o'clock, we heard an alarm at the door. On attending to the alarm, we found the yard almost full of people—young and old—and everyone had something nice for the preacher and his family. So, after making a deposit on the dining-table, we all bowed in prayer to God, who doeth all things well. After a pleasant conversation for awhile, the people dispersed. As these good people minister to us in temporal things, may the God of heaven help us to minister unto them in spiritual things.

Blanket.

W. R. Crockett, Dec. 6: We were pleased to have our good pastor, Bro. Frank M. Jackson, returned to us for another year; but it is sad to think of him losing his dear companion. May our kind heavenly Father comfort him and the three little motherless children, together with other loved ones. The morning of her spirit's departure from earth her body was taken to Mullin for interment, near her father's home, where Bro. Jackson has been ever since; and we fear he is sick, as we have heard nothing from him since. We know not what he will do, but hope he will remain on the charge, even if he has to live at Mullin. Pray for us and our afflicted pastor. "In the midst of life we are in death."

Arlington Station.

Ed R. Wallace, Dec. 5: We have been royally received and are well pleased. We are having some work done on our already very good parsonage. I think that Arlington is absolutely the choice location in the great Lone Star State. We expect great things this year.

Talpa.

C. G. Shutt: This is a new charge, just carved out. We are certainly beginning very close to the bottom. No church, no parsonage—not even a Church Register. However, the work has begun. Parsonage lot secured, a barn partly built, and a subscription on the way to erect a parsonage. The possibilities are great. Town and country rapidly developing. Hundreds of people from the East coming among us.

Robert Lee.

J. M. Baker, Dec. 8: The good people of Robert Lee came in full force and gave us one of the severest poundings we have experienced since we became an itinerant preacher. Such acts of kindness are certainly appreciated by the preacher and his family, and it brings people and preacher nearer together. My prayer is that God may make me a blessing to them and their children. It is our second year on this charge, and many expressions of love and friendship have come to us since our return. We hope, by God's help, to make this the best year of the twenty-five as an itinerant Methodist preacher.

Irene.

G. W. Kincheloe, Dec. 7: It was a great surprise to this preacher when he was read out to Irene Circuit. We arrived here Thursday night, Nov. 30, and are thankful that we got here before the rain and for the kind reception given us by Dr. E. L. Myrick and wife, who entertained us in royal style until we could arrange the parsonage for living in it. The pounding came off Monday night, Dec. 4, and was the most complete of any we have ever received. Our pantry is full of good things to eat. Irene is a new circuit of four churches, taken from Frost, Dawson and Brandon charges, and when fully developed will be one of the ideal circuits of the conference. The stewards have spent over \$50 in furnishing the rented house that we are using for a parsonage, and hope to have a new home for the preacher to move into in a short time.

Richland.

Z. L. Howell, Dec. 11: We attended, of course, the Hillsboro Conference and enjoyed it in inexpressible measure. We entertained not even a secret choice as to where we were to be sent, but when we were read out to return to Richland, the more we thought over it, the gladder we became, and by the time we got back in sight of home we were really happy. No one has told us they are sorry we were sent back. A number have said they were glad we were returned. I knew it had become a custom for new preachers to get a pounding, but we were not looking for the old one to catch it. One evening last week, just after dark, we heard a small noise, and, peeping through the window, saw a large crowd headed by a tall man. They entered the back door, proceeded through the kitchen, then to the front room, and were led in a song by Bro. H. B. Laney. Then followed a prayer, a few short remarks, another song, benediction by Bro. Powell, and all bade us

good-night. With an effort on the part of the family to wait a few minutes, we proceeded to examine what had been left in the kitchen. While there, unwrapping and curiously peeping into a sack, we heard a rap on the door, and in came another crowd, and presently still another, and even next morning several gifts were received. We are inexpressibly grateful to the good people of Richland for their thoughtful, active consideration of our material welfare. The pounding doubled the one last year. We were made glad indeed—not so much for its value as for the way it came about and what it expressed. Most charges hope to have a better preacher sent back to them than they send to conference, but I believe this work intends to send a better preacher to conference next year than conference sent to them this year. If proper care in the way of food, shelter, raiment, patience and time can promote the change. It is our aim and prayer to be instrumental in returning in Methodist measure spiritual compensation for what we are now sharing temporarily, and that all returns may be received with due thanks and gratitude to God, the originator and giver of all good.

Thornton.

J. U. McAfee: We have been besieged, but from the looks of the larder we can hold out some time longer. As the pastor was starting to milk his cow the forces came trooping in and took the pastor's wife by storm. After a pleasant social hour the besiegers departed, and there was abundant evidence of their work, from flour, sugar and ham, through all kinds of catables, down to fruit cake and other kinds. Nor is this all. When we arrived last week we found a company of the elect present to greet us, and a nice supper awaiting us. A preacher certainly ought to do fine work among such loyal and friendly people. Our church in Thornton was full last Sunday, and on Monday afternoon we organized a Woman's Home Mission Society. The organization began to bear fruit at once in the shape of a new cooking stove that arrived next morning. The ladies are going to thoroughly furnish the parsonage. We hear favorable reports from our country churches, and hope to meet the good people out there in a few days. We were sorry to leave our friends of the Cotton Gin charge, and will ever look back with pleasure to the year spent in their midst. We are anticipating a fine year and pray that the Lord may bless our efforts. Truly, "the lines have fallen to us in pleasant places."

Hico.

J. E. Stephens, Dec. 7: We have been kindly received by this good people. After serving them four months they seemed glad to have us returned for another year. Instead of a pounding, we had a sumptuous Thanksgiving dinner prepared and brought to the parsonage. My! what a feat. We have started off encouragingly—three new members the first Sunday after conference and first Quarterly Conference the second Sunday. Bro. Bailey was on hand and preached two soul-stirring sermons and encouraged us to great things for the new year. We are praying and laboring for developments in the Church Zionward and many souls saved. We expect to charge the saloon devil and drive him from our midst. It will be a hard fight, but we must win.

Haskell.

J. H. Chambliss: I see that the brethren are making nice reports of their reception on their new works—or on the old ones, if returned—for another year. I rejoice with the brethren in their good fortune and can testify from personal experience that it is pleasant indeed to find a hearty welcome. I begin my third year in Haskell, not only with a hearty welcome, but with the best outlook for a good year that I have had for quite awhile. I have as hearty co-operation from my Church as I ever had anywhere, and everything is well organized. On last Thursday night, however, the good people for the third time came over and gave us the annual "pounding." It was a pleasant affair in more ways than one. The kind words received were more delightful than the good things to eat. My lot is in a pleasant place.

Palmer and Boyce.

C. A. Clark, Dec. 12: Nearly two years have passed since I asked space in the Advocate to report my work. [And that is where you made a big mistake.—Ed.] To our surprise and delight we were appointed to Palmer and Boyce at the recent session of the Northwest Texas Annual Conference. We spent two very pleasant and I trust profitable years on the Maypearl charge. During those two years the Lord dealt very bountifully with us. Three hundred and sixty-one conver-

sions, more than three hundred accessions to the Church, and the value of Church property increased from \$8,750 to \$13,400, are some of the results of the two years' work, of which we are not ashamed, and for which we are devoutly grateful to Almighty God. The good people of this charge have received us with large hospitality. Before our arrival the Woman's Home Mission Society took an inventory of the parsonage, put down two new carpets, a new matting in the hall, and since our arrival new shades have been put in from kitchen to parlor. Also another room has been treated to a new matting. Still these good women have not become "weary in well doing." They have about \$50 in hand with which to repaint the parsonage. When this is done they will have one of the best pastor's homes in the conference. Six good rooms, besides bath and plunder room; a hall and three porches—all well furnished—make a home where an itinerant Methodist preacher delights to dwell. Under the wise and fruitful ministry of my life-long friend and brother, Rev. I. E. Hightower, Palmer and Boyce were raised to half-stations, with afternoon appointment at Garrett, paying a salary to presiding elder and pastor of \$1150. We have no truer men in Texas than Bro. Hightower, and wherever he goes things come to pass. We labored very efficiently here, and "we are entered into his labors." We regard this an ideal pastoral charge. We shall endeavor by the grace of God, to render them the very best service of which we are capable. The Advocate is in high favor wherever read. If I am able to give you a "pounding" of new subscribers at all commensurate with Palmer's recent pounding of their pastor, I shall be most happy. [And there is where you will make no mistake. We will forgive you your "past sins" in failing to write for the Advocate if you carry out your most commendable desire to furnish your people with a good religious paper. But in this you have never in the past failed, and we tender you our thanks.—Ed.]

Rockport.

M. T. Allen, Dec. 8: On November 9 we said good-bye to friends in Sherwood. We spent one week with home-folks and got here on the 17th. We were given a regular Methodist pounding. I have preached at both of my appointments to good congregations. We like our work and expect to try to do our best. Bro. and Sister Anack left lots of friends here.

Jacksboro.

Jesse G. Forester: We got home from the North Texas Conference in time to take part in the Thanksgiving service which was held in the Methodist Church. We are thankful that God reigns over the seasons and over the material world. His goodness has been marked the past year. The former and the latter rains have come, and the husbandman has not waited in vain for the precious fruits of the earth. There has been neither blight nor mildew, canker-worm nor locust, to destroy the hopes and mar the prospects of the laborer. The Nation's storehouses are full and she is building greater. The carrying capacity of all our railways will be taxed to convey the surplus to the city and the sea, while barns and bins and cribs at home will be full and overflowing. The cattle are upon a thousand hills, the pastures are clothed with flocks, and the valleys are covered over with corn. Now let the people called Methodists in the bounds of the Bowie District open wide their hearts and purses and do things on a larger scale for the Church of God than we have done hitherto. We can do it. We ought to do it. If we fail this year, will we ever do any better? Our return to Jacksboro seems to meet the approval of all the people. The stewards met and made the assessment for the preacher in charge. They are going to collect monthly. I have a splendid Board of Stewards, and they have gone to work in earnest. Good day yesterday; five accessions to the Church and the membership made happy. Our W. H. M. Society has furnished the parsonage with a nice, new folding bed; so we are anxious for the presiding elder to come over and spend the night with us.

Frisco.

S. W. Miller, Dec. 12: I returned home from conference Tuesday after the appointments were read out. I began at once planning for a prosperous year. So on Sunday I preached at 11 o'clock and at night, and phoned for Bro. John S. Davis, who got here on Monday at 11 o'clock and preached twice a day until last night. Our congregations were small in daytime, but fair at night, and I am happy to say that, while there were no conversions, there was deep convictions and a gracious work in the Church. I feel sure that Frisco is in fine condition for a future work. Barriers that seemed to exist have disappeared like dew

before the rising sun. On Friday night, as Bro. Davis and I were quietly talking over the meeting, I heard a voice at the front door, and in came O. L. Hamilton heading a storm of young men and a number of ladies, and they deposited many tokens of their appreciation, for which I feel very grateful. May God bless this kind people. On Sunday evening we elected our League officers, with O. L. Hamilton as President, and a fine corps of officers. I am persuaded that our League is in better condition than at any time in twelve months, and I feel like pastor and League are in greater harmony than ever before. God grant us the best year of our history. I want to say that Bro. Jno. S. Davis is one of the most practical, strong spiritual preachers I have ever had to help me in a meeting. No preacher will make a mistake in getting him to aid in meetings. We received four by certificate into the Church. I am going to work hard for a great revival and a clear record on collections. May God grant me success.

Blooming Grove.

J. M. Armstrong, Dec. 11: We have been cordially received by the people in this our new field. The pounding was prompt, general liberal and much appreciated. The ladies have had the parsonage overhauled and some needed articles of furniture placed in it. We are comfortably housed and at work. My predecessor left the Church in good working order. Most of the people of the Kerens charge had been very kind to us during our stay there, and our parting was with sincere regret. Some of the choicest spirits were found in the bounds of that work that we have thus far met on our pilgrimage as an itinerant preacher. Their names are surely in the book of life and their good deeds credited to the heavenly ledgers. Thank God for these friendships formed amidst the trying experiences of life! Some sweet day they shall certainly be renewed again. We thank God and take courage. The lines are still falling to us in pleasant places.

Winters.

R. B. Young, Dec. 4: We were returned by Bishop Hoss to the Winters charge for another year. The people have received us kindly, and have shown their appreciation, both by word and by deed. We have preached at two of our three places since conference. At each of these places we met good and appreciative audiences. We observed Thanksgiving at Winters, and were addressed by Bro. Dunn, a resident Baptist preacher. At night, while we were quietly sitting around the fire, there was a rap on the parsonage door, and, on opening, we found ourselves confronted by a large crowd of men, women and children. We at once withdrew resentment, and the whole crowd rushed in and took possession. We watched their movements with anxiety until they began to file into the dining room to be relieved of their burdens. And my! what a pounding! I shall not attempt to mention the valuables by name, but suffice to say, the presents were valuable both in kind and quality. May God bless these good people, and help us to be worthy of their highest esteem. Our prospects are good for a bright and prosperous year.

Edna.

R. A. Waltrip: We shall always feel grateful to Bishop Key for sending us to Edna Station. We have found here some of the best old-time Methodists it has been our pleasure to serve. Bro. Annis, the former pastor, left things in good shape, but they are improving some. Last Sunday, at the morning service, we asked for \$10 for the Orphans' Home and they very readily gave \$25.35. The Woman's Home Mission Society is also planning to send a box to the Orphanage. The stewards had a meeting and raised the salary. Our congregations have been good and are increasing. Last Sunday, with the aid of Sister Lesesne, we organized the children into a Juvenile Mission.

Continued on Page 13.

Cancer Cured with Soothing, Balmey Oils. Experience of L. B. Gregory with the Treatment.

Jacksonville, Fla., August 3. Dear Doctors—I wish to say that the cancer on my face has been entirely cured, and after three months no return can be found. You are welcome to use my letter and photos, as I want any other afflicted one to know what one month's use of your Canceral has done for me. I cannot find words to thank you for your cure, and will recommend your treatment to any afflicted. Yours very sincerely, L. B. GREGORY. 523 Duval St. All forms of cancer or tumor, internal or external, cured by soothing, balmey oils, without pain or disfigurement. No experiment, but successfully used for ten years. Write the office of the originators for free books. Drs. Bye & Leach, Box 362, Dept. Q, Dallas, Tex.

BABY GIRL'S
AWFUL HUMOR

Would Scab Over, Break Open, and Be Raw—Intense Suffering for Two Years—Doctors and Medicines Failed to Help Her.

CURED BY CUTICURA
AT COST OF 75 CENTS

Writing under date of Aug. 15, 1904, Mrs. L. C. Walker, of 5 Tremont St., Woodford, Me., says: "My sister had a terrible humor on her shoulder when she was eighteen months old, causing intense suffering for two years. We had several doctors, and tried everything, but in spite of all we did it kept spreading. One day it would scab over and then crack open and a watery matter ooze from it and the scabs would all fall off. It would be raw for a time, then scab over again. Some one recommended Cuticura, and we immediately procured a box of Cuticura Ointment, and a cake of Cuticura Soap. She was much better after the first bath with warm water and soap, and an application of the Ointment. Before it was half gone we saw a marked change for the better, and she was entirely cured, without a scar being left, by the one box of Ointment and one cake of Soap. Her skin is now entirely clear, and she has not had a sign of trouble since."

100,000 MOTHERS
Daily Tell Other Mothers

That Cuticura Soap is the best baby soap in the world for cleansing and purifying the skin, and that Cuticura Ointment is of priceless value for soothing and healing itching, torturing, and disfiguring eruptions, itchings, and chafings. A single application of Cuticura Ointment, preceded by a warm bath with Cuticura Soap, gives instant relief, and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Putter Drug & Chem. Corp., Boston, Sole Proprietors. Send for "How to Cure Baby Humors."

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The Home Circle

IN VELVET PAWS.

Our kittens get gay when old Tab is away,
And caper and play as they please;
Though they often get vexed
When they try to get next
To a bird's nest high up in the eaves.

One day Tabby led the way out to the shed,
Where 'mid the shadows and leaves,
They all do their best
To climb to the nest
Of the songbirds high up in the eaves.

In velvety paws are hidden sharp claws,
And kittens may scratch if they please;
They will do all they dare,
But they'll never get there,
Where the little birds nest in the eaves.

—Michigan Advocate.

A VISIT TO UNCLE JACOB.

Uncle Jacob was reared in one of our eastern counties, and is now an old man of large experience, and enjoys the entire confidence of the whites and blacks, and is regarded as a father in Israel by the latter. He is, as far as we know, a consistent member of the Zion Methodist Church. He is a portly man, and clean shaven, and of a dark brown complexion. Though he constantly carries his cane, yet for one of his age, he is active and quick, and moves among the people gracefully and politely. In fact, he is a well rounded character.—We chose him as our chief actor, though the conversations we attribute to him are not his, yet through the use of his name we wish to be of some service in a general way.

After the press of business one night we find him sitting by a glowing fire enjoying a conversation with his "old woman." A rap at the door is responded to by the old man crying out—come in. The latch string yielded, and I walked in, he arose; and offering me a chair, said: "Good evening, Mars George, glad to see you, you come so seldom dat it seems like angels visits. Take seat, I s'pose yer come to spend a while wid me and de old woman."

"Yes, Uncle Jacob, I feel like hearing you talk, as I always do, and so I came over for a while."

"Glad yer did, sir, glad yer did. Me and de old woman was jes talkin' 'bout de time we was converted; we hope jind de church at de same meeting; and we've been trav'lin' along de road together ever sense."

"Well, Uncle Jacob, if you will relate your experience to me I think it may help me a little, for I sometime get in de background, and I feel like such a talk will do me good to-night.—Are you ever tempted to doubt your faith, and to lose de hope of de Christian, and to give up de fight?"

"Yes, sar, I is, den it don't las long, fer I takes de sword out'n de skibbod and it has never failed yet, so long as I fights on my knees. But, Mars George, let me tell you; dis old shiel' is mighty battered, and you know it proves de foe of de struggle. I don't like to see a man on a dress parade. Hit makes me groan way down in here to see a man who has had a shiel' for years, and see no dents on it. It proves dat he aint bin in a fight, or de old boy has had im on de run all de time. An dats one thing I aint gwine to have laid to my charge. Do yer hear dat? I'm gettin' old, and shant have many more fights, but I'm lookin' furred to de las' one dat I will ever fight in dis life, and den I'll lay down de sword and shiel' and go up yander and res' wid de saints. I feels now jes' like I was ready fer de las' charge, and I am waitin' to 'Mark de dust signal of his han', and I shall be ready to march. Mars George, I know'd yer father and mother afore you was born, and no better folks ever lived; and I hoped to lay dem bofe to rest til de resurrection day in de cimeta'y; and of yer aint a Christian, it aint dair fault. I lived wid 'em about ten year; and dey had family pra'r ever morning and ever night, and dey want like most folks have 'em either. Dey use ter sing de old time himes, and read a sweet chapter from de Word, and when dat man prayed I tell you sumpen was done. I was right dar ever time, and it hope us all, and give us strength for all dat day. Do you have pra'r in yo' family, Mars George?"

"This was a hard thrust, for I knew just where he was leading me. He is a well drilled soldier, and knows how to take advantage of the weak places, in order to strengthen, in his own simple, effective way. I used to hold family prayer, and thought I enjoyed them; but first one thing and another got me out of the practice, and I must

confess I do not hold family prayers, but—"

"Hold on right dar, now, Mars George, and dont you say nower nother word; fur I see through de whole thing. You commence wid yer butts, and dats jest how come yer down, you bin butted down. Dem butts means yer promises and riserlutions which you bin makin' to de Lawd, and dey aint wuth de bref yer spen in speakin' em. You bin on de back-groun' for sometime, and I've ben a notlein dat vere thing in yer mysef, and I jes found out de secret un it. Now, it jest leads to dis, ef a man don't enjoy family pra'r's he don't enjoy private pra'r's. I b'leve yer want to de right, Mars George, but thars yer trouble, now aint it?"

"Yes, Uncle Jacob," I said, pricked to de heart, "you have touchef de right cord, and I hope to do better hereafter."

"Dats jest how come me to say what I did, I seed dare was sumpen wrong about yer, and I detarmined to see what it was. You need one real good victory over yerself, and dat will he'p yer to win others."

"Some folks talk about dis trial and dat temptation, and de other trouble; but de greatest obstacle to overcome is self. I foun dat out years er so, and it is human nature." "Well, Uncle Jacob, it is getting late, and I must go home, but I could sit here all night and hear you talk; it does me good, and I shall, by de help of de Lord, profit by your words."

"Mars George, I can't let you go till you promise me to struggle for a victory, and I wont feel satisfied until you git a real good one, nuther. I'll he'p yer all I kin, and we'll git right down here now, and ax de Lawd to help you git dat victory."

We knelt down, and de old man offered one of de most fervent and soul stirring prayers I ever heard, and with tears in my eyes, I went home thanking God for dat conversation. Some folks say a negro has no soul but if I ever entertained such an idea, de experience of dat night has forever driven it away. God bless old Uncle Jacob.

Before I left he said: "Mars George, ye axed me to 'late my sperience to yer, but we drifted on sumpen better, which I hope will be ov more service to yer; but some er dese nights, I will tell you what has bin my sperience for nigh on ter forty years, for which I thank my Master, but I aint bin as faithul as I mout er bin. Good night, but when I sees yer again, I hope you will have a brighter face, and den I know you've got de victory. Go home and read er bout wraslin' Jacob and de jest like he done, and sure as de stars, you'd have de victory, and de mornin' sun will greet you with er sweeter brightness dan ever before."—"Mars George," in Raleigh Christian Advocate.

SYNDICATING OUR JOYS.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.—2 Cor. 1. 3-4.

A very striking article recently appeared in the Saturday Evening Post of Philadelphia under the title of "Syndicating Our Sorrows." In this article the editor sets forth with great clearness that the most selfish man in the world is the one who is the most unselfish with his sorrows, who makes you suffer all his misery as well as your own. The world becomes to him a syndicate formed to take stock in his private worries and troubles. Such a man, if you ask him how he is feeling, will trace the whole genealogy of his present condition down from the time he had the grip four years ago. He is syndicating his sorrows.

The writer of the article referred to is of the opinion that the business man who lets his dyspepsia get into his disposition, and makes everyone around him suffer because he himself is ill, is syndicating ill-health. Now, we have no right to make others the victims of our moods. If illness makes us cross and irritable, makes us unjust to faithful workers who cannot protest, we ought to quarantine ourselves so that we do not spread the contagion. We should force ourselves to speak slowly, to keep anger away from the eyes, to prevent temper from showing in the voice. If we feel that we must be blue and miserable, we ought to keep it out of our heads, and not let it get north of the neck.

Reflecting on this very earnest and helpful sermon on "Syndicating our Sorrows," I was impressed with the fact that while the writer of it was right in his position, there was another side to the question that might be treated with equal helpfulness, and that is the use we make of our joys.

While we ought to refrain from syndicating our sorrows, it is surely our duty to syndicate our joys, and let the whole world take stock in our happiness. Ella Wheeler Wilcox sings truly:

"There is an unseen cord which binds
The whole world together;
Through every human life it winds,
This one mysterious tether.
It links all races and all lands
Throughout their span allotted;
And death alone unties the strands
Which God himself has knotted.

"However humble be your lot,
How'er your hands are fettered,
You cannot think a noble thought
But all the world is bettered.
With every impulse, deed, or word
Wherein love blends with duty,
A message speeds along the cord
That gives the earth more beauty.

"Your unkind thought, your selfish deed,
Is felt in farthest places;
There are no solitudes where greed
And wrong can hide their faces.
There are no separate lives; the chain,
Too subtle for our seeing,
Unites us all upon the plane
Of universal being."

The text which I have chosen seems to me to teach our theme with singular clearness. Paul teaches that while all comfort comes to us from God, it comes to our hearts very frequently, and indeed most usually, by way of being ground in the great mill of human experience, and it is our privilege in turn to pass it on to nourish and comfort others after it has strengthened us.

Some people seem to have the same idea of comfort and of God's gift of blessings in general that a certain society woman of the city had of flour. A distinguished literary man has been trying his hand at farming, and tells the story of a fashionable society woman who visited his estate, and was escorted by her host to a field where they were drilling wheat. He showed her some grain, and, as she did not seem to recognize it, explained to her that it was the origin of the ordinary breadloaf. "What!" she exclaimed incredulously, "do you mean to tell me that bread is made out of those little hard things? I always thought that it came from that fine white stuff which grows in flowers!"

So here are many that seem to feel that they can just go to God and ask for the comfort they need, and have it given to them all bottled up, like patent medicine, warranted to cure all the ills that flesh is heir to. But that is not God's plan. He proposes that we shall store up comfort by the way, and that we shall use our stock as a reservoir to draw from in blessing others, even as we are constantly receiving blessings and comfort from those who have first received from him. The instinct of the squirrel or the jaybird, that causes them to lay by their store of nuts and grain, and the wise forethought of the man who does not spend all he earns, but seeks to get a roof of his own over his head and an account at the bank for a rainy day, and that runs out of the roots of acquaintance and fellowship among the people in the community where he lives—all this is a part of God's great plan, which he illustrates in nature in a thousand ways, showing us that it is our duty to hedge ourselves about, not in a greedy, mean way, but in a wise, prudent way, with comforts to be drawn upon in emergency.—From "The Lord's Arrows."

THE WISENESS OF LADY BELLE.

"I guess horses don't know much," Ellie said, thoughtfully.

She was on the front seat with Uncle Colin, Aunt Faith and the little Hop o' Thumb were on the back seat.

Suddenly Uncle Colin pulled on the reins and said, "Whoa, Lady," and there they were stopping right in the middle of Nowhere! Not a house anywhere near—not even a store or a schoolhouse.

"Why, what you stopping here for, Uncle Colin?" cried astonished Ellie, and Hop o' Thumb echoed, "Toppin' here for?" from the back seat. Even Aunt Faith looked surprised.

"For you to get out," answered Uncle Colin, calmly. "We can't take her any further, can we, Lady Belle? Not a young person that says horses don't know nu'—"

"Oh!" laughed Ellie, as if she understood. But she hopped out and ran up to the big gray nose and reached up on tip-toes to rub it.

"I'm sorry I said it, honest I am, Lady," she said. "You know something. Now, will you let me ride the rest of the way to town? She's bowing her head, Uncle Colin! She says I may!" And Ellie came running gaily back and climbed up on the front seat again.

A little way ahead there was quite a step hill—a "steepish" one, Ellie said. Lady Belle crept down it very cautiously, picking her steps with the

greatest care. She would not trot even near the bottom.

"Merrey! what a slow coach—oh, I forgot! Excuse me, Lady Belle. But, honest, I could run down such a little hill as this is, even if 'tis icy—an' I've only two legs 'stead of four! Besides, Lady Belle's not 'creepers' on her boots, hasn't she Uncle Colin?"

"Yes, but they need sharpening. We'll go to Shoemaker Ben's, Lady Belle. Then we'll see!"

"Ho!" laughed Ellie. "Lady Belle won't know they're sharp! That's what I meant by saying horses don't know—oh!" Ellie clapped both little red-mittened hands over her mouth and laughed again.

"Whoa, Lady," began Uncle Colin, solemnly. Then he relented. "No, you needn't this time. We'll go on and show this young person in another way that it isn't horses that don't know much."

In front of the blacksmith's shop there was a very slippery place indeed, and it seemed to Ellie that Lady Belle hardly moved at all, she crept so slowly over it. But when all four of her shoes had been "sharpened" and they were starting away, how she did fly over that long slippery stretch of road! How she didn't creep—mercy no!—but held her head high in the air and pranced along as merrily as you please, not in the least afraid of slipping! Just as if she knew her shoes had been sharpened!"

"Why, I b'lieve she does!" thought Ellie aloud. "I b'lieve she knows it as well as—I do!"

And just that minute it almost seemed as if Lady Belle turned her pretty gray head and winked one eye at Uncle Colin!—Annie Hamilton Donnell, in Zion's Herald.

AT MR. WOLFE'S HOUSE.

Violet was a little orphanage waif, timid and repressed, the life almost crushed out of her by neglect and abuse. The offer of a good Christian home in the country came soon for her, but though usually so docile she fought against this plan with all her little might.

"But you'll have such lovely things," said one of the deaconesses. "And you'll never be hungry again as long as you live."

"And apples, all you want of them," put in an older child who had had a brief country experience, filled with sunshine and apples.

"And a kind, kind lady for your mamma. Let me read you her letter." But the little one hid her face, screaming at the very mention, and it was finally, almost like a helpless lamb led to the slambles, that she was taken to her new home. A deaconess went with her. Her fright was pitiful.

"If you don't like it, Violet, I will surely bring you back," promised the deaconess. It required all the tact her guardian possessed to keep Violet from convulsions as the railroad station of the destination was reached. It was a singular thing, this fright; so very unlike the child.

"This is Mr. Wolfe, your new papa, Violet."

"Hello, little one!" There was a world of confidence inspiring welcome in the hearty voice.

"Messer Wolfe?" queried the child, gradually lifting her head to look at the Mr. Wolfe who had a man's voice.

"Yes, and this is Mrs. Wolfe, your new mamma. They both came down to the depot to meet you."

It required not many hours to thoroughly win the little heart. When the deaconess went away the next day there were tears at the parting, but it was quite plain that Violet wanted to stay in this wonderful, beautiful place, where there were not only apples and lovely things, but love itself—that which the poor little starved heart wanted most of all.

Weeks after the mystery was explained. "I fought," prattled the little one who had expanded like a flower in the sunshine of the home. "I fought you was wof's in 'is house, an' 'at you was wof's to eat me up!"—Deaconess Advocate.

THE MEANS OF GRACE.

The ordinances of the Church are worth to us just what we get out of them. There is no charm or sanctity in the ordinances themselves to impart sanctity or grace to our hearts. Most of us congratulate ourselves and think we have discharged duty and honored God when we have faithfully attended upon the stated services of the Church. But why should we attend upon the stated services of the Church? Why do we eat? Merely to appease hunger or to gratify the palate? We eat because there is life and health and strength in food. The process of eating may be pleasurable and gratifying to the taste, but it is not for these we eat. It may be pleasing and agreeable to the heart, or satisfy a sense of duty, to attend upon the means of grace in the house of God, but if these are all little has been gained. The ordinances are a means

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to an end, as eating food is a means to an end. There is little gain in making use of ordinances, but we must find it, and appropriate it. Ordinances are but husk and shell which cover the sweet life-giving food of the kernel within. It is the kernel that must be found. To participate and go away with the husk or shell is to be deprived, when there was so much of sweetness and richness for the seeing and appropriating. How many have bowed again and again at the Lord's table, and yet never met their Lord there!—Methodist Record.

PLEASANT THOUGHTS.

How careful we should be to guard our thoughts! If they are pleasant, we will have pleasant faces and kind ways. We will gain treasures for days of adversity, upon which we can draw when other sources of enjoyment fail. Old age will be happy through them, for they will be used as material from which to build homes of refuge wherein we find comfort and delight when the windows are darkened and we are forced to keep company most of our time with what is within us. When stormed at by the outward things in this life, or when weakness forbids the use of what made up the happiness of active life, we can retire to the soul, and finding it full of pleasant thoughts of God and immortality therein he safe and happy. By the will which God has given you, and which He stands pledged to strengthen if you will use its power from day to day, you can have divine help in the control of your thoughts, as in everything else which relates to being and doing. Let God dwell in your thoughts and be at home in them, and then they must be pleasant. If God is only of use to you in what you are pleased to call your troubles, and your only acquaintance with Him is when you are brought to the end of your ability to manage for yourself, then you win know very little of Him and is it any wonder you are misunderstanding His nature and purpose?—Presbyterian Journal.

THE "COFFE HEART"

It is Dangerous as the Tobacco or Whisky Heart.

"Coffee heart" is dangerous to many coffee users and is liable to send the owner to his or her long home if the drug is persisted in. You can run 30 or 40 yards and find out if your heart is troubled. A lady who was once a victim of the "coffee heart" writes from Oregon:

"I have been a habitual user of coffee all my life and have suffered very much in recent years from ailments which I became satisfied were directly due to the poison in the beverage, such as torpid liver and indigestion, which in turn made my complexion blotchy and muddy.

"Then my heart became affected. It would beat most rapidly just after I drank my coffee, and go below normal as the coffee effect wore off. Sometimes my pulse would go as high as 137 beats to the minute. My family were greatly alarmed at my condition and at last mother persuaded me to begin the use of Postum Food Coffee.

"I gave up the old coffee entirely and absolutely, and made Postum my sole table beverage. This was 6 months ago, and all my ills, the indigestion, inactive liver and rickety heart action, have passed away, and my complexion has become clear and natural. The improvement set in very soon after I made the change. Just as soon as the coffee poison had time to work out of my system.

"My husband has also been greatly benefited by the use of Postum, and we find that a simple breakfast with Postum, is satisfying and more strengthening than the old heavier meal we used to have with the other kind of coffee." Name given by Postum Co., Battle Creek, Mich.

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ACT YOUR PART.

(To My Son.)

Every man has some part to play On the world's great stage of action; Wait not, begin thy part to-day. With a laudable ambition, Success must then the effort crown, Mayhap may bring to you renown.

T. H. YARBROUGH.

"Make straight paths for your feet;" not let them wander into forbidden ways.

"In the way of righteousness is life; and in the pathway thereof there is no death."

"The eternal God is thy refuge, and underneath are the everlasting arms." Lean hard upon them. He will not disappoint thee as man disappointeth. T. H. Y.

METHODISM IN MUSKOGEE.

Methodism is equipped sufficiently well to take her place alongside of her sister Churches in the establishment of the kingdom of Christ in Muskogee. She is well housed and officered. Her First Church is up-to-now in every respect. The church building occupies a most desirable location on the east side, and will rank with the best in size, convenience and beauty of construction. Her Sunday-school is up to the standard, having an attendance of some two hundred and fifty. The superintendent is Dr. A. E. Bonnell, a young man of much natural ability, resourceful and having a keen appreciation of the responsibilities of the position. He has some real teachers for his aids, and the religious side of the lessons is properly emphasized. In her stewards the Church may well boast, as any preacher who has such men to look to need never fear for his physical needs. They have adopted the method of assessing the Church the full amount of all the collections, thus relieving the pastor of much extra and trying labor. And this is as it should be. The preacher should find his capacity taxed in his sermons and pastoral duties without the additional burden of looking after his support and the business side of the Church life.

We were very fortunate in getting for our pastor this year Rev. E. O. Goddard. Already we see unmistakable evidences of a triumphant service for the Master. He is planning broadly, wisely, tactfully in the fear of God. He is both pastor and preacher combined in delightful proportions. He has a pleasant family, and all in all, First Church hones to march along the imperial highway this year.

But it was with the most poignant regret the Church relinquished its claim upon its former pastor, Rev. T. L. Lallance. If they could they would have furnished him with a strong body by sharing with him their own vitality. But this climate was too damp for him, and he went back to the New Mexico Conference and was stationed at Las Cruces, where the Church seized upon his services with great eagerness when they found he could be gotten. He enjoys in a peculiar way the deep-seated love and affection of all his membership. And he is most worthy of it all. He is a preacher of the highest type, a student of the broader learning, a thinker along clear-cut and sturdy ideas, and, withal, possessing a piety made holy and beautiful by suffering. Every inch a man and having a broad and pungent conception of Jesus' mission to humanity, he is wonderfully adapted, spiritually and mentally, to be the evangel of such a mission to men. The earnest prayers of his friends here go with him and his family, and their daily pleadings will be that he may recover his bodily strength and vigor.

St. Pauls is our west side organization, and it is in good and strong hands with Bro. Borer for their pastor. He is faithful and efficient and their new \$25,000 church is rapidly pleasing skyward, and when completed will be without a superior in our fair young city. He has a strong and growing membership who are doing good service in our Lord's kingdom.

Then we have in planning a mission in the northern part of the city that will be carefully looked after in the near future. It is a promising field.

Strong among our forces here is our Shaulding Institute for young ladies, carefully looked after by its worthy President, Dr. Brower. It occupies a broad campus of eleven acres near the heart of the city, and is a very valuable property. The building is an imposing one. It is a mistake as I see it that it is not co-educational, and I hope to see the day soon when it will be made so. It is a great blunder to have sex schools. It is not God's way of doing things. We will stop all that when we become better civilized.

This Indian Mission Conference, on the whole, is composed of a very fine

set of men—loyal to God and the Church. They are planning large things, plowing deep and sowing good seed. And well they may, for indeed this will in a few years prove to be the land of Canaan. The country is cosmopolitan in its make-up, the strong young blood of other countries and States flowing into it. It is a land of wonderful transformations, the Indian now taking rank with his more favored pale face brother. Great possibilities are here. Our people see it and are seizing the opportunities. More anon.

CHARLES B. SMITH.

HOW SELF WAS BLOWN AWAY.

"I'm tired of everything, mamma. Do tell me what to do," said Beth Lincoln, coming into the room where her mother was sitting.

"Why not play basket-ball with me?" "With you, mamma? I didn't know you could play basket-ball."

"Why not? I have balls in the yarn-basket, and I am going to weave the yarn in and out over this ball," said Mrs. Lincoln, smiling and holding up a woolen ball, over which she stretched the heel of Madge's little stocking.

"Oh, that kind! I don't call that play," said Beth.

"You and your friend Nellie had a nice time yesterday playing you were a sewing society; and why may I not play that my real work is play—basket-ball, for instance? I will toss a ball to you."

Both caught the ball, and said, as she came close to her mother: "But, mamma, without joking, what can I do? I am tired of everything and everybody. Please tell me what I can do."

"Is my daughter really tired of herself?" asked Mrs. Lincoln, with a slight emphasis on "herself."

"Why, yes. Didn't I say so, mamma?"

"How would it do to stop trying to please self, of which you are so tired?"

"Mamma, what do you mean?"

Just then dear little Madge came toddling into the room, and said, wistfully: "I haven't anyone to play with."

Mrs. Lincoln gave Beth a meaning look, and said:

"How would it do for my big girl to get away from self, and amuse my little girl?"

Mrs. Lincoln was called from the room, and she found two happy children when she returned half an hour later. What were they doing? Beth was blowing soap bubbles, and Madge was trying to catch them. Mrs. Lincoln stood for a moment in silence, thinking:

"What a beautiful picture!"

Beth looked up and saw her mother, and said, "Aren't the bubbles beautiful, mamma, and isn't Madge a dear?"

"I have two dears now; but what has become of that tired self?"

"Blown away, mamma, with the bubbles," laughed Beth.—Selected.

A VERY SHORT LESSON.

"Oh, dear!" whined James, I just hate to do errands. Does Sarah need the sugar right away?"

"Right away," said mamma. "She is frying doughnuts, and wants the powdered sugar to roll them in while they are warm. Run, dear, and get it as soon as you can."

"When I get big, I'll never do a single thing that I don't want to," said James, when he was back at his play once more.

"It seems little doys have to do all the mean jobs, and it isn't fair."

"But you like doughnuts so well," said mamma, "and Sarah does so many nice things for you I should think you would like to do errands for her once in a while. Do you think you would be happier if you only did the things you enjoy?"

"Course," said James, promptly. "I'd like to try that for a while."

"Well, suppose you do this week. We'll all do just the things we like, and see if we get along better. I think you will be ready to go back to the old way before supper-time, though."

"Indeed I won't, mamma. That is the best thing you could say, for I want to play in the sand pile all day at my fort without having to do a single thing. Are you sure you mean it?"

"Perfectly certain, James. We will wait till you are ready to go back to the old way, if that is a month."

"Nothing but bread and butter for dinner?" said James, in great surprise. "I'm as hungry as anything."

"I told Sarah to get some other things," said mamma, buttering a slice of bread for herself, "but she said she wanted to finish canning her berries. She hates cooking anyway. Don't you want anything for dinner?"

"Yes, please spread me some bread, mamma."

"I just hate to spread bread dear. Help yourself."

"This is the afternoon of the party, mamma," said James, watching the hands of the clock drag slowly around to three. He thought that surely he would get some things besides bread and butter at the party and he was so

hungry! When he asked Sarah for a doughnut in the kitchen, she was too busy to do more than complain because he bothered her.

"Is that so?" asked mamma, without looking up from her book.

"When will you get me ready, mamma?" went on James, as the big hand moved a little farther. "I'm afraid I will be late."

"I don't want to stop reading," said mamma. "I thought we were to do only the things we liked today, and I don't like to leave this comfortable chair."

James went slowly to his room and began to put on his new suit by himself, but everything went wrong. A button came off, and he couldn't find his shoes, and his hands looked dirty in spite of all his efforts, and the first thing anybody knew the big tears were rolling down his cheeks.

"I want to go back to the old way, mamma," he sobbed, throwing himself down on the floor by her side. "I didn't know how horrid it was to be selfish till today."

"Are you sure?" asked mamma, lifting the little head from her lap to look straight into the tearful eyes. "Do you want to do the hard jobs along with the easy ones?"

"Indeed I do; and, mamma, won't you hurry so I can go? I am so hungry!"

"Well, well," said Sarah next day, "how's this? My kindling basket is full, and I didn't have to say a word about the scraps for the chickens. I think a small boy must have a very good time at the party yesterday."

"I did, but I found out before I went that it doesn't pay to be mean and selfish," said James. "Could I have a cooky, Sarah?"

"Half a dozen if you want them," said Sarah, heartily. "I wish all boys and girls would learn that lesson, and the world would be a lot nicer place than."—Hilda Richmond, in United Presbyterian.

A GREAT TRUTH ILLUSTRATED.

A beautiful Gorman story relates how one day a little girl named Jeanette witnessed a great army review. Thousands upon thousands of spectators crowded around the stand, before which the emperor was to watch the passing regiments. While Jeanette was seated in the stand she saw an old, feeble woman trying very hard to get where she could see.

The little German girl said to herself, "It is not right for me to sit here, when I am strong and well and can stand, while that poor, feeble old woman can see nothing. I ought to honor old age, as I want some one to honor me when I am old." Then she gave up her seat to the old woman, and went and stood up in the crowd.

But while Jeanette was standing upon her tiptoes, trying in vain to see, a courier of the emperor, covered with gold lace, elbowed his way to her side and said, "Little girl, her majesty would be pleased to see you in the royal box." When the abashed child stood before the empress, she graciously said, "Come here, my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side."

So God honors those who honor His servants. God especially honors those who honor the aged and seemingly helpless disciples, whose earthly pilgrimages are nearly ended.

BE OF GOOD CHEER.

No matter what occurs, keep up your courage. The man of hope is the man of valor. Never borrow trouble. If it is in the future, it will come soon enough. The burden of calamity you dread may never come. And if it should ever come it will find you better able to meet and bear it than you are today. "As thy days, so shall thy strength be." "Sufficient unto the day is the evil thereof."

The life and words of Jesus and Paul furnish some apt and forceful illustrations of the uplifting, sustaining power of joyous, loving hope. On the eve of His crucifixion, when the clouds were black and threatening, Jesus comforted His disciples with those ever-memorable words: "Let not your heart be troubled. In the world ye shall have tribulation; but be of good cheer: I have overcome the world." And Paul, in prison, awaiting death, cheered his fellow Christians on to a life of heroic endurance by the inspiring exhortation: "Rejoice evermore; and again I say, Rejoice." Christianity is a religion of hope. When we enter upon the new life we are "begotten again unto a lively (living) hope by the resurrection of Christ from the dead." Hope, says one, gives sanity and good health; it doubles the value of food and sleep, lightens every care, and gives the heart courage bid all its tasks.—Selected.

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REV. ARTHUR JONES.

Rev. Arthur Jones is a brother to Rev. Granville Jones, and we recently had the pleasure of working with him in the local option campaigns in Titus and Franklin Counties. He is a strong and forceful speaker, and he is a power before the people. We look upon Granville Jones as one of the most formidable antagonists of the liquor traffic in Texas, and his brother is developing into almost equal strength and effectiveness. If friends in any county need an effective speaker and worker in local option elections, they will find in Arthur Jones a strong helper. He did admirable work in the counties above mentioned.

REV. E. A. HAWKS STILL AT WORK.

Rev. E. A. Hawks, a venerable local preacher of this city, is one of our most useful men in the local ranks. Some years ago he went beyond the city limits and started a Church movement in a school house, some distance from the City Hospital. For a long time he preached to a hand-full of people, but by and by he started a Church project and by persistence he succeeded in housing his little flock in a house of their own. Not far away he carried forward another and similar enterprise with the same result. When the two were finished, he then turned them over, well organized and out of debt, to the Presiding Elder, and since then they have had a regular pastor. But Brother Hawks was not satisfied to remain idle. He crossed the Trinity River nearly opposite these churches and started another preaching place. For some time he has been conducting service in a school house to a few of our neglected people. But he has secured a lot of one-half an acre, upon which to build a neat, little structure for these people. Mrs. M. F. Matthews, living in Baltimore and who owns the land, donated this excellent lot. It will not be long until he will put this enterprise through. He is now just bordering on to his eighty-fourth birthday, but he is active and fresh in his ministry and religion. He says that when he finishes this building and gets his little flock organized and turned over to the Presiding Elder, he will be ready to lay his active armor down and go home. His example is worthy the emulation of all ministers upon whom age advances. As the result of his labor, these three churches will soon be able to support a pastor of their own. So much for the work of this good and true man.

NOTHING THE MATTER WITH DALLAS OR TEXAS.

We clip the following from the Houston Christian Advocate:

While Bishop Hoss was in Brazil, the trustees of the Episcopal residence in Dallas, Texas, sold their property. Why, we do not know. But the Bishop disavows any responsibility for its sale, and says that when he went to Dallas to occupy the property, he had had no intimation that it was not to be a permanent Episcopal residence. Will Dr. Rankin tell us what's the matter with Dallas?

There is nothing the matter with Dallas or with Texas either. About two years ago the trustees appointed by the conferences to build or purchase an Episcopal residence to be held in trust for the Church, and for the use of Bishop Hoss, made the mistake of purchasing property not satisfactory, because of its great expense; and, acting on the advice of Dr. J. H. McLean and other leading men of our Texas Methodism, they sold it, for more than they gave for it, subject to the approval and the ratification of the conferences. That left in their hands, after the debts were paid, about \$10,000 with which to build or purchase a better and a more comfortable residence. When the conferences met recently they approved, without a dissenting voice, the action of the trustees, and the sale is now consummated. Two of the conferences merely ratified what was done; the other two did likewise, but went further and tendered the amount of money contributed by the people, within their conference bounds, to the Bishop to be used by him in purchasing a home in his own name and right; with the proviso that any contributor should have the right to give direction to his contribution according to his own judgment and wish. So that the trustees hold about \$10,000 in trust for the Church and they will apply it as directed. If the people who contributed the money direct them to turn it over to the Bishop, they will carry out their wish; but if they want them to reinvest it in other and more desirable property to be held in trust for the Church, and for the use of our resident Bishop, they will obey instructions. Personally, it is a question of indifference to them which one of these courses the matter will take. Had the Church and the Bishop so desired, the trustees would have moved him out of the old property into new and better quarters just as soon as the conferences confirmed the sale, and they would have done it with no expense to him and with as little inconvenience as possible. In selling the property they had but one object in view, and that was to retrieve their mistake by getting rid of a cumbersome and expensive piece of property, not satisfactory to the Church, and having done this, they have the princely sum of \$10,000 subject to the direction of those who contributed the money.

THE CAMPAIGNS OF RECENT DATE.

After the adjournment of the Texas Conference, I concluded to spend a week in Franklin and Titus Counties in a little rest and recreation by giving a lift to the local option campaigns, brought on up there by the antis. So on Sunday night I gave a local option sermon to a good congregation at Mt. Pleasant; ran down to Mt. Vernon Monday, spoke at night, and on Tuesday had a joint discussion on the subject. Judge Turner gave us two hours just at the close of his court at noon. The house was packed and the pros were satisfied with the result. Went back to Mt. Pleasant and drove some distance in the country and spoke at Green Hill. Went to Monticello Wednesday night and met a good crowd. Thursday at three o'clock I met a good audience at Bridges Chapel. This is a Methodist community and I met many of our people. At night I gave them another round at Marshall Springs. Friday afternoon I went to New Hope, another Methodist neighborhood, and met a good audience of our people. They read the Advocate and received me gladly. Friday night at the court house in Mt. Pleasant I met Senator R. M. Stafford, of Mincola, in joint discussion. The house was literally packed. I had the opening and closing

speeches. I have long wanted to meet the Senator and he said the same of me. So we were both gratified. He is a man of education, and a lawyer of more than ordinary ability. He has much experience at the bar, and in the halls of legislation, also on the hustings. We had a mighty interesting time. But the discussion was in perfect harmony with the rules and proprieties of debate. There was not an unpleasant feature in it. I went after him with facts and figures and arguments. He came back by attacking my local option record in the Advocate and the Home and State Magazine. He did not pretend to defend the saloon or the liquor business. In fact, there was little in his speech that local option people could not accept. In my rejoinder I pointed out his adroit effort to dodge the issue and to turn the discussion into a different channel. We kept the audience interested from start to finish and local option was intact at the close. The Senator is a candidate for representative from Wood County, and in the event he is elected, we have it on good authority that he will be the antis' candidate for Speaker of the next House. Temperance people know what this means, and they can begin to govern themselves accordingly. He would be the most dangerous man in Texas to local option in a position of that sort. As a matter of fact, the antis are looking to him for leadership in Texas. Wood County is dry by a good majority, and if those people permit him to be elected it will be their fault. For years he has stood in the Senate and been the consistent and inveterate enemy of local option. We say this of him officially, not personally. For, personally, he and myself are good friends. Some people cannot understand this difference, but it is a fact all the same. The election came off last Saturday and Titus and Franklin stay in the dry column by increased majorities. The Brewers and wholesale dealers had their forces there from the outside. They camped in those counties for about a week. They had their speakers, and strikers and slush fund. But they only increased local option sentiment. Walker County also voted last week and gave a much larger majority for local option than in the election two years ago. Will the antis never be satisfied? In Wilson and Palo Pinto Counties, the antis succeeded in holding in the wet column, but they lost Uvalde County by a good vote. So we held Walker, Titus, and Franklin, and gained Uvalde. On with the battle! G. C. R.

A FEW NOTES IN PASSING.

We have on hand a few Thanksgiving articles and poems, but they will have to wait till next Thanksgiving before they will be available.

Notwithstanding we have often said we will not publish a communication without publishing the writer's name to it, yet people will continue to send us communications with their names unsigned. It is no use; for such articles will never see the light of day.

Dr. Jno. M. Moore, of First Methodist Church, had an interesting service last Sunday. He had his board of stewards regularly installed. The discipline defining the qualification and character of the steward was read and expanded, and the congregation was urged to give to the stewards their co-operation. It was a helpful and a good service.

Rev. J. L. Morris, the presiding elder of the Dallas district, started in last Sunday at Oak Cliff and at Grace church Sunday night. He is popular in the district, and when he preaches the house is full. We have few, if any, more attractive preachers than Brother Morris.

The Hon. Cone Johnson, of Tyler, preached three lay sermons in the city last Sunday—twice at Trinity and once in the afternoon at First Church for the Y. M. C. A. He had full houses and his lay sermons are well spoken of. He is a man of fine presence, fluent in speech, quick in perception, strong mentally, and a most practical

man in his thinking. He is a lawyer by profession, and a most popular and successful one, at that. The people of this city greatly enjoyed his sermons. His legal brethren crowded out to hear him.

The types went crazy on our Texas Conference notes last week, but then we sometimes think our manuscript writing is not always of sound mind, also. But between our bad writing and the bad types, our report of the conference was badly mixed. We did not get to the office in time to read the proof, either.

Rev. E. L. Egger has been gladly received at South Ervay. He had fine congregations last Sunday, and he has also had a tremendous pounding. He is the only new pastor sent to the city by the conference. The others were retained. Brother Egger is one of our strongest and best young men, and we are sure he will do well at South Ervay, for he has done well at every place the conference has sent him.

Trinity and Grace church buildings are now to be pushed to completion, so we understand. The former is moving on splendidly, and the latter will have the work taken up at an early date. The First church lot is now paid down to less than \$4000, and Oak Cliff members have contracted for the lot adjoining their present structure, looking to a new building in the near future. So that Methodist enterprise in the city is not lacking in interest.

WISE WORDS FROM AN ANTI SOURCE.

The Houston Daily Chronicle, now one of the most popular dailies in the State, has the following to say about a very important matter:

The bill which the Hon. John Sharp Williams of Mississippi has introduced in the national house of representatives the purpose of which is to prohibit the shipment of liquor by common carriers into prohibition communities may safely be expected to meet bitter opposition and stir up much feeling.

The saloon men are not deeply interested, but the manufacturers of liquor and the railroads and express companies may be counted on to rise against it.

As its readers well know, the Chronicle is not a prohibition paper, and has never advocated the policy of prohibition, but it is essentially a paper of the people, and it stands for the rights of the people, and believes in the exercise of their sovereign power within constitutional limits. The basic principle of the system of government under which the nation and the states operate is local self-government—the people manage their own domestic concerns.

The people of Texas put in their Constitution, as have the people of many other states, a provision that the people of any community or political subdivision of the state can by a majority vote prohibit the sale of liquor. The constitutionality of such a provision and of the exercise of the power conferred by it has been time and again declared by the Supreme Court of the United States, and the question is no longer debatable.

Many counties in Texas have voted in a lawful way to prohibit the sale of liquor as a beverage in their limits, but such exercise of their constitutional power has been rendered in large measure nugatory because of the holding that under the law governing interstate commerce carriers can not be restrained from carrying liquor into prohibition communities. The Williams bill is intended to prohibit their so doing.

The exclusion of liquor, or prohibition, as that term is understood, is but the exercise of what is known as the "general police power" of the state, and the right of the state to exercise it is beyond all question, and its exercise is the very strongest illustration of the principle of local self-government.

When a people in a lawful and constitutional way declare liquor must not be brought into their community, their wishes should be respected.

No such construction of any national statute or decision of any national court should be given that will defeat and thwart the popular will, and if such will is defeated, then a statute should be passed such as Mr. Williams proposes.

It is not a question of prohibition or anti-prohibition, nor of free liquor or no liquor, but the issue is whether if the people of a state of county declare liquor shall not be sold therein,

as they have the lawful right to do, railroads, express companies and distillers shall, under the protection of a technical rule of federal law, be able to defy the popular will, mock at the wishes of the people fairly and constitutionally expressed. The rule of the people in its might and in its majesty transcends in importance the liquor question.

TEXAS CONFERENCE TEMPERANCE REPORT.

The following is the report of the Committee on Temperance at the recent session of the Texas Conference, and we reproduce it at the request of the Conference:

To the Bishop and Members of the Texas Annual Conference Assembled at Pittsburg, Texas, Dec. 2, 1905: Dear Brethren—We, your Committee on temperance, beg leave to report that we have had good reason to rejoice because of the triumphant movement of the temperance cause, not only within the confines of this conference, but throughout the State of Texas, the United States and the whole civilized world. Within the greater part of the territory of this conference the saloons have been closed by the invoking of our local option laws. As a result the consumption of intoxicants has been decreased more than one half, lawlessness has been decreased and the sober people are soberly turning to higher and nobler lives.

Methodism stands committed to every legitimate and non-partisan measure consistent with freedom of the conscience—the Christian conscience, that has for its object the overthrow of the liquor traffic. Methodism would lead the van in a relentless crusade to tear the talons of the rum vulture from the vitals of our moral, physical and civil life. Methodism would put the stripes of outlawry upon every place where liquor is dispensed as a beverage.

We have in our present local option statutes a most effective weapon and means for the attainment of this end, and we oppose any change in them that would in the least rob them of their vitality and effectiveness. The mere invoking of the local option law in a community is not always sufficient. It is as much the duty of a Methodist to use all legitimate means to enforce the law as it is his duty to vote the local option ticket. Methodism should assist in sensitizing the public conscience, that not only the local option law, but all other laws, will be duly enforced.

Education on the subject of temperance has advanced so far that we do not believe that any Methodist who has a proper regard for his standing in the church can vote for the opening of the saloon, either as an institution licensed by the State, or permitted by any officer of the State. In this work of education Methodism has had a part, and we wish in this connection to commend the course of that illustrious field marshal of our temperance hosts, Dr. G. C. Rankin, nor would we fail to recognize the work of those golden-tongued evangelists of a purer, brighter and better Christian era who have labored with him.

Methodism offers the glad hand of comradeship to all the Christian churches of every denomination who have enlisted in the warfare for the overthrow of the liquor traffic. In God's name we know the battle must and will be won.

J. T. McCLURE, Chairman. J. B. TURRENTINE, Secretary.

TEXAS PERSONALS.

Rev. W. H. Stephenson, of Grand Prairie, has reached his new field and made the Advocate a pleasant visit this week.

Dr. W. L. Brown, of Goldthwaite, made us a good call the other day. He is our Sunday-school superintendent on our Sunday.

Rev. E. W. Alderson was in the city this week and paid his respects to this office. He starts off well on the Sherman District.

Rev. J. B. Davis, whose new field of labor is Rockwall, made us a brotherly visit a few days ago. His people have already given him a royal reception.

Rev. W. E. Lyon, of Seymour, dropped in recently and made himself at home in the Advocate office. We give him a standing invitation to come again.

No man had a better report at the Northwest Texas Conference than Rev. C. S. Field, of Merkel. His charge grew from a five-hundred-dollar appointment to a one-thousand-dollar one. They paid their collections for the various claims, raised over \$5,000

for a new church to cost \$7,000, and raised for all purposes \$7,200, and had a net gain in membership of seventy-five per cent. This makes a very fine showing for a new station.

Rev. R. A. Walker, of Italy, is the first to report a pounding since conference. Let the good work go on. The only pounding the editor gets is from the ants.

In a private note on other matters, we learn that Rev. C. B. Fladger, of the Sulphur Springs District, is making a fine start on his new year's work.

Rev. H. C. Willis goes from Palestine Station to the Huntsville District. He will be a success there as elsewhere, and we look for good results from his labors.

Mr. and Mrs. D. B. Lawson, of Courtney, announce the approaching marriage of their daughter, Miss Mae, to Mr. Harry L. Smith, and it will occur December 25.

Rev. C. L. Browning, of Itasca, made the Advocate a good visit the other day. The conference returned him to that charge and he will continue his work there another year.

Rev. R. A. Borrowings, of the Calvert District, is in Mississippi for a few days visiting his aged mother. He will return about the last of the month and take up his rounds in regular order.

We are pleased to have had a pleasant visit from the Hon. M. M. Crane, of this city, the other day. He was one of the best Attorney-Generals the State ever had, and a very popular man.

Rev. E. L. Shettles, who built the beautiful church at Pittsburg, is now a presiding elder. This is a new experience to him, but he will meet the duties of the office and make a great success.

Rev. C. A. Clark, of Boyce and Palmer, made us a good visit the past week. He is already planning for an Advocate campaign, and we are glad that he will find a good list to begin with.

Rev. and Mrs. W. E. Caperton, of Oglesby, announce the marriage of their daughter, Miss Harriet Clark, to Mr. James M. Banister, December 24. The event will take place in the Methodist Church at Oglesby.

Brother H. B. Jones, of Maxwell, was in the city last week attending the funeral of his mother and made the Advocate a good visit. He has been reading the Advocate a great many years. His mother lived in this city, and passed to her reward after a severe illness.

Rev. W. H. Matthews, of Waxahatchie, preached a good sermon at Grace Church last Sunday morning. He also called to see the Advocate force Monday. Brother Matthews is about completing a handsome new church and he and his people will soon be worshipping in it.

Judge Winchester Kelso, of San Antonio, delighted us with a call not long since. When we were in Eagle Pass a few years ago, we were the guest of him and his good wife while in the city. They resided there at that time. Mrs. Kelso is the daughter of Rev. W. J. Joyce, of San Marcos.

Captain and Mrs. William E. Nowlin, of Cleburne, announce the marriage of their daughter, Miss Lula Maxie and Rev. Charles W. Hearon. The happy event will come off the December 28. Brother Hearon is a member of the Northwest Conference, and a popular young preacher. We extend congratulations to all concerned and wish them all the happiness of which they are capable.

Rev. J. H. McLean, D. D., of the Bonham District, was in the city last week and gave us the benefit of his presence. We were glad to have him call. By the way, our North Texas Conference Notes made us say that the good Doctor was past four-score years. No doubt but that his friends smiled when they saw that mistake. He is not yet an octogenarian by several years. There is no accounting for the types, sometimes.

CHURCH NEWS.

The Memphis Conference reports an increase in membership of 2484.

Rev. James A. Duncan, D. D., formerly of Holston, was sent to our First Church in Birmingham. It is

one of the largest congregations in Southern Methodism.

Rev. Dr. John D. Lafferty was granted a superannuated relation by the Virginia Conference.

The increase in membership in the Arkansas Conference for the year just closed was 1200.

Dr. W. F. Tillett stated to the Virginia Conference that Vanderbilt University had trained five hundred young preachers for their work.

There will be no ball at the inauguration of Gov.-elect Pattison, of Ohio. The governor and his wife are not that kind of Methodists.

Yale University has elected a professor of the theory and practice of Foreign Missions, thus recognizing the paramount value of this movement.

Bishop and Mrs. Hamilton sailed from San Francisco, Dec. 15, on the steamer Manchuria, for Honolulu. The Bishop will hold Hawaii Mission Conference in that city.

A bronze statue of Mr. Washington Duke, Trinity College's greatest benefactor, is to be erected on the campus at Durham. It will be of heroic size, in sitting posture, and will be erected by the sculptor Valentine.

Chancellor D. W. C. Huntington, D. D., LL. D., has resigned the position as head of the Nebraska and Wesleyan University. He assigns as his reasons, advancing years and increased labors incident to the administration of a great educational institution. He is 75 years of age.

"Georgia Methodists," says the Wesleyan Advocate, "have made, this year, a good record. They have given in round numbers for the missionary work of the Church over \$165,000, and for all other purposes over \$1,000,000. When it is remembered that the membership of the M. E. Church, South, in Georgia numbers about 200,000 people, the above record shows progress over which we have reason to be grateful."

MAGAZINE NOTICES.

The Atlantic Monthly for December is a strong number. "An Essay on Riches" is replete with interest; and "Andrew John and His Policy" is a fine historical sketch. It has much very interesting fiction and many beautiful poems. To read it is to keep one's self well up with the progress of literature.

Scribner's.—The Christmas number contains fiction by a remarkable list of contributors, which includes Frances Hodgson Burnett, Richard Harding Davis, F. Hopkinson Smith, Mary R. S. Andrews, Ralph D. Paine, and Nelson Lloyd. There is also one of Henry van Dyke's most imaginative poems entitled "The Swarming of the White Bees," which is full of melody and fancy. Artistically the number is made beautiful by a colored cover, and many illustrations reproduced in colors, by F. C. Yohn, Henry McCarter, J. C. Leyendecker, and George Wright. There is also a beautiful art article by Kenyon Cox on the paintings of Holbein with many examples of his work.

The Review of Reviews.—The special features of this number are a keen analysis of the Russian situation, by W. T. Stead; a character sketch of the new King of Norway, by Hrolf Wisby; a description of the German-American University alliance, the terms of which have just been announced, by Librarian Canfield, of Columbia University; an illustrated study of modern church architecture, by Charles de Kay; an article about the foreign conductors of this season's music in America, by Lawrence Gilman; "George MacDonald: A Nineteenth-Century Seer," by W. Garrett Horder; an imaginary address expressing posterity's estimate of President Roosevelt, by Robert J. Thompson; a sketch of the University of Texas and its new president, by George P. Garrison; a series of short articles on practical topics: "America in Foreign Trade," by Winthrop L. Marvin, "Free Trade with the Philippines," by Arthur W. Dunn, "How the Germans Revised Their Tariff," by N. I. Stone, "One Way to Get Sane Legislation," by John R. Commons, and "The Americanization of Mexico," by Edward M. Conley.

PREACHER WANTED.

I want a preacher for Wheatland Circuit. Will pay \$600 and a parsonage. Preacher must come recommended by his presiding elder. J. L. MORRIS, P. E. Station A, Dallas, Texas.

"The Third Day"

By Rev. W. H. Hughes.

The third day after the crucifixion and death of Christ stands out pre-eminently above all other days. Around it clusters the paramount interest of the living and the dead. Upon its revelations rest the hope of the living, the resurrection of the dead and eternal happiness beyond the grave. While all this is true, this third day was the most unrestful and perplexing period the saints of God ever experienced. Three days before this they saw their Lord, in whom all their hopes centered, die and go down to the tomb. They had been compelled to accept the inevitable, and had returned to their former avocations sad and heart-broken. The third morning their retirement is again interrupted by the strange and unexpected report that Jesus is risen from the dead, which they did not believe. Strange things are happening and follow each other in quick succession. Dense darkness at midday and a dreadful upheaval of the earth, which rent the veil of the temple in twain, are unheard-of phenomena in nature. These things, taken into connection with the uncommon life and death of the Lord, they determined to investigate for themselves the truth of this astonishing report. So they again leave home and business to personally inquire into its truth or falsehood. For a time they pendulate between hope and fear, faith and unbelief—each refusing to take the word of his trusted friend—but each earnestly seeking for himself to know the truth before he would believe.

Faith is the belief of the truth based upon evidence. But faith based upon ample evidence is not necessarily saving faith. Saving faith always involves the affections. Hence Paul says, "With the heart man believeth unto righteousness." Man is often compelled on ample proof to believe that which is most undesirable. In this sense devils believe and tremble; so do ungodly men. So, on the other hand, every doubt is not sin. The damning sin of unbelief is not the weakness of the head, but the perverseness of the heart. Doubt which superinduces honest investigation in order to know the truth is most commendable. Unbelief of this character caused the apostles to be so cautious and painstaking to learn the truth of the resurrection of Jesus Christ, which has become the bulwark of the Christian faith. While belief of the truth on evidence does not always constitute saving faith, yet it is always the foundation upon which faith is built. God does not require man to believe anything for the truth of which he has not given ample evidence. Therefore, every circumstance connected with the evidences of the resurrection of Jesus Christ was so directed by the Father as to make its evidence convincing to every honest inquirer after truth.

Now that we may see and appreciate the force and reliability of the testimony of these disciples, let us for a moment look at their environments. They had entirely misapprehended the nature and purpose of Christ's kingdom; they thought he was to be a temporal King, and that he would ascend the throne of David and that they would judge the twelve tribes of Israel. They were all disappointed and discouraged by his crucifixion and death and had returned to their former avocations. Although the Master had often prophesied of his death, God, for wise and noble purposes, had hidden their understanding, so that they did not have the most remote idea of Christ's resurrection on "the third day."

Now, this is the condition of the disciples on that memorable third day morning, and hence they were so slow to believe and hard to convince. We rejoice at this state of facts:

1. Because we know the frailty of man is such that he will see, or imagine he sees, what he expects and is looking for, whether it really exists or not.

2. Because man is easily convinced of that which he desires and hopes for, by very little or no evidence, and thereby deceives himself and others. But when men's preconceived notions are all to the contrary, as was the apostles in this instance, then it requires infallible proof to convince them and cause them to change and reverse their former views and embrace the opposite.

These being the facts surrounding the apostles that dark morning, it is not at all surprising that they were so incredulous and unbelieving.

Hence, Mark tells us that Jesus appeared to Mary, who was early at the sepulcher, "And she went and told them that had been with him as they mourned and wept; and they, when they had heard that he was alive and

had been seen of her, believed not." He then appeared in another form to two of them. "And they went and told it unto the residue; neither believed they them."

Again, to further show how cautiously and intelligently these disciples were in examining the truth of the resurrection of Christ before they would accept it, read the beautiful story of the journey to Emmaus and the meeting that night in that upper room. After Jesus had appeared to these two, as they journeyed, and they having seen Christ for themselves and heard him explain the Scriptures concerning himself, were perfectly satisfied, and with glad hearts returned to Jerusalem, and found their comrades assembled in that upper room, and reported the good news, saying, "The Lord is risen indeed and hath appeared to Simon;" and while they yet spake, Jesus himself stood in the midst of them, and said, "Peace be unto you." But they were terrified and affrighted, and supposed they had seen a spirit; but Jesus, to prove to them that it was no optical illusion, said unto them, "Behold my hands and my feet; that it is I myself; handle me, and see; a spirit hath not flesh and bones as you see me have." Then opened he their understanding that they might understand the Scriptures, and said unto them, "Thus it is written and thus it behooves Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are witnesses of these things." Thus the disciples having seen and handled the Lord personally, and heard him expound the Scriptures concerning himself, were thoroughly convinced and went out with glad hearts, saying, "I know the Lord is risen indeed." But Thomas was not present at this meeting, and when they told him the glad tidings, he would not accept the joint testimony of all his brethren. He thought there might be some mistake about the identity of the person. But having seen the gaping wound in the side and the nails in the hands while he hung on the cross, about which there could be no mistake, he said, "Except I shall see in his hands the prints of the nails and put my fingers into the prints of the nails, and thrust my hands into his side, I will not believe." Upon this careful test his mind was satisfied and he joyfully exclaimed, "My Lord and my God!" Jesus does not censure nor reproach Thomas for his cautiousness in investigating the facts for himself. Christ recognized that his scrutiny of Thomas in seeing and feeling would enable others in after time who could not see with their natural eyes to believe. Hence the declaration, "Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed." All other historians have largely taken facts at second hand, but these witnesses all testify, as John says, "That which we have heard, which we have seen, with our eyes, which we have looked upon, and our hands have handled of the Word of life."

It is a very remarkable fact that among all these witnesses (and Paul says there were more than five hundred), there was not one who testified at second-hand. But each told what he saw, felt and heard and personally knew to be true. St. John, speaking for himself and all the rest, says, "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life * * * declare we unto you."

If the disciples had, without investigation, accepted the truth of the resurrection, then the proof of the fact would have been lost to the Church, and all after ages would have been deprived of the evidence upon which faith is predicated. But God had hidden their understanding so that as we read the proof by which they were convinced, our faith is kindled into confidence.

How sublime and cheering are the revelations of this "third day!" This day is to the Church what the first day of creation was to the universe when darkness was upon the face of the deep, and God said, "Let there be light, and there was light." So, when the morning of this third day began, dense darkness was upon the face of the moral world, but when Christ forsook the tomb, he became the light of the world—the light that lighteth every man, and this light will continue to shine until all men shall see the light as it is in the face of Jesus Christ.

Josephus, whose truthfulness as a historian has never been questioned, says, "Now there was about this time

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Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as had a veneration for truth; he drew over to him both many of the Jews, and many of the Gentiles; he was the Christ; and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at first did not forsake him, for he appeared unto them alive the third day." Leaving out all other evidences of the resurrection of our Lord, we have only given a part of the proofs of this third day, which to the Church is the greatest of all days.

A CHARACTER SKETCH.

The death of Rev. Jacob Kern at San Antonio, Texas, December the first, in the sixty-fifth year of his age, removes a prominent landmark in the German Mission Conference of our Church. In the conviction that his wide acquaintance and high standing with his English-speaking brethren would justify space in the Advocate, I have felt impelled to submit a sketch of his interesting life and useful labors.

Bro. Kern was a native of Switzerland, and came with his parents to Victoria, Texas, in the tenth year of his age. His parents soon connected themselves with the Methodist Church and for nearly half a century his father lived in Victoria, highly respected and greatly beloved. Under such influences the son in early youth gave his heart to God, and has never since forsaken the path of Christian integrity. As a young man, he enlisted in the Confederate army, and for four years saw much of the hardest and most dangerous service of the war. Once, during a retreat, under the ill-starred General Bragg, he marched all day with bare and bleeding feet in freezing December weather. In battle an exploding shell fractured his skull, leaving him scarred for life.

With the return of peace Bro. Kern was licensed to preach, and entered the Methodist itinerant work among his fellow Germans. He stood the spiritual persecution of those early days just as he had stood the storm of battle, but his courage was graced by a modesty and gentleness which always excluded boasting. The gifts and usefulness of the young German missionary were at once recognized, and he has ever since held a prominent place among the leaders of his people. He has filled the more important appointments of his conference, and always with unusual acceptability. Jacob Kern was indeed no common man. His qualities of head and heart would have won distinguished recognition in any walk of life.

As a preacher he was unusually strong and effective. The earnestness of his public address was sustained by a rare piquancy of thought, and spiced by a quaint and most wholesome humor. His brotherliness was unbounded. Free from narrow-mindedness and prejudice, his sympathies overflowed the bounds of conference and nationality. In him German conservatism and American initiative were held in happy balance. He loved the Methodist Church with a loyalty that never faltered.

Three years ago a pulmonary trouble forced his superannuation. During the lingering decline, at his modest home in San Antonio, it was my privilege to visit him regularly. Our Methodist people everywhere still die well, but Bro. Kern's triumph over the last enemy was something special. Such self-forgetfulness, such buoyancy under depression, such keen and youthful interest in the movements of the Church, such unclouded confidence in the God of his salvation, I have never before been privileged to witness. His sick chamber during these three years has been a sort of Mecca of consolation in the German Conference for all who were able to visit it. A hundred times I have gone myself to cheer and comfort the patient, but always came away cheered and strengthened by his spirit and example.

At dawn of the first day of winter, his waiting spirit took its flight to the land of endless summer. His influence will linger to bless the places that have known him, and among his own people, especially, will his name be as ointment poured forth. His life and death are a strong endorsement of the evangelizing work of our German Methodist Mission. A. E. RECTOR.

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THE TWENTY-THIRD PSALM IN VERSE.

My Shepherd is the Lord,
Want I shall never know,
He leads me by His kindly word,
Where quiet waters flow.

In pastures green I rest,
My soul He doth restore,
With Him of every good possessed,
My cup is running o'er.

In paths of righteousness
He leads the way I take;
And me, His love delights to bless,
Ever for His name's sake.

If through Death's dreadful vale,
My darksome path should lie,
My steadfast heart shall never quail,
For Thou art always nigh.

Thy staff shall strengthen me,
My comfort be Thy rod;
In every danger Thou wilt be
My Savior and my God.

A table Thou dost spread
In presence of my foes,
Thy holy oil upon my head,
And my cup overflows.

Goodness, mercy, and love
Shall surely follow me;
And in Thy glorious house above
I'll ever dwell with Thee.
Rev. Wm. H. Sutherland, D. D.

Trifles are trifles only to triflers. To the thoughtful they are symptoms of peril, signs of hope, opportunities of love. To ignore trifles is to be ignorant of the spot where decisions are made and destinies determined. Railroads figure, not on dollars and cents, but on fractions of mills; and we have discovered of late that God plows and harrows his fields with earthworms, and puts the burden of creation on beasts that can swarm through the eye of the needle. Awake to the significance of the insignificant! for you are in a world that belongs, not alone to the God of the infinite, but to the God of the infinitesimal.—Exchange.

THE CHANGELESS SAVIOR.

This attribute of God is claimed for Jesus Christ. He also is "the same yesterday, today and forever." He was subject to change, but he did not change. Changes often prove the changeableness of men. New conditions modify men's views, and sometimes radically alter a man's whole life. Prosperity has its influence in politics and religion. It may turn a fiery reformer into a respectable moderate, and make the religion which made him seem contemptible and mean. Increase of knowledge invariably modifies judgment and tempers a man's habits of thought. Such changes test the foundations of life. If the man has built upon the unstable things of the world, then he finds the world and the fashion of it passing away. Jesus Christ passed through extreme changes of condition, but through them all he remained the same. He came from a throne to a manger, from the adoration and ministry of angels to the toil of a carpenter's bench, from the glory of the limitless infinite to the narrowed conditions of poverty and sorrow. It is impossible to conceive the immeasurable distance from the throne of his glory to the cross of shame, but through it all he remained the same. Now that he is exalted, he is the "same Jesus" men knew upon earth, and will come again unto his own. Who can measure his "yesterday" from the beginning when he was with God and was God? Who can declare his "today" from his birth in Bethlehem through all the ages of his indwelling in the hearts of men? Who can forecast his "forever," and unveil the hidden glory of the conquering Christ? Our comfort and confidence are in the assurance that through all the unknown we

know that he has been, is and will be always unchanged and unchanging—in all things our Lord and Savior.—Presbyterian Banner.

LIVING IN THE LIGHT.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please Him in all things, take all that He sends patiently, resolve firmly never to commit the smallest deliberate fault; and if, unhappily, you are overtaken by any sin, humble yourself, and rise up speedily. You will not always be thinking of God consciously, but all your thoughts will be ruled by Him, his presence will check useless or evil thoughts, and your heart will be perpetually fixed on Him, ready to do his holy will.—Jean Nicholas Grou.

Keep Yourself Strong

And you will ward off colds, pneumonia, fevers and other diseases. You need to have pure, rich blood and good digestion. Hood's Sarsaparilla makes the blood rich and pure as no other medicine can do. It tones the stomach, creates an appetite and invigorates the whole system. You will be wise to begin taking it now, for it will keep you strong and well.

Hood's Pills are non-irritating. Price 25c.

"Speak gently to the aged! Life, at best, hath brought them many sorrows. The sands of life are nearly run, and as they totter on the verge of eternity, waiting for the summons to leave the shores of earth and enter the unseen world, 'from whose borne no traveler returns,' grieve not their careworn hearts. Let the hoary head and feeble frame secure for them kind accents as they journey yet a little while in this vale of tears."

Wonderful Skin Remedy.

"I feel like I owe this much to my fellow man: For 7 years I have had eczema. I have tried many doctors and numerous remedies, which only temporarily relieved. I gave Tetterine a trial and after 3 weeks an entirely free from the terrible eczema. It will do the work."—J. S. Giddens, Tampa, Fla.

At drug stores, or send 50 cts. for box to J. T. Shuptrine, Savannah, Ga.
Bath with Tetterine, Soap, 25c.

It is a matter of economy to be happy, to view life and all its conditions from the brightest angle; it enables one to seize life at its very best. It expands the soul.—H. W. Dresser.

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 inflamed, swollen gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

The result of living among people ought to be one large, quiet, healthy, active, restful condition, which could be rightly named by the great name, Peace. You ought to help society to make it purer, wiser, happier, and you ought to feel it continually helping you, making you happier, wiser, purer.—Phillips Brooks.

What power there is in genuine Christian enthusiasm! Its root is faith; its vital sap is consecration; its nourishing soil and atmosphere are the living Word of God and the breath of prayer. The Church pines for want of spiritual, Christ-like enthusiasm. Every Christian enterprise needs its mighty impulse.—Philip S. Moxom.

READ THIS.

Waco, Texas, Dec. 20, 1902.—E. W. Hall, St. Louis, Mo. My Dear Sir—In 1894 I was a great sufferer from kidney and bladder trouble and your Texas Wonder cured me and I have never suffered since. I most heartily recommend it. Yours truly,
A. S. FOSTER,
215 Mary St.

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 trouble 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.

THE MEANS OF GRACE.

The ordinances of the Church are worth to us just what we get out of them. There is no charm or sanctity in the ordinances themselves to impart sanctity or grace to our hearts. Most of us congratulate ourselves and think we have discharged duty and honored God when we have faithfully attended upon the stated services of the Church. But why should we attend upon the stated services of the Church? But why do we eat? Merely to appease hunger or to gratify the palate? We eat because there is life and health and strength in the food. The process of eating may be pleasurable and gratifying to the taste, but it is not for these we eat. It may be pleasing and agreeable to the heart, or satisfy a sense of duty, to attend upon the means of grace in the house of God, but if these are all little has been gained. The ordinances are a means to an end, as eating food is a means to an end. There is little gain in making use of ordinances, if we do not see God in them. There is food for the soul in the ordinances, but we must find it, and appropriate it. Ordinances are but husk and shell which cover the sweet life-giving food of the kernel within. It is the kernel that must be found. To participate and go away with the husk or shell is to be deplored, when there was so much of sweetness and richness for the seeing and appropriating. How many have bowed again and again at the Lord's table, and yet never met their Lord there!—Methodist Recorder.

Beaifness Cannot be Cured.

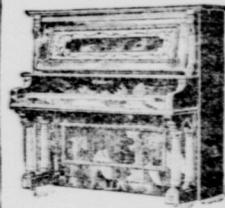
with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

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Take Hall's Family Pills for constipation.

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Let your young people read this book, and they will never go under the water. R. W. Thompson, E. W. Alderson.
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EXCURSION RATES TO ALL POINTS ON THE K. C. S. RY. IN ARKANSAS, INDIAN TERRITORY, KANSAS, MISSOURI. Dates of Sale: December 21, 22 and 23, 1905. RETURN LIMIT: 30 DAYS. For further information Address, S. G. HOPKINS, D. P. A., Texarkana, Texas. S. G. WARNER, G. P. & T. A., Kansas City, Mo.

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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 E. Howell, 170 Masten St., Dallas, Texas.

IS YOUR BURDEN HEAVY?

Do you think your burden heavy?
Is it more than you can bear?
Do you feel your strength is ebbing
With the passing of the year?
Do not grieve, dear heart—
Only do your part—
For the rest the Lord will care.

(The letter which follows has been sent us by Mrs. Trueheart, the General Secretary of the Woman's Board of Foreign Missions and we ask a careful reading of the same by the members of auxiliaries of the W. F. M. Society in our State, as it contains matter of general and vital interest to the work in which the membership is engaged.—Editor Woman's Dept.)

The seventh annual session of the Woman's Board of Foreign Missions, in the United States and Canada, will be held here in Nashville, in our church, February 28 to March 1.

Letters from Korea, China, Brazil and Indian Mission were considered by our Board here on last Tuesday, there being a quorum present, and financial relief urgently called for. The price of food in Korea being so much higher, the appropriations are not sufficient to lay in the usual supply for the winter, and the difficulty of securing workmen, and the advance in building material, has delayed the building. The funds in hand are inadequate. In China the necessity of putting in light in the Laura Haygood, and other unavoidable expenses, have caused a deficit of several thousand dollars there, and in Brazil while a note of rejoicing comes that our property in Juiz de Fora is free from debt, a debt of five hundred at Rebelrao Preto is distressing Miss L. Smith who implores immediate help. I need not say the contingent fund being nearly exhausted and a loan of \$11.00 being now carried, the Board appeals to the societies for increase of collections. The work is dear to our societies, its wonderful success proves it is of God, and our duty to sustain it unmistakable. Let each one help during the Week of Prayer. God will come to our rescue as He has promised. "Call upon me in the day of trouble and I will rescue you."

The Board took suitable action in the case of the death of Mrs. Emiline Hamilton, the mother of J. D. Hamilton, Treasurer of the General Board, whose wife is one of our managers, and young Walter Lambuth, the promising young son of the Senior Secretary of the General Board, who passed away last week.

Rev. Mr. Methvin having been granted a supernumerary relation to his conference, Indian Mission, our Board rented the land connected with our Indian Mission School, Muskogee, to him on shares. The school under its present management is prospering. All our missions are growing, and our present membership continues inadequate to meet their demands, unless the faithful self denying constituency at home can bear a heavier burden. Our people in the yellow fever section were hindered in their efforts, but those who were preserved from the scourge are no doubt deeply grateful and ready to show their gratitude.

Laredo Seminary is moving forward prosperously, in spite of the loss of the usual buildings by the storm and the debt incurred to rebuild and repair those now in use. Let each with God's help meet the present emergency. (MRS.) S. C. TRUEHEART, Nashville, Tenn.

A TRIUMPH.

In the triumph to the members of the W. F. M. Society, North Texas Conference, last week, the writer was made to say, "Let us really do this special obligation," when she had written, "Let us rally to this special obligation, etc." The meaning may be about the same in both expressions, but the former expression was an awkward one as it was printed to say the least of it.

The Home Mission Society of West Texas Conference has scored a triumph. At its recent annual meeting it resolved to send a memorial to the Annual Conference, requesting that one woman be represented on the Board which controls the Rescue Home in San Antonio. This memorial was accepted by the conference without a dissenting voice. The woman appointed to serve on the Board are Mrs. R. L. Stanfield, Mrs. Shaeffer, Mrs. A. B. Davidson, Mrs. Marse, all of San Antonio; Mrs. T. W. Moore, of Seznin, our Conference President, whose wise direction and assistance the other four ladies insisted upon having. A full meeting of the Board has just been held, and the effect of their influence, as part of it, is already apparent, for this is work which es-

pecially needs woman's insight and care.

All the auxiliaries are urged to redouble their efforts in behalf of this Rescue Home, now that they may feel confident that all funds collected for it will be wisely and economically administered. The four San Antonio ladies will visit the Home every two weeks and their careful direction will be guarantee of efficient management. (MRS.) L. E. WERLIEN, Press Supt. Conf. Society.

Jefferson was riding with Madison when the latter was president. They passed a house where stood in the yard a woman and several children. Jefferson said: "Madison, that woman has family prayers every morning; she is bringing up her children on the Bible. She is worth more to Virginia and to the country than a political philosopher is. She is of the sort that really makes a nation strong and safe."

(The following letter speaks for itself.)

Mrs. M. L. Woods, District Secretary W. F. M. Society, Fort Worth District:

I am glad to tell you that by the blessing of God, faithful work on the part of our faculty, and the generous support and furtherance of our friends here and at home, Palmore College has come to be the first institution of learning in this State, and it has been said, (and this has not been denied) that it is doing more toward making good citizenship than any school in eleven states that could be named north of Mexico City.

We are drawing our patronage from Texas to the Pacific coast, and from New Mexico to the City, but we are much crowded. Our Methodist members do not like for us to use the church for any literary occasions except those of the League and we are glad to please them. Besides the church holds only 300 persons at most, and at our concerts, debates and commencement there are 800 to 1100 present. As you know these public exercises are our best means of local advertising. At present we spend, in winter, half a day moving out of the children's dining-room and half a day moving back again, for one of our occasions. In the fall and spring we use the patio, and then, no matter how much trouble we have taken, nor how many friends have been bidden from far and near, we never know till the day arrives, whether we will be rained out or whether it will be shiny weather. If it rains, all our expense of invitations, advertising and preparations go for nothing. In addition to this need of a hall, we are compelled to have a gymnasium or fall behind other schools, and raise regiments of weaklings. Now our classes are held in the open patio, at the mercy of the weather, sun and rain, wind and dust, cold and heat—we have to take whatever comes.

Miss Hearst has set her heart on building a gymnasium. Three of us have given a month's salary, each, toward the building which will be school-room, assembly-hall and gymnasium, all in one. Miss Hearst and the other teachers and the girls who form the Athletic Association, have held two festivals from which they have \$170. Miss Hearst will collect \$100 gold from among her friends and she will have two more festivals. I wrote Mrs. Trueheart of the plan and she showed my letter to the Local Board. They approved it and said, "What and how can we send to help on work?"

I send below a copy of my answer to her. I hope you will all help in any way you can. Miss Hearst is a Cumberland Presbyterian, born and bred. She became a Methodist on entering our school and she works heart and soul for the cause. I trust you will help up her hands.

The letter:
You ask, What? I really think if I could spend a day in the Nashville stores, I would be a little crazy with delight. Of some things we have here, nothing. Many Americans will be at our festival. Think of never seeing English books and booklets. No lovely prints, delicate Gibson heads, and the thousand things you find in the art prints, in pictures, not mounted, mats without pictures, because we have no variety nor beauty in this line; in calendars that are given away, in twenty-five cent lovely leatherette or enameled hymns and poems, paper booklets with lovely illustrations, children's picture books, Bible pictures and picture books, flexible binding pocket gospels and Psalms in English, pocket dictionaries, year books, texts for every day, wall texts, packets of floral cards, il-

luminated Bible texts, kodak books, for mounting school class and Chihuahua pictures. We can use dozens of these and will be grateful for any and all you can send. To go on, we can use to fine advantage stamped doilies and center pieces and pin cushion covers for our girls to work stamped sofa pillows, remnants of ribbon and lace, and lots of baby ribbon, zephyrs, saxon, ice wool and embroidery silks—all of these by as great or as small a quantity as you can send. In addition to these, any article, already made by the kind hands of Methodist mothers and daughters, will be of fine help, for they will be of delicate workmanship and new design and excellent taste. Handkerchiefs and hemstitching and footings we can not get, ties, baby caps of lawn, cashmere or zephyrs—all that are in Chihuahua are hideous—pretty lawn aprons for ladies, baby boots and mittens, and pretty pin cushions—such a dearth as one has of these.

Some warm-hearted Methodist merchant may be willing to donate many of these things: Plain handkerchiefs at from three cents to twenty-five, figured handkerchiefs of pretty, tasteful borders for boys and girls, and your merchants haven't been approached yet for Christmas things that the committees usually ask in December. Needle books, pins, boxes of pencils, etc., will be acceptable.

If any one says: "If I had time," "I might have done so and so," please just say to them: "Send what you can now, and make those other things later." The opportunity will remain open all the year. There will be other festivals.

I want to tell you the good success we are having. We bought all these prettiest designs for burnt wood that the Photo. Supply Company displayed and, we know our burning is the finest in the city. The teachers have been making them at odd minutes. They have completed two and sold four already. Burned patterns would be fine to send us. All our teachers buy remembrance for their boys and girls at Christmas, and in our big family of about 430 our League and Church membership, and among our friends we have won here in the city, we often have need of some pretty article or remembrance as a gift, so that whatever arrives late, or does not sell at that same time, will be kept in stock by the committee and sold during the months that follow. Besides many Americans will be at our sale and will buy their Christmas presents with us.

Please remember the "how to send"—by parcel post—to Miss L. Wilson, Chihuahua, Mexico, Box 50.

N. E.—Send some to Miss Pearl Hearst, Palmore College, and to Miss Lucy Harper, Chihuahua, Mexico. The next festival will be December 20. We want you to send the packages by "parcel post" and get off all you can before Dec. 10. LUCY C. HARPER.

WEEK OF PRAYER AND THANKSGIVING.

W. F. M. Society, Fort Worth, Texas.
"For earthly blessings God hath given,
And for thy certain hope of heaven,
Praise ye the Lord.

"For friendship's pure and holy ray,
And for the gladness of thy way,
Praise ye the Lord!"

For years the observance of the Week of Prayer and Thanksgiving have been epochs in our spiritual lives; been marked with a white stone in our society as a turning point for greater results, a larger increase in offerings, and a firmer faith in the good to be accomplished by our contributions. Was it because this was the last that it seemed the best?

We might give you the outline of the exercises for each day, but we can not outline nor describe the testimonies, prayers and expositions of the scriptures by women whose hearts and lips were touched by divine inspiration. You can only understand by a similar anointing.

A prayerful and painstaking committee had given direction to the subjects for study, but in all this there was no attempt at sentimentalism—no simply entertain. The leaflets selected and so well read carried truth and conviction to hearts. The use of our conference maps for the map-talks was a new and effective feature. We are indebted to Sister Monk for her most interesting study of Korea and Cuba on the first day that kept the map-talks to the standard of excellence. Much of the time given to prayer and the study of God's Word, and the returns were adequate.

To our roll was added sixteen new names, bringing our membership up to 103. Our one regret was the absence of our good pastor and wife, Dr. and Mrs. Monk, after the first day, for our services were held during conference week, Nov. 12-17. The crown jewel of these services was the splendid sermon by Dr. Monk upon his return. This from the text: "I must work the works of Him that sent me while

it is day, for the night cometh when no man can work."—John 9:4. The introductory remarks formed a magnificent foundation for the superstructure. He spoke first of Jesus of Nazareth as a man and some historical features of his life. These having made the most salutary impressions on the world. Then the kingdom of Jesus Christ projected on peculiar amenities, having outgrown all kingdoms, his constituency outclasses that of all or any nation. Next followed the advent of Christ and the purpose thereof. Having been a student and eye-witness of much of the conditions of degradation in lands untouched by Christianity, this story bore added interest. Truly, in his own words, "we owe what we are to the influence of Christianity." Jesus Christ gave his life for the privilege of saving us from such conditions. In convincing proof he showed us that our obligation is commensurate with the benefits received; and ours is only the discharge of a natural obligation. The "missionary appeal" was made to the honorable sensibilities of men—"Give and it shall be given you" is natural consequence. The blessed gospel and privilege of the "itth" was not omitted. The climax of the discourse was reached in the appeal to missionary intelligence and religion of the heart. With merited and unstinted praise we can say, our beloved pastor is the leader in woman's missionary work in old First Church. Thus closed our Week of Prayer and Thanksgiving, with added inspiration to go forward with fresh enthusiasm and with renewed patience. To continue to plan and pray and work until every woman in the Church will feel "woe is me" if my heart is not quickened and my hands willing to work for the unsaved millions of the earth.

With pleasure we add a summary of our quarterly report for December: Adult members, 193; life members, 14; subscribers to the Woman's Missionary Advocate, 5; to the Little Worker, 29. Total amount of money sent to the Conference Treasurer, \$222.60. A MEMBER.

(We are gratified to see from the foregoing the prosperous condition of the Auxiliary W. F. M. Society of First Church, Fort Worth, and glad to note the reference to the sermon by the pastor, Dr. Monk. The Week of Prayer and Thanksgiving by the Auxiliary W. F. M. Society of First Church, Dallas, was opened by a sermon on Sunday night by the pastor, Dr. Moore, which gave encouragement to the membership. Such support by the pastors helps much to advance the work, and such support is needed to meet the indifference often found regarding the cause of foreign missions. We earnestly hope that all our pastors will consider seriously their duty in this direction, and give that aid and encouragement which are so much needed in the work.—Ed. Woman's Department.)

W. F. M. SOCIETY.

The Auxiliary of the W. F. M. Society, Bonham, held the Week of Prayer during Thanksgiving week. As a result, besides renewing and strengthening our spiritual life, we collected \$6.15 and added three new names to our roll of members. Our Juvenile Society, which was organized only a few weeks ago with seventeen members, who are very enthusiastic in their work, gave an afternoon tea recently and realized several dollars for their treasury. We organized an Auxiliary Nov. 5 in Dodd City, which we trust will do good work for this great cause. We are anxious to have other auxiliaries to report before this conference year closes. Pray for us.

MRS. MOLLIE LAWRENCE, District Sec. Bonham District. (We are glad to note the good work being done by this zealous District Secretary.—Ed. Woman's Dept.)

AUXILIARY W. H. M. SOCIETY, JEWETT, TEXAS.

It is with pleasure that we send in our report of the Week of Prayer, which was observed by carrying out the program sent out by the board, with the exception of two afternoons. While sickness among members interfered to some extent, we had a very instructive and helpful week, terminating Sunday night with an open service, which was well attended and much appreciated. Collected \$7.55. During the year we have raised for parsonage \$74.70. We have only fourteen members, with an average attendance of five. Considering the few that are interested, we have had a profitable year, and feel that success does not depend alone upon large numbers, but upon doing our best in the place where God has put us. We pray for more faith and a greater ability to do for our Master.

MRS. B. D. DASHIELL, Pres. MRS. MAGGIE KEETEN, Sec.

Many a thanksgiving sermon mistakes glorification of self for gratitude to God—Ram's Horn.

A Great Physiologist

Once Said the Way to Keep the Stomach Healthy is to Exercise It.

But he Did Not Tell How to Make It Healthy.

The muscles of the body can be developed by exercise until their strength has increased manifold, and a proper amount of training each day will accomplish this result, but it is somewhat doubtful whether you can increase the digestive powers of the stomach by eating indigestible food in order to force it to work.

Nature has furnished us all with a perfect set of organs, and if they are not abused they will attend to the business required of them. They need no abnormal strength.

There is a limit to the weight a man can lift, and there is also a limit to what the stomach can do. The cause of dyspepsia, indigestion and many affiliated diseases is that the stomach has been exercised too much and it is tired or worn out. Not exercise but rest is what it needs.

To take something into the stomach that will relieve it from its work for a short time—something to digest the food—will give it a rest and allow it time to regain its strength.

The proper aid to the digestive organs is Stuart's Dyspepsia Tablets, which cure dyspepsia, indigestion, gas on the stomach and bowels, heartburn, palpitation of the heart, and all stomach diseases.

Rest and invigoration is what the stomach gets when you use Stuart's Dyspepsia Tablets, for one grain of the active principle in them is sufficient to digest 3,000 grains of food.

The tablets increase the flow of gastric juice, and prevents fermentation, acidity and sour eructations.

Do not attempt to starve out dyspepsia. You need all your strength. The common sense method is to digest the food for the stomach and give it a rest.

Stuart's Dyspepsia Tablets do not make the cure, but enables the organs to throw off unhealthy conditions.

Perfect digestion means perfect health, for under these conditions only do the different organs of the body work right and receive the building-up material found in pure blood.

Stuart's Dyspepsia Tablets is a natural remedy and is a specific for stomach troubles. The ablest physicians prescribe them.

The Tablets are pleasant to the taste and are composed of fruit and vegetable extracts, golden seal and pepsin.

At all drug stores—50 cents per package.

MARRIAGES.

Turner-Yon.—At the home of the bride's, Magnolia, Texas, November 30, 1905, Harry Turner and Miss Ruby Yon, Rev. P. B. Sims officiating.

Buchanan-Gilbert.—At the residence of the bride's father, Dr. E. E. Gilbert, December 5, 1905, Mr. Willis Buchanan and Miss Everett Gilbert, Rev. J. H. Chambliss officiating.

Geers-Tripp.—At the Mullins Hotel, in Aubrey, Texas, December 3, 1905, Mr. C. Will Geers and Miss Bessie Tripp, Rev. J. D. Whitehead officiating.

Keo-McCraw.—At the residence of the bride's parents, Ponder, Texas, on December 10, 1905, Mr. Lloyd Keo and Miss Addie McCraw, Rev. J. D. Whitehead officiating.

Stevens-McDonald.—At the parsonage in Belton, Texas, November 27, 1905, Mr. W. H. Stevens, of Temple, and Miss Ebel McDonald, of Belton, Rev. E. Hightower officiating.

Philip-Paes.—At the residence of the bride's father, in Belton, Texas, December 1, 1905, Senior Timotes Philip and Seniorita Augustina Paes, Rev. E. Hightower officiating.

Gomez-Francesca.—At the residence of the bride's brother, in Belton, Texas, December 2, 1905, Senior Sateno Gomez and Seniorita Francesca, Rev. E. Hightower officiating.

Bennett-Witaker.—At the residence of the bride's father, in Belton, Texas, December 3, 1905, Mr. B. Frank Bennett and Mrs. S. M. Adkins Witaker, Rev. E. Hightower officiating.

Smith-Walters.—At the Methodist Church in Mt. Sylvan, Texas, Nov. 26, 1905, Mr. W. E. Smith and Miss Julia Walters, Rev. W. F. Mayne officiating.

Burnett-Qualls.—At the home of the bride's parents, ten miles north of Gonzales, Nov. 29, 1905, Mr. Otto D. Burnett and Miss Ada D. Qualls, Rev. A. W. Wilson officiating.

FINE LAND FOR SALE.

Persons wishing to secure land for the future will do well to write to C. S. Knott, who has been a surveyor and land man for many years in West Texas. I refer you to Rev. S. J. Vaughan, or any one of a hundred or more persons whom we have located. All lands are advancing. The lower plains have a bright future. Cotton has produced half bale this year. C. S. KNOTT, Colorado, Texas.

North Texas Female College and Kidd-Key Conservatory of Music and Art.

Sherman, Texas.

On the occasion of his second recital given in the auditorium of the North Texas College, Dec. 4, 1905, Mr. Frank Renard was even more enthusiastically received and appreciated by the large audience present than at the first.

In Mr. Renard's playing is not only the soul and brain of the musician cultured in every phase of his art, but also the breadth and strength of a man profoundly learned in literature and philosophy.

Two notable numbers on the program were the "Elegie in E minor" and the "Valse Caprice in C Minor," by Mr. Renard himself. It is not too much to say that these two numbers were quite worthy of the company they kept, though it included such names as Mendelssohn, Chopin and Liszt.

The Elegie, a more serious composition with a plaintive melancholy theme, was especially beautiful in its varied harmonies.

The "Spinning Song" was played with a true Wagnerian flavor; its musical cadences were charmingly shaded, and the "atmosphere" was perfect.

In the prelude and Fugue Mr. Renard showed himself a master of technique and a finished style. The Schuett Concerto was magnificently given.

- The program was as follows:
- Prelude and Fugue, E minor..... Mendelssohn
 - Nocturne, G major..... Rubinstein
 - Nocturne, E major..... Chopin
 - Impromptu, A flat..... Chopin
 - Elegie, E minor..... Renard
 - Valse Caprice, C minor..... Renard
 - Rigaudon, D minor..... Raff
 - Love Dreams (No. 2) E minor, No. 3 (A flat)..... Liszt
 - Spinning Song from the Flying Dutchman..... Wagner-Liszt
 - Concerto, G minor..... Schuett
- Moderato assai.
Allegro energico.
(Second Piano: Mr. Pettis Pipes.)

Mrs. L. A. KIDD-KEY, President

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A RACE WORTH WINNING.

Depends not a little on your vehicle—if it's an Enterprise no fear as to its stanchness or its being "in the finish" under roughest usage in as good shape as the "going" makes possible. Don't cost a mint, but gives as good returns on investment as small one.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & ORENDORFF CO., Dallas, Texas.

"Come on! come!" said a gentleman to a little girl, at whom a dog had been barking furiously. "Come on! he's quiet now." "Ah, but," said the little girl, "the barks are in him still."

NOTES FROM THE FIELD.

(Continued from page 5.)

ary Society. We organized with 29 and hope to have 50 by Christmas. This station has been filled by some of the best preachers in the Texas and West Texas Conferences. We are now planning to have Rev. A. P. Lowrey, of Waco, with us in a meeting to begin the third Sunday in January. We are praying for and expecting great things when he comes. Let those who read these lines lift their voices to God in prayer that this may be one of the greatest meetings ever held in Edna, as there are so many men unsaved here. The Advocate is in great favor here, as some have been taking it for many years, and think it a great factor in training not only the old, but a great help in molding the character of children in the home. So may the Advocate long live to bless the lives of many in the future as she has done in the past, and proud may Texas Methodism be of such an organ. We must mention our Sunday-school. It is simply grand to see Brother Simons and his faithful teachers gather this large number of children around them and tell them about Jesus and His love. Bro. Simons has been Sunday-school Superintendent for many years and his father before him, and he now has boys ready to take up the work where he lays it down.

Cushing.

R. O. Bailey, Dec. 12: After spending three, is some respects, happy, and in some respects, unhappy years at Woodville, we are now in charge of the Cushing work. I preached at two of my appointments Sunday. I like the country and the people also. Our household effects arrived yesterday morning and after a fashion we were straightened up so as to spend the night. Some one sounded the alarm. A small boy asked for the church key and I asked him what he wanted with it, the wise answer was, "They want it up at the church," so I sat down to read. Directly I heard a multitude of voices, and going to the door was met by Oh! so many people, old men and women, young men and women, children and babies; all, I think, bringing some token of welcome to their pastor. Two rooms and the reception hall were filled with people. Groceries of all kinds were deposited in the kitchen; dry goods, such as a preacher needs, and a purse of \$12.95. Every one present seemed happy and you may know that this preacher was Aunt Lucy and the children were also that way. May the Lord help me that I may be able to do the Master's work in a way that will be acceptable. This is a new charge, but we have some old places at which we preach.

A NOTE OF APPRECIATION.

I wish, through the Advocate, to express my appreciation of the sympathy of my brethren in my long spell of sickness and my gratitude to our Heavenly Father for restoration to health and for being able to again take up my labors in his vineyard. C. L. BALLARD.

The Christmas Dinner.

In spite of the fact that the word DYSPEPSIA means literally BAD COOK, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with a little appetite and end it with distress or nausea. It may not be fair for ANY to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a BAD STOMACH, that is a weak stomach, rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures dyspepsia, creates appetite, and makes eating the pleasure it should be.

CLARENDON DISTRICT.

To the Preachers of the Clarendon District: Dear Brethren—We lacked \$56 having enough money, December 1, to pay off our note on the district parsonage. The interest on the second note is \$21. You now have four assessments for the conference year. Will you please take the collection for the district parsonage at once, and let us pay off these claims; also pay as much on the second note as possible. J. M. SHERMAN, P. E.

WELL PLEASSED WITH DOLLS.

The Tiny Tim and Dolly Dimple Cloth Dolls are making friends wherever seen. We are receiving many duplicate orders from our customers. This is as it should be, for the dolls are certainly handsome and are practically indestructible. And the price is within the reach of all. See ad. in this issue. O. K. NOVELTY CO., Dallas, Texas.

Brenham District—First Round.

- Davilla, Friendship, Jan. 6, 7.
- Buckboots, Buckholts, Jan. 7, 8.
- Maysfield, Maysfield, 11 a. m., Jan. 10.
- Thorndale, Salty, Jan. 13, 14.
- Milano, Milano, 2 p. m., Jan. 15.
- Bellville, Bellville, Jan. 20, 21.
- Sealy, Sealy, Jan. 21, 22.
- Fulshear and Brookshire, B., 11 a. m., Jan. 22.
- Chappell Hill, 8 p. m., Jan. 25.
- Lexington, Jan. 27, 28.
- Other dates to follow. Chas. F. Smith, P. E.

Sherman District—First Round.

- Waples Memorial, Dec. 3, 4.
- Van Alstyne, Dec. 16, 17.
- Travis Street, Dec. 23, 24.
- Key Memorial, Dec. 24, 25.
- Whitewright, Dec. 29, 31.
- Trinity, Dec. 31, Jan. 1.
- Beils, at Virginia Point, Jan. 6, 7.
- Pecan and Friendship, at P. Jan. 13, 14.
- Howe, at Howe, Jan. 14, 15.
- Pilot Grove, at Pilot Grove, Jan. 20, 21.
- Potsboro, Jan. 27, 28.
- Collinsville and Tioga, at C., Jan. 28, 29.
- Sadler, at Gordonville, Feb. 3, 4.
- Whitetsboro, Feb. 4, 5.
- Wreston, Feb. 10, 11.
- Gunter at Gunter, Feb. 17, 18.
- Southmayd, Feb. 24, 25.

E. W. ALDERSON, P. E.

Tyler District—First Round.

- Lindale, Dec. 13.
- Mineola, Dec. 16, 17.
- Tyler cir, at Pleasant Grove, Dec. 23, 24.
- Cedar Street, Dec. 17.
- Emory, at Emory, Dec. 31, 31.
- Alba, at Pleasant Ridge, Dec. 31, Jan. 1.
- Wills Point cir, at Palmer Grove, Jan. 6.
- Wills Point, Jan. 6.
- Canton and Edgewood, at C., Jan. 7, 8.
- Colfax, at Tunnell's Chapel, Jan. 9.
- Edson, at Union Grove, Jan. 10.
- Arbans, Jan. 12, 14.
- Malakoff, at Malakoff, Jan. 14, 15.
- Mt. Sylvan, at Mt. Sylvan, Jan. 20, 21.
- Meredith, at Meredith, Jan. 27, 28.
- Big Sandy, at Big Sandy, Jan. 31.
- Grand Saline, Feb. 1.
- Troup and Overton, at Overton, Feb. 3, 4.
- Wheeler, at Wheeler's Chapel, Feb. 10, 11.
- Marvin, Feb. 11, 12.
- Mineola cir, at Sabine, Feb. 13.
- Brownboro cir, at Red Hill, Feb. 17, 18.

The District Stewards will meet in the lecture-room of Marvin Church, in Tyler, at 10 o'clock, on Wednesday, December 29. All the men elected to this office are hereby urged to be present at the time and place appointed. I want to plan and work for a great revival all over the entire district this year, and want to have a talk with my Board of District Stewards. E. W. SOLOMON, P. E.

Huntsville District—First Round.

- Anderson cir, at Anderson, Dec. 16, 17.
- Willis and Conroe, at Conroe, Dec. 20, 21.
- Navasota, Jan. 7, 8.
- Hempstead, Jan. 14, 15.
- Madisonville, Jan. 20, 21.
- Bryan, Jan. 28, 29.
- Huntsville, Feb. 4, 5.
- Iola, at Iola, Feb. 10, 11.
- Montgomery cir, at M., Feb. 17, 18.
- Millican cir, at Millican, Feb. 24, 25.
- Waller cir, at Waller, Mar. 3, 4.
- Cleveland and Waverly, at C., Mar. 10, 11.
- Cold Springs cir, at C., Mar. 17, 18.
- Dodge, at Dodge, Mar. 21, 25.
- Prairie Plains, Mar. 31, April 1.

H. C. WILLIS, P. E.

Calvert District—First Round.

- Kosse, at Alto, Jan. 3.
- Marlin sta, Jan. 3.
- Bronson and Reagan, at R., Jan. 6, 7.
- Hearne sta, Jan. 9.
- Rosell sta, Jan. 13, 14.
- Travis, at Travis, Jan. 14, 15.
- Durango, at Durango, Jan. 18, 19.
- Lott and Chilton, at L., Jan. 20, 21.
- Fairfield and Dew, at F., Jan. 24.
- Brewer, at Brewer, Jan. 27, 28.
- Jewett, at Jewett, Feb. 3, 4.
- Centerville, at Evans' Chapel, Feb. 10, 11.
- Rogers Prairie, at R. P., Feb. 14.
- Wheelock, at Wheelock, Feb. 17, 18.
- Calvert sta, Feb. 21.
- Franklin sta, Feb. 24, 25.
- Petteway, at Petteway, March 2, 4.

The District Stewards will meet me at Hearne January 9, at 3:30 p. m., on the 10th and 11th of January. We will hold a Sunday-school and Missionary Institute and Pastors' Meeting. Let all the pastors and Sunday-school superintendents and any others who will, come. The programme will be sent out soon. We must have a good start. R. A. BURROUGHS, P. E.

San Augustine District—First Round.

- Center cir, at Newbarne, Sat. and Sun. Dec. 20, 21.
- Shelbyville cir, at Shelbyville, Sun. and Mon. Dec. 31, Jan. 1.
- Center sta, at Wednesday, Jan. 3.
- Geneva cir, at Milam, Saturday and Sunday, Jan. 6, 7.
- San Augustine sta, Wednesday, Jan. 10.
- Hemphill sta, at Bronson, Saturday and Sunday, Jan. 13, 14.
- Timpson sta, at Wednesday night, Jan. 17.
- Melrose cir, at Melrose, Saturday and Sunday, Jan. 20, 21.
- Nacogdoches sta, Sunday night, 21st, and Tuesday night, 23d.
- Caro, Monday night, Jan. 22.
- Garrison, at Caladonia, Saturday and Sunday, Jan. 27, 28.
- Burke, at Burke, Saturday and Sunday, Feb. 3, 4.
- Lurkin, Feb. 4, 5.
- Kelkys, at Kelkys, Tuesday, Feb. 6.
- Nacogdoches sta, Wednesday, Feb. 7.
- Cushing, at Cushing, Thursday, Feb. 8.
- Gary, at Clayton, Saturday and Sunday, Feb. 10, 11.
- Carthage sta, Feb. 11, 12.
- Tenaha, at Tenaha, Saturday and Sunday, Feb. 17, 18.
- Minden, at Redland, Saturday and Sunday, Feb. 24, 25.

The District Stewards will meet at Timpson, Thursday, December 28, in the Methodist Church, at 7:30 p. m. E. L. SHETTLES, P. E.

Palestine District—First Round.

- Jacksonville sta, Dec. 17.
- Howard Ave, Palestine, 11 a. m., Dec. 24.
- Centenary, Palestine, 7 p. m., Dec. 24.
- Westville and Benford, at W., Dec. 29, 31.
- Trinity and Lovelady, at T., Dec. 31, Jan. 1.
- Augusta cir, at Enterprise, Jan. 3.
- Willard cir, at Carmona, Jan. 6, 7.
- Groveton sta, Jan. 7, 8.
- Jacksonville cir, at Cove Spring, Jan. 11.
- Mt. Selman and Bullard, at Mt. S., Jan. 13, 14.
- Rusk sta, Jan. 14, 15.
- Crockett cir, at Union, Jan. 20, 21.
- Crockett sta, Jan. 21, 22.
- Brushy Creek cir, at B. C., Jan. 25.
- Neches, at N., Jan. 27, 28.
- Elkhart cir, at Corinth, Jan. 31.
- Grapeland sta, Feb. 1.
- Alto cir, at Cold Springs, Feb. 3, 4.
- Kennard cir, at Kennard Mill, Feb. 7.
- LaRue cir, at New York, Feb. 10, 11.

Note, Officials—it is important for many reasons that the first Quarterly Conference should be early in the year. For this reason an unusually large number of quarterly meetings are set on week days. Besides, I have noticed that Saturday is about as hard a day as any in the week to get officials together. The first quarter has much to do with the success of the year; therefore, let every official attend. Jos. B. Sears, P. E.

If you have the Word in your heart there will be more than words on your lips.—Ram's Horn.

Pittsburg District—First Round.

- Park, at Park, Dec. 23, 24.
- Central, Dec. 25.
- Hardy Memorial, Dec. 26.
- Linden, at Douglassville, Dec. 29, 31.
- Atlanta, Dec. 31, Jan. 1.
- Naples and Omaha, Jan. 3.
- Gilmer cir, at Souls Chapel, Jan. 6, 7.
- Gilmer sta, Jan. 7, 8.
- Winfield, at W., Jan. 13, 14.
- Mt. Pleasant, Jan. 14, 15.
- New Boston mis, at R. B., Jan. 17.
- New Boston sta, Jan. 17.
- Pittsburg cir, at U. R., Jan. 20, 21.
- Pittsburg sta, Jan. 22.
- Cason, at Cason, Jan. 27, 28.
- Daugerfield, H. S., Feb. 3, 4.
- Red Water cir, at R. W., Wed., Jan. 7.
- Queen City, at Q. C., Thurs., Feb. 8.
- Leesburg, at M. S., Feb. 10, 11.
- Quitman, at Q., Feb. 17, 18.
- Dalby, at Dalby, Feb. 24, 25.

To the Stewards—Dear Brethren: Suffer the word of exhortation. First, let us determine to make this a great year in our changes in revivals and spiritual growth. Grow in grace and knowledge. This may be the last year on earth for some of us. Second, determine to do your full duty as stewards. Love and pray for your preacher and speak highly of him. Third, begin at once to see after his living. Make early collections. See all your people, urge each to do something, and when your Quarterly Conference comes be sure to be there. If you will do your full duty, you won't mind going to the Quarterly Conference. May the good Lord bless us all. J. T. Smith, P. E.

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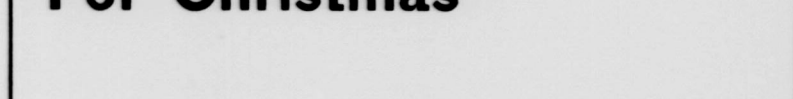
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Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

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WITCHER.—How sad are we as we chronicle the death of our little friend and brother, little M. C. Witcher, Jr. His life was short and came abruptly to its close. M. C. was born October 3, 1896, and died September 21, 1905. The evening before his death he was in robust and perfect health. With companions he was taking, as he was often seen doing, a ride on the family horse. While thus riding he fell from his horse striking upon his head. For a time it seemed that he would recover, but soon he sank into that seemingly sleep unconsciousness, from which he never returned. M. C. was a delightful boy, having life and vigor abundant and with a marked intelligence. His parents had always been careful about his moral and religious training. They obeyed the Scriptures by having him dedicated early in his life to the Lord in Baptism, Rev. W. H. Matthews performing this rite November 15, 1896. In the year, 1903, Rev. J. H. Wiseman, who was then pastor, received M. C. into the Church. Of his faithfulness as a member I can speak. I doubt if any adult member of my Church had more solicitation and careful interest than the subject of this writing. When I needed a messenger for the Church to carry announcements or else I could always depend upon this bright boy to go. He was never absent from his Sunday-school class unless by sickness or other providential reason detained. He was also a member of the Junior Epworth League and of the Juvenile Missionary Society. So that while his life was cut short, yet there was crowded into its few pages many noble deeds of love and devotion. His funeral was largely attended, the business men of the town closing their stores and coming to weep and sorrow with the afflicted ones and likewise did the public school out of genuine sympathy and in respect of the dead attended. Rev. H. A. Boaz and Rev. J. H. Wiseman, former pastors, were present, and assisted the writer in the funeral services. Rev. Boaz preaching the sermon. We miss him very much from our community. There is in the home the vacant chair and things that were his are untouched save as the tears and tender hands of loved touch them there. His place beside father and mother and little sister, Mary Lee, is vacant. We miss him in the Sunday-school and at the Communion, but we know where he has gone, and shall try to meet him in the skies. Bro. and Sister Witcher feel very deeply this, but they know who holds the healing balm and that "earth has no sorrow that heaven cannot heal." O. P. KIKER.

GLENN.—William Walter Glenn, the only child of Mr. and Mrs. C. J. Glenn, was born April 16, 1904, and died at the home of his grandfather, G. N. Arnold, Nov. 12, 1905. His last sickness was of short duration, but of intense suffering. All that kind and loving hands of parents and friends could do was done, but he was "plucked as a new-blown rose that had bloomed for another clime." It was hard to part with him, but the parents and sorrowing ones know that he is safe in the arms of Jesus. Though scarcely two summers old, he seemed to know he was going, and as the angels took him for their heavenly flight he waved good-bye to those who loved him. May God bless the parents and give them grace to bear their bereavement, and may they see by faith the same little hand that waved them farewell beckoning them on to meet him in heaven. J. B. CURRY. Wellington, Texas.

MAGEE.—The subject of this sketch, Bro. C. N. Magee, was born in Mississippi September 14, 1845; died at his home near Rancho, Texas, November 12, 1905. On December 24, 1872, he was united in marriage to Miss Julia Ann McCullar. They moved to Texas about thirty years ago. His wife survives him, with six children—three boys and three girls. In the death of Bro. Magee we lose a very useful and influential man, one who was loved and respected by all who knew him, a man of sterling character, a true citizen, a faithful soldier of the Cross of Christ, a loyal Methodist, liberal in the support of the Church of God. He joined the Methodist Church about twenty-two years ago, keeping sacred his Church vows till he was called to the Church triumphant. He was a true friend to preachers, acting as steward for twelve years, faithful in the discharge of duty as one remembering that he must shortly give an account of his stewardship. Many preachers will remember his acts of kindness shown them at the "Old Holston Pool Camp Ground;" for ten years he kept in readiness the "preachers' tent." A good man has gone, a noble husband and father has been removed; the Church is poorer, but heaven is richer, and has become more attractive to the loved ones, who remain here. May the comforting influence of the Holy Spirit be with the sad and bereaved loved ones, and so keep them in his life, that in the world to come, they may have an abundant entrance into the everlasting kingdom where there will be no more death nor sorrow, and where sad farewells will never be spoken. MARCOS WILLIAMSON, P. E.

MADDOX.—Miss Eula Maddox, daughter of J. F. and M. F. Maddox, was born in Dalton, Ga., July 21, 1877, and died in Weatherford, Texas, July 29, 1905. Eula was converted and joined the Methodist Church at 11 years of age under the ministry of Bro. Stockton. The life thus early consecrated to God under the training of a pious mother was pure and loyal and sweet. Tender and dutiful at home, kind and sympathetic to friend, she passed through her brief life shedding cheer and sunshine to all. Loyal to her Church vows she never engaged in life's frivolities even though it often excluded her from her young companions. Devoted to her Sunday-school class she served them as teacher just as long as strength would permit, and kept up the weekly study of the lesson long after she was unable to attend. For several years she was the victim of consumption and fought a brave battle, never despairing, always with a bright smile to the last. She did not fear to die, but would have been glad to live for the sake of her lonely, widowed mother, whose only daughter she was. Her oft ex-

pressed desire was to be "nearer to her Savior." So one day just after a storm had raged around the little home and the typical sunshine breaking out again she went to be forever "nearer to her Savior" in a land where storms never come. Loving hands had beautifully draped our Church for her funeral and over her flower laden casket such inspiring words were spoken by Bro. H. D. Knickerbocker of the life beyond that we caught a clearer vision of its glories and realized that faith and love could bridge the chasm between us and our loved ones "over the River." MRS. C. C. ARMSTRONG.

WARREN.—Mary Ellen Warren (nee Bratten) was born in Mercer County, Va., September 24, 1843. When seven years of age she came with her parents to Mount Pleasant, Tenn. She was married December 6, 1866, to W. M. Warren, with whom she lived until death severed the happy union. To them seven children were born, all of whom are living and were permitted to be with her at the time of her death. She was converted in 1862 and united with the Methodist Church. An early love for Methodism was instilled into her soul. Her grandparents were Methodists. Her father, Thomas Bratten, was for many years a pillar in the Church. He passed to his reward last year at the advanced age of ninety-six. After an illness of more than six weeks, a season of great suffering, she died in peace November 14, 1905. A short time before her death she called her husband and children to her bedside and urged them to live for Christ and meet her in that land above. Her death was peaceful and triumphant. Sister Warren was an active member of the Church of God. She was a regular attendant on the services of the sanctuary, a member of the Woman's Foreign Missionary Society, and of the Woman's Home Mission Society and contributed much to their great success. She leaves a husband, seven children and a host of relatives and friends who hope to meet her again. C. N. N. FERGUSON. Amarillo, Texas.

BLAKENY.—Gathering up the jewels the angel of death crept into the home of Mr. and Mrs. Charley Blakeny on October 9, 1905, and carried the sweet little spirit of Dewitt home to God. She was three years old, the only girl of three children. Bright hopes were centered on that life so promising, but diphtheria seized upon her, and soon she was no more. Their hearts are bleeding with grief. In the quiet graveyard is a precious little mound that marks the spot where their darling is sleeping to await the coming of Papa and Mamma. Dear parents, let us look through our tears to that Home prepared for her. Let us live so that when our lives are over we can meet your darling in the haven of rest, where there are no sad partings or heartaches, and bitter tears are shed no more. Be true to God and he will bring us all home to our children. MRS. S. S. SENTER. Millsap, Texas.

FORSYTHE.—Mrs. A. R. Forsythe (nee Smith) was born in Newton County, Texas. After her marriage, she and her husband moved to Roswell, New Mexico, where they resided at the time of her death, which took place on the night of November 27, 1905. She was only twenty-two years old and leaves a husband and one child to mourn their loss. Her husband testifies that she was a Christian, and was a good wife and mother. Heart failure caused her death. The summons was sudden, but with a smile she passed away. Her body was brought back to Haskell for interment. The funeral service was conducted by the writer at the Methodist Church, from which the body was borne to its last resting place. J. H. CHAMBLISS.

PILLOW.—Martha Ann Smith-Pillow was born in Mecklenburg County, Virginia, died in Austin, Texas, on November 15, 1905, at the age of 83 years. Her life was remarkable in its expression of perfect simplicity of character. She despised all social shams and taught her children the love of truth. Her friends she chose from all classes, and both rich and poor found her a comfortable and helpful friend. Her energy, perseverance, continuous industry and cheerful spirit remained with her to the end and her numerous grandchildren cherish many specimens of her fine handiwork from the crude embroidery of her sampler dated in an old Virginia country school room at the age of nine years, to fine silk laces fashioned by her untiring hands seventy years later. Several months of suffering proved her Christian fortitude and Spartan will for she never murmured and at last went to sleep peacefully in Christ, and her children rise up and call her blessed.

SMITH.—On December 6, 1904, at his home in Cuero, Texas, after a lingering illness, Mr. Rufus Smith died at the advanced age of 76 years. During the session of the West Texas Conference, which met in Cuero, November 9, 1904, he was too feeble to attend, but little, if any, although he felt great interest in the conference and its work. The writer was appointed to the Cuero Church at that session, and, on moving to Cuero, received from Bro. Smith a cordial welcome and assurance of hearty support. His death was a great loss to the Methodist Church in Cuero. Though a year has passed away since his death, we miss him just the same. I knew him in the bounds of one of my pastoral charges for three years. Had the opportunity of spending many nights at his home in the country. I never had a better friend. He loved the Church; loved its ministers and delighted to entertain them. A liberal supporter of the institutions of the Church. Bro. Smith was a friend to the poor. He went about doing good. Much of his work for the poor was done in such a quiet way that his left hand knew not what his right hand had done. In a quiet way he hunted up the distressed and ministered to their wants. Bro. Smith had lived in this country many years and made many friends. His life was a contribution to the good of the country; his death a loss to us all. He died as he had lived in the faith of the gospel of the Son of God. He leaves a wife and two children and a large host of friends to mourn their loss. We shall see him again. I. T. MORRIS.

SALISBURY.—On the evening of October 12, 1905, the people of Cuero were greatly shocked over the tragic death of Miss Frankie Salisbury. She was in the room alone when the lamp exploded, throwing oil all over her, and, at the same time, setting it on fire. She ran out in the yard, where she fell, being in a blaze from head to foot. Her mother, assisted by a neighbor, who heard the screams, did all in their power to extinguish the flames, but did not succeed till she was so severely burned that death followed in the course of two hours. J. F. Salisbury, the father, who is an engineer, was off on the road that day and didn't know of his daughter's death until the train got in at 11 p. m. Frankie was fourteen years old. She was a member of the Methodist Church in Cuero. Also a member of the Sunday-school and Secretary of the Junior League. One of our best and sweetest girls has thus suddenly been taken away from us. She is sadly missed in the home, Church, and in the social circles. 'Tis so sad to give her up, but God has taken her to himself. The family have the sympathies and prayers of a host of friends. I. T. MORRIS.

SANDLIN.—Geo. M. Sandlin, son of J. R. and N. E. Sandlin, was born in Limestone County, Alabama, January 31, 1879. Professed religion near Willis Point, Texas, when he was 17 years old and united with the Methodist Church. George was a railroad man, and lost his life on the Southern Pacific Railroad on November 23, 1905, at Alpine, Texas. He came to Merkel about 10 days before his death and purchased a home for his old parents. He was a member of the Woodmen Circle and also of B. R. T., and his insurance was for the benefit of his mother. Many young men forget the old people, but his kindness and thoughtfulness for his parents is an index to his character, and speaks in high praise of him. We laid his body to rest in the Merkel Cemetery, there to await the resurrection of the last day. May God comfort the bereaved family in time of their sorrow. His pastor, C. S. FIELD.

THOMPSON.—Lake Newell, little son of A. N. and Rossie Thompson, was born December 24, 1901, and died very suddenly on August 23, 1905, making his sweet little life only about three and one-half years; just long enough to completely entwine himself around the hearts of papa and mamma. Just a rosebud that the Father has taken to his bosom. How sweet to know that his little heart knew no sin, but was as pure as from the hand of God and returned to him without even the scars of sin upon him! Look up, dear parents and children, you know where little Lake has gone; his presence will not be here among us, but be faithful, and some sweet day you will go where he is in the land of flowers in the midst of the paradise of God. W. N. BROWN.

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WEST TEXAS CONFERENCE.

Cuero District—First Round. Palacios, at Palacios, Dec. 15-19. Edna, Dec. 16-17. Nursery, at Nursery, Dec. 20. Cuero, Dec. 23-24. Shiner, at Shiner, Dec. 26-27. Leesville, at Liberty, Dec. 30-31. Clear Creek, at Rocky, Jan. 6-7. J. C. WILSON, P. E.

Beeville District—First Round. Laverna, Dec. 16, 17. Rockport and A. P., at A. P., Dec. 21. Beeville, Dec. 24. Middletown, Dec. 27. Brownsville, Dec. 30, 31. Kingsville, Jan. 2. Oakville, at Lebanon, Jan. 7. District Stewards will meet at Beeville, November 30. F. B. BUCHANAN, P. E.

Llano District—First Round. Kingsland, Dec. 16, 17. Marble Falls, Dec. 17, 18. Burnet, Dec. 18. San Saba, Dec. 22. San Saba Circuit, 3 p. m., at C., Dec. 23, 24. Cherokee, at Cherokee, Dec. 24, 25. Johnson City, at Rd. M, Dec. 31, Jan. 1. Willow City, at Willow City, Jan. 2. Blanco, at Blanco, Jan. 6, 7. THEOPHILUS LEE, P. E.

San Antonio District—First Round. Utopia Circuit, at U., 3rd Sunday in Dec. Hondo, Dec. 19. Sherman St., 11 a. m., 4th Sunday in Dec. South Flores St., 7:30 p. m., 4th Sun. Dec. West End, Dec. 27. Prospect Hill, Dec. 28. Eagle Pass, 5th Sunday in December. Del Rio, Jan. 1. Laredo, Jan. 2. Moore Circuit, at Moore, 1st Sun. in Jan. Devine, Jan. 8. Rock Springs Circuit, at R. S., 2nd Sunday in January. W. J. JOHNSON, P. E.

San Angelo District—First Round. Sherwood, night of Dec. 4. San Angelo Station, night of Dec. 12. Paint Rock, Millersview, 3rd Sun. in Dec. Miles Station, 4th Sunday, December. Water Valley, Paint Creek, 5th Sun., Dec. Garden City, night of Jan. 2. Center City, 1st Sunday, January. Goldthwaite, night of Jan. 1. Lantanas, Jan. 2. Lometa, 2d Sunday, January. Milburn, Locker, 3rd Sunday, January. Brady Station, Jan. 22. Brady Ct., Lohm, Jan. 24. Pontotoc, 4th Sunday, January. Mason, night of Jan. 29. Menardville, Long Mound, Jan. 21. Junction City, at J. C., 1st Sun. in Feb. J. D. SCOTT, P. E.

San Marcos District—First Round. Pleasant Gr. Cir., at Martindale, Dec. 12. Belmont Circuit, at Belmont, Dec. 16, 17. Staples Cir., at Harris Chap., Dec. 23, 24. San Marcos, Dec. 24, 25. Dripping Springs Circuit, at Driftwood, December 31, January 1. D. K. PORTER, P. E.

Austin District—First Round. McDade Circuit, at McD., Dec. 16, 17. West Point, at West Point, Thur. 2 P., Dec. 21. Ladrange, Dec. 23, 24. Weimar, at Weimar, Dec. 30, 31. Columbus, Jan. 2, 4. Eagle Lake Circuit, at Eagle L., Jan. 6, 7. J. M. ALEXANDER, P. E.

NORTHWEST TEX. CONFERENCE.

Waco District—First Round. Aquilla, Dec. 16, 17. Waco, Elm St., 11 a. m., Dec. 24. Waco, 5th St., 7:30 p. m., Dec. 24. Hubbard City, Dec. 31. Bosqueville, Jan. 5, 7. Lorena, Jan. 13, 14. West, 11 a. m., Jan. 17. Waco, Austin Ave., 8 a. m., Jan. 21. Waco, Morrow St., 7:30 p. m., Jan. 21. Abbott, Jan. 27, 28. Peoria, Jan. 28, 29. Morgan & Walnut, Feb. 1, 4. Whitney, 8 p. m., Feb. 5. Mart, Feb. 11. Reliel, Feb. 17, 18. Penelope, Feb. 24, 25. J. G. PUTMAN, P. E.

Georgetown District—First Round. Temple, First Church, Dec. 16, 17. Taylor, Bohemian Mission, Dec. 30. Taylor Sta., Dec. 31. Granger Cir., at Granger, Jan. 6, 7. Bartlett Sta., Jan. 6, 7. Florence Cir., at Florence, Jan. 10. Holland Cir., at Holland, Jan. 12, 14. Salado Cir., at Belle Plains, Jan. 13. North Georgetown Cir., at Wier, Jan. 17. Hutto Cir., at Hutto, Jan. 20, 21. Belton Cir., at Cedar Creek, Jan. 27. Belton Sta., Jan. 27, 28. Temple, 7th Street, Feb. 2, 4. Troy Cir., at Troy, Feb. 3, 4. Rogers Cir., at Rogers, Feb. 10, 11. Bloody Run, Feb. 17, 18. Bruceville & Eddy, at Eddy, Feb. 18, 19. J. S. CHAPMAN, P. E.

Dublin District—First Round. Granbury Mission, Dec. 16, 17. Granbury Sta., at G. p. m., Dec. 17, 18. Huckabay, at Huckabay, Jan. 20, 21. Stephenville Cir., Jan. 27, 28. Stephenville Sta., at S. p. m., Jan. 28, 29. Greens Creek, at G. C., Jan. 31. Carlton, at Fairview, Feb. 2, 4. Duffau, at Duffau, Feb. 10, 11. Iredell, at Iredell, Feb. 12. Fairly, at Fairly, Feb. 14. Eastland, at Eastland, Feb. 16. Cisco Circuit, at Liberty Hill, Feb. 17, 18. Cisco Sta., at Cisco, Feb. 18, 19. Carbon, at Carbon, Feb. 20. Glen Rose, at Glen Rose, Feb. 24, 25. Bluffdale, at Bluffdale, Feb. 27. Desdemona, at Desdemona, Mar. 1. The District Stewards will please meet in Dublin, Wednesday, January 24th, 2:00 p. m. E. A. BAILEY, P. E.

Waxahachie District—First Round. Milford, Dec. 9, 10. Ennis, Dec. 17, 18. Ferris, Dec. 17, 18. Midlothian, Dec. 19. Venus, at Venus, Dec. 20. Alvarado, Dec. 20. Waxahachie, Dec. 24, 25. Bethel, Dec. 28. Hillsboro, First Church, Dec. 31, Jan. 1. Hillsboro, Lane Street, Dec. 31. Lovelace, at Osceola, Jan. 6, 7. Grandview, Jan. 13, 14. Itasca, Jan. 14, 15. Maypearl, at Oak Branch, Jan. 20, 21. Palmer & Boyce, at Palmer, Jan. 27, 28. Barwell, at Avon, Feb. 3, 4. Bristol, at Carroll, Feb. 3, 4. Red Oak, at Red Oak, Feb. 10, 11. Forrester, at Forrester, Feb. 17, 18. Ovilla, at Ovilla, Feb. 24, 25. JAS. CAMPBELL, P. E.

Corsicana District—First Round.

Dawson, at Dawson, Dec. 16, 17. Corsicana cir. at N. Corsicana, Dec. 23, 24. Kerens, at Bazette, Dec. 30, 31. Richland, at Richland, Jan. 2. Wortham, at Wortham, Jan. 2. Cotton Gin, at Shilo, Jan. 4. Cooledge, at Muzger, Jan. 5. Irene, at Irene, Jan. 6, 7. Brandon, at Mertens, Jan. 8. Frost, at McCord, Jan. 9. Blooming Grove, Jan. 10. Barry, at Barry, Jan. 11. Thornton, at Steel's Creek, Jan. 13, 14. Groesbeck, Jan. 14, 15. Horn Hill, at Kirk, Jan. 17. Alma, at Reynolds, Jan. 20, 21. Rice, at Tupelo, Jan. 21, 22. Mexia, Jan. 28, 29. Corsicana, First Ch. Jan. 30. Corsicana, 11th Ave., Feb. 4, 5. Preachers meeting and Missionary Institute at 1st Church, Corsicana, Dec. 28, 29, beginning at 10 a. m., 28th. The Stewards are earnestly exhorted to organize at once and make a liberal assessment on each member of the church and proceed at once to collect it. Experience proves that nearly every case of failure or trouble to pay the pastor's salary in full is due to failure to collect up in full the first half of the year. Let all try to make each quarter come up in full. It is earnestly requested that we have dinner on the ground at the quarterly meetings, so that we may have preaching at 11 a. m. and the business meeting at 2 p. m. JNO. M. BARCUS, P. E.

Fort Worth District—First Round. Smithfield, Dec. 16, 17. Grapevine, Dec. 17, 18. Arlington, Dec. 20. Azle, at Azle, Dec. 23, 24. Peach Street, Dec. 25. Polytechnic, Dec. 27. Bono, Dec. 29, 30. Cleburne, North side Dec. 30, 31. Cleburne, Main St., Jan. 1. Grandview, at Greenbrier, Jan. 6, 7. Joshua, at Marystown, Jan. 7, 8. Covington, Jan. 12, 13. Blum, Jan. 14, 15. Central, Jan. 17. Cresson, Jan. 20, 21. First Church, Ft. Worth, Jan. 25. Mo. Avenue, Jan. 28. Glenwood, Jan. 27, 28. Mulkey Memorial, Jan. 28, 29. River Side, Feb. 2, 4. North Fort Worth, Feb. 4, 5. O. F. SENSBAUGH, P. E.

Weatherford District—First Round. Weatherford Mission, at Bethel, Dec. 28. Sault, at Lipan, Dec. 30, 31. Aledo, at Aledo, Jan. 2. Millsap, at Millsap, Jan. 5. Gordon, at Gordon, Jan. 7, 8. Ranger, at Ranger, Jan. 13, 14. Wayland, at Wayland, Jan. 16. Crystall Falls, at the Falls, Jan. 18. Breckenridge, at Breck., Jan. 20, 21. Fair Point, at Girard, Jan. 27, 28. Mineral Wells, Jan. 29. Whitt, at Bethesda, Feb. 3, 4. Peaster, at Poolville, Feb. 7. Springtown, at Springtown, Feb. 10, 11. Graham Mis., at Goose Neck, Feb. 17, 18. Graham Sta., Feb. 18, 19. Farmer, at Farmer, Feb. 24, 25. Ellaville, at Fish Creek, Feb. 28. Throckmorton, at T., March 3, 4. District Stewards will meet at First Church, Weatherford, at 11 a. m., December 20. E. F. BOONE, P. E.

Gatesville District—First Round. Cranfill Gap, at Boggy, Dec. 16. V. Mills & Clifton, at Clifton, Dec. 16, 17. China Springs, at C. Creek, Dec. 17, 18. Crawford, at Crawford, Dec. 19. Oglesby, at Oglesby, Dec. 23, 24. C. Cove, at C. Cove, Dec. 30, 31. Evant, at Evant Jan. 6, 7. Hamilton, at Hamilton, Jan. 7, 8. Turnersville, at Turnersville, Jan. 13, 14. Jonesboro, at Levita, Jan. 20, 21. Pearl, at Pearl, Jan. 21, 22. McGregor, at McGregor, Jan. 28, 29. Brookhaven, at Sugar Loaf, Feb. 3. Kingston & Nolanville, at N., Feb. 4, 5. Gatesville Sta., Dec. J. S. W. TURNER, P. E.

Abilene District—First Round. Anson, at Anson, Dec. 16, 17. Avoca, at Spring Creek, Dec. 11. Stamford, Dec. 19. Abilene, Dec. 23, 24. Earle, Dec. 30, 31. Putnam, at Atacil, Jan. 3. Clyde, at Clyde, Jan. 6, 7. Merkel, at Cross Roads, Jan. 9. Sweetwater Mis., at Centerport, Jan. 13, 14. Hitson, at Hitson, Jan. 17. Aspermont Sta., Jan. 20, 21. Aspermont Mis., at Shinery Bend, Jan. 22. Albany & Moran, at A., Jan. 27, 28. Truby, at Truby, Feb. 1, 4. Nugent, at Nugent, Feb. 6. Haskell Mission, at Wad., Feb. 10, 11. Haskell Station, Feb. 11, 12. Pinkerton, at Pinkerton, Feb. 13. Roby, at Roby, Feb. 17, 18. Loraine, at Loraine, Feb. 23. Lawn, at Jim Ned, Feb. 24, 25. The District Stewards will meet at the district parsonage at 2 o'clock p. m., January 11, Turkey and "hugs." Don't fail. JNO. R. MORRIS, P. E.

Brownwood District—First Round. Blanket, at Blanket, Dec. 16, 17. Talpa, at Talpa, Dec. 23, 24. Banninger Sta., Dec. 28. Robert Lee, at Robert Lee, Dec. 30, 31. Olga, at Olga, Jan. 2. Wingate, at Spring Creek, Jan. 4. Winters, at Winters, Jan. 6, 7. Glen Cove, at Crews, Jan. 8. May, at May, Jan. 10. Cross Plains, at C. P., Jan. 11. Pioneer, at Pioneer, Jan. 12. Rising Star Sta., Jan. 13, 14. Sipe Springs, at Sipe Springs, Jan. 14, 15. Gustine, at Gustine, Jan. 19. Comanche cir., at Indian Creek, Jan. 20, 21. Comanche Sta., Jan. 20, 21. Proctor, at Proctor, Jan. 22. Coleman mis., at Fairview, Jan. 27. Coleman Sta., Jan. 27, 28. Santa Anna, at Santa Anna, Jan. 28, 29. Bangs, at Bangs, Jan. 30. Indian Creek, at Ekins, Jan. 31. B. R. BOLTON, P. E.

Clarendon District—First Round. Clarendon Station, Dec. 23, 24. Amarillo Station, Dec. 30, 31. Claude Circuit, Jan. 5, 7, 1906. Hereford Station, Jan. 13, 14. Hereford Mission meets with station. Umbarger Mission, 11 a. m., Jan. 15. Canyon City, 7 p. m., Jan. 15. Channing and Dumas, Jan. 20, 21. Dalhart, 7 p. m., Jan. 22. Stratford, 7 p. m., Jan. 22. Hansford and Ochiltree, at Grand Plains, Jan. 25. Plemons, Jan. 27, 28. Higgins, Feb. 3, 4. Canadian, Feb. 5. Miami, Feb. 6.

Panhandle Mission, at Jericho, Feb. 10, 11. McLean, at McLean, 11 a. m., Feb. 12. Rowe, at Bray, Feb. 17, 18. Tulsa Mission, Feb. 24, 25. Sulverton Circuit, Feb. 27. Memphis, 3 p. m., Jan. 2. JAMES M. SHERMAN, P. E.

Vernon District—First Round. Childress Sta., Dec. 16, 17. Childress Miss., at Childress, Dec. 16. Vernon Cir., Dec. 23, 24. Quanah Cir., Jan. 6. Quanah Sta., Jan. 6, 7. Quail Cir., Jan. 12. Wellington Sta., Jan. 13, 14. Seymour Cir., Jan. 20, 21. Knox City, Jan. 23. Munday & Goree, Jan. 21. Spring Creek Cir., Jan. 25. Seymour Sta., Jan. 27, 28. Estelene Cir., Feb. 1. Turkey Miss., at Turkey, Feb. 3, 4. Matador Cir., Feb. 7. Faduach Miss., Feb. 8. Crowell Cir., Feb. 10, 11. District Stewards will please meet at the district parsonage in Vernon, December 21, at 7 p. m. W. H. HOWARD, P. E.

Colorado District—First Round. Floydada Cir., at Floydada, Dec. 16, 17. Hale Center Cir., at H. C., Dec. 19. Lubbock Cir., at Lubbock, Dec. 21. Gomez Mis., at Brownick, Dec. 23, 24. Gomez Co. Mis., at Gaines, Dec. 27. Tahoka Mis., at Tahoka, Dec. 30, 31. Colorado Cir., at Itan, Jan. 6, 7. Gail Mis., at Fairview, Jan. 13, 14. Dunn Cir., at Dunn, Jan. 20, 21. Snyder Sta., Jan. 27, 28. Stanton & Lamesa, at Stanton, Feb. 3, 4. Big Springs Sta., Feb. 10, 11. Midland Cir., at Midland, Feb. 15, 16. Colorado Sta., Feb. 24, 25. The District Stewards will meet at Colorado, January 5, at 2 o'clock p. m. All of these officials are earnestly requested to attend this meeting. J. T. GRISWOLD, P. E.

NORTH TEXAS CONFERENCE.

Terrell District—First Round. Reinhardt, at Reinhardt, Dec. 30, 31. Fate, at Fate, Jan. 6, 7. Rockwall, at night, Jan. 8. Garand, at night, Jan. 8. Pleasant Mount, at P. M., Jan. 13, 14. Mesquite, Jan. 14, 15. Forney, at night, Jan. 15. Elmo, at Eden, Jan. 20, 21. Terrell, at night, Jan. 21. Koyse, Jan. 28, 29. Kemp, at Kemp, Feb. 3, 4. Mabank, at Mabank, Feb. 10, 11. Crandall, at Sigo, Feb. 17, 18. College Mound, Feb. 24, 25. Kaufman, at night, Feb. 25. Chisholm, at Poetry, Mch. 3, 4. O. S. THOMAS, P. E.

Paris District—First Round. Detroit Station, Dec. 16, 17. Bonham and Zyvan, Dec. 17, 18. Bonham Street, Paris, Dec. 23, 24. Wood and K. at K., Dec. 30, 31. Depot Circuit, at Depot, Jan. 6, 7. Rosette, Circuit, at Rosette, Jan. 7, 8. Clarksville Circuit, at Liberty, Jan. 13, 14. Clarksville Station, Jan. 20, 21. Bagwell Mission, at Robinsonville, Jan. 27, 28. White Rock Station, Feb. 3, 4. Ansonia and Williams Chapel, at Williams Chapel, Feb. 3, 4. Avery Mission, at Avery, Feb. 10, 11. Marvin Circuit, at Shady G., Feb. 14. Ruxton Circuit, at Ruxton, Feb. 17, 18. Emerson Circuit, at Sunset, Feb. 24, 25. Paris Circuit, at Hoppers, Feb. 28, 29. District Stewards will meet at Centenary Church, Paris, December 28, at 1 p. m. District Parsonage Trustees are called to meet at 2 p. m., December 28. Centenary Church. Business of importance. E. H. CASEY, P. E.

Bonham District—First Round. White Rock, at White Rock, Dec. 9, 10. Petty, at Petty, Dec. 9, 10. Bailey, at Bailey, Dec. 16, 17. Gower, at Gower, Dec. 16, 17. Lamasco, at Telephone, Dec. 23, 24. Lamasco, at Lamasco, Dec. 25. Honey Grove Station, Dec. 29, 31. Honey Grove, McCraw, Dec. 30, 31. Trenton, at Trenton, Jan. 6, 7. South Bonham, at S. B., Jan. 13, 14. Kanooipa, at Eohube, Jan. 13, 14. Dora, at Windom, Jan. 20, 21. Brookston, at High, Jan. 20, 21. Ector, at Ector, Jan. 27, 28. Ladonia Station, Feb. 3, 4. Bonham Station, Feb. 10, 11. JNO. M. McLEAN, P. E.

Dallas District—First Round. Lancaster and Wilmer, at L., Dec. 16, 17. Oak Lawn Station, Dec. 20, 21. First Church Station, Dec. 23, 24. West Dallas and Grand Prairie, at G. P., Dec. 30, 31. Wheatland, at De Sota, Jan. 6, 7. Ervay Street Station, Jan. 13, 14. St. Marks Station, Jan. 14, 15. Lewisville Station, Jan. 20, 21. Denton Station, Jan. 21, 22. Grand Avenue, Jan. 27, 28. Cedar Hill and Ducanville, at C. H., Feb. 3, 4. Artye, at Artye, Feb. 10, 11. Cedar and Maple Avenue, at M. A., Feb. 17, 18. Trinity Station, Feb. 24, 25. The district stewards will please meet at First Church, Dallas, 2 o'clock p. m., December 19. J. L. MORRIS, P. E.

McKinney District—First Round. Renner, at Renner, 11 a. m., Dec. 16. Farmersville, 7:30 p. m., Dec. 18. Nevada, 7:30 p. m., Dec. 19. Josephine, at J. 11 a. m., Dec. 20. Copville, at Millwood, 11 a. m., Dec. 21. Wylie, at St. Paul, 8 a. m., Dec. 22. Allen, at Perkins, 11 a. m., Dec. 23. Frisco, at Frisco, 11 a. m., Dec. 27. Prosper, at Prosper, 11 a. m., Dec. 28. Celina, at Roseland, 11 a. m., Dec. 29. Weston, at Weston, 11 a. m., Dec. 30. Anna, at Anna, 11 a. m., Dec. 31. McKinney, 7:30 p. m., Jan. 2. Plano, 7:30 p. m., Jan. 3. Farmers Branch, at Carrollton, 3:30 p. m., Jan. 4. Princeton, at Princeton, 3 p. m., Jan. 6. I. W. CLARK, P. E.

Sulphur Springs District—First Round. Pecan and Ben Franklin, at Pecan Gap, 3rd Sun. Dec. Klondike, at Klondike, 11 a. m., Dec. 30. Cooper Sta., 7 p. m., Dec. 30. Cumbly, at Brushton 1st Sun. in Jan. Cowell, at Moss' Chapel, 2nd Sun. Jan. Reiley's Springs, at R. S. 3rd Sun. Jan. Winesboro Sta., 4th Sun. Jan. Mt. Vernon, at Weaver, 1st Sun. Feb. Sulphur Springs Sta., 7 p. m., Feb. 5. Lake Creek Sta., at Enloe, 2nd Sun. Feb. Birtwright, 3rd Sun. Feb. Purley, at Pleasant H., 4th Sun. Feb. Bonanza, at Shurley, 1st Sun. Mch. Sulphur Bluff, at S. B., 2nd Sun. Mch. Como cir., at Forest 3rd Sun. Mch. The district stewards' meeting will be

held in Sulphur Springs, January 3, at 2:30 p. m. C. B. FLADGER, P. E.

Gainesville District—First Round. Denton sta., Dec. 9, 10. Broadway, Dec. 10, 11. Nocona cir., Dec. 16, 17. Nocona sta., Dec. 17, 18. Montague, Dec. 19, 20. Sanger and V. V. Dec. 23, 24. St. Jo, Dec. 30, 31. Rosson, Jan. 6, 7. Greenwood, S. 8. Ponder and K., Jan. 11, 12. Justin, Jan. 13, 14. Woodbine, Tuesday, Jan. 15. Dexter, Jan. 20, 21. Aubrey, Jan. 25, 26. Wesley and B. Jan. 27, 28. Era and B. Feb. 3, 4. Bonita, Feb. 10, 11. District Stewards meet at Denton St. church, 1:30 p. m. Wednesday, December 27. J. A. STAFFORD, P. E.

Greenville District—First Round. Kavanaugh, Dec. 24. Merit, at Merit, Jan. 6, 7. Floyd, at Floyd, Jan. 13, 14. Lone Oak, at Lone Oak, Jan. 14, 15. Fairlie, at Fairlie, Jan. 20, 21. Lee Street and Jones Bethel, at Lee St., Jan. 21, 22. Leonard, at Leonard, Jan. 27, 28. Quinlan, at Quinlan, Jan. 28, 29. Greenville mis., at Shady G., Feb. 3, 4. Campbell, at Campbell, Feb. 4, 5. Kingston, at Mt. Carmel, Feb. 10, 11. Celeste and Lane, at Celeste, Feb. 11, 12. Wesley, Feb. 18, 19. Commerce mis., at Mt. Zion, Feb. 24, 25. Commerce Sta., Feb. 25, 26. Conferences on Mondays will convene at 9:30 a. m. and preaching at 11 a. m. We earnestly request all the officials to be present at their first conference of the new year. Much depends upon it. J. M. PETERSON, P. E.

TEXAS CONFERENCE.

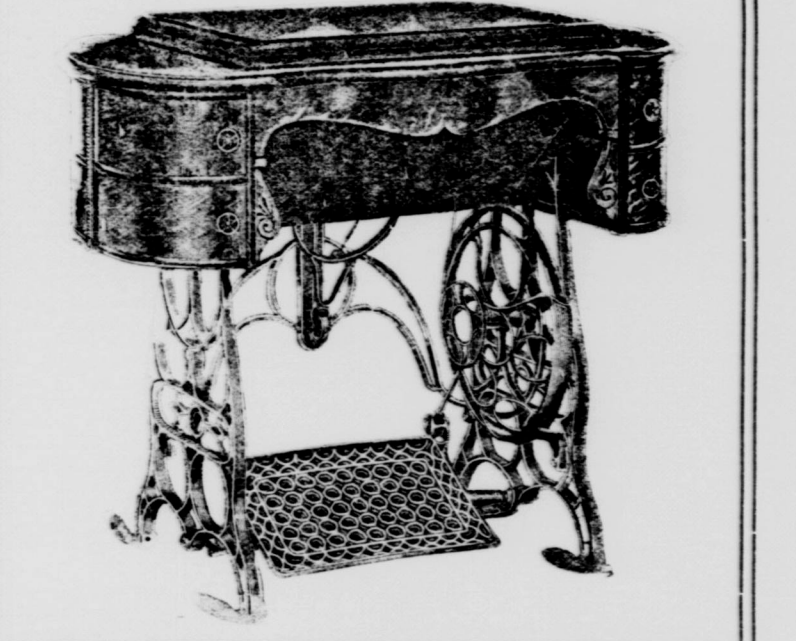
Besumont District—First Round. Orange, Dec. 10, Jan. 24. Fort Arthur, Dec. 17, Jan. 31. Cartwright Chapel, Dec. 23, Feb. 6. First Church, Dec. 24, Feb. 8. Nederland and Sabine Pass, at Nederland, Dec. 30, 31. Sour Lake and China, at China, Jan. 6, 7.

Silsbee, at Silsbee Junction, Jan. 13, 14. Amelia, at Amelia, Jan. 20, 21. Kountze, Jan. 29. Livingston, at Livingston, Jan. 27, 28. Burkeville, at Newton, Feb. 3, 4. Jasper Mission, at Byrty C. G., Feb. 10, 11. Woodville, at Woodville, Feb. 17, 18. Warch, at Warch, Feb. 18, 19. Liberty, at Liberty, Feb. 24, 25. Wainsville, at Wainsville, Feb. 25, 26. Call, at Call, Mch. 3, 4. Jasper and Kirbyville, Mch. 4, 5. Saratoga and Watson, at S., Mch. 10, 11. Corrigan, at Corrigan, Mch. 17, 18. Laurena, at Laurena, Mch. 18, 19. O. T. HOTCHKISS, P. E.

HOLIDAY EXCURSIONS VIA THE ROCK ISLAND RAILWAY.

The Rock Island has authorized very low excursion round trip rates to points in Mississippi, Alabama, Tennessee, Georgia, North and South Carolina, Florida, Kentucky, Arkansas, Colorado, North and South Dakota, Iowa, Minnesota, Wisconsin, Michigan, Missouri, December 21, 22 and 23, with limit of 30 days. The best gateway to the Southeast is that of Memphis and as the Rock Island enters the Union Depot there, it gives connections with all lines without the delay and annoyance of transfer of passengers or baggage across town, and greatly lessens the possibility of missing the outgoing trains. Through cars will be placed at many points in Texas to run via Memphis, advice of which will be given an inquiring passenger. The route lies through the beautiful Indian Territory and the heart of the best section of Arkansas, giving the finest scenery of any line. To the North the Rock Island has double daily service to Chicago, Kansas City and other points, including St. Louis, and through sleeping and chair cars. It is the quick line to Nebraska, and with sleeping and chair car service reaches Lincoln and Omaha many hours ahead of any other route. For local points, reduced rates with liberal limits will be made during the holiday period. Write Mr. Phil A. Auer, G. P. A., C. R. I. & G. Ry., Fort Worth, Texas, for information desired about any trip, and you will hear from him by return mail with full details.

THE FACTORY SAYS "WE HAVE BEEN EARNESTLY AT WORK FOR SOME TIME IN AN EFFORT TO PRODUCE A TYPE OF SEWING MACHINE STAND THAT WOULD BE NOT ONLY DISTINCTIVELY CHARACTERISTIC OF OUR LINE, BUT ALSO COMPLETELY OUTCLASS ALL OTHERS AND MARK AN ERA IN THE TRADE—A STAND WHICH WOULD BE SO MUCH BETTER IN SO MANY WAYS AND SO MUCH HANDSOMER THAT IT WOULD AT ONCE STAND IN A CLASS BY ITSELF WITHOUT A RIVAL."



This is an AUTOMATIC LIFT drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table rest is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the rest is swung the head is lowered into the cast steel receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction. The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing is an approaching it in artistic excellence has ever before been associated with a sewing machine, and it at once bears an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature. This stand is made in one pattern only with rear and drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or mahogany, or mahogany at an extra charge when required. The iron work is the very finest that unexcelled facilities enable the factory to produce. The castings are perfectly smoothed and coated neatly with flat gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the best wheel and pitman are fitted with anti-friction ball bearings which run on a smooth cast-iron sleeve, and are furnished with self-oiling mechanism. To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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

Table with 2 columns: Product Name and Price. Automatic Lift, No. 44... \$24.00. Ordinary Drophead... \$2.00. Upright... \$2.00.

The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address:

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BAKING POWDER

A baking powder of highest class and highest leavening strength. Makes the food purer, sweeter and more wholesome

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A TRIUMPHANT NOTE FROM WALKER COUNTY.

In May, 1903, we had our first county election on the local option question, Walker County going for prohibition by about two hundred majority. On November 14, less than a month ago, our Commissioners' Court acted upon a petition of the "antis" for another election, and the date was set for Wednesday, December 6. Our Prohibition Committee, with the help of the Secretary of the State Local Option Association, Prof. H. A. Ivey, of Sherman, succeeded in securing the services of Mrs. A. C. Zehner, of Dallas. This able, magnetic and forceful Christian woman advocated the cause of prohibition before enthusiastic audiences in nearly every voting box in our county. The people simply flocked to hear her, and her work was decisive.

Effective work among the colored people was done by Mrs. E. E. Peterson, W. T. C. U. lecturer. Her race needs more women of her character and ability.

Soon after the action of the Commissioners' Court we had a quiet visit from one Paget, said to be Secretary of the Liquor Dealers' Association. We didn't get to see him. He came quietly and left more so, but the report began to be circulated that the antis had now a large fund and were ready for business. They conducted matters on the "still hunt" plan until just one week before election, when certain vague, mysterious rumors as to what they were going to do to the pros materialized in the sudden appearance among us of two individuals said to be one Mr. Ballew and a Mr. Ashby. We had never seen the one called Ballew before, but had an indistinct recollection of having witnessed the obsequies of the other party as conducted by Cyclone Davis in our courthouse in a precinct election some three or four years ago. We were glad to find he was still alive, as he seemed peacefully disposed and he did us no harm. The man Ballew, however, was a positive benefit to the prohibition cause. Wherever he appeared the strongest antis changed their minds and we gained votes. His peculiar appeals to the lowest instincts of humanity reacted upon the cause he advocated and greatly to our advantage.

The result was easy to foresee. We carried every box in the county save one, which was anti by five votes. The majority for prohibition was 463.

In spite of the two Judges of the Court of Criminal Appeals, we thank God and take courage. We believe that the forces that work for righteousness must prevail. We say with you, "On with the battle!"

W. L. HILL,
E. T. JOEY,
J. L. PRITCHETT,
W. S. GIBBS,
J. W. THOMASON,
Walker Co. Prohibition Committee.

REMAINS IN DRY COLUMN.

Walker County remains in the "dry column" by the handsome majority of more than four hundred.

I made my first visit to Huntsville to take part in the local option campaign not knowing that I had ever known, or known of, any of the citizens of Walker County, but found in the President of the Sam Houston Normal School, Prof. Carr Pritchett and his brother, Prof. Joe Pritchett, members of a family I had known as leading educators in the State of Missouri for years.

This campaign was brought on mainly through the efforts of the liquor interests outside of the county and against the almost unanimous wish of the business men, as well as the educational and moral interests of

the county. The antis were well organized and, as usual in that part of the State, depended largely upon the negro vote, but in this instance their calculations were poorly made, as many of the better class of the negroes voted with the pros. Among the anti speakers was one man who, laboring under the hallucination that Dr. Rankin, Rev. Granville Jones and Mrs. Zehner were the subjects under discussion, accordingly made his usual attack upon them, but the manhood of Walker County showed its disapproval of this sort of thing by giving prohibition a larger vote than it would otherwise have done. This misguided man is given by the pro-committee the credit of making more prohibition votes than any other speaker on either side.

Our pro forces were well organized. The chairman of the pro committee, Dr. Thomason, was just the man for the place—wise, efficient and especially well equipped for a leader, in that he has the confidence of every man, woman and child in the county. The work of canvassing the county was done by local talent—and it was talent, composed of the leading lawyers, doctors, preachers, business men and the male part of the faculty of Sam Houston Normal School. I had the pleasure of speaking to the students of the Normal School for a few minutes at chapel hour, and as I stood before these five hundred or more young men and women I realized how important it is that this county in which the future teachers of our children are trained should furnish the best possible environment for their training. Already our people have shown their appreciation of the able management of this school and of the favorable conditions obtaining at Huntsville by sending their sons there in increased numbers. I was told that since the whisky business has been banished from the county the attendance of young men at the Normal has increased over fifty per cent. This school certainly deserves the patronage of the best people. I also paid a visit to the penitentiary while there, and found it compares favorably with penitentiaries of other States which I have visited.

My work in Walker County was unusually pleasant. A more pleasant, courteous and hospitable people it has never been my good fortune to meet. May God bless the courageous manhood and splendid womanhood of Walker County. With Dr. Rankin, let us say: "On with the battle!"

A. C. ZEHNER.

GOOD FOR WALKER COUNTY.

In a county election, brought on December 6th by the antis to overthrow prohibition, voted in by the people by two hundred majority two and a half years ago, Walker County voted to retain prohibition by a majority of nearly four hundred and fifty votes. The anti-prohibitionists were represented by a Mr. Ballew and a Mr. Ashby; and the pros gained votes over two years ago in every box save two where they addressed the people. The prohibitionists were aided by Mrs. A. C. Zehner, of Dallas, who did splendid and effective service and won the regard of all our people.

J. W. THOMASON,
W. L. HILL,
E. T. JOEY,
W. S. GIBBS,
J. L. PRITCHETT,
Prohibition Executive Committee.

OPENING FOR GOOD DENTIST.

I would like to correspond with a good dentist regarding permanent location in town of 1500; population of county, 8000 or 9000.

W. L. BROWN, M. D.
Goldthwaite, Texas.

AN APPEAL.

To the Pastors and Officials of the Dublin District:

My Dear Brethren—The 25th day of December, the supposed birthday of our Lord, is near at hand. It is a sad reflection that a day made so sacred by such a glorious event should be so prostituted as to be celebrated by bacchanalian revelry—the dance and many other hurtful indulgences. It is the day above all others on which the world, the flesh and the devil make fearful onslaught upon the Church our blessed Redeemer bought with his own precious blood, and drag from her communion and tear from the great, loving heart of our Lord many, very many, of our young people, and not a few of the older ones.

How deplorable the thought that on that day many a Christian home will be poisoned by whiskey—the devil's spirit lured into the silly belief that it is no harm to drink a dram or have an eggnog Christmas! How many of our young people will be started on that day, and others encouraged, towards a drunkard's grave and drunkard's doom, no one but heaven knows.

Is not the Church largely responsible for the wholesale desecration of our Lord's birthday? Are not we, his called ministers, very culpable in that we have measurably neglected to lead the forces of his Church against this enemy of our Christ and his Church?

My brethren, let us repent heartily of this great sin—seek to be wise as a serpent, and thus foresee this great evil and hide our people and ourselves "with Christ" behind fortifications of suitable sermons—joyous songs and grateful prayers in every church and schoolhouse all over Dublin District.

Let us tax heart and brain to the utmost in marshaling every force possible, and hurl it against the desecration of our Lord's birthday.

My brethren, begin now to plan for the battle and pray for victory through Him whose birth into this world filled heaven and earth with glad tidings of great joy. To Him who loved us and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father—to him be glory and dominion forever! Amen.

Great grace rest upon you and yours and the Israel of God.

Your brother in Christ,

E. A. BAILEY.

SOUTHWESTERN UNIVERSITY NOTES.

To each of the Texas Annual Conferences recently held, Southwestern University has, through its Board of Directors, submitted a written report. In addition to this report excellent representations of the university have been made before the conferences by the request of Dr. Hyer, and others in various ways connected with the institution. The university, as it appears from the reports, was never so prosperous, never had more loyal friends, or a brighter outlook. The West Texas Conference and the Northwest, having been blessed with good crop conditions, cheerfully acceded to the request of the Board of Curators to raise about fifty per cent of the conference assessment for Southwestern. In the other two conferences, where the crop conditions were unfavorable, it was thought best not to raise the assessments this year. The generous action of the two conferences that acted favorably upon the request for advance, will enable the trustees to partially carry out their plans for the betterment of the school; and when the other two have recovered from their financial depression and join in with their sister conferences in the work, the plans for advancement can be fully carried out. It is more and more evident as time passes, the inestimable value that the university is to the church in Texas. On missions, circuits, stations and districts, the ex-students of the university are found and every where they are doing magnificent work. Though situated in a small town, the university is influencing every city in Texas. In San Antonio, Fort Worth, Dallas, Houston, and Galveston there are Southwestern University students filling Methodist pulpits. But while they do effectively city work, they do just as effectively and cheerfully the work on the outside row. Another way in which the Southwestern is effecting the work of the Church in the state is through her school work. At Polytechnic College, in addition to the president, there are three or four members of the faculty that received their college training at the Southwestern. The president of the new University Training School at Terrell, that has made such a wonderful beginning, is a graduate of Southwestern. The same is true of Alexander Collegiate Institute, and Granbury Training School. While graduates from Southwestern are found in the faculties of Coronado Institute, Clarenden College, and a large number of our public schools and other state institutions. Some of the most efficient members of the Southwestern Uni-

versity Medical College are graduates of the Literary Department and a number of those now teaching in the university are her alumni.

The library is now growing at a rapid rate. The splendid books donated by Mrs. J. W. Stovall have added about one thousand volumes. These, with the German books to be purchased with the money donated by the German Conference, and the new volumes ordered by the Library Committee, will run the total up to ten thousand volumes.

The occasion of the past week was the opening of the new annex by a reception given to students and citizens. This magnificent building, which about \$20,000 has been spent in recent improvements, is probably the best single building used for a home for college girls in the state. It has connected with it a most sanitary sewerage system, is lighted and heated throughout with a light and heat system of its own, and has both hot and cold water connections. With Dr. and Mrs. Allen and their excellent assistants to care for it, it becomes an almost ideal college home for young ladies.

J. SAM BARCUS.

LAREDO SEMINARY.

A few months ago when we were trying to rally from the havoc wrought by the storm, Mrs. Thomas Dod, a member of the Woman's Home Mission Society of Laredo, very thoughtfully appealed to her sister societies for aid for our Mission School. To this call many societies have very heartily and liberally responded, and Miss Holding has asked me to express our gratitude to those who have so cordially assisted us. We were needy and you have remembered us out of the abundance of your hearts. We know that the giving of such appropriate boxes meant to you much labor, and may God reward you for your kindness to us.

To one and all who have so substantially remembered us we give our grateful thanks. May God bless and prosper every Woman's Home Mission Society throughout the land.

ALTHA W. GRAHAM,
Laredo, Texas.

VERNON NOTES AND HOPES.

Surveying the past year's work in this charge, it affords us pleasure to note the improvement and enlargement visible, especially in three particulars; namely, increased knowledge of Methodist doctrine, larger liberality in supporting all the institutions of the Church of God, and, in consequence, a deeper Christian experience. Not for the purpose of contrasting my work with that of my predecessor—for he wrought well—but to evidence the enlargement and progress that is going on in this charge. I mention the largest report heretofore made by this charge was "raised from all sources for all purposes," \$600—this year for the same object over \$1530. With the loyalty, faith, enlarged purpose and inspiration among our people now, together with the abundant crop God, in his goodness has given us, and the great need of undertaking greater things than we have yet done, we believe this year will be the signal year in the history of Vernon Circuit. For this I am praying, and I believe my people will stand by the colors till victory is ours.

Thornton at the station, with his faithful helpers, has launched an enterprise that will give to Vernon that position in the district to which she is legally entitled. Thornton and his co-workers will succeed. We were sorry to give up our indefatigable Minister as Presiding Elder of this district. He was faithful to the Master's kingdom, and true to both preachers and people.

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Through his efficient leadership, the district is on a solid basis, and the results of his three years' labor attest the wisdom of his policy, and the largeness of his faith in planning, and the faithful co-operation given him by the pastors and people. God bless him in his new field.

Bro. Howard, our new Presiding Elder, is on the field and gives evidence of faith, purpose and energy commensurate with the demands upon him. He has already had occasion to give evidence of a spirit and foresight that promises a wise administration. He is a man full of faith and the Holy Ghost, as evidenced by his preaching on Sunday and Sunday night. We take him into our hearts and homes, and pledge him our co-operation, as we gave it to his predecessor. We expect Vernon District to still go forward, and old Vernon Circuit will be a color-bearer in the onward march to take this district for the Lord and his Christ.

M. L. MOODY.

EVANGELISTIC WORK.

Desiring to give my entire time to evangelistic work during the year 1906, I am now ready to hold services, and make dates for future services. I will be pleased to correspond with parties needing help. I am a supernumerary member of the Northwest Texas Conference, and had great success last year.

REV. W. J. LEMONS,
Stephenville, Texas.

My address is Fort Worth, Rural Route 4. Will be glad to correspond with any one interested in the old preacher and what shall we do for him.

CHAS. E. BROWN,
Conference Agent Superannuate Home.

Get the family interested in some noble enterprise and talk about it and work for it. Take the subject of "Superannuate Homes." Interest the children in the enterprise; take up a little collection in the family as a Christmas present to help build a home, and send it to the Conference Agent for Superannuate Homes.

Secretary Root has informed the Japanese government that he will hereafter conduct affairs relating to Corea through the Japanese legation here. The principle of the sovereignty of Corea is maintained and the existing treaty with that country will continue in force and the American consuls there will be maintained, with change in their exequaturs. The Korean legation in Washington, of course will be withdrawn and all business relating to Corea will be transacted through the Japanese government. Mr. Morgan, our minister to Seoul, will necessarily be withdrawn, but it is the intention of the state department to provide a diplomatic post for him.

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