

TEXAS CHRISTIAN ADVOCATE

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FIGHT BETWEEN THE BREWERS AND THE LIQUOR DEALERS.

It is given out that there is to be a great fight in the Legislature between the brewers and the Bartenders' Union. The latter, representing the liquor interests of the State, it is said, intend to have a bill introduced making radical changes in the liquor laws of Texas. They claim that such is the progress of local option sentiment the evils of the saloon business will have to be reduced to a minimum, or their business is doomed. So, it is said, they will have a bill introduced placing liquor and beer under a uniform high license to weed out the cheap beer dives and joints. They claim that these places are the fountain of all the evils of the business. This bill also contemplates other plausible features—such as eliminating the free lunch counter, the closing of all saloons at 11 o'clock at night till 7 the next morning; and, furthermore, to render any barkeeper ineligible to hold a liquor license if he is convicted of violating the law. If such a bill goes before the Legislature the brewers will fight it to the bitter end. For its passage will do away with hundreds of their low resorts where beer is now peddled. But what does this movement portend? Is it an honest movement? If so, such a law will be of great benefit to those sections of the State where we can not adopt local option. But! But!! But, what? We have dealt with this crowd so long that when they undertake reforms in their business, we get shaky and look for trickery and double dealing. They have never proven sincere in the past; and is it possible that they will do so in the future? We wish we had faith in the men who have cursed Texas with the bar-room for fifty years; but they have not heretofore acted in such way as to disarm suspicion. They know that the present Legislature will be tremendously urged to pass laws to protect the people from the flagrant abuses of the club, the cold storage and the solicitor of whiskey houses. The brewers care nothing about this, as the liquor people for the most part are reaping a harvest from these abuses. But if the two forces can make it appear that they are engaged in a great war in the Legislature against each other, and get the local option people to take sides with the liquor men for their "reform bill," this struggle may become so intense that the Legislature and the people will lose all sight of the bill to deliver the people from the club, the cold storage and the whiskey drummer; and in the end the uniform high license bill may fail for lack of enough votes, and as a result the whole question will remain just where it is. Is this the motive of the Bartenders' Union? We hope not, but in any event, let the liquor men and the brewers fight their own battles. They may be real or they may be sham battles. We do not know. But one thing is certain: We have our own battles to fight, and there stand before us the brewers and the liquor dealers. They have always been our uncompromising enemies, and they will have to undergo a transformation not yet perceptible before we can regard them in any other light. Therefore, let all the people in

local option sections bring every influence possible to bear upon our law-makers to rid local option sections of the unmitigated abuse practiced by the liquor and beer people through the medium of the club, the cold storage and the whiskey solicitor. This is no part of our local option law; it is the amending of the liquor laws of the State. And these changes in the liquor laws ought to take place regardless of the passage of a uniform high license law. Let the Legislature first give us our demand, and then if they want to pass the uniform high license bill, we will certainly put nothing in their way. Their bill, if it in no way interferes with our local option laws, has admirable features, and it will help the people in places where local option does not yet obtain. The Hon. Thos. B. Love, who has introduced this uniform high license bill, is sincere and means to push it through. Our fears have no reference to him, but to the "Bartenders' Union." We want local option laws protected in local option communities. This is the main and the first thing we want the Legislature to give to us.

MR. ONION'S BILL IN THE LEGISLATURE.

The Hon. J. F. Onion, of San Antonio, has introduced a bill in the Legislature to the effect that every man engaged in the liquor or beer business who violates any feature of the laws governing his business and is convicted in the courts for the offense, shall forfeit his license and be ineligible to hold another for the space of a given number of years. Mr. Onion says this will solve the troubles growing out of the dives and beer joints. But let it be remembered that Mr. Onion represents the sentiment of the San Antonio brewers, and it is the purpose of his bill to contravene the uniform high license bill introduced by Mr. Love, of Dallas County. The brewers are violently opposed to the uniform high license bill, because it will largely eliminate the beer dives and joints of the State. The brewers are responsible for these infamous joints. They are behind them. They mostly obtain the licenses for them; they furnish them; they supply them with the stuff they sell, and they help them make their bonds. As a result, these brewers have set up these joints and dives in the resident portions of our cities in North Texas, and they have put them in many of the rural districts in South Texas. In them originate nine-tenths of the crimes that curse the State to-day. When we were on the Grand Jury of this county not long since, we actually brought to light the fact that a number of the houses of prostitution in this city held license to sell beer. These brewers care nothing for the moral sentiment of the country. They will set these places up and put ex-convicts in them as bartenders. We have found it to be the case in this city. Yet Mr. Onion, who represents the interests of the brewers in the Legislature, wants the brewers undisturbed, and he will even oppose the uniform high license bill. He has announced himself against it, according to the daily papers. He is opposed to anything that will

curtail the privileges of the San Antonio brewers. But San Antonio, through Mr. Onion, will not dominate the Legislature of Texas. One hundred and forty-four dry counties, and fifty-eight partially dry counties, will be represented in that body when the fight against the brewer oligarchy is brought on.

MOST EVENTS TURN OUT WELL IN THE END.

That most events turn out well in the end those who believe in the father-heart of God verily accept as a comforting truth. The infidel and the skeptic take a different view of this matter, but not so with the children of God. To them there is no other way to account for many experiences that come to us in this life. When we have this simple faith in Him, whom we know to do all things well, we in turn strive to do His will in our part of life's duties. We often make mistakes, sometimes run into excesses, and now and then we fall into grievous errors, but after all the bent of our natures is in the right direction and we really desire to live right and be good men and women. Under such conditions when untoward experiences come to us and for the time being we feel that we are afflicted and have to suffer very greatly, yet at the same time we recognize the fact that amid all these events our blessed Father will do the very best that is possible for us. In this way we turn these unpleasant and hurtful experiences into elements of moral and religious training. Thus we obtain needed discipline and we learn how to avoid the repetition of such events in the future. Hence we become wiser and better and more cautious on account of past experiences and our strength of moral purpose is developed. The man who frets and worries is the one who gets nothing good out of the apparently hurtful events in life. But the real child of God finds benefit in the end. Therefore "All things work together for good to them that love God." He will not permit the unpleasant and the harmful things to injure and overthrow us. And when we see the impending evil we can cry out like the Savior and say: "Father, if it be possible, let this cup pass from me; nevertheless not my will, thine be done." Then, if we have to pass on to Calvary, even as He did, we know that our God will be our strength and deliverer to the end. It is perfectly natural for us to trust and confide in such a loving Father. As his children we have nothing to fear but overt sin. If we will strive by his help to avoid this he will care for us amid all the other storms that may sweep over us.

LOCAL OPTION IN THE LEGISLATURE.

We have had occasion to learn much of the status of local option sentiment in the present Legislature. In the Lower House we have at least from seventy-five to eighty who were sent there pledged to oppose any legislation affecting the status of our local option laws. Nearly all these will stand pat on that question. The most of them will do it from conviction and principle, for they are men

who believe in local option and will support it with their voices and votes. A very few of this number, however, will support local option because their people at home are overwhelmingly in favor of it, and they know that their votes on that subject will be watched with a great deal of scrutiny. If this small contingent could vote secretly, and their positions be kept strictly private, there is no telling how they would cast their ballots. But there will be no secret balloting on such matters, and the people will hold them to a strict account. So it will be well enough for all local option counties to keep their eye on their few men at Austin who would like to play politics on this and every other moral issue if they can do so unobserved. We have a majority of the true and the tried; but these few men who got into that body by simply pledging themselves to their constituents to oppose any movement to impair local option, will bear very close scrutiny. They will stand right only as public sentiment will force them to do it. Then, there are others down there who are not naturally favorable to local option, but they believe that local option is sound local self-government, and as such they will oppose any change in the law. In fact, there will be no open fight made against it. There are others in the House who would like to see the law changed, but they are in a minority. As to the Senate, there is a slightly different state of things. That body, at present, is not wholly the result of the late vote of the people. More than a dozen of them are "holdovers." That is, they drew "long terms" at the last session. Several of these are true to their constituents, but several others of them are in sympathy with the brewers of the State. Yet a few of them are representing districts in which there is not a wet, or partially wet, county. Still, these men will stand by the brewers as against the people. They have been in that body so long that they have influence. They know the ropes and the wires, and as this is their last opportunity—at least a few of them—to befriend their clientele, they will not be found wanting when anything comes before that body affecting local option. They are past-masters in the art of scientific manipulation. Were it otherwise, a few of them would be private citizens to-day instead of would-be law-makers. But they are in a hopeless minority. Not all the "holdovers" are of this ilk. Then nearly all those sent there recently by the people will properly represent their constituents on this and all other questions, so that local option is not much in danger in this Legislature. Nevertheless, the brewers have their attorneys in both houses, and it will be well for the people in all dry sections to watch their maneuvers. They are adroit and skillful, and they are not in those bodies simply for their health. They stand for the combined forces of the anti-local option sentiment in different parts of the State. When the brewers in the lobby take snuff these faithful servants on the inside will sneeze. And if you will keep your ears on the alert you will hear their muffled guffaws when the snuff-taking time arrives. Eternal vigilance is the price of local option at Austin.

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THE TWO BURDENS.

An Allegory.

"Blessings brighten as they take their flight."
I seem like a pilgrim treading
Life's arid and stony road,
Over the hills and the valleys
That lead me to Home and God.
Sometimes by the path in the valley
Are forests and groves of trees,
And meadows where nodding daisies
Bend in the summer breeze,
Or fields of wheat all golden,
Or hillside with rustling corn,
And orchards with mellow fruitage
Drooping at night and morn.
Sometimes there are dreamland gardens
With wild flowers by the brook,
And roses and stately lilies
Blooming in every nook.
A child I sleep one evening,
Thoughtless of care or strife;
But I wake on the morrow—a woman,
With a work to do in life.
And on either hand a basket
Of flowers fragrant and rare,
With the message: "Until I lift them,
These priceless burdens bear."
How gladly I lift the treasures
Forever to be mine,
Even when Thou thinkest fitting
To plant them in fairer clime.
Morning and noon and evening
I carry them up the hills,
And down thro' the valleys, resting,
To water them by the rills.
Springtime, summer and winter,
O'er valley and plain and hill
I journey bearing my blossoms
And loving them better still.
Alas! They have grown so heavy,
My arms are filled with pain,
And I know that I can not carry
Them both up the hill again;
And I love them! Father, I love them!
As they only can understand
Who feel their burdens lifting
Out of their willing hands!
I see now the road dividing
With a mountain rising high
"Twixt the paths whence each must reach
Thee."
Out toward the western sky,
No more alone can I carry
My burdens on their way;
I am so weak, dear Father,
Grant me more strength, I pray!
How can I trust to others,
Out of my loving care,
One of the priceless treasures
Thou gavest to me to bear?
Yet Father, oh, do not lift them!
I do not crave for rest;
My arms would ache were they empty
And my heart would break in my breast!
Father! Thou knowest better
Than I can understand,
Thy peace steals into my bosom;
I leave them in Thy hand.
And when in Thy perfect wisdom
Thou bearest them from my sight,
Grant that their fragrance may linger
By me from night to night.
Grant to me other burdens
My empty arms to fill,
Till again I may clasp my treasures,
When I have crossed the Hill.
MRS. EUGENE S. HURSEY,
Waller, Texas.

THE ARMY CANTEEN.

A Reply to the Editor of the Army and Navy Register.

Notwithstanding you and a great majority of the army most emphatically differ with me on the Canteen Question, and that most of you feel such attacks as recently made by the undersigned are not based on anything which contributes to the discipline, morality or contentment of the soldier body, yet such supreme confidence and belief have I in the real and only plan to uplift a people, which can be attained only through religious and moral regeneration of the individuals constituting that people, and well knowing that all of the forces behind that truth are so irresistible and constantly at work, that I am moved to beg of all concerned, not to believe they in their own strength can solve the present problem wherein the discipline, morality and contentment of the soldier body is threatened.
I urge upon all the folly of men believing they can successfully raise the moral standard of one man, a body of men, a nation or a number of nations, by plans of their own invention.
That the "discipline, morality and contentment of the soldier body" is bad I agree. That the number of desertions from our flag is growing at an alarming rate I agree. I do, however, differ with Gen. Chaffee, Gen. Burton and all others who claim that the passage of man-made laws or placing back inside the army posts saloons wherein soldier boys, acting as saloon keepers, handing over the counter intoxicating liquors to the men (even if supervised by officers who themselves drink) is a cure for those unhappy and evil causes. There are causes for the increased desertions, the decline in discipline and low standard of morality of the men, and I shall present some real truths on those points; but it appears that, admitting the honesty of purpose on part of some of the officers of the army who are so strenuously advocating the canteen's restoration as that truthful cause, that they are short-sighted in considering the difficulties of the moment, instead of the attainment of a high morale that can come only

through the hearts of men, and accomplished by the planting there the kingdom of God, a power that comes from God only. Such a cure would be permanent. Desertions would decrease, discipline would be improved and the morale elevated a millionfold.

The truth is, the inability of the soldiers to easily obtain liquor is not the cause for the increased desertions, and poor discipline and ill contentment of the men; but rather the low standard of morals of men and officers, growing out of drinking intoxicating liquors in any form, whereby their morality, sense of honor and patriotism is gradually destroyed, coupled with the tyrannical treatment of the enlisted men (all of whom are Americans and will not tolerate tyranny) by almost the whole of the younger officers of the army and a great many of the older ones, are real causes. I testify to this from personal observation. These officers have made a gulf between them and these men they command that is akin to that between foppish royalty and the poor peasantry in a despotic monarchy.

Intoxicating liquors are morally good, and our soldiers ought to have their benefit, or it is morally bad and they should not be cursed with it. All the arguments of the Canteenists are really arguments against themselves when they affirm the increase in crime since the abolition of the canteen, for they themselves assert that it is caused by liquor (obtained outside). Now if liquor obtained outside causes crime, why champion it in any form? If pointing a loaded rifle at you at 100 yards distance would be considered bad and dangerous, in the name of reason would the danger be lessened by coming up closer to you and still pointing it at your head? Would you not yell, go farther off, not closer? Take it away altogether! Therefore, if liquor on the outside causes crime, don't bring it closer, in easier reach, in order to lessen crime, but take it farther away! Take it away altogether! Which would have been done long ago if this nation was in fact a Christian nation, and not a sham like many others, where the devil runs everything to suit himself.

I do not claim, nor do I believe, man can legislate righteousness in man, or by the passage of man-made laws can destroy the desire in men's hearts for drinking intoxicating liquors; but while God's true sons on earth are preaching the New Covenant Plan—the kingdom of God planted in their hearts, to kill all desire for drink (and all other evil), they do not want our Governments to be acting the part of the tempter, tempting men by handing out liquor in its hands to the very people being preached to. And when the people of a State or nation, or a goodly number thereof, have this kingdom of God planted in their hearts, all officers chosen to administer governments will be men who likewise have received from God the New Covenant, and then of a certainty that government will not be acting the tempter to the very people who give it existence.

Tempting should be the business of the devil only, and not a free government like ours. If we are all honest in seeking the true remedy to stop desertions and raise the standard of morality in the army, and consequently increase the patriotism of our soldiers and citizens permanently, let us find a plan that will deal with the individual from the least to the greatest. Will drinking intoxicating liquors (in any form) that poisons and deadens the brain, so help the heart as to accomplish that purpose? Or will planting God's pure and perfect laws—the kingdom of God in the heart and mind—accomplish it?

I warn all that when 5873 men out of 56,439 desert the Stars and Stripes in five America in one year something is the matter with the patriotism and hearts of those men. I do not believe the remedy lies in feeding them on intoxicating liquor more easily obtained, or by liquor at all. The true plan to save men from strong drink (and every other evil) is God's plan, for which I referred in my letter to Secretary Taft on Oct. 17th. It is by bringing about a destruction of the desire that is in men's hearts to drink. And this destruction is accomplished only through the New Covenant, which God established on earth over 1800 years ago. This New Covenant is the kingdom of God planted in men's hearts, and comes from God through the Holy Ghost only. It is written that Jesus Christ was the messenger of and is the mediator of the New Covenant. It is also written that this same Jesus declared, "I must preach the kingdom of God to other cities, for therefore am I sent." And, "That the kingdom of God is within you." It is further written, "That the kingdom of God is righteousness, joy and peace in the Holy Ghost." Hence we find that this that he preached almost solely about and said it was what he was sent for, and that all his parables were about it, and is what he taught us to pray for, and said it is within us, and which he was the messenger of, and is the mediator of, is the kingdom of God within us, or righteousness, peace and joy (within us) by the Holy Ghost. These then be-

ing within us and from God they are truly God's laws written in our hearts and minds and inward parts as it is written by the prophets saying, "What God's New and Everlasting Covenant would be."—Jer. 31:31; Mal. 3:1, 2, and Heb. 8:12—which has been kept hid by wolves in sheep's clothes for over 1800 years.

The Old Covenant (Mosaic Covenant) was God's laws written on tables of stone, etc. Then men were to obtain righteousness, peace and good morals through obedience to that written law. But men utterly failed to keep that law. God therefore in his great mercy in the fullness of time made a new covenant (new law) to be written in men's hearts and mind instead of on tables of stone or books, which is the kingdom of God planted in the hearts of men, as so plainly described above.

Gen. Chaffee is now asking the Governors of States to enact vigorous laws to stop or aid in decreasing desertions from the colors. The cause for this desertion exists in men's hearts, and the trials in inventing so many silly plans to find a remedy proves how far the great men of to-day are out of touch with the Lord God Almighty. The proof that man-made laws cannot bring peace or good morals to men or nations is that all the statutory laws that have ever been enacted have not stamped out crime, or even lessened it. It continues and increases daily, and jails and prisons continue to be enlarged. Who are men anyway, and what realm do they hail from with their oversupply of wisdom in trying to outdo the Almighty?

The whole cause and cure lies in and through the hearts of men. If they are to be proud of their country and flag, patriotic, brave and righteous and God-loving, it can never be attained by forcing man-made laws upon them to such an extent that there is no room for God's law which the Most High established on earth over 1800 years ago, which is the kingdom of God within, and through the gate of the New Covenant. A cure or remedy sought through covenants (laws) made by and between men or governments is absolute proof they know nothing of God's New Covenant, and a flat failure will be the doom of all such silly plans, because if such plans or laws are invented by men should prove to be a success, then the feeble creatures in the form of men would prove to be far greater in wisdom than the Lord God Almighty is himself.
NOEL GAINES,
Inspector General of Kentucky.

MISSIONARY TRAINING SCHOOL.

The Missionary Training School opened in McKendree Church, this city, Wednesday morning, January 4, at 9 o'clock. Dr. W. R. Lambuth, Senior Missionary Secretary, presided over the exercises. With him on the platform were Bishop C. B. Galloway, Bishop W. A. Candler, Dr. Seth Ward, Associate Secretary of Missions; Dr. James Atkins, Sunday-school Secretary; Dr. G. B. Winton, editor Christian Advocate, and Dr. Bilby C. Kelly, of Lynchburg, Va. Miss Belle Bennett, Mrs. S. C. Truheart, Miss Mary Helm and Mrs. R. W. MacDonell, and other missionary workers, preachers, laymen and women who are interested in the movement were present. The first meeting gave a very profound religious cast to this Training School enterprise. The movement has been conceived in prayer, and it will depend for its final success on the continued prayer of those who are concerned in it. Dr. Lambuth and Dr. Atkins set forth the plans and purposes of the school. Since the great Ecumenical Missionary Conference in New York City, and particularly since our own Missionary Conference at New Orleans, it has been in the mind of the leaders of our Church to enterprise a work of this character. We have 242 foreign missionaries in six fields, and about 1,200 home missionaries serving places of no less interest. To help these workers, to project plans for more extended measures, to solve existing problems, and to gather a new vision of the kingdom of God, are the avowed purposes of the Training School.

The Board of Missions is the responsible head of this movement, and has given out the following statement concerning the plans and purposes of the school: The Training School has been established by the Board of Missions of the M. E. Church, South, to meet a three-fold need: First, the training of a corps of city missionaries; second, to make provision for courses of study for missionary candidates for the foreign field; third, to provide courses of reading and study for home missionaries and other Christian workers.

The objects of the Missionary Training School are:
1. To teach the English Bible.
2. To train Bible teachers and Christian workers.
3. To promote the study of missions.
4. To study and apply practical Church methods.
5. To deepen the spiritual life and stimulate Christian service.
To meet the demands of the school

the board has called upon the professors of the Theological Department of Vanderbilt University, upon our connectional officers and the Church at large for assistance. The lectures and addresses are given without remuneration. About \$2,500 was estimated for the expenses of the school, and the board, at this writing, needs about \$1,000 more than is now in hand to meet the ordinary expenses. Any one desiring to make a contribution to this cause may address J. D. Hamilton, Treasurer of the Mission Board. The school is gathering a permanent library, and money or good books will be appreciated from every source.

To meet the expense of students attending the school, the Conference Mission Boards have made provision for scholarships and individuals have made donations. The following conferences have sent students and provided for their expenses: Tennessee Conference, ten; Memphis Conference, eight; Alabama Conference, four; North Carolina Conference, ten. Three other conferences have endorsed the enterprise. The month of February will be devoted to the cause of home missions, and already thirty-eight home missionaries have sent in their names as students. It is not possible at this writing to tell how many will attend during January, as new students are coming in every day.

The courses of instruction of the Training School are divided into three departments:

- I. Department of the English Bible.
- II. Department of Foreign Missions.
- III. Department of Home Missions.

The month of January will be devoted especially to a consideration of foreign missions, and February to home missions.

The matriculation fee in all cases will be one dollar.

The tuition for the entire course of two months will be five dollars, or for any one of the three courses of morning lectures, two dollars. All other lectures or addresses are free.

The first week has marked considerable progress in the routine work of the classes. Rev. J. L. Cunningham has taught daily a class in the literature of the New Testament, Dr. Lambuth has conducted class work on China, Dr. Ward on the Missionary Aspect of the Apostolic Church. Dr. J. A. Kern has lectured on the subject, "How We Got Our English Bible." The attendance at the public services has been exceedingly encouraging.

Bishop Galloway gave a short address on "Equipment for Service." He said a desire for service is not a sufficient preparation for service. We need special preparation in Scripture study in order to do our best. An old preacher said once that all his life he had studied the easy passages into the human heart. That was both eloquent and appropriate. There is no study like that of the Holy Scriptures. The class-meeting fell into disuse because leaders and classes failed to use the Book. The Sunday-school has taken the place the class-meeting once occupied, and is doing the work better because the Holy Bible is put first.

Dr. G. C. Kelly said Methodism stands for the doctrine of the Holy Spirit in human life. The new discussion concerning the "Divine Immanence" is nothing but the Methodist doctrine of the Holy Spirit. The Spirit always uses the most available man, even if that man is no better than Jacob was. The Holy Spirit is the organizer of the kingdom of God and of the spiritual life of man. He also organizes the work of the Church. We have come to the age of the lighted candle and the broom—the age of close personal work with sinners.

Bishop Candler delivered a very eloquent and forceful address on "Paul, the Missionary." He deemed it worthy of special consideration that the greatest man of the first century was a foreign missionary. The coming of Paul and his little company of missionaries was more significant for Europe than any military event of her history. St. Paul's actual labors in the mission field did not extend over a great many years. But in a few years he achieved marvelous results. The central motive in Paul's career was that given by the revelation of the risen Lord at the time of his conversion. No other motive is sufficient and abiding. The "Brotherhood of Man," valuable as the thought is, is not adequate for a work like this. Paul would never have endured but for his confidence in the constant presence of his risen Lord. All our missionary zeal is based upon the fact of Jesus in the soul. Public sentiment often restrains men in our Christian country. But to develop the Church in the midst of heathen corruption demands nothing short of the power of the living God. This conception decentralizes the Gospel and gives it a worldwide scope. Also in the mind of the apostles this Gospel was a necessity in order to salvation. So powerfully did the Gospel appeal to him that he declared that even an angel from heaven who preached any other gospel was accursed. The Bishop em-

phasized several other elements in the character of the apostle, such as his manliness, his courage and his suffering.

Bishop Galloway delivered a lecture on the "Problems of the Church and the City." The city, said he, is the central force in our civilization. More than thirty-three and one-third per cent of our population now lives in the cities. The problem is complicated by the steady influx of foreigners. Protestantism is dying out of some New England cities and countries by reason of foreign immigration. The "Negro problem" is perplexing, but the foreign problem is more troublesome. Our assimilating power has been sadly strained by reason of the great number of aliens among us. The open Bible and our Sabbath are threatened. Our greatness as a nation is vitally related to the safety of our Sabbath as a day of rest and devotion. The open saloon is another danger. The Bishop dealt with all these problems with a far-seeing vision, and in most eloquent appeals exhorted Methodist preachers and workers to hold themselves ready to answer the demand of the hour.

A public reception and banquet was tendered the visiting Bishops in the Sunday-school room of McKendree Church Thursday evening, at which about two hundred guests were present. Addresses were delivered by Dr. E. B. Chappell, Judge W. M. Poliard, and Bishop Candler.

A. M. TRAWICK, JR.
Nashville, Tenn.

THE DIVORCE REFORM LEAGUE.

The Divorce Reform League has been permanently organized with John M. Moore as President and Rev. Chalmers McPherson, of Waxahachie, as Secretary. Steps will at once be taken to bring the matters of reform before the members of the present Legislature now in session. No effort will be made to change the present divorce laws in so far as the causes for divorce are concerned. In the plea of adultery we shall ask the Legislature to supplant the present double standard by a single standard. The day of discriminating against the woman has passed, and law-makers should be glad to rectify the present unequal law.

The Divorce Reform League shall ask the Legislature to enact three regulations in the divorce laws: First, there must be a rigid examination of the case by the County Attorney that the court and the public may not be imposed upon as it has often been in the past. The attorney's fee may be made a part of the costs in the case. Second, a certain period of time shall elapse between the date of filing the suit and the time of trial. We shall ask for not less than six months nor more than twelve. This provision will allow time for tempers to cool and consequences to be considered. It will save many homes. Third, a certain period of time shall elapse after the decree of the court is made before remarriage is possible. We shall ask for not less than six nor more than twelve months. This regulation would wipe out much disgrace that now is deplored by the good people of every community. For a discussion of the divorce evil see an editorial and the report of a special committee to be found in the Advocate of Dec. 22.

What we want now is help to get our law-makers to see this matter as we see it; that the proper laws may be passed. We want indorsement of our purpose by every Pastors' Association in the State. Let every Methodist pastor see that the matter is discussed and acted upon next Monday. Then we want every Pastors' Association to bring all the influence possible to bear upon its Representatives in the Senate and the House. We want these men to know that Texas is alive on this subject. We want every Methodist preacher to do his best in this cause and enlist every other man that he can reach. In a short time a special committee from the League will present the matter at Austin. But now is the time for the friends of the Reform to work. Let laymen use their influence direct with their Legislators. Do so at once. There will be very little fight to make. The matter simply needs to be fully presented. Let us do our duty as citizens who love the fair name of our State, and the sanctity of the family and the home.
JOHN M. MOORE,
Pres. Divorce Reform League.

THAT WHICH WILL HELP A YOUNG MAN SUCCEED.

Have respect for the aged.
Have profound reverence for father and mother.
Be choice in your language.
Keep your mouth free from smut of any kind.
Love the church.
Early give your heart to Christ.
Help others to learn to love Him.
Shun evil companions.
Seek to develop mentally, morally and physically.
Have high ideals, and constantly seek to attain them.—Religious Intelligence.

Devotional and Spiritual

FORSAKING GOD.

Rev. John M. Moore, Ph. D.

The three forces which threaten faith in God are materialism, intellectualism, and animalism. No man will believe in God long who hangs his faith to the answer of prayers seeking only temporal and material ends. Prayers for temporal blessings are always more or less selfish, and selfishness cannot be tolerated by the great God of all the earth. No man will believe in God who demands that the witness of his Spirit shall be in mere shocks of physical manifestations. Many to-day are saying that there is no such thing as conversion because they expected a physical disturbance and received none. They do not realize that spiritual truth is spiritually discerned. Some have refused to believe in the doctrine of hell because some religious teachers have sometimes accented the doctrine by emphasis on the physical description in fire and brimstone.

Heaven has been reduced to materialistic proportions and accommodations. Men lose sight of the fact that it must be a prepared place for the life of infinite spirits. Materialism may affect the view of baptism and the Lord's Supper when too great stress is put upon them as realities in themselves instead of signs, seals and covenants in a deeply spiritual life. Never has there been a day when men needed more to learn the meaning of the words, "God is a Spirit, and they that worship him must worship him in spirit and in truth." Not only does materialism threaten faith in God by corrupting spiritual realities, but also by dominating the mind of the worshiper. No man can discern spiritual things with his heart overwhelmed with temporal and physical desires, and with his mind completely occupied with material matters. Men must forsake God if they have no time or thought for him or his work in the world.

In some circles intellectualism is an enemy of faith in God. The mind may become an egotistic domineering despot and proclaim itself master of the powers of all knowledge. God must be unknowable, so they think, if they cannot comprehend him. By the finite mind they will measure and weigh all matters of the universe of thought. What is beyond their intellect is mystery or else unworthy of their consideration. Institutions of learning have a few who have forsaken the God of their fathers because of their self-styled superior intellectualism. "He that is least in the kingdom of God is greater than he."

But the greatest foe to faith in God is animalism. With the debasing of human life comes a degradation of religious faith. No thief, no oppressor of the poor, no shark of the money market wants to believe in a God of justice. Who would blaspheme the honest man or despoil the character of the virtuous or corrupt the thought of the innocent and want to believe in a God of purity, truth and judgment? A beautiful service in the sanctuary can not remove the horror of a licentious scene on the stage. The animalism of certain forms of social intermingling, though allowed by custom, can not be overcome by any prayer of confession. A high spiritual conception is not possible to a low, sensual, materialistic mode of living. Idolatry or a substitution of some base creation for the true God is a natural result of a low ideal and an incapacitated spirit. The masses have forsaken God because they sought materialistic blessings upon their animalistic desires. Give them a pure life and a clear vision of spiritual realities and they will seek God and his Church as naturally as water seeks its level.

Men do not forsake the Lord God for high and noble reasons, nor be-

cause of superior intelligence and insight. When men are going away from God they are going down, and a life from which faith has gone is conscious of being a lost and forsaken life. Intelligence may revise the interpretation of God in his work and attitudes, but no intelligence will dethrone him from the kingdom of human life. Abraham found in him a friend; Moses received from him the law; Isaiah was commanded to be his mouthpiece, while the saints of old communed with him in the depths of their spiritual life.

We may differently interpret these facts, but we can not deny them. The God of our fathers was mighty because they yielded to his will. No religious faith can be lightly laid aside. It usually means chaos to religious thinking and shipwreck to religious life. We have conspicuous examples in some of the heathen nations to-day, who are entering a period of transition. It is just as true in the individual life.

Neglect of the God of one's fathers results in skepticism in faith, indifference in religious activities, ignoble aim in life's relations, and ascent, if not satisfaction, in the debauchery of one's sins. The great birth-right of a divinely imaged spirit goes for unpalatable pottage. What is more pitiable than the wandering children of a saintly father or mother? What words are more sorrowful than, "I believe in mother's prayers, but I do not pray?" The old family Bible of the parental home has become the relic of forsaken faith. The old mother still bends her broken body and lifts her weary voice in prayer to her God for her children, while they wander without God! Give us back the old faith and permit the re-establishment of the old family altar, and grant us the devotion of the saints of old, with the Lord God whom many have forsaken, and the land will ring with the shout of triumph in "glory to God in the highest." "Blessed is the man whose God is the Lord."

SIGNS OF THE TIMES.

We are living in one of the great transitory periods of history, when the old is passing away and the new is taking its place. Prof. Richard Ely, whose Christianity and sanity cannot be doubted, said some years ago that "it is the most important, the farthest and deepest reaching crisis known to human history," and in the light of the facts he presents, we can but conclude that the Church must recognize these new conditions, and meet these new needs and demands, or be hopelessly stranded. The Church, he declares, has neglected one-half of the Gospel, that in preaching the salvation of the individual it has ignored the second commandment which Jesus said was like unto the first, and that on the two commandments hung the law and the prophets.

Dr. John Watson, Ian McLaren, as we know him best, has expressed his belief that "we are on the eve of a great revival, but that it will be primarily a social revival, inspired by the religious spirit. "What if God be calling on men," he asks, "not to build more churches, but to secure better and purer homes for his people? To cleanse communities of liquor saloons and haunts of vice? To see that every man for whom Christ died should have a fair chance to do honest work with honest pay, and to have a home where he can live in decency with wife and children? May not these be the most efficient means to bring men into conscious fellowship with God?" Dr. Josiah Strong agrees with Dr. Watson, and says, "It is quite obvious that the great questions peculiar to our time are social."

And I ask if it be not also possi-

ble that God means that we shall hear the cry of the children in the marts of trade as well as the cry of the children in the slums; that we shall reach out the helping hand to those crushed under the Juggernaut of our industrial system as well as to those maimed and wounded by the liquor traffic? Does not His love embrace all humanity; is not His field of service the entire world?

And so I plead for this, that because now is a crucial time, because now great interests hang in the balance and will soon be decided for good or for ill, that we work more earnestly, more thoroughly in the line of reform to which we have set ourselves, that the liquor traffic shall gain no strength or power because of our inaction, but that because of our work it shall lose strength and power, and finally come to an end. Doing this, we shall also give thought and interest to these other vital questions which are stirring and swaying the world to-day as never before since the morning stars first sang together.

The evolution of the race is so far from complete, the teachings of Jesus are so far from being apprehended, and so much farther from being followed, that nation pits itself against nation and thousands are yearly slain in the fierce heat of battle in the name of patriotism; the mines and factories of the land are filled with little children and their young lives are sacrificed; heavy-hearted men and women from whose lives are blotted out all brightness, all hope and all ambition, fill the sweat shops and other industries, all in the name of prosperity; the liquor traffic, with its allied evils, holds sway over all Christendom with its remorseless sweep of destruction, in the name of business.

Let our organization hold up the ideals of life which the Christ gave us, and which, though the centuries past have neither adopted nor established, shall yet prevail. As these teachings come more and more into the life of humanity, are more and more lived and practiced, all human institutions will undergo a change; formation instead of reformation will be the watchword; the church will be organized, not on a belief, but for a purpose—to do service for humanity in the Christ spirit for the love of God; the social system will be founded on the two injunctions: "Let every man bear his own burdens," and "Bear ye one another's burdens and so fulfill the law of Christ;" and there will be neither oppressor nor oppressed; war will be no more and the liquor traffic will have followed piracy, slavery and the other barbarisms of the past, into oblivion.—The Union Signal.

THE TEST OF MEN.

One recognizes in our own rough daily judgments that fidelity is the discriminating test of men. We are told that So-and-So has made a certain statement. That gives the statement no significance of value to us. But So-and-So also made it. That quite alters the matter. He is a faithful man, and his own trustworthiness covers all that issues from him. It is what we seek in servants—simple fidelity in all quiet and unostentatious duty. And it is what we crave in friends. "Give us a man," said Dean Stanley, "young or old, high or low, on whom we can thoroughly depend, who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless; the adversary, just and chivalrous. In such a one there is a fragment of the Rock of Ages." For, as Paul joyfully realized, fidelity is the very nature and characteristic of God. Whatever else changes, he changes not. He abides faithful because it is his own being. He cannot deny himself.

Love, says Paul, is a greater thing

than faith or hope; but love in this sense is simply fidelity, the realization in life of the faithfulness of God. Paul's doctrine is that fidelity which is simply veracity in action is sovereign over life. And this is Christ's doctrine: "Be thou faithful unto death, and I will give thee a crown of life." That was the closing verse in a small Christian tract prepared for distribution to the Japanese soldiers going to Manchuria. A captain read it with delight. "That is the religion for us," he said. A curate whom the late Archbishop Temple proposed to send to a very difficult post was urged by his friends to decline on the ground that he would not live two years in the strain and trial of it. He came to Temple. "Yes, it may be so," was the reply; "but you and I don't think of things like that, do we?"

Dying is a trifle, an incident in the temporary episode of life; but fidelity is no trifle. It is an anchorage in the eternal moral integrity of God. To betray it for the sake of life or any other bauble is to trade diamond for glass; to build hay, whose end is fire, instead of gold, which is to be tried and to endure.

This conception of what, after all, is the greatest thing in life dignifies our common ways. It brings the heroic within the reach of each one of us. If we can display the divine nature in our common living, then that glory is possible to every one. And it is by taking advantage of this possibility of fidelity in the ordinary things of life that we shall come some day without knowing it to the glory of the divine character realized in life.—Robert E. Speer.

SYMPATHY'S LIFTING.

A world without sympathy would be a cruel abiding-place. Those who have suffered and received expressions of true sympathy from friends would hardly dare think what their suffering would have been without a spoken word of comfort from a living soul. We are often tempted to feel that any word of sympathy we may speak or write to another at a time of special trial is not worth the doing; that so many such words will be spoken to that one that our own will count for nothing. The prompting to keep silent in another's time of sorrow is a false one. Spoken sympathy is as a mantle of love; it comforts, strengthens, and inspires. Our Lord Jesus Christ longed for sympathy. There is no more affecting passage in the record of his life than that which tells of the failure of his chosen and dearest friends to watch and sympathize with him in the hour when his soul was "exceeding sorrowful." There has never been a word too much of sympathy spoken to a sorrowing one. Sympathy's very cumulation forms a great force that uplifts and strengthens. It is needed by the weak; it is still more needed by the strong. It is within every one's power to give it. And God, who is love, will bless it always.—Sunday School Times.

THE YEAR'S EXPERIENCES.

We should be thankful for a multitude of things. Some have to be thankful for exceeding prosperous enterprises during the year, some that their affairs have withstood the embarrassing financial depressions; some for the fortunate change of position; some for health and strength vouchsafed themselves and loved ones; some for the bare necessities of life; some for deliverance from enemies and a happy issue of troubles, trials, perplexities; some that they or their friends have been brought to a knowledge of the Savior's gospel and have learned to love him and acknowledge him before the world; and everybody should be thankful that the cause of Christ and humanity has made several tremendous strides during the present year. Many will ask, out of an almost broken heart

Worry Goes To The Stomach

Tears down the little Telegraph Lines that Operate and control the Digestive Processes.

How To Repair These Telegraph Lines.

I will gladly give any Stomach Sufferer a Full Dollar's Worth of my Remedy Free to Try.

I ask no deposit—no reference—no security. There is nothing to risk—nothing to pay, either now or later. Any stomach sufferer who does not know my remedy may have a full dollar's worth free if he will write and ask. I willingly make this liberal offer because Dr. Shoop's Restorative is not an ordinary stomach remedy. It does not, indeed, treat the stomach itself. It goes beyond—it treats the nerves that control and operate the stomach. The nerves that wear out and break down, and CAUSE stomach trouble. For stomach trouble is really only a symptom that there is serious nerve trouble inside. That is why ordinary remedies fail. That is why my remedy succeeds. That is why I can afford to make this offer.

Do not misunderstand me when I say "nerves." I do not mean the nerves you ordinarily think about. I mean the automatic stomach nerves over which your mind has no control. I have not the space here to explain to you how the nerves control the stomach, or how they may be vitalized and restored. When you write I will send you a book which will make these points clear. But this much is certain—stomach trouble—indigestion, belching, heartburn, acidity, nervousness, dyspepsia. No stomach medicine will cure these ailments. Only nerve treatment will do that. No other remedy than Dr. Shoop's Restorative even claims to reach these nerves.

What ails the stomach nerves? Worry, probably. Mental anguish destroys their tiny fibers and tears down the telegraph lines within which the stomach has no more self-control than a spouse. Occasional work will do it. Irregular habits will do it. Overeating will do it. Dissipation will do it. But the effect is the same—stomach failure.

No matter how these nerves become impaired—I know a way to rebuild their strength—to restore their vigor. It is a remedy which took thirty years of my life to perfect—a remedy which is now known in more than fifty thousand communities—in more than a million homes—as Dr. Shoop's Restorative.

If you have stomach trouble and have never tried my remedy, merely write and ask. I will send you an order on your druggist which he will accept as gladly as he would accept a dollar. He will hand you from his shelves a standard sized bottle of my prescription, and he will send the bill to me. This offer is made only to strangers to my remedy. Those who have once used the Restorative do not need this evidence. There are no conditions—no requirement. It is open and frank and fair. It is the supreme test of my unflinching belief. All that I ask you to do is to write and to try.

For a free order for Book 1 on Dyspepsia, a full dollar bottle you Book 2 on the Heart, must address Dr. Book 3 on the Kidneys, Shoop, Box 1414, Ra. Book 4 for Women, one W. State which Book 5 for Men, book you want. Book 6 on Rheumatism.

Mild cases are often cured by a single bottle. For sale at forty thousand drug stores.

Dr. Shoop's Restorative

—out of a spirit crushed by poverty and adversity: "What have I to be thankful for? Only trouble has waited upon me through the whole year; at times I have scarcely had even bread for myself and family, and yet I have prayed for help and done my level best to make our lot better."

Friends, hard as your lot may have been, it might have been worse. If you would take the trouble to inquire into the misfortunes of thousands of others, you would find that their lot has been even harder still. Poor as you may have been, tried though as by fire, perplexed beyond what you thought yourself capable of bearing, yet God has spared you through it all, and from behind the darkest cloud he has been watching you, placing upon you just so much and no more that all the dross might be purged away, but the pure gold left unscathed. Thank him, then, even for your afflictions, and while in the act of changing maybe the chastening hand will be lifted, for a broken heart and a contrite spirit are what the Lord requires. When humility in its lowest form has taken the place of resentment and complaint, then there is no more need of the crucible, for only the pure gold remains.—The Temple Magazine.

The first to shout for war are the last to enlist.

Stops Chills Cures Colds

Painkiller

(PERRY DAVIS)

Secular News Items.

The Norwegian lifeboat, "Uraedd," which set out from Aalesund, Norway, Aug. 8, 1904, reached Gloucester, Jan. 8, without a serious mishap. The boat, which is built of steel, shaped like a football, is eighteen feet long, eight feet beam, and eight feet deep. The interior is one compartment, in which were carried stores and provisions. There is no keel, but a centerboard is used in beating to windward. Despite terrific seas which were encountered, the interior of the "Uraedd" was so dry that the crew wore slippers most of the time. In the enormous seas which bore down upon her the boat never buried herself above amidships, and proudly rode on the crest of every wave, proving her right to the name "Fearless," which is the meaning in English of "Uraedd."

The Japanese achievement at Port Arthur is more remarkable in the light of further investigations. The original Russian strength is now estimated to have been almost 50,000 men. It is announced at army headquarters that in addition to the prisoners already reported about 13,000 wounded combatants will eventually be brought to Japan.

General Kuropatkin frustrated, on January 6, a Japanese attempt to surprise his center front. On the night of January 31 a party of Japanese was bayoneted by a body of cavalry making a reconnaissance in the valley of the Taitse River, in the direction of Siachen. The Japanese have made no advance in force. Christmas was observed quietly along the line of the Shakkie, many of the men exchanging curious little gifts, mostly their own handiwork.

Senator Cockrell, of Missouri, has decided to accept the position on the Interstate Commerce Commission offered him some time ago by President Roosevelt. He will succeed Commissioner James D. Yeomans, of Iowa, whose term expired on the 7th inst. Senator Cockrell has indicated his decision to the President, but he expects before assuming his new duties to complete the term for which he was elected to the Senate. That will expire on the 14th of March next.

It is stated that J. W. Lowther, M. P., will succeed Lord Milner as commissioner of South Africa in April.

Immigration agents of the railroads having lines in Texas and Oklahoma declare that during the last few months there has been a large movement from Southern States into the West and Southwest. It is stated that fully 1,000 Georgians have settled in Texas and Oklahoma within the last two months, and that more are on the way. The newspapers of Georgia are sending up a wail over the matter and strenuous efforts are to be made to stem the tide.

A million immigrants came to our shores last year. The illiteracy that they brought is astonishingly great, and the vicious tendency corresponds to the illiteracy. They are, for the most part, from the south and east of Europe, countries where the people, from their infancy, have been taught ideas antagonistic to temperance and to our republican institutions.

It is estimated that twenty-four people lost their lives in the Alps during a recent blizzard.

Excluding the two reserves in Alaska, which covers nearly 5,000,000 acres, there are now in the United States fifty-one forest reserves, with a combined area of 57,833,974 acres. These reserves are divided among thirteen States and territories of the West. If they redeem arid land only to the extent of their own areas, it would mean 373,337 new farms of 160 acres each, for water is the West's greatest need, and it is now recognized that water conservation is to be the most important service rendered by the reserves. What this would mean in the way of increased agricultural wealth it is easy to see.

The international commission appointed to inquire into the North Sea incident has prepared a protocol of over twenty articles governing the procedure. Provision is made that the press of the various nations shall have equal facilities during the public hearings. The expectation is that the session will last a month.

The Hungarian Diet was dissolved January 23, after three hours of great disorder. Francis Kossuth, leader of the Independents, made a vigorous protest against the dissolution of Parliament. On the conclusion of his speech he premier denounced the "antics of the operetta revolutionaries." The opposition decided not to attend the reading of the King's speech from the throne on the following day, desiring to avoid a scene in the sovereign's presence.

In the message of the retiring Governor of West Virginia, Albert B. White, the affairs of the State are reviewed at considerable length. There is no State debt, and at the close of

the last fiscal year there was a cash balance of \$663,717 in the treasury. He recommends the submission of a constitutional amendment providing that for the year 1907 and thereafter no taxes whatever shall be levied for State and State school purposes. He declares that this is entirely practicable.

The War Office at St. Petersburg explains the reason for Gen. Stoessel's giving parole and returning to Russia instead of remaining at the head of the heroic troops who formed the garrison of Port Arthur and sharing their fate as a prisoner of war in Japan, is that it is incumbent upon him to bring a detailed report of the defense of the fortress to the Emperor. Rear Admiral Doehinsky, who is senior naval officer, will bring the naval report.

Verchejansk, in Siberia, has been considered to be the coldest place in the Northern Hemisphere. A temperature of 69.8 degrees Centigrade below zero (the freezing point of water) has been observed there. This record is surpassed, it appears, by the state of the temperature in the Straits of Matohkin, Nova Zembla, where the Russian painter, Borissov, has found a temperature of 70 degrees Centigrade below zero registered on a minimum thermometer left by an Austrian exploring expedition in 1872.

The newly elected Lieutenant-Governor of the State of Delaware, who will preside over the State Senate at its opening this month, is a conductor on a Pennsylvania Railroad train. He will continue running his train until the time comes for him to enter upon his new duties.

Argentina, with nearly 250,000,000 acres of land suitable for agriculture, has not even 10 per cent thereof under cultivation.

Arbitration treaties have been made public between the following countries and the United States: Great Britain, France, Germany, Italy, Spain, Switzerland, Portugal. In these treaties the contracting parties agree to submit disputes to arbitration by the Hague tribunal, "provided nevertheless, that they do not affect the vital interests, the independence, or the honor of the two contracting States, and do not concern the interests of third parties."

Both branches of the French Parliament began their annual session January 10. There was great animation in the Chamber of Deputies, where the recent controversies relative to the spying system and the administration of oath led to a movement for the election of Paul Doumer, a former division general of French Indo-China, as President of the House, against former President Henri Brisson. The contest was spirited, resulting in the election of M. Doumer by 265 votes to 216 cast for M. Brisson. The President of the Senate in his opening address eulogized the heroism of the Russian soldiers.

A Japanese vessel has landed a large number of men and a great quantity of supplies on the island of Quelpart, and fortifications are being erected there. Quelpart is near the track of vessels plying between Shanghai and Japan and the north.

Havana has an abundant supply of excellent water. The magnificent aqueduct of Isabel II, or of the Vento, begun in 1853, which cost millions of dollars, is entitled to special mention. The supply is derived from the pure and inexhaustible Vento Springs, on the very edge of the Almendares River, nine miles from Havana, and furnishes the city and its suburbs, as well as the city of Marianao, with an ample supply of excellent water. A large stone basin, open at the bottom, is constructed at Vento, through which springs bubble. From this reservoir the aqueduct leads. It is an elliptical tunnel of brick placed underground and marked by turrets of brick and stone placed along its course.

The British have been very active of late in the Indian Ocean, the presence of the Russia Baltic fleet being the inciting cause of their defensive preparations. The garrison of Mauritius has been mobilized, and is kept under arms. The British Cape of Good Hope squadron has been cruising in the neighborhood of Mauritius for a month.

Parker and Harrison Counties have demonstrated that the divorce question is not an alarming one so far as they are concerned. Statistics for the years just closed show that for Parker County there have been issued 233 marriage licenses and only 20 divorces granted, while for Harrison the figures are 238 marriage licenses to 40 divorces granted. In Harrison County it is stated that nearly all the divorces granted were to negroes.

The Supreme Court of the United States, in a decision rendered January 3, reversed the decision of the Supreme Court of Iowa in two cases involving the construction of the Iowa prohibitory liquor law. In the first case, that of the American Express Company

vs. the State of Iowa, the State authorities seized certain packages of liquors sent C. O. D. from Rock Island, Ill., to Tama, Ia., and their destruction was ordered. The Supreme Court of Iowa sustained this proceeding, but the judgment was reversed on the ground that it is in contravention of the interstate commerce clause of the Federal Constitution. The other case was that of the Adams Express Company vs. the State of Iowa, and involved the same question as the American company's case, except that in the Adams company case the proceeding was decided against the company on the charge of maintaining a house for the sale of liquor. In this, as in the first case, the first case, the State court was reversed on the ground that the judgment is an interference with trade between the States. The decision in these cases is an additional evidence of the necessity of the adoption of some legislation such as is proposed in the Hepburn-Dooliver bill to protect prohibition States from the liquor traffic, which is imposed upon such States under the interstate commerce laws.

Congress adopted a resolution calling on the Secretary of Commerce and Labor to direct the Director of the Census to furnish to the House certain reports on which the Census Bureau based its recent cotton ginning reports.

Emperor William has conferred on Gen. Stoessel and Gen. Nogi the order of the Pour le Merite in recognition of the bravery of themselves and their troops at Port Arthur. His Majesty has asked the Russian and Japanese Emperors to authorize Gens. Stoessel and Nogi to accept the decorations.

Farmers in divers parts of the cotton-growing section have met in mass meetings and evolved agreements designed to improve the condition of the cotton grower, these in the main advocating reduction of a certain part of the acreage for next season and holding the cotton of the present crop for an advance.

It is estimated that Michigan school teachers have been swindled out of some \$25,000 to \$30,000 by a fake library scheme operated from Chicago.

The President is not in favor of a complete overhauling of the tariff as has been represented, but he is in favor of a reformation of certain schedules that have outlived their usefulness, that protect monopolies and protect articles that need no further protection. He is convinced that there is a very general feeling throughout the country that there are many schedules that should be overhauled and he can see no reason why this work should not be approached by Congress without delay. The progress which he had hoped to make toward this work has been impeded by a difference of opinion among those who were willing to undertake it, but who differed as to when it should be attempted. Some of these divergent views and a suggestion of difficulty were in a measure prompted by a desire to discourage the men who were urging revision. But it has not had the effect of discouraging the President. He is young, but he has not forgotten how to wait and he is aided by the knowledge that he will be in the White House four years more from March.

The inaugural ball has evidently about had its day, and will soon disappear as a State function. In three States this year—Nebraska, Illinois and Indiana—there were no official balls in connection with the inauguration of the Governors. Two of these Governors are active Methodist laymen and the third attends regularly the Methodist church. The ball given in connection with the inauguration of the President of the United States should also be abandoned.

In Mississippi the Witherspoon plan is being generally adopted. This plan provides for the formation of an immense company, to be known as the Southern Cotton Company, capitalized at \$110,000,000. The stock will be sold in this company for \$100 a share, payable in cotton at 10c a pound or in cash. The cotton held is never to be sold for less than 10c nor more than 11c.

The Lewis and Clark Centennial Exposition will be held in Portland between June 1 and October 15 next. The exposition will be opened entirely free of debt. Following are the amounts that have been appropriated by the Government and by the different State Legislatures, respectively, for the support and maintenance of the Portland Exposition: United States, concurrent action House and Senate, \$475,000; Oregon Legislature, \$450,000; New York Legislature, \$35,000; Massachusetts Legislature, \$15,000; Missouri Legislature, \$10,000; California Legislature, \$20,000; Idaho Legislature, \$10,000; Montana Legislature, \$10,000; Utah Legislature, \$10,000; corporation, money subscribed by Portland's citizens, \$475,000. Total, \$1,500,000.

At the recent session of the Association for the Advancement of Science, at Philadelphia, Dr. Leon L. Walters, who has made investigations of the

food supply and its adulteration in New York, said: "I think I am justified in saying that the pernicious habit is on the increase, and the brazen effrontery with which it is carried on indicates the indulgence of the American public. I doubt if pure olive oil is to be found on the market. Cottonseed oil is almost universally sold under that name. I am prepared to tell any one that nearly all the flavoring extracts sold in New York City are composed of synthetic ethers, blended and colored with aniline dyes."

When it comes to railroads that pay fine salaries, the Panama Railroad is in a class by itself. It has been maintaining offices in New York at an expense of \$200,000 a year. In 1903 the directors of the road declared dividends of about \$200,000 in excess of the earnings. The United States owns more than 98 per cent of the stock. This case is important as showing us, in advance, just about how government ownership would work in this country.

The Panama government has turned over its arsenal and all its arms to the United States authorities. There is a vigorous protest by the Liberals, but it is anticipated this action will put an end to all armed disturbance.

Captain Edgar Jadwin, chief of the United States engineers, has received from the War Department the plans and specifications for the first lock in the Trinity River, which is to be constructed on a site near Liberty, about forty miles from its mouth. The approval of the department came with the plans, and just as soon as the Dallas Commercial Club, which is to furnish the site, has transferred the property to the Government, bids will be asked and about sixty days will be allowed, and the contract will demand that it be completed by December 31, 1905.

President Roosevelt, according to reports from Washington, has not relinquished the hope of securing legislation regulating railroad freight rates. Realizing that such legislation is problematical without some pressure brought to bear upon senators and representatives, he has hinted at the calling of an extra session during the dog-days of summer, if Congress fails to act in the regular session. The senators and representatives, moreover, are being prodded from another source. They are receiving an extraordinary number of letters and petitions from their constituents, especially those from the west, urging and insisting upon legislation to correct the abuses of the rebate system.

The stockholders of the Boot cotton mill of Lowell voted to authorize the directors to liquidate the company. To unsettled conditions in the cotton market during the last year and to Southern competition is ascribed the difficulty of the corporation has met in continuing business at a profitable figure. The company is capitalized at \$1,200,000. President Arthur Lyman said that the corporation has been compelled to liquidate on account of unsettled conditions of the cotton market and because of the growing competition of the Southern mills, with their larger buildings, more modern machinery and lower-priced help.

An interesting application of the steam-heating system so extensively adopted in this country is being made in Dresden, where the Saxon Government has established a huge central station, from which heat is distributed among a number of municipal buildings, including the Royal Palace, the Hotkirehe, the Zwinger Museum, and the picture gallery.

MARRIAGES.

Foster-Reese.—At the home of the bride's parents, in Eastland County, Texas, January 11, 1905, Mr. John D. Foster and Miss Minnie Lee Reese; Rev. Thomas Hanks officiating.

Green-Goodman.—At the home of Mr. Sherman Green, the groom's brother, January 8, 1905, Mr. W. B. Green and Miss Willie Goodman, all of Hunt County; Rev. J. M. Culver officiating.

Wortham-Williams.—At the home of the bride, near Annona, Texas, on the evening of January 15, 1905, Mr. John A. Wortham and Miss Emma Williams; Rev. W. R. McCarter officiating.

Rodgers-Holland.—At the home of the bride's parents, in Armstrong county, Texas, January 15, 11 a. m., Mr. Fletcher Rodgers and Miss Nellie Holland; Rev. J. E. Stephens officiating.

Gone-Koerner.—At the bride's home, Krum, Texas, Dec. 18, 1904, Mr. Paul Gose and Miss Vessie Koerner, Rev. Minor Bounds officiating.

Taylor-Parr.—At the parsonage, Ponder, Texas, Jan. 8, 1905, Mr. H. L. Taylor and Miss Corda Parr, Rev. Minor Bounds officiating.

Foster-Harkey.—At the residence of the bride, two miles south of Salado, Texas, Jan. 8, 1905, Mr. W. T. Foster and Mrs. Addie C. Harkey, Rev. C. S. Cameron officiating.

1904, at 4 p. m., Mr. G. W. Forrest and Miss Lenora Hays, Rev. C. S. Cameron officiating.

Porter-Jessie.—At the residence of the bride's parents in Salado, Texas, Dec. 21, 1904, Mr. H. G. Porter and Miss Birdie Jessie, Rev. C. S. Cameron officiating.

Goodnight-Duck.—At the parsonage at Salado, Texas, Dec. 25, 1904, Mr. Ollie Goodnight and Miss Clyde Duck, Rev. C. S. Cameron officiating.

Parton-Dykes.—Near the M. E. Church, South, Forrester, Texas, Mr. E. Wylie Parton and Miss F. E. Dykes, Nov. 27, 1904, Rev. C. B. Smith officiating.

Winfrey-Starr.—At the home of the bride, Grapevine, Texas, Dec. 15, 1904, Mr. B. W. Winfrey and Miss Willie Starr, Rev. C. B. Smith officiating.

Scheiman-Arthur.—At the parsonage in Grapevine, Texas, Dec. 18, 1904, Mr. J. C. Scheiman and Miss Fannie Arthur, Rev. C. B. Smith officiating.

Vines-Tillery.—At the home of the bride, near Muerrill, Texas, Dec. 21, 1904, Mr. Ben Vines and Miss Bertie Tillery, Rev. C. B. Smith officiating.

Richmond-Berry.—At the home of Mr. Tucker, Grapevine, Texas, Jan. 7, 1905, Mr. H. Richmond and Miss Nealy Berry, Rev. C. B. Smith officiating.

Vanlandingham-Whitaker.—At the parsonage in Gibtown, Texas, Dec. 29, 1904, Mr. A. G. Vanlandingham and Miss Anna Whitaker, Rev. Luther O. Rodgers officiating.

Worley-Cannon.—At the parsonage in St. Jo, Texas, Dec. 22, 1904, Mr. J. W. Worley and Miss Julia Cannon, both of Hardy, Texas, Rev. H. B. Johnson officiating.

Ansley-Southerland.—At the residence of the bride's father, four miles west of Chandler, Texas, at 7:30 p. m. Dec. 25, 1904, Mr. James Marvin Ansley and Miss Sallie Southerland, Rev. B. C. Ansley officiating.

Cline-Maddox.—At the Methodist Church in St. Jo, Texas, Jan. 4, 1905, Mr. M. L. Cline and Miss Willie Maddox, Rev. H. B. Johnson officiating.

Wick-Grising.—Jan. 6, 1905, Mr. Julius Wick and Mrs. Rosa Grising, Rev. Daniel Morgan officiating.

UNANSWERED LETTERS.

Jan. 11.—Z. L. Howell, subs. J. D. Odum, sub. Luther O. Rodgers, sub. Saml. Weaver, sub. J. O. Hudgins, subs. O. P. Kiker, subs. O. A. Shook, subs. R. S. Adair, sub. T. B. Vinson, subs. D. C. Coale, subs.

Jan. 12.—P. W. Byrd, subs. C. T. Cummings, subs. M. H. Read, subs. J. W. Rowlett, sub. W. C. Howell, trial subs. A. W. Wilson, sub. T. E. Bowman, sub. J. R. Mood, trial subs. C. W. Jacobs, sub. W. B. Bayless, sub. W. Kincheol, subs. W. L. Nelms, sub. L. O. Rodgers, trial subs. J. D. Crockett, subs. A. H. Hussey, sub. Geo. F. Campbell, sub. W. W. Horner, sub. S. L. Culwell, sub. J. F. Garrett, sub. C. E. Clark, subs. C. E. Lindsey, sub. Thos. S. Barcus, sub. A. G. Scruggs, subs. B. W. Allen, trial subs. R. B. Jones, subs. S. J. Vaughan, subs.

Jan. 13.—F. J. Perrin, sub. N. C. Little, sub. H. B. Day, sub. J. T. Hooks, subs. W. M. Lane, subs. 2 cards. L. Christian, sub. C. S. Field, subs. M. J. Allen, sub. W. R. McCarter, thanks.

Jan. 14.—R. F. Brown, sub. J. T. Trice, subs.

Jan. 16.—E. P. Williams, sub. J. T. Bloodworth, subs. W. T. Morrow, sub. S. Crutcheff, sub. J. W. Allbritten, subs. H. E. Carter, has attention. W. B. Bayless, change. C. C. Childress, sub. E. W. Solomon, sub. J. W. Bowen, subs. J. C. Mimms, sub. J. L. Massey, sub.

Jan. 17.—W. B. Wilson, sub. C. W. Dennis, sub. L. G. Rogers, sub. J. A. Ruffner, subs. Z. L. Howell, sub. J. R. Atchley, subs. F. M. Winburn, sub. J. W. Moore, sub. J. L. Rea, subs. S. L. Ball, has attention. J. M. Sherman, sub. J. A. Wyatt, sub. C. N. N. Ferguson, sub. M. J. Allen, sub. D. F. Pulley, sub. R. E. Porter, sub. E. P. Williams, sub. W. T. Morrow, subs. G. F. Campbell, sub. E. H. Lovejoy, trial subs. L. B. Saxon, subs.

Jan. 18.—C. A. Evans, subs. L. G. Rogers, sub. C. A. Clark, sub. B. T. Hayes, sub. W. P. Edwards, has attention. J. H. Overstreet, sub. R. L. Ely, has attention.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOTES, 817 Powers' Block, Rochester, N. Y.

No method of raising money can be right which succeeds in debasing manhood.

ALLEN'S Best Cough Medicine
LUNG
BALSAM Safe, Sure, Prompt

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Belton Station.

E. Hightower, Jan. 13: Belton Station is all right, thank you. The preacher in charge and family were cordially received, pounded in an orthodox manner and made to feel at home.

Memphis.

Ben Hardy, Jan. 14: One of our appointments was taken off at conference and put on the Estelline work, leaving one country appointment and giving Memphis three Sundays in a month.

Crowell.

John A. Travis, Jan. 14: The two years we spent, though hard and difficult, were not unfruitful at Vernon. It was Vernon Mission when we reached it with 68 members and two organized societies.

ing us like we were a good pastor. They did not wait till Quarterly Conference to show their appreciation. Ham and chicken came Christmas, and since then a number of ladies—some Baptists, Campbellites and Wesleyanites—came in storm with several good and substantial things to eat, and some that could not come have handed silver to the parsonage family.

Wortham.

E. T. Harrison: We are well into our year's work on the Wortham charge, having made two rounds and passed through our first Quarterly Conference, at which the stewards made a good financial report, considering its early date.

Peoria.

Mac M. Smith. This pastor has always been glad of an humble place in the Church of God in which to work. We are gratified at our return to Peoria charge, God blessed the charge with a measure of success during the past conference year, and we are praying and expecting greater victories for the new year.

8th instant. Our Ladies' Home Mission Society had carpeted the aisles and the rostrum, upholstered the pulpit, curtained the windows, and everything looked so neat and cozy. We are moving on.

NORTH TEXAS CONFERENCE.

Sulphur Springs District.

C. B. Fladger, Jan. 12: As our Preachers' Conference for Sulphur Springs District, to have been held 11th and 12th, was rained out, we will hold the conference at Cumby January 25, at 7 p. m., and embracing following day and evening. Let all the preachers attend if possible.

Princeton.

Sam'l Weaver, Jan. 17: I was returned to my same work and was kindly received. The people of Princeton gave us a nice pounding, and many nice things have been brought to us. Our first Quarterly Conference has passed. Bro. I. W. Clark, our presiding elder, was on hand and did us fine work.

Bryson.

M. C. Dobbs, Jan. 16: Since conference have been changed from Lamasco to Bryson. Have been received very kindly at each appointment. On our arrival after Christmas the ladies had a nice dinner prepared at the parsonage. Have called the church at Wesley Chapel. The Woman's Home Mission Society have added some to the comfort of the parsonage.

Fate Circuit.

S. L. Ball, Jan. 14: My first Quarterly Conference was held Jan. 7-8. Rev. O. S. Thomas, our presiding elder, was on hand and preached three excellent sermons, and we had a very pleasant and encouraging session of the Quarterly Conference. The stewards had already met and the salary had been fixed, and \$131.80 was paid the first quarter, with three stewards, representing a large section of the circuit, yet to hear from. I have been all round the work, and have been kindly received. So far I am well pleased, and hope for a good year. We are comfortably domiciled in a neat, new parsonage, and have been cared for and well supplied from the first day we came.

Kavanaugh, Greenville.

S. C. Riddle, Jan. 10: I am happy to be able to report what might be properly termed a "forward movement" in Kavanaugh Church. The salary of the pastor has been assessed at an amount \$200 in advance of what—well, what some said at Bonham it would be! The members generally, and especially the official members, are zealously prosecuting their duties, and both publicly and privately advocating the making of "the best record in Kavanaugh's history."

Pottsboro.

Jas. O. Davis, Jan. 16: Bishop Hoss and our presiding elder at the recent session of our conference thought it wise to make a station of Pottsboro, and we think the future will prove that it was. So I was returned to the same town, but not to the same charge. We are contented and happy in the Master's service. That we are growing is plain to be seen. Our Sunday-school is fine. It gave the best Christmas tree this time ever had in the history of the school. Bro. E. A. Wright, our superintendent, never tires. He and his faithful corps of teachers have entered upon the new year with a bright future for the school. And our League—well, it never stops growing. Had three new applications for membership

yesterday. Gave an excellent entertainment Friday night, but the audience was cut down to a small number by the bitter cold weather. Our Junior League keeps forging to the front also—over forty strong. Four additions yesterday. We are largely supplying our table yet with the good things that came pouring into the parsonage on Saturday night, Dec. 24. Since then other nice things from the country have been coming in quite regularly. And old Santa Claus remembered us on the Christmas tree. Wife got some nice table linen. She and I together got a purse with money in it, besides other presents, including gifts for our two boys. We are truly thankful to the unknown givers, and to all those who have so generously poured us, and are humbly praying that we may be a help to this good people.

Sulphur Bluff Circuit.

J. E. Short, Jan. 13: After moving about 400 miles we have reached our new field of labor. Our reception by this people has been all that one could wish for. I spent the first two weeks with Brother and Sister Mahaffey, of Sulphur Bluff, and a better home no one ever had. Mrs. Short arrived and we moved into the parsonage at Sulphur Bluff that had been purchased a few months before conference, which is in great need of repair; but our people, women and men, are working hard to make the parsonage comfortable. In a very short time we will be living in a comfortable parsonage. Our people have done everything possible to make us feel at home. Tokens of appreciation have found their way to the parsonage almost daily since our arrival. On the night of the 4th inst. the climax was reached. A large crowd, with Rev. W. S. Posey, M. D., in the lead, entered the parsonage and took possession, and run things just to suit themselves; left the dining table burdened with many good things too numerous to mention, and they just keep coming. God bless all who have been so kind of us. I have never met a better people than I have found on the Sulphur Bluff Circuit. By the grace of God I shall do my best for them this year. We have two very interesting Sunday-schools on the work. Our school at the Bluff, under the faithful and efficient management of Bro. W. S. Posey, is in fine working order. He looks well to the interest of his school, and a more successful superintendent we have never met. Our school at Nelta, with Bro. J. M. Connor as superintendent, is doing fine work. God bless these dear brethren in their work. We are praying, working and expecting a successful year.

Winnaboro.

E. L. Egger, Jan. 16: We were glad to be returned to this place for another year. Our reception was so cordial. We are under renewed obligations to this people—no kinder than whom we have ever met. The Woman's Home Mission Society, one of the best in the conference, had looked after the parsonage in our absence, and new matings, carpets, curtains, rugs, etc., had been added to the list of parsonage furnishings. Among the Christmas remembrances we received was a handsome china dinner set, a present from the society. God bless these good women—true helpers of their pastor. Our new pews have arrived and have been installed. They are of golden oak, handsomely polished, beautifully carved, a credit to the church in which they have been placed. Last year our people raised about \$11,000 for all purposes, an average of about \$43 per member. Our church, which many have pronounced one of the prettiest in the conference, will be dedicated sometime during the spring. Best of all, it is paid for. A small indebtedness on the seats, and we will be able to show a clean balance sheet. So the dreams of my successor will not be disturbed by that awful nightmare—a church debt. Not a far, not a discord was heard during the erection of the building. The Building Committee were a unit in all matters. If there were differences of opinion they were soon adjusted. How fitting that the window placed in the southwest vestibule in honor of these brethren should present a pair of clasped hands. The Board of Stewards advanced the salary \$250 over that of last year. Only one thing more remains to be done and Winnaboro will be one of the most desirable appointments of the conference—a new parsonage. This matter will receive attention as soon as our people get a little breathing spell. We are praying for a great revival. Our people are anxious for the swelling of the tide. May the present year be as rich in spiritual things as the old was in material things.

Dallas.

E. R. Barcus, Jan. 16: The Methodist pastors of Dallas are now an organized body. The presiding elder of Dallas District is the President, Dr.



J. M. Moore is Vice-President, and E. R. Barcus is Secretary. They meet every Monday morning from 9 to 10 o'clock, to discuss problems of Dallas Methodism, and questions of interest in general. The foremost question before us is the erection of a suitable building for our "down town" "First Church." The present quarters are entirely inadequate to the demands. A valuable lot has been purchased and it is hoped that a beginning will soon be made on the building. Rev. J. W. Smith is in high favor with his people at Ervay Street. He reports a beautiful lot, and plans for a \$25,000 church in hand. Bishop Hoss at this morning's session urged the immediate building of another church on Haskell Avenue, and the securing of a lot on Colonial Heights. This would give us ten well staked churches in Dallas, with "open doors" for a great work. Bishop Hoss has won a warm place in our hearts. He reports himself overwhelmed with the magnitude of his field. His recent calculation shows that should he give one Sunday to each pastoral charge in Texas it would take sixteen years to "get around." Dr. John R. Nelson, our Commissioner of Education for the Medical Department of the Southwestern University, is meeting with encouraging success. "He is the right man in the right place." The following resolutions were adopted by our Pastors' Conference: "Resolved, That we express to Rev. John R. Nelson, the Commissioner of Education for the Southwestern University, our hearty endorsement of his work, and pledge to him our full co-operation as far as our duties will allow to secure the necessary funds for erecting the proposed building for our Medical College."

Marvin Circuit.

W. R. Rosser, Jan. 16: I take this means of thanking the people of Marvin Circuit for the many kindnesses done for us since our arrival here. They have spared no pains to make us

Continued on page 12

BABY'S FACE MASS OF SORES

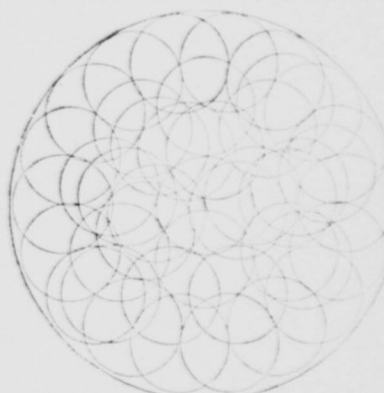
Ears Looked as if They Would Drop Off—Body Entirely Covered with Humor—Three Doctors Could Not Cure—Child Grew Worse.

CURED BY CUTICURA IN TWO WEEKS

Mrs. George J. Steese, of 701 Coburn St., Akron, Ohio, tells in the following letter of another of those remarkable cures of torturing, disfiguring skin humors daily made by Cuticura Soap, assisted by Cuticura Ointment, after physicians, and all else had failed: "I feel it my duty to parents and of other poor suffering babies to tell you what Cuticura has done for my little daughter. She broke out all over her body with a humor, and we used everything recommended, but without results. I called in three doctors, they all claimed they could help her, but she continued to grow worse. Her body was a mass of sores, and her little face was eaten away, her ears looked as if they would drop off. Neighbors advised me to get Cuticura Soap and Ointment, and before I had used half of the cake of soap and box of ointment the sores had all healed, and my little one's face and body was as clear as a new-born babe's. I would not be without it again if it cost five dollars, instead of seventy-five cents, which is all it cost us to cure our baby, after spending many dollars on doctors and medicines without any benefit whatever."

SLEEP FOR BABIES

Rest for Mothers. Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure, and purest of emollients. Cuticura Soap, Ointment, and Pills are sold throughout the world. Patent Drug & Chem. Corp., Boston, Sole Props. Send for "How to Cure Baby Humors."



TWO \$350 PIANOS FREE

The two persons who can count the number of rings on the cut shall each receive a \$350 piano free. If no correct counts are submitted, then the piano shall be given to the two whose counts are nearest correct. If more than two correct counts are received, the piano will be awarded to the two who submit the best plans of counting. If more than two submit what is considered the best plan of counting, then the prizes will be awarded in a fair and impartial manner. Therefore, in sending in your count, also state your plan of counting. In addition to the two big prizes above mentioned, every one who counts the rings correctly shall receive a prize of the value of one dollar. So that there are no blanks. Every one who counts correctly is bound to get a prize. One count is allowed with each year's subscription to The American Home Journal (regular price of subscription one dollar); but if you will send us your count and 60 cents, you shall be entered in the contest for these big prizes, and shall also receive The American Home Journal for one year. And remember, if your count is correct, you shall, in any event, receive a prize of the value of one dollar. Renewals count as new subscribers. If you will send in one dollar we will give you two years' subscription to The Journal and allow you three counts in the contest. All those who have in three counts (under the terms above stated) may enter as many additional counts as they desire, at 10 cents each. THE AMERICAN HOME JOURNAL. 149 South Ervay St., Dallas, Texas. P. S.—Mrs. M. L. Black, R. F. D. No. 7, Hillsboro, Tex., won our \$350 piano in our last contest. Miss Maude Griffin, Alexander, Tex., diamond ring; J. M. Gray, Vickory, Ok., gold watch; Julian Duran, Avondale, Ala., \$10, and hundreds of others won prizes.

Forrest and S. Cameron residence of lado, Texas, Porter and S. Cameron parsonage 5, 1904, Mr. Clyde Duck, ing. M. E. Texas, Mr. E. Dykes, mith officia- home of the ec. 15, 1904, Miss Willie eliating. e parsonage 18, 1904, Mr. Fannie Ar- liating. me of the as, Dec. 21, Miss Bertie fliciating. e home of as, Jan. 7, Miss Nealy fliciating. r.—At the as, Dec. 29, ngham and Luther O. e parsonage 1904, Mr. J. lia Cannon, H. B. John- he residence illes west of m. Dec. 25, Ansley and Rev. B. C. Methodist Jan. 4, 1905, Willie Mal- fliciating. 905, Mr. Ju- risling, Rev. — TERS. subs. J. D. dgers, sub. D. Hudgins, A. A. Shook, B. Vinson, abs. C. T. ad, subs. J. owell, trial T. E. Bow- al subs. C. less, sub. G. Nelms, sub. J. D. Crock- ub. Geo. F. orner, sub. arrett, sub. indsey, sub. G. Scruggs, subs. R. B. i, subs. N. C. sub. J. T. e, subs; 2 C. S. Field, R. McCar- sub. J. T. sub. J. T. orrow, sub. Allbritten, tion. W. Childress, J. W. Bow- sub. J. L. sub. C. W. sub. J. A. II, sub. J. R. urn, sub. J. subs. S. L. Sherman, N. N. Fer- sub. D. F. sub. E. P. rrow, suba. H. Lovejoy, bs. subs. L. G. sub. B. T. s, has atten- R. L. Ely, ED. practice, had India mission- table remedy cure of Con- sthma, and all led a positive bility and all ted its won- ds of cases, ffering, I will sh P. this re- repairing and dressing, with A. NOTES, 817 oney can be basing man- Medicine Prompt



To save the colors have your laundress use only Ivory Soap; furnish it yourself, if necessary, to make certain that she does use it. A quarter's worth of pure soap will do a lot of washing and may save from ruin the coloring of more than one fine garment.

Ivory Soap—99 $\frac{1}{100}$ Per Cent. Pure.

The Home Circle

THE RELIGION OF HAPPINESS.
See the sunshine, hear the birds sing,
The sweetest expression of Infinite love!
No sorrow, or darkness, or trial can bring
A cloud o'er the Light from above.

The flowers still bloom in shadiest of nooks;
I've heard the birds sing in the rain,
The damozel and dew dance into the brooks,
And nourish the ripening grain.

God gives us all good to make us rejoice,
And grace to smile and be strong;
The sorrowful souls with sorrowful voice
Find comfort in laughter and song.

We may gather the flowers, leaving the chaff,
And give a bright front to the foe;
And so in my heart to trust God and laugh
Is the sweetest religion I know.

MUSA DUNN.
Waxahachie, Texas.

THE GHOST-CALF.

Bobby was a boy who was fond of saying: "Who's afraid? not I!" when really his knees were knocking together and his heart beating so that he could hardly breathe.

He did not mean to tell a lie; he only wanted, oh, so much, to be as brave as his father. For Bobby loved his father and admired him and wanted to be just like him when he grew up. We will see how Bobby learned to be really brave.

One night Bobby's little sister was very ill and his mother sent him for the doctor. To get there he had to go through Farmer Peterson's field, where some boys had told Bobby the day before lived a ghost-calf in the long grass by the brook—which was the shortest way to go. At first he thought, "I will go by the road; it is only a little farther." Then came the thought, "That would be selfish to make my sister suffer longer. I will go this way."

As he neared the brook the grass did begin to wave, then a loud hissing sound and what seemed to be the calf rolled on its back, waving its legs in the air. Bobby's heart seemed bursting, his eyes starting from his head, but he kept repeating to himself:

"Papa would go, papa would go." But nothing happened to him, he felt no hurt, so he took courage and looked, and the frightful beast proved to be only Farmer Peterson's four grey geese waving their long necks and hissing for fear the goslings would be

hurt. Then Bobby laughed and felt that he had conquered, and that it would be easier to be brave next time. When he had done his errand and the doctor took him home in his buggy he told his mother, and she was very proud of her little son.—Miss M. R. Wilbur, in New York Observer.

"THE NEED OF PRAYER."

The Lord asks us to come to him in prayer. We may tell him all our trials, all our sorrows. It will bring us near him, where he can help us. We must feel our need of him. We must tell him that our troubles are too hard for us; that our only hope is in him. Then he will give us comfort and peace—the sweetest we can ever know. God knows all about us before we tell him. He is always ready to give us help; but he must help us in his own way, for that is the only right way. This he cannot do till we cast all our care upon him. We must trust to God to care for us, for he wants to fill our hearts with love, but so long as selfishness rules in us there is no room for him. Selfishness and the Spirit of God cannot dwell together. How much better to turn out self and let in the love of God. Jesus says, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." We must ask God's blessing; ask for his strength; ask for his wisdom. Above all, we must ask for his Holy Spirit to guide us; for it brings all other blessings with it. We may have it by asking for it. Jesus has said, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

Men seek after riches of this world, which soon pass away. Let us seek after heavenly treasures that never fade. Men who seek after worldly riches do not always find them; but we have God's word that if we seek after his riches we shall find; but there is one thing we must not forget. We must believe that God will do just what he says he will. "Whatsoever ye desire, when ye pray, believe that ye receive them, and ye shall have them." God will surely answer our prayers. If he does not give us just what we think we need; if we do not get exactly what we ask for, it is because he has something better for us. He knows what we

need better than we do, and will do the best for us that can be done. None of us know how to pray just as we ought to, but Jesus has promised to teach us, and to plead for us. He who gave his life for us will not neglect us at a throne of grace. The prayer of the humblest man will come before God in just as good form as that of the greatest man. The Bible says we must "continue in prayer." God's true children ask his help in everything. They carry the spirit of prayer with them all the time. We can lift our hearts to God in prayer at any time and in any place. The Lord looks at the heart and not at the words only. He reads our thoughts and hearts in silent prayer just as surely as though we spoke aloud; but it is better to pray in words when we can. God gave us the power of speech, and likes to hear us use it in talking to him. When Jesus was on earth he felt the need of prayer. He was truly the Son of God, but he had taken upon himself our nature, and had human wants. He could suffer pain and hunger as we do. It is said "that he was a man of sorrow, and acquainted with grief." This does not mean that our Lord was not cheerful, but that he could be touched with sorrow and grief, and knows how to pity us when we suffer. Yes, Jesus prayed, for it is said that he often stayed away alone all night, praying, talking to his Father in heaven, and if he needed to pray, how much more do we need it—we who are so poor and needy, who cannot put away our own sins, or make ourselves any better without help from above? Jesus is waiting to help us and to present our prayers at the great white throne in heaven. He says: "Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and will sup with him and he with me."

(The above touching words were written by Miss Clara Sandel, of Millikan, Texas, who died more than two months ago. She is actually speaking to us from the other world, and we are glad to put into the Advocate this helpful utterance.—Ed.)

"BUT THEN."

It was a queer name for a little girl, and it was not her real name—that was Lizzie; but everybody called her "But Then."

"My real name is prettier; but, then, I like the other very well," she said, nodding her brown curls merrily. And that sentence shows how she came by her name.

If Willie complained that it was a miserable, rainy day, and they couldn't play out of doors, Lizzie assented brightly: "Yes; but, then, it's a nice day to make our scrapbooks."

When Bob fretted because they had so far to walk to school, his little sister reminded him, "But, then, it's all the way through the woods, you know, and that's ever so much nicer than walking on the hard pavements of a town."

When even patient Aunt Barbara pined a little because the rooms in the new house were so few and small, compared with their old home, a rosy face was quietly lifted to hers with the suggestion: "But, then, little rooms are best to cuddle up all together in—don't you think so, auntie?"

"Better call her 'Little But Then,' and have done with it," declared Bob, half vexed, half laughing. "No matter how bad anything is, she is always ready with her 'but then,' and some kind of consolation on the end of it."

"Just look at all the snow going to waste without our having a chance to enjoy it!" said Will one day, "and the ice, too—all because we couldn't bring our sleds with us when we moved."

"But, then, you might make one yourself, you know. It wouldn't be quite so pretty, but it would be just as good," said little "But Then."

"Exactly what I mean to do when I get money enough to buy two or three boards; but I haven't even that yet, and the winter is nearly half gone."

"If we only had a sled to-day sister could ride and we could go on the river," said Bob. "It's just as near that way and we could go faster."

"It's a pity," admitted the little girl. "But, then, I've thought of something; that old chair in the shed! If we turn it down its back would be almost like runners."

"Hurrah! That's the very thing!" interrupted the boys. The old chair was dragged out and carried down to the river, and away went the merry party.

"What is that?" It looks like a great big bundle of clothes," said Will, pointing to a dark spot a little way out on the ice.

It was a bundle that moved and moaned as they drew near and proved to be a little girl.

"I slipped and fell on the ice," she exclaimed, "and I've broken my leg."

The poor girl was borne safely home and the children lingered long enough to bring the surgeon and hear his verdict: "Young bones do not mind being broken; she will soon be out again as well as ever."

"Wasn't it good that it was only the

old chair we had to-day" asked little "But Then," as she told the story at home. "Oh, auntie, I had the nicest time!"

"I believe you had," answered Aunt Barbara, smiling, "for a brave, sunny spirit that never frets over what it has not, but always makes the best of what it has, is sure to have a good time. It doesn't need to wait for it to come; it has a faculty for making it."—Selected.

A MONKEY LAUNDRESS.

Monkeys are the most imitative of all the lower animals, and sometimes this propensity for imitating the doings of their betters gets them into rare mischief. The New York Herald tells the following experience of a London lady with a pet monkey:

"One day this monkey observed the maid washing the lace of her mistress. He very obligingly offered to help her, but was angrily repulsed by the maid. The monkey stopped for a few minutes at a safe distance to give the maid a well deserved scolding for her rudeness, and then started out, evidently intent on finding other laundry work to do. The result of his sudden intrusion into the field of John Chinaman's labors can best be told in the lady's own words.

"Unfortunately," she says, "the windows of my room were invitingly open, and he entered with the idea of the washing still fresh in his head. He soon discovered two small drawers containing lace, ribbons and handkerchiefs. Ah, here was the washing all ready to his hands! In a moment all of these articles were out of the drawers and into a footpan, together with all the soap and water that happened to be in my room, and the laundering began. He must have washed away with great vigor, for when I returned to my room after an absence of an hour or so I found him spreading out to dry the torn and disfigured remnants of my lace, ribbons and handkerchiefs. He was well aware that he had done wrong. Without my speaking to him he made off the moment he saw me, going very quickly and hiding himself in the case of the kitchen clock in his own home."

"At another time this same monkey saw the cook at work preparing partridges for dinner. This looked like an amusing and interesting operation, and he determined forthwith to put it to the test. There were no more partridges. But, ah, yes! his mistress had some pet bantam fowls. Doubtless one of them would do equally well. At the first opportunity he hurried out into the yard, seized one of the hens, quickly returned to the kitchen, and then coolly began pulling out the feathers, just as he had seen the cook do, utterly regardless of the squawking protests of the poor bantam. The servants heard the noise and hurried to the kitchen, but they found the hen in such a pitiable condition that they were obliged to kill her."—Kind Words.

THREE BRIGHT DOGS.

Do you believe that dogs are aristocratic? Do you believe that they are religious? Do you think they are intelligent enough to count? I will tell you about three dogs that I know (I almost said personally), which would prove such assertions if I chose to put them in that light.

I will speak of Scotty first, because he is the smallest and ugliest. He is a Skye terrier, and his hair is a bluish mode color, soft and silky in texture, but so completely covers his eyes that his general appearance would suggest the name of Rags. Scotty is a diminutive little chap, and could easily be carried in his master's overcoat pocket. He is owned by a childless couple of means, who lavish their affection on him. He has his own little bedstead and will not sleep out of it. He feels himself as large as any of his fellows, and has been known to show fight to a dog ten times his size if he thought he was being imposed upon.

The home is in the suburbs, and his master goes to the city every day on business, returning in the evening. There are four trains from the city inside of three hours. Mr. B— always comes on the latest one. Scotty does not notice the whistle of the other trains in any way, but the moment the whistle of his master's train blows he is off like a shot to the station to meet him. This he does five days in the week, but on Saturdays Mr. B— comes on the one-fifteen train, and Scotty meets him, and that evening pays no attention to the train his master usually comes on. Can he count?

Nig is a coal-black dog, as his name implies—medium sized, with straight, smooth hair. He is the religious dog; at least, that is what his little mistress claims. The family are members of the Methodist Church, and Nig persists in accompanying them to divine service. They can go to any other place without him, but not to church. They have tied him and shut him up, but he gets free in some way, and off to church he goes. He lies perfectly quiet during the sermon and prayers, but wakes up when the choir commences

Lamp-chimneys that break are not MACBETH'S.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp or chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.



to sing and listens very respectfully, but does not make a sound.

One Sunday morning, as is the custom, the minister invited any persons wishing to unite with the church to come forward and give him their hands. For the first and only time was Nig known to leave the family pew; but leave it he did before he could be intercepted, marched straight up the aisle and licked the minister's hand. The older people looked like graven images, but a suppressed giggle was heard from the rear, where the younger members of the congregation sat. Nig's little mistress insists that he is a member of the church; at any rate, he is more regular in attendance than many of the members.

Don is a very large Newfoundland dog, unusually handsome, all black except four white feet and a white collar around his neck. His hair is very heavy and curly. He carries himself like a prince; in fact, he is dignity personified, if that applies to a dog. All the children love him and everybody admires him.

But he has one peculiarity—he positively refuses to associate with other dogs, and has refused to do so from puppyhood. He is now twelve years old. The ordinary dogs in the neighborhood have made all sorts of advances, and some of the common herd have attempted to draw him into a fight, but all in vain. He scorns advances and insults alike.

He carries his basket and a note every day to the butcher shop, but he cannot be induced to accept any of the meat for himself. He also goes to the newsstand each day for the daily paper. He is certainly a perfect gentleman in his manners, though a trifle haughty.—Jeanne Kinsey, in Christian Endeavor World.

MIGHT HAVE SAVED IT.

A Lot of Trouble from Too Much Starchy Food.

A little boy of eight years, whose parents did not feed him on the right kind of food, was always nervous and suffered from a weak condition of the stomach and bowels. Finally he was taken down with appendicitis and after the operation the doctor, knowing that his intestinal digestion was very weak, put him on Grape-Nuts twice a day.

He rapidly recovered, and about two months thereafter his father said, "He has grown to be strong, muscular, and sleeps soundly, weighs 62 pounds, and his whole system is in a fine condition of health." Name given by Postum Co., Battle Creek, Mich.

It is plain that if he had been put on Grape-Nuts at an earlier period in his life, and kept from the use of foods that he could not digest, he never would have had appendicitis. That disease is caused by undigested food decaying in the stomach and bowels, causing irritation and making for the growth of all kinds of microbes, setting up a diseased condition, which is the active cause of appendicitis, and this is more marked with people who do not properly digest white bread.

Grape-Nuts is made of the selected parts of wheat and barley, and by the peculiar processes of the cooking at the factory, all of the starch is turned into sugar ready for immediate digestion, and the more perfect nourishment of all parts of the body, particularly the brain and nerve centers.

Read the little book, "The Road to Wellville," found in each pkg.

THE MEETING.

By ANDREW HENRY BEZZO.

Text: "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman."

And he saw her in his dream.

I.

He bounded from the place where he had lain, And quickly flashed an eager glance around In hope of what had filled his longing heart In that sweet dream, but disappointment deep Was writ in lines of pain upon his face. He reached full length his aching, empty arms, Then bro't them hungrily in circling sweep, And crossed them restlessly upon his breast, And in a low, grief-laden voice he wailed: "Life of my life, Soul of my soul, my Love, Where hast thou gone? Did not thy speaking eyes Implead me take thee for mine only one? Did not thy yielding form pre-offer me That comfort which my very soul doth crave? Art not thou fitted to my need, As fits the eye the socket which it fills? Thou art my strength, my hope, my courage, all, E'en like the tide that floods my pulsing veins, Without the which Life's bloom would quickly fade! As is the current red to my flesh'd form, So art thou to my quicken'd consciousness, Thou dearest, sweetest, truest Tide of life, How can I live without thee, my beloved? Whither from me hast thou so early strayed? Like tree that quickly withers should its sap Leak out, or ferment underneath its bark, So shall I wither pine, and fall my task Without thee, vital Tide of life's best worth! It can not, can not be that I have dreamed— Have only dreamed of thee. Come back! Come back! Thou'rt left thy living image in my heart Which holds the likeness true, but hankers more And more for thy dear self. How can I wait, Or be content to clasp but empty air? How can I feed my heaving, hungry heart, And satisfy its longing for a mate, With memory of thy dear delightful form— More picture which the pow'r of mind calls up— When it implodes your very, very self? Should I refrain to eat some morn'g morn, Could I hone satisfy my hunger's edge With thought of what I ate some yesterday? Would not remembered fruit and juices sweet Which satisfied desire some former time But serve to whet my eager appetite? And can my hungry heart, which pines for thee, Be satisfied that I have seen thy grace? E'en tho' it were but in an empty dream Thy face appeared, yet bath it waked in me A longing for thy present sympathy Which will not down, nor all the world can fill. With not thou come to me and crown my life With joy, and be my help when I do need? I call thee, Love! I call thee, Love! I call— I call in vain. Wait thou then, but a dream? Thou could'st not be! Thou wert too fair, too sweet! Then seem'dst the very life of life and love. If thou com'st not, and if thou truly art, Then the end of the world I do worm my way From end to end of this new-moulded earth, At pace of slowest snail, upon my breast." He spake no more, but went in eager quest Of her his soul did crave, his life for hers, Scanning with hopeful eye each flow'ry vale, Or winsome shade, or cushioned bed of moss, Which might a pleasant place of rest afford To Earth's new queen.

II.

Beneath a spreading tree Whose rustling leaves sway'd gently in the breeze, Upon a gentle slope velvet with moss, And by her side a heap of flowers sweet Which she had gathered from the teeming soil, Sat a nude form, all loveliness, all grace, The first of her loved softer, gentler sex The world e'er knew. Down to her slender waist, And rippling o'er her perfect shoulder's slope, Her shining hair like strands of flowing silk Kiss'd with a lustre as of fine-spun gold, Free fell, and rested shining wave on wave, While thro' the little gaps of silky grace Was visible her satin, snowy skin. Upon her shapely head, and pressing low Upon her placid brow, a carleand fair, Which her deft fingers braid'd with skill entwined Of fragrant flowers and their greeny leaves, Soft rested, nestling in their loveliness; And from beneath the wreath so deftly formed, Peened forth two stary eyes of heaven's own blue, And marvel'd that the earth should seem so fair. Back from her shoulders with an airy grace She toss'd the rippling waves of shining hair, And watched with soft and interested eye Where nearby proudly strutted back and forth A lordly cock dove, pure, unscull'd white, It softly coo'd a mellow note of love And admiration for its gentle mate, Which modest sat on nearby bending twig, And listened to his am'rous tones of praise, A dozen times, now back, now forth went he; But as his mate still sat upon her twig, Nor delened to come and bill with her proud lord, He sudden paus'd, and cast toward his consort A soft, reproachful glance; then droop'd his wings, And rising lightly in the air, he came With fluttering grace to where the virgin sat, And hovering gently o'er her shining head, Slow settled, fanning with his wings her face, Rested his feet upon her shoulder white, And rubbed his glossy head upon her cheek, His mate in mute surprise watch'd his retreat, Then with no more ado, she sudden rose, Fanning the sweetest air, and quickly came And settled on the other shoulder fair.

III.

"Dost thou, then, follow him?" the maiden said, "Can'st thou not bear that he should turn away And leave thee to thyself so short a space? Hast follow'd now that thou may'st be with him, And know'st not, sweet love, ye still are separate The width of my two cheeks? Ye silly birds! Shall I be arbitratrix in your cause?" She laid caressing hand upon each dove, And bro't them gently fluttering to her breast, And press'd them closely 'neath her moth'ring chin, A moment softly hold them, panting there, But soon releas'd, they flutter'd gently down, A moment paus'd, and then on graceful wing They sped away to where their will might list.

IV.

The maiden watch'd their flight with musing eye, Until a neighbor'g hillock hid from sight, Then, thus: "They two seem for each other made, And each to each a necessary half Of that which makes a whole, And others, too! Or beast, or bird, or that which crawls or creeps, Seem made in duplicate; more bless'd, I deem, Than I, who 'mong them all am left alone, A consciousness seems native to my soul That much superior I am to all That fawn for fleeting favor at my feet, Here's this soft, furry, purry, pretty pet, With arching back, and heaving bridled sides; There's yon proud thing of color like the sky, Whose spreading tail is dapp'l'd o'er with rings Of bronze, and blue, and purple brilliantine; And there's that soft-paw'd brute, with sturdy front Adorn'd with lordly mane, be-whisker'd, bold, The thunder of whose deep, resounding voice Proclaims him king of forest, field, and fen; These all, yes, all are manner'd; And all the rest that's left, whatever the form, All lack the rare essentials of a mate, Not this, nor that, nor that, nor any all Which I do see, can fit my needy need, Can they companion me? When I do droop, Can they speak words of comfort, hope, or cheer? A fleeting hour, or less, will sate me, quite, With company of these dumb-tong'd mates, When I do long for drink, does't serve my need To lave my hands in yond cold sparkling stream? When I have hunger of the heart, as now, Will all the fruits that near so plenti'us grow,

Be meat? I want, yet know not yet what 'tis, Were there some other to converse with me— Ah, heart! hast thou so soon sprung to the truth?— Some other breast where I might lay my head, Some other eye to answer unto mine, Some other hand to hold, to lead, to protect, Some other one, a help on whom to lean— Whom also I might hold—some form like mine, Yet not like mine—more sturdy, strong and bold— Surely my heart hath found the darling truth! My eager arms—they do too empty feel! Had I such mate, I'd never leave his side, Could I but find—" Then to her sparkling eyes The bright tears sprang. But soon, her grief controll'd, She gently rock'd her head and forth, the while She softly croon'd a tender lullaby, As if her soft and coaxing, cradling arms Held on her heart a mother's treasure-trove, Round-fac'd, soft-limb'd, a chubby, jumping joy.

A muffled sound, as of a footstep soft; A shadow silhouetted on the ground; An eager exclamation of delight, And there before her, stood an upright form, His arms reach'd toward her, supplicating palms, His eyes, two earnest, beaming fires of love, He spoke, His voice like music charm'd her ear: "Come of my home, flesh of my flesh, Woman, Thou first, best echo of my better self, I've found thee! O thou sweet and dear delight, Thou'rt mine! Thou'rt mine! Thou'rt mine! I thank Thee, God!" She rose, her beauty swelling like the morn, And stood with lips half parted, modest, meek; Swift chang'd the lily bloom upon her cheek To warmer tint, as of the blushing rose; She gaz'd with humid eye upon her lord, Delighted, coy, half fearful; then half turn'd, As if she would reject his eager suit, But with a laugh of free, exultant bliss, He clasped her in his arms, and strain'd her close Upon his throbbing heart gaz'd in her face, Then pressed upon her lips, inviting bliss, Betrothal's sacred seal, true Love's first kiss, The fullest, sweetest sound the world has heard.

Ozona, Texas, Dec. 18, 1904.

CONSOLATION.

Do they know each thought and frown That must come through blinding tears? Do the dying eyes look down Through the vista of the years?

Is it given them to feel The burdens that we must bear? And do their senses reel At the sights that center there?

If these visions must be theirs— And who can say me nay? Are they not the last of earth's cares That die with the Perfect Day?

For the Father, who seeth all, And doeth the best alway, Would not center His wrath on the small, Weak fragment of earthly clay!

No, Mercy and Justice and Love Are the attributes Divine, And so sweet carrier dove, Thou hast answered this query of mine.

VICTORIA A. H. DUGGAN.

CALL FOR OBSERVANCE OF THE UNIVERSAL DAY OF PRAYER FOR STUDENTS.

The General Committee of the World's Student Christian Federation hereby appoint February 12, 1905, as the Universal Day of Prayer for Students. For nearly ten years the corresponding date, the second Sunday of February, has been observed in this way by all the national and international Christian student movements of Europe, America, Australasia, Asia and Africa. These movements now embrace over 1700 separate societies with a total membership of 100,000 students and professors.

God himself has invited us to pray for the advancement of the interests of his kingdom, Christ, by teachings, commands and example, has indicated the vital relation of prayer to the extension of his sway. The place which the early Christians gave to prayer in their activities constitutes one of the principal causes of their spiritual triumphs. The history of the various Christian student movements of the world shows that all their greatest achievements have been inaugurated and carried forward in the power of prayer. The spiritual needs of the student world will not be met nor its vast spiritual possibilities realized apart from prayer. The largest manifestation of the Spirit of Christ in the student communities waits on the faithful and fervent petitions of men who believe in God. In view of considerations like these, to what exercise can Christians devote themselves which will accomplish so much as by giving themselves to intercession on behalf of the students of the world from whose ranks come a disproportionately large number of leaders in the many spheres of thought and action.

That the observance of the day may be profitable, wise and reverent use should be made of those means which in actual experience have been found to be most helpful.

1. Let the leaders of each Christian Student Society come together and read this call, and, after prayerful discussion, arrive at conclusions which will insure the best observance of the day of prayer.

2. Try to get more clergymen than ever to preach sermons on Feb. 12th, designed to lead Christians to recognize the importance of the extension of the kingdom of Christ among the students of all lands, to believe more fully in the transcendent value of prayer, and to engage in definite prayer on behalf of students.

3. Have at least one meeting on the day of prayer in which Christian students will unite in earnest prayer for the students of the world. Encourage groups of students to give themselves to intercession. It should be emphasized also that the real effectiveness of meetings for prayer depends in no

small measure on our faithfulness in secret prayer.

4. The Universal Day of Prayer for Students should be characterized by well-directed efforts to lead students into a vital faith in Christ. The fact that Christians throughout the world will on this day be uniting in believing prayer for students should encourage us to expect that our labors at such a time will be specially fruitful. The practice in many universities and colleges of devoting not only the second Sunday of February, but also the preceding Saturday and following Monday to such evangelistic efforts is to be commended.

5. Whatever may be done to make prayer more of a reality to us will help in promoting the realization of the purpose of the day. The use of the subjoined "Occasions for Thanksgiving" and "Objects for Intercession," together with the information given in the last annual report of the Christian student movements of the world, will make our praying more definite, earnest and unselfish. The reading of books like Andrew Murray's "The Ministry of Intercession," will stimulate us to employ more faithfully this great means of usefulness. The re-examination of the scriptural grounds for prayer will strengthen faith in its reasonableness and efficacy. Viewing anew the example of Jesus Christ our pattern as a man of prayer, will not fail to strengthen within us the prayer passion.

On behalf of the General Committee of the World's Student Christian Federation,

KARL FRIES, Chairman, JOHN R. MOTT, Gen. Sec., 3 W. 29th St., New York City.

REMINISCENTIAL.

Fifty years ago to-night I joined the Methodist Episcopal Church, South, as a probationer and a seeker of religion. Thank the Lord that I joined the Church of God, and thank the Lord that I have remained in it. It was at Bedford, Mo. Wm. F. Bell was pastor of the Chillicothe Circuit, and Edwin Robinson was presiding elder of the Brunswick District. Forty-six years I have been in the itinerant ministry of the Church. Forty-six years my name has been called in an Annual Conference, and the question asked, "Is there anything against R. M. Leaton?" And forty-six years my brethren have answered, "Nothing against him." I am glad there was nothing against me. It was because the Lord helped me. All glory and praise to God and the Lamb forever!

"I live in holy grief and joy, On Pisgah's top I stand; And life's important point employ, To view the promised land."

R. M. LEATON, Miles, Texas, Dec. 31.

LOCAL OPTION.

I have just read your editorial on Baptist Standard's fight for prohibition for the entire State or nothing, and while I missed the fire burned, I was with J. C. S. Baird in 1887. He lives to see himself vindicated. Local option is the democratic thought now, and forever local self-government is an inherited principle in the minds and consciences of the masses in all countries (instance Russia at present). Let us take the State by local option, and then let us keep it by local option. I once thought that probably the anti argument that prohibition does not prohibit (and citing us to Kansas) was a cunning plan to influence voters in Texas, but I have seen with my own eyes that the Kansas plan does not prohibit. The smaller the field the less the brewer can afford to spend his

PUTTING IT STRONG.

But Doesn't It Look Reasonable?

This may read as though we were putting it a little strong, because it is generally thought by the majority of people that Dyspepsia in its chronic form is incurable or practically so. But we have long since shown that Dyspepsia is curable, nor is it such a difficult matter as at first appears.

The trouble with Dyspeptics is that they are continually dieting, starving themselves or going to the opposite extreme or else deluging the already over-burdened stomach with "bitters," "after dinner pills," etc., which invariably increase the difficulty even if in some cases they do give a slight temporary relief. Such treatment of the stomach simply makes matters worse. What the stomach wants is a rest. Now how can the stomach become rested, recuperated and at the same time the body nourished and sustained?

This is a great secret, and this is also the secret of the uniform success of Stuart's Dyspepsia Tablets. This is a comparatively new remedy, but its success and popularity leave no doubt as to its merit.

The Tablets will digest the food anyway, regardless of condition of stomach. The sufferer from Dyspepsia, according to directions, is to eat an abundance of good, wholesome food and use the tablets before and after each meal, and the result will be that the food will be digested no matter how bad your Dyspepsia may be, because, as before stated, the tablets will digest the food even if the stomach is wholly inactive. To illustrate our meaning plainly, if you take 1,800 grains of meat, eggs or ordinary food and place it in a temperature of 98 degrees, and put with it one of Stuart's Dyspepsia Tablets it will digest the meat or eggs almost as perfectly as if the meat was enclosed within the stomach.

The stomach may be ever so weak, yet these tablets will perform the work of digestion and the body and brain will be properly nourished and at the same time a radical, lasting cure of Dyspepsia will be made, because the much abused stomach will be given, to some extent, a much needed rest. Your druggist will tell you that of all the many remedies advertised to cure Dyspepsia none of them have given so complete and general satisfaction as Stuart's Dyspepsia Tablets, and not least in importance in these hard times is the fact that they are also the cheapest and give the most good for the least money.

money to carry elections, and it is no reflection on the honest voter to say that money will influence many. As to how they vote now I have not touched the vital principle involved in prohibition, but have tried to indicate a few practical thoughts to the voter who is interested in prohibition. I have always voted local option from principles of Democracy, morality and the Christian idea for the best things for my fellows and myself, and would vote it for either one of those thoughts we are for either one of those thoughts. We are going to try before long in Nolan County, and think we will win.

HYLTON SMITH.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

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PIRTLE-WOLF DEBATE.

One week ago we had a debate at Able's Springs between Bro. H. M. Pirtle, Methodist, and Elder W. M. Campbellite. I think it needless to say that Mr. Wolf had no show. The debate was to have gone on the whole week, but the elder of the Campbellites called Mr. Wolf off when they had finished Bro. Pirtle's affirmative. During the last night Mr. Wolf had stated that infant baptism was not Scriptural, and appealed to a lot of books he had. Among them was one of Wesley's books. Bro. Pirtle took it up and read where it sanctioned infant baptism, and stated that Mr. Wolf said it was not sanctioned by those books. Mr. Wolf ordered him to shut his mouth, and assaulted him, making a grab at his throat, which has since cost Mr. Wolf a fine. Having no argument, the Campbellites are reduced to the desperate situation of combativeness. And they are growing more desperate every year. Whenever doctrinal sermons are needed they can do no better than to invite Bro. Pirtle. He puts dynamite under heresies and blows them up.

DR. J. W. POOLE.

Rattle brains always make the most racket.—Ram's Horn.



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A TRIP TO MEXICO.

The publishers of the Advocate have arranged for the editor to take in the Mexican Conferences toward the last of this month. This will give us an opportunity to visit several important points in our neighboring Republic, see the status of our work, observe the habits and customs of those people, inspect the soil, products, public buildings, and study the civilization and religious state of the country.

WILBARGER HAS SPOKEN.

Two years ago Wilbarger County voted on local option and after a hotly contested campaign local option carried by thirty-two majority. That put saloons out of the county. As soon as the two years were up the anti brought on another election, and it came off two weeks ago; and local option won by a majority of 219! We had the pleasure of contributing something to the result, and this reflection gives us some satisfaction. Such is the sentiment in favor of local option that every box in the county went dry but one small one, made up mostly of Germans. Good for Wilbarger. This ought to satisfy the anti that local option up that way has come to stay. And it has come to stay all over the State except along the Mexican border and a strip near the Gulf. Where native citizens, good foreign born people and whites generally do the voting, local option wins. No county with one exception—and that a small western county—has gone back to bar-rooms after a two years' trial of local option. They all stay in the dry column by a quadrupled majority. Do the liquor men see anything in this to encourage them? Can they open their heads long enough to take in a few thoughts? Or will they still rush on till they force State prohibition? It is up to them to decide this question. Other counties will try to pass into the dry column at an early day. On with the battle!

CHRISTIAN SCIENCE.

Recently we published in the Advocate an able review of Christian Science by Dr. J. M. Buckley, of the New York Christian Advocate, in which he properly and clearly pointed out the errors and fallacies of Christian Science. We did this because it is the ablest deliverance on that subject we have yet seen—just such an exposition as Dr. Buckley is well prepared to give. Now comes one of our Christian Science friends and asks the privilege of replying to the able paper of Dr. Buckley. It will be found in another column. Of course it is in no sense a reply to the Doctor. In fact, it is not worthy the name of a reply. But we publish this for two reasons: 1. Mr. Sherwood claims that the paper of Dr. Buckley does his organization great injustice. 2. He is the exponent of Christian Science in Texas, and we want our readers to see what he has to say on that subject; and particularly, the last sentence in his communication. In this he states the real belief of his followers, and it is the essence of absurdity. We here reproduce it: "The stumbling block in the reasoning of our critic is the same that is encountered by other opponents of Christian Science. It is the belief that matter is substance; the belief that man is an animal; that he lives in a material body; and that the life of man is mortal, and is maintained by means of material organism, nerves, brain, etc." A system that denies the material existence of man is too preposterous to entertain for a moment. To say that man has no body, no nerves, no brain, no organism of a physical kind, is the conclusion of a deluded person. Mr. Sherwood himself eats three meals a day to keep up his "material body," and one of these days this "material body" will die and be buried like the dead bodies of other people. We are, therefore, glad to give Mr. Sherwood an opportunity to state this absurdity over his own name; and now that we have permitted him to do it we will hereafter have no space for further statement of his vagaries.

THE ADVOCATE IN THE LEGISLATURE.

The Texas Christian Advocate not only goes into thousands of our Texas Methodist homes, but it goes into many homes outside of Methodism. It is the only paper of a State-wide circulation that discusses the local option issue in all its phases, and people in other denominations, and even outside of any Church, are interested in such matters, and they rely upon the Advocate for the proper treatment of this subject. Then, too, many men engaged actively in politics, and who want to keep in touch with the movements of public sentiment, take the Advocate. It goes to nearly every postoffice in Texas, and it is the most widely read weekly paper in the State. But the climax was reached one day last week in the Legislature at Austin when the Advocate was placed among the other papers authorized by the Lower House, and forty copies of it were ordered for the benefit of the members! This is the first time in the history of journalism in Texas when the Legislature of the State took into account the religious press. The Advocate has forced its official recognition upon that body through its numerous friends among the members of the Legislature. But besides these extra copies ordered for the House, we have a large number of Methodists among the House members who have ordered or will order their copies of the Advocate sent to Austin while they are there. That the Texas Christian Advocate is a power in this State can no longer be questioned. It is loved by its friends and hated and feared by its opponents as no other paper in the State. The reason for this is, the Advocate stands by the moral as well as the religious weal of the State, and it does not hesitate to take up any issue that involves the purity of politics, the uplift of society, the improvement of civic interests, and the better establishment of the safeguards of the homes of the Commonwealth. It is distinctively a

Methodist religious paper—the exponent of our Church, its doctrines and its polity—and it is also the defender of humanity against vice, immorality and crime. It does not give the saloons rest by day or by night. It registers the pulse beats of moral and civic reforms; and it is not a matter of surprise that our good law-makers want to consult its columns and keep in touch with its deliverances. It will often contain some very interesting matter for men in their positions. There are a few down that way who stand for saloon domination, and while they are supposed to represent the people, they are the paid attorneys of the brewers of the State, and it will be their business to obstruct all legislation in the interest of local option, and to promote all attempted legislation in the interest of beer dives and bar-rooms, and this class will want to see every copy of the Advocate while the Legislature remains in session. But let it be known to the readers of the Advocate that this class is small, as the large majority of the members live in districts composed largely of Americans, who speak and write the English language, and are in sympathy with American institutions. The other sort are in a minority, and while they will make themselves boisterous and aggressive, they will not be able to accomplish much against the moral weal of the State, because the people have sent a large majority of the other sort to the capital. The Advocate will be in evidence at Austin while the Legislature is in session. That body is expecting something warm and well seasoned on the saloon question, and verily, verily, they shall not be disappointed. Gentlemen, if you need a few extra copies to meet the demand, send in your order and the supply will be forthcoming. The common people will speak to you through our columns. Much oblige to you for your official recognition.

DEATH OF REV. T. W. BLAKE.

Rev. T. W. Blake, a superannuated member of the Texas Conference, died at the advanced age of four-score years last Saturday at Plantersville. He came to Texas more than half a century ago on horseback. He was delicate in health, and was thought to have pulmonary troubles in his young manhood. So he came to this western section by private travel for the benefit of his health. He began to improve, and in 1859 he was admitted into the traveling connection as a member of the Texas Conference. For a great many years he was an active minister, but for quite a time he has been on the honor roll of his conference. But in a measure his health has been reasonably good. He continued to take horseback exercise to the time of his death. A little more than a year ago he rode his horse from Sherman to San Antonio. He was rarely ever seen without his spurs. He was a courtly old gentleman, as all Virginians of the old school are. He was bright, cheerful and intellectual. He retained his faculties and power of discrimination to the end. There was something majestic and impressive in the old man's presence. To meet him was to stand in the shadow of a real man. He was not only prominent in the Church, but also in the State. He closed out an honorable career and is gathered in peace to his fathers. Bro. Blake leaves a son, Hon. J. W. Blake, of this city, and several daughters and grandchildren to mourn his departure. Peace be to the grand old man's ashes!

We are indebted to Rev. T. N. Ivey, editor of the Raleigh Christian Advocate, for a copy of his Hand Book of the Methodist Episcopal Church, South. It is really an up-to-date history, in succinct form, of the origin, progress and present status of the Church. It is a most useful booklet, and Dr. Ivey has brought the Church under obligation to him for this very convenient and important piece of work.

A broom on earth may be better than many an anthem in Heaven.

TEXAS PERSONALS.

Rev. W. B. Andrews has sent us a well gotten up copy of the published minutes of the Northwest Texas Conference, for which we are duly thankful.

Rev. T. B. Anderson, of Madisonville, preached a fine New Year's sermon the first of this month, and it was published in full in the Madisonville Meteor.

Dr. R. S. Hyer, of the Southwestern, ran up to the city on business last Monday, and we had a few moments with him. He speaks encouragingly of the work at the University.

Rev. R. G. Mood has issued the minutes of the North Texas Conference in good shape, and he is distributing them among the brethren. He did not forget this office, for which he has our thanks.

In a private note from Rev. E. L. Spurlock we notice that he is moving along successfully at Sherman. Bro. Spurlock is a success anywhere, and he produces permanent results in the fields he serves.

Rev. H. M. Sears, of the Texas Conference, was elected Chaplain of the State Senate when that body was organized last week. Brother Sears is a most worthy man and minister, and deserving of the honor thus conferred upon him.

Dr. Alonzo Monk, of First Church Ft. Worth, ran in on us the other day. He is taking the preliminary steps toward his new church enterprise. He and his people will not rush matters over there unadvisedly, but make progress slowly but surely. That enterprise will mature in due time.

We had a pleasant call this week from Mr. C. D. Meigs, of "The Texas State Organization of International Sunday-school Workers." He is now the Secretary and agent for this field. All evangelical denominations belong in one way and another to this organization, and it has done a great work throughout the country. Mr. Meigs is also editor of "The Texas Sunday-school Star," which he is making the organ of his work in Texas. He is a very brotherly man and a fine worker.

CHURCH NEWS.

Atlanta Methodists pledged \$9,000 Christmas day to the Wesley Memorial Hospital.

The increase in the membership of the M. E. Church (North) last year was 32,817.

The Virginia Conference reported at its late session a net gain of 1,740 in membership.

Bishop McCabe will lead in an evangelistic campaign in Philadelphia, beginning the first week in January.

Rev. Geo. W. Brinsfield, of Izard County, Ark., is said to be the oldest living Methodist. He was born in 1799, and is therefore nearly 106 years of age.

Bishop W. F. McDowell, of the Methodist Episcopal Church, will preach the commencement sermon at the approaching commencement of Emory College.

Dr. John Watson (Jan Maclaren) announces that he will resign his pastorate of the Seton Park Presbyterian Church, Liverpool, England, next September. He has served this Church as pastor for twenty-five years.

The University of Chicago is the recipient of another gift from John D. Rockefeller. The amount of the endowment is said to be between \$2,000,000 and \$3,000,000, and is to be used for the creation of a school of engineering.

The third series of Quillan Lectures will be delivered at Emory College by Dr. James M. Buckley, March 22-29, 1905. The general title of this series is: "The Fundamentals and their Contrasts."

The next triennial International Sunday-school Convention will meet in Toronto, June 23 to 27, 1905. A meeting of local Sunday-school workers has already been held to begin the planning for the entertainment of the convention.

Mr. John T. Tigert, Jr., has won distinction at Oxford, England, by passing the "Moderations" examinations.

Rev. Julian G. Brown, D. D., of the

White River Conference, died in Helena, Dec. 24th, 1904. He was a gifted man.

The Methodists of Nashville have invited Bishop Galloway to make Nashville his home, and the Bishop has promised to take the invitation under consideration. The Missisippians will hardly give their consent for their leading citizen to remove from the State.

It has just been announced that the Board of Bishops of the M. E. Church will hold its spring meeting in Louisville in May, at Trinity Church, Dr. H. G. Ozden, pastor. This will be their first meeting, so far as we know, in Kentucky since the division of the Churches in 1841.

Wednesbury, England, the scene of the notorious riots of the early days of English Methodism, when Wesley was brutally mobbed, has re-elected its Wesleyan Mayor. The Methodist Recorder prints a list of twenty-nine English cities which chose Wesleyans as their chief magistrates at the recent elections.

Mrs. Bushnell, widow of Horace Bushnell, the eminent Congregational divine and author, who died in 1876, is now in her hundredth year. She lives in Hartford, Conn., and her great age does not deter her from receiving callers and entertaining them with a grace and charm which age cannot diminish.

EPISCOPAL RESIDENCE FUND.

Dallas, Tex., Jan. 14, 1905.

To the Presiding Elders and Preachers of the Four Texas Conferences: Please observe and keep on file this week's Advocate for all information in reference to the Episcopal residence, down to date. You will observe that I am publishing and re-publishing all moneys received since last April, from whom and places. I cannot give the districts from the fact that so many remitted without even giving the conference or district, hence I only have the parties' names sending and places sent from. If any brother's name has been overlooked or remittance or place, since April last, please notify me at Dallas, and oblige. G. W. OWENS, Treas.

Table with columns for names and amounts, including J. M. Armstrong \$1.00, Ben Hardy 8.00, C. L. Cartwright 12.00, W. E. Caperton, Ogleby 6.15, W. B. Andrews, Brownwood 29.50, J. J. Canafax, May 5.25, Geo. P. Fair, Floydada 5.00, W. J. Lemons, Brownwood 6.00, W. H. Crawford, Troy 20.00, W. H. Higgs, Llano 6.00, H. L. McIntyre, Kingsland 2.00, W. A. Gilleland, Abbott 2.00, S. W. Turner, Gatesville 8.25, F. W. Radetzky 2.00, E. C. Rausch 8.25, L. F. Heckman, Walbeck 1.50, Ed. R. Wallace, Munday 15.00, W. R. Thornton, Seymour 15.00, H. W. Weise, Georgetown 6.00, J. P. Garrett, Blanco 10.00, J. T. Bloodworth, Childress 10.00, W. E. Washburn, Durango 7.15, M. L. Moody, Crowell 10.00, C. W. Glanville, Glassboro 2.00, A. L. Moore, Granger 16.00, J. A. Travis, Vernon 8.00, G. W. Harris, Childress 8.00, J. H. Braswell, Whitney 5.00, Stuart Nelson, New Boston 10.00, J. E. Perrin, Boerne 8.00, J. B. Curry, Wellington 15.00, J. T. Hicks 10.00, L. E. Riddle 5.00, L. L. Jameson 5.00, J. H. Overstreet 5.00, S. W. Lowe, Wells Point 5.75, J. B. Turrentine, Wills Pt. 12.00, J. M. Armstrong, Salado 5.00, Z. V. Liles, Liberty Hill 11.00, C. H. Adams, Waller 8.00, J. M. Mills, Daily Springs 8.00, J. G. Mueller, Belville 3.00, Joe F. Webb, Rockport 3.00, R. L. Steward, Edgewood 9.05, R. B. Bonner, Ferris 15.00, C. S. Harkey, Campbell 5.00, Robt. Moerner, Castell 21.00, C. R. Wright, Temple 57.00, C. N. Ferguson, Guadalupe 10.00, S. H. Morgan, Dalhart 10.00, J. M. Bowen, Proctor 10.25, C. H. Waltersdorf, New Braunfels 2.20, E. A. Sample, Emory 6.00, J. S. Gales, New Boston 1.00, J. H. Stewart, Vernon 20.00, R. H. Heizer, Coalgate 12.00, O. P. Kiker, Italy 18.50, M. J. Allen, Bertram 11.00, J. J. Shaw, Maxwell 6.00, J. M. Armstrong, Glassboro 6.00, L. A. Clark, Glen Cove 6.00, A. A. Kidd, Ben Wheeler 12.75, R. B. Evans, Blooming Grove 10.00, J. A. G. Rabe, E. Bernard 4.00, S. P. Nevill, Blooming Grove 8.00, H. J. Hays, Trinity 11.00, E. V. Cox, Graham 9.00, C. A. Clark, Maypearl 13.12, J. G. Pollard, Lindale 11.75, F. A. White, Center Point 14.00, Thos. Gregory, Gonzales 18.00, W. H. Crawford 4.00, L. A. Lewis, Corsicana 7.00, W. P. Wiemers, Yancey 2.75, J. A. Pledger, Johnson City 2.00, Sam J. Franks, Corsicana 11.00, A. L. Moore, Granger 3.00, T. Lee Burnett, Marble Falls 5.00, R. W. Wagner, Bartwell 12.50, J. F. King, Kerville 8.00, J. P. Skinner, Fairfield 4.40, Robt. E. Goodrich, Alvarado 18.00, L. E. Hightower, Palmer 23.00, Sam'l L. Culwell, Richland 8.00, V. G. Thomas, Staples 13.00, F. O. Favre, Winfield 12.00, M. W. Clark, Seymour 15.00, W. H. Harris, Red Oak 21.00, C. W. Hearon, Milford 15.00, Geo. F. Campbell, Gr'nview 24.00, L. W. Carlton, Chillicothe 15.00, E. L. Shettles, Pittsburg 20.00

The Sunday-School Department.

Jan. 29—Subject: "Jesus and Nicodemus."—John 3:1-15.

Golden Text: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Topical Outline: 1. The Necessity of the New Birth. (Verses 1-6.) 2. The Mystery of the New Birth. (Verses 7-13.) 3. The Lifting Up of the Son of Man. (Verses 14, 15.)

Time: A. D. 27.
Place: In or near the city of Jerusalem.

Memory Verses, 14, 15. Reference Word, "Nicodemus." Lesson Hymn, No. 383.

The heart of this lesson lies, I think, in the two imperatives of verses 7 and 14. "Ye MUST be born again." "The Son of man MUST be lifted up."

First. The imperative life—"ye must be born again." There is no going around a divine imperative. The "musts" of God are final. Let us not suppose that they are therefore arbitrary. Not one of the divine imperatives is arbitrary. Something "must" be, not because of a whim of the Sovereign of the universe, but because it could not be otherwise in a moral universe.

The imperative of the new birth is a "must" because of two facts in the being of fallen man. He is spiritually dead, and "must" have life if he is to know and enjoy God. (Eph. 2:1; Col. 2:13; Eph. 4:11.) It is not to be understood that man by the fall has lost immortality, but only that he is "alienated from the life of God." It is that life which our Lord calls "eternal life;" eternal being a word of quality, not of duration, primarily. Eternal life is imparted by the new birth, and without that life man could not know God. (John 17:3.)

The second reason why man "must" be born again is that his human, Adamic nature is hopelessly corrupted. It is "flesh." What Christ, who knew what was in man (John 2:25) thought of the old nature may be learned from Mark 7:21-23. By the new birth a new nature is imparted. (1 Peter 1:23; 2 Peter 1:4.)

Equally unavoidable is the second of these divine imperatives, the imperative of death. For man, whom Jesus came to save, was not only "dead," "alienated from the life of God," and incurably corrupt by nature, but he was also personally a guilty violator of the divine law. He was a sinner. He had despised the holy will of God, and was a rebel in a moral universe. A holy God could not ignore the guilt of man, nor make light of it. Something "must" be done to express the divine abhorrence of sin; to express the divine love for the sinner; to liberate the "eternal life" which was in Christ (John 1:4), so that it might be imparted to the redeemed (John 12:24); to pay to the broken law of God its inescapable penalty of death (Rom. 6:23; Gal. 3:10-13), and to draw godward those who were lost (John 12:32).

And all of this, and who shall say how much more, was wrought by the lifting up of the Son of man.

The Epworth League Department

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus W. Thomasson, Van Alstyne, Texas.)

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NOTES.
"Sunrise in the Sunrise Kingdom" is the title to the Missionary Book in this year's Reading Course. It treats of conditions in Japan and is particularly interesting to the student at this time when the eyes of all the world are turned toward the kingdom of the Jap.

A preliminary meeting of Dallas Methodists was held on the 10th instant to discuss 1907 International plans. A committee on ways and means was appointed, consisting of W. C. Everett, chairman; A. K. Ragdale, Secretary; Bishop Hoss, Dr. J. L. Morris, Rev. S. L. Boyer and H. E. Jackson. This is the beginning of an organized movement to capture the 1907 session for the Empire City of Texas.

The Press Committee at Denver fur-

nishes us this week with an interesting article on Denver and Colorado. This article is the first of a series which will be furnished us in the interest of the great International meeting to be held there this year. These articles are prepared especially for the Advocate, and will prove both interesting and valuable to those who expect to attend the conference.

The Assembly Committee is this week in Southern Texas inspecting several sites which have been offered for the permanent encampment. The League editor is along, with his pencil and kodak, and will furnish the readers of this page with a full report of the sights and scenes as viewed along the way. G. W. T.

HO, FOR DENVER!

Every Epworthian is asking himself this question: "Will I attend the Denver 1905 convention?" This is the supreme question for all Epworthians and the answer will be based on a dozen different reasons. Expense, personal reasons, circumstances, the profit to be derived from the convention, the attractions of Denver and Colorado, and various other things which we always take into account when considering a trip.

The one consideration about which every person wants to be informed, and cannot know of his own finding, is of Denver and Colorado. To answer that question, to tell about Denver so truly and acceptably that every Epworthian will at once want to come, is the purpose of this article.

Picture to yourself that you have really come to Denver for the great Epworth League Convention of July 5 to 9, 1905. That you made the trip on a "League special," enjoyed the Christian fellowship and enthusiasm of the journey, and that your train has brought you over the long stretch of Western plains and into the depot at Denver. You step off in the "Queen City of Mountain and Plain," face to face with the Rockies, into the heart of Colorado. You are a mile above the sea; the air is cool and bracing and crisp and acts like new wine on the blood. You have left the torrid East behind. Passing through the big stone depot, you walk out onto the broad business streets of the city. The sunshine floods every nook and corner, bathes every house and building in light, and you realize what Colorado sunshine means, especially when you learn that it shines this way on an average of 309 days every year. A perfect tramway system conveys you to any place you desire to go; committees on reception, entertainment, are on every hand to look after your welfare. All these committees have been appointed and are being drilled. You mark the tall buildings, stretching away for two miles or more, up toward the Capitol building on the hill. The buildings are of fine pressed brick and of gray and white stone. You pass over streets that are noticeably clean to your State headquarters at a city Church—and there are dozens of magnificent church edifices, both Methodist and otherwise for State headquarters—and you are assigned to your home for convention week. The trip through the residence section is another revelation. Substantial houses, all brick and stone, not a frame house to be seen anywhere; beautiful green lawns, flowers, shaded streets, wide boulevards—all these delight the eye. They speak of prosperity, of cleanliness, of real living of the kind a city must have if it is to rightly welcome the Epworth hosts. While you are riding along, listen to the facts about Denver. Let us put them all together: You will find that Denver has 175,000 people, 179 Church societies, and 156 Churches; 60 miles of macadamized streets, 40 miles of asphalt pavements, a boulevard system fifteen to twenty-five miles long; 100 acres of parks, 15 main lines of railroad entering the union depot, with 110 passenger trains departing every day; 165 miles of electric street car lines; five high schools and 64 graded schools; three smelters, 1,478 manufacturing establishments, a water supply from the pure snows of the Rockies, the best and purest in the world; 15 hotels and 400 boarding houses; a State Capitol building costing \$3,000,000; a grand view of 200 miles of snow-capped peaks along the main range of the Rockies; cool days and cooler nights—but why continue the list of facts. The story of Denver, of its beauties and attractions, is endless. You will see how impossible it is to tell of them all when you come.

When you have reached the place assigned to you, your week of real delight will begin. The Epworth rate of \$1 per day will prevail. Good board and room at hotels at \$2 a day and upwards, and in private homes for \$1 per day and up. You can get a room for a slight sum, and then get meals at restaurants at exactly the same price you pay in restaurants in the East and Central West; remember that. Throughout the week, as you come and go, you will be forced to the conclusion that Denver is the ideal convention city. No oppressive heat can spoil your week of pleasure. The high-

est the thermometer ever recorded for Denver in July is 88, and the temperature drops nearly 29 degrees at night. Every evening is cool and invigorating; the air is dry and no such thing as a sunstroke has ever occurred in Denver. It will be a week of real rest, no matter what you do. Then, too, you have the inspiring mountains every moment of your time. You can see them as you come and go, lifting snowy heads to pierce the sky, with towering summits wreathed in purple clouds, or in an hour's ride on train or street car you can whirl away to a deep, cool canyon of the Rockies. These excursions can be taken for from 50 cents to \$2, and for a very tiny sum you can reach the glorious heights of the Rockies that so many long for and never are allowed to see. Or you can spend time in Denver's immense park, one of the most beautiful and attractive in the country, or see the great smelters, where molten precious metals are turned out in glittering streams of wealth; or the mint, where fresh new coin is made; or try lakes and boats, golf of tennis. There will be blue skies, sparkling, mellow sunshine, cool days and nights, ease and comfort. You may not meet all the 175,000 people, but everyone you do meet will greet you as a welcome guest.

And are not these things you want to know about any convention city? I have not spoken of the program or of the great meetings—you know about them. I have assumed that you are thinking of these other things as well. These are only a small part of the attractions of Denver and Colorado that ought to tempt you to come. To tell of all the attractions and beauties of Denver would require a volume. In themselves alone they ought to determine you in your choice of coming to the Denver convention, July 1905.

ALEXANDER COLLEGIATE INSTITUTE.

The depressed condition of the commercial and the industrial interests of the country, caused by the phenomenal decline in the cotton market, is recognized everywhere. Its effects are not only seen, but keenly felt. Such conditions often demand self-denial and rigid economy, and under such conditions the Church and school interests usually bear a little more than their part. But we are delighted to know that, notwithstanding these depressed conditions, the Alexander Collegiate Institute begins its second term with quite an increase in patronage. While nearly all the boarding pupils went home to spend Christmas, every girl came back and every boy, except one, and he did not remain at home because of any dissatisfaction with the school. It is certainly a remarkable showing. Young men and young women are still coming to enter this second term. The prospects for the school were never so encouraging. W. K. Strother and his efficient faculty are giving more than satisfaction; but this ratio of increased prosperity can not continue unless we get our new building. With this we can have 200 boarding pupils in a short time.

Send us your girls and boys and part of your money, with the blessing of your prayers accompanying them.

T. J. MILAM.

Don't.

Don't think because you have taken many remedies in vain that your case is incurable.

You have not taken Hood's Sarsaparilla. It has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility—many cases that may have been worse than yours.

What this great medicine has done for others it can do for you.

EPWORTH LEAGUER WHY NOT YOU

At least one member of each Epworth League organization in Texas will have an opportunity to secure a round trip ticket

To DENVER Colo.

for our GREAT EPWORTH LEAGUE EXCURSION, JULY 3.

The plan is easy, and FOR THIRTY DAYS will be limited to ONE MEMBER of EACH LEAGUE, in addition to the pastor.

Write at once for information to A. K. RAGSDALE, Chairman Transportation, Dallas, Texas.

TO ANY FARMER

Who will write us what style implement he expects to buy this Winter or Spring, we would be pleased to send him a handsome illustration of it, which also fully describes it. Address,

Southern Rock Island Plow Co.,

Dallas, Texas.

In writing us, please mention this paper.

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HONEY GROVE, TEXAS.

Thoroughly prepares pupils for the great universities, many of which accept its graduates on certificate without examination. Home and Christian influence. Good library, athletic field, gymnasium, shower baths, etc. Two boys to the room. Students at all times under the supervision of the principal. For illustrated catalogue, address S. V. WALL, Principal, Box 200, C.

HILL'S BUSINESS COLLEGE

It's a month is good, but you can earn more. Others no brighter than you are drawing \$50 a month. But they got wide-awake and took our course. Just what you should do. We give you the world's best and most modern business education. Our college is one of the most helpful schools in America. Write for free catalog—it will point you to the road that leads to success. B. H. HILL, Pres't., Waco, Texas.

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\$50 a month is none too much for you. Others no bigger or smarter are earning \$150 a month, but they prepared themselves. The thing you should do. Only \$22 for a three months' scholarship worth \$10. You'd better jump quick at this offer. Write for proposition—it's an eye-opener. G. W. HILL, Prin. Dallas, Texas.

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 leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.

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

stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork but can be furnished in walnut or sycamore; or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form.

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

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

Automatic Lift, No. 44.....	\$24.00
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The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address,

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Sewing Machine and Advocate One Year \$23.50.

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

DRAUGHON'S Colleges. PRACTICAL BUS. NIGHT and DAY school. Catalogue Free. WACO, TEX. ST. LOUIS, MO. BEST CAT'LOG TELLS REST. A TOWER TO SUCCESS. A MONUMENT TO MERIT. A PYRAMID TO PROGRESS. AN OBELISK OF POPULARITY. ON SUBSTANTIAL FOUNDATION. INSTRUCTION—In thoroughness we are to business colleges that Harvard is to academies. HOME STUDY REFUND MONEY. Write us. POSITIONS secured or money REFUNDED.

DOUBLE YOUR MONEY. An old superannuated preacher has developed an article that is a blessing to humanity. You can make money and be a blessing to others by handling it. It is as much in demand as bread when once used. Demand increases. Safe as Government bonds. You double your money. Only a few dollars needed to start. An agent wanted in every county. You can sell it at your home. Write to-day for information to Rev. C. H. Gregory, Conway, Ark.

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

METHODIST DOCTOR WANTED. Want to correspond with a doctor who is a Methodist and wants a location in the best country in North Texas. No holl weevil; \$2000 unopposed country practice. Will sell for price of residence. Address P. O. Box 377 C. Honey Grove, Texas.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

CORNELIUS.—Mr. M. L. Cornelius was born in Blount County, Alabama, Oct. 24, 1843; was married to Miss P. K. Glover May 26, 1865, and died Dec. 4, 1904. He moved to Texas in 1878. He was converted and joined the Methodist Church in his youth, and lived a consistent life. He loved his Church and the cause of Christ. His calling was singing, and a great help was he in revival meetings. Many times has the hearts of men and women been melted by his sweet, spiritual singing. He was a great blessing wherever he lived. He was a helpful neighbor, a kind father and devoted husband. He was a great reader of the Bible and other good religious books, and often talked to his family about God and Jesus and his teachings. He was a great sufferer, but he bore it all without ever murmuring, often saying it was best. He was perfectly resigned to the will of God in his last illness. He would often call his family around him and tell them where he was going, and asked us all to meet him in heaven. So we all promised, and hope to be an unbroken family in the glory world. He leaves his dear companion and nine children behind. Cheer up, mother, brother, sisters, for if we love Jesus as he did and follow him we may be sure we will meet dear husband and father in the sweet by-and-bye. His daughter, (MRS.) EMMA McBRAYER, Whitt, Texas.

HOLSHOUSER.—James W. Houshouser was born Aug. 12, 1884, near Granger, Williamson County, Texas, and on Nov. 5, 1904, his sweet spirit went home to God. A little more than a year ago he moved with his father's family to Runtels County, Texas, and was putting in all his time and means to make home comfortable for father and mother in their old days. It was while on a visit to relatives and friends in Williamson County that he contracted typhoid fever, but he managed to get home before taking his bed. He was converted and joined the M. E. Church, South. In a large family of brothers and sisters he seemed to be the central figure. He possessed a light-hearted, cheerful disposition that made home happy. He always gave smiles and pleasant words. The grief seems almost more than our dear old parents can bear, and to us it seems that home will never be like home again; but we thank God for such an example as he was, and that for twenty short years he let us look him in our home. He was a member of the W. O. W. On Sunday, Nov. 6, 1904, surrounded by a host of relatives and friends, his body was tenderly laid to rest in the Winter's Cemetery. God help us to bear this grief, is the prayer of his sister, ALICE NEELY.

DOLAN.—John Dolan was born in 1837, and died Dec. 15, 1904, at his home in Lytton Springs, Texas. He was married to Miss Mary E. Story Feb. 24, 1876. To this union there was born one child. He with his wife still survive him. He was converted and joined the M. E. Church, South, in 1888. More than once was he a delegate to the District Conference. He loved the ministry and delighted to have them with him. "Come when you can," is what he often told the writer. We most always found him on the sunny side of life. He left every evidence of his assurance with God. Our separation is not eternal. While passing through the valley and shadow of death, feeling the presence of God so sensibly he said, "Bless God." Just before his departure he laid his hand on his heart and pointed upward. Loved ones, be faithful and you will meet again. J. W. LONG.

KILGORE.—Sister Maggie Kilgore, wife of J. D. Kilgore, died at her home near Frost, Texas, Oct. 23, 1904. She was 26 years old and had been a devoted Christian for several years. She had been faithful during her life, and when she knew the end was near she talked to her relatives and friends about living for God and about meeting her in a better world. Her death was most triumphant. She left a father and mother, brothers and sisters and a husband and three children to mourn her death. She is gone, but her precious memory will live long. Her pastor, JIM F. HARRIS.

POPE.—Mr. James B. Pope was born in Texas Jan. 10, 1839, and died at his home at White Rock, Texas, July 10, 1900. He was 61 years old. He was a member of the Methodist Episcopal Church, South, from his boyhood. He served as Sunday-school Superintendent at White Rock eighteen years. He died almost suddenly of congestion. This writer was not personally acquainted with Bro. Pope, but since the death of his wife, Sarah E. Pope, I am constrained to pen these few lines in sympathy with the children, who are so bereft of both father and mother. Bro. Pope was a man of decided convictions; yet was kind and charitable to other's faults. He was a Methodist loyal and true, and raised his children so. The influence of his works are still among us. Many itinerants found a congenial home under his roof. He made his peace with God, and calmly and peacefully he passed to his reward. Doubtless he is beckoning to the children. "Come up higher." W. J. BLUDWORTH, White Rock, Texas.

MUNDEN.—Ora Juanita Munden, infant daughter of Bro. S. R. and Sister Mollie Munden, was born March 4, 1903, and passed to her eternal rest Aug. 5, 1904. Little Juanita was only left a short while to gladden the home of Brother and Sister Munden. But when she went to her home on high she drew all hearts heavenward and many resolved to live a better life. She has gone to that bright home where no sickness, sorrow, pain or death can ever come, and will be waiting at the beautiful gate for papa, mamma, brothers and sisters when you come. May you all fill the mission God has sent you on, and be ready, after a life well spent, to join her on the other side, where you will never again say good-bye. Our loving Father will take care of little Juanita till you come home. W. H. HARRIS, Pastor.

PACE.—Bro. E. D. Pace was born in Robertson County, Tennessee, June 16, 1822, and died January 2, 1905. In 1850, Bro. Pace moved to Cherokee County, Texas; from there he moved to Tarrant County, in 1855, and finally to Parker County, in 1878, where he died on the above date. Bro. Pace was born into the kingdom of grace in his early boyhood days, giving more than sixty years of his life to the service of God. The writer of this sketch had the pleasure of being the pastor of this devoted and godly servant of the Church, and most gladly does he bear testimony to the real worth of his humble, lovable character. His presence in the Church was always an inspiration to the preacher. In his daily walk he lifted up the "Son of man" before the world, and everyone had confidence in "Uncle Dempsey's" testimony. Bro. Pace had a great deal of trouble during the past few years of his life but in the midst of dark bereavement he was conscious of God's presence. Of a truth, a loyal, godly man has gone to the Church triumphant. L. R. TOOLEY.

LATHAM.—The subject of this notice, Guy Latham, was a bright boy of 19, much loved by his parents, sisters and brother. He had many traits of character, one of which was to keep his word with his father when he went away and told his father he would return at a certain time. He looked for him, and was never disappointed. A good record for a young man. Though young, Guy had arranged his plans for the future, and was educating himself preparatory to a life of usefulness; but alas, for human hopes, he was suddenly stricken with disease, and though all that could be done, was done, it was of no avail. On the evening of Dec. 27, 1904, just as the sun was sinking behind the western hills his spirit went to God, who gave it. How lonely is the home of our Brother and Sister Latham because the merry voice of Guy is hushed. Before he died he talked to his parents about going; told them they would find him in heaven; that he was not afraid to die. God bless all the family and relatives. May they all meet in the "home beyond the stars." SAM J. FRANKS, Pontotoc, Texas.

ORR.—Baby Mary, daughter of Dr. C. L. and Edna Orr, was born in Waxahachie, Texas, February 23, 1904; died December 9, 1904, at Rock, I. T. She was taken violently ill and only lived three days—the only girl of five children. Though her sweet life was but a few months, it was very dear to us all. But we bow in humble submission to Him that doeth all things well, and exclaim with Job of old, "The Lord gave, the Lord hath taken away. Blessed be the name of the Lord." May the good Lord help us so to live that as death claims us, one by one, that we may meet sweet little Mary in the sweet beyond, and may we make an unbroken family eternally in the paradise of God, where he will wipe all tears away. HER GRANDMOTHER.

MANNINGS.—Eva D. McGuire was born near Celeste, Texas, April 29, 1881. She professed religion and joined the Methodist Episcopal Church, South, when 12 years of age. She was married to W. T. Mannings Dec. 23, 1900. Of this union two children were born; one had preceded its mother to the better land, the other only a day old when its mother was called to her eternal home, which was Dec. 29, 1904. Sister Mannings' death was a great shock to her family, as she was feeling so well and hopeful fifteen minutes before she died. Her call was very sudden and unexpected, but she was ready to go. She was one of the noblest type of glorious womanhood, modest and refined in manners, yet active and aggressive in service for God and the right. She loved the Church, and was always ready in her modest way to do what she could to advance its interest. Her death was like the fading of a beautiful, fragrant flower, just opening to bless others. Beside her heart-broken husband and little babe, she leaves a father, mother and one sister and six brothers and many relatives and friends to mourn their loss. The writer, assisted by her pastor, buried her at Lem, Texas, Dec. 30, 1904. A great concourse of friends and relatives following her remains to their last resting place. May God bless the bereaved ones. E. L. SPURLOCK, Sherman, Texas.

KUTON.—Little Riley Kuton, son of T. R. and Edna Kuton, was born in Oakwoods, Texas, Nov. 22, 1899, and departed this life Dec. 22, 1904. He was laid to rest in the Oakwoods Cemetery the following day. Riley was a bright, sweet child, and won many friends with his bright, happy little face, but home is so sad now because he has gone. But we know where he has gone, for the blessed Savior said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Look up, dear ones, and strive to meet little Riley in that home above, where parting is no more. May you humbly submit to the will of him who doeth all things well and his grace sustain you in this great affliction. His Sunday-school teacher, MRS. DR. CARTER.

WHITTEN.—F. M. Whitten was born in Lauderdale County, Alabama, Dec. 8, 1827, and departed this life at Goldthwaite, Mills County, Texas, Dec. 28, 1904, aged 77 years. He was twice married—first to Miss Margaret Farris, about the year 1849 or '50. Two children, a boy and a girl, blessed this union. The boy, Billy Whitten, died some thirty years ago; the girl, now Mrs. Mattie Farris, is still living. In 1856 he was married to Miss N. J. Whitten, who lives to mourn his departure. From this union were four children, three girls and one boy. He professed religion in early manhood and attached himself to the M. E. Church, South, and ever remained a faithful, consecrated member thereof. He loved the Church of God, "Her sweet communion, solemn vows; her hymns of love and praise." He faithfully attended upon the services of the sanctuary and found strength, comfort and joy thereby. He came to Texas in 1858, first settling in Cooke County, but later removed to Mills County, where he resided about twenty years, until his demise. We laid his body away in a lonely little cemetery at Center City, to rest till the judgment morning breaks in splendor on the world. Meanwhile his spirit rests with God. J. T. FARRIS.

(See also page 14.)

Tutt's Pills will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent SICK HEADACHE, cause the food to assimilate and nourish the body, give keen appetite, DEVELOP FLESH and solid muscle. Elegantly sugar coated. Take No Substitute.

The Canton Cotton and Corn Planter WITH FERTILIZER ATTACHMENT. THIS PLANTER HAS THOUSANDS OF FRIENDS AMONG TEXAS FARMERS. IT PLANTS CORN, COTTON, SORGHUM, MILK MAIZE, PEAS, BEANS, ONION SEED, AND GIVES UNLIMITED SATISFACTION WHEREVER USED. THE FERTILIZER ATTACHMENT IS OF THE LATEST IMPROVED TYPE AND WILL DISTRIBUTE UP TO 450 POUNDS OF THE ACCE, DEPOSITING IT FROM ONE TO TWO AND A HALF INCHES BELOW THE SEED. WE CAN FURNISH THIS FERTILIZER ATTACHMENT TO ALL OWNERS OF CANTON PLANTERS SIMILAR TO THE ILLUSTRATION ABOVE. OBTAINING THE SECURITY OF PURCHASING THE COMPLETE MACHINE CAN TURNISH A SPIRKE DRIVE WHEEL WHERE DESIRED. WRITE FOR CIRCULAR. WE MANUFACTURE AND HANDLE EVERYTHING THAT IS BEST IN IMPLEMENTS, WAGONS AND VEHICLES. WRITE US FOR YOUR WANTS. Parlin & Orendorff Co., DALLAS, TEXAS. ADVOCATE for One Year \$28.50

Garden Truck can be raised profitably in soil containing plenty of Potash. All vegetables require a fertilizer containing at least 10 per cent. actual Potash. Without Potash no fertilizer is complete, and failure will follow its use. Every farmer should have our valuable books on fertilization—they are not advertising matter, but books of authoritative information that means large profits to the farmers. Sent free for the asking. GERMAN KALI WORKS New York—93 Nassau Street, or Atlanta, Ga.—217 South Broad Street.

Did you ever see a straight or circular row of Pansies side by side, each a different color? If so, you know that the effect is charming. Did you ever see Chrys. Pansies, marvels in beauty and true to color? If not, you have not seen the best. As a Trial Offer we will for 10 cts. mail 5 Pansies, Grand Pansies, Snow White, Coal Black, Cardinal Red, Pure Yellow, Azure Blue; also 5 Pansies, New Giant Sweet Peas for 10 cts., White, Pink, Scarlet, Blue, Yellow; also 5 Pansies, new and beautiful Carnation Pinks for 10 cts., Scarlat. White, Pink, Red and Striped—or All 15 Pks. for 25 cts. Our Catalogue for 1905—Greatest Book of Flower and Vegetable seeds, Bulbs, Plants and New Fruits, 160 pages, 200 illustrations, many plates—will be mailed Free. Scores of Great Novelties. JOHN LEWIS CHILDS, Floral Park, N. Y.

10,000 Plants for 16c. More gardens and farms are planted in Salzer's Seeds than any other in America. There is no reason for this. We own and operate over 100 acres for the production of our warranted seeds. That you may try them, we make you the following remarkable offer: For 16 Cents Postpaid 1000 Fine Solid Catalogs, 1000 Rare Garden Radishes, 2000 Rich Battery Lettuces, 1000 Splendid Onions, 2000 Jolly Tender Tomatoes, 2000 Nutty Tender Celery, 1000 Gloriously Beautiful Flowers. Also seven packages contain self-sown seeds to grow new plants, turning into bushels of brilliant flowers and lots and lots of choice vegetables, together with our great catalogue telling all about flowers, trees, small fruits, etc., all for 16c. Be in stamps and this notice. Big 16-page catalogue also, JOHN A. SALZER SEED CO., La Crosse, Wis.

GINSENG If you want some information about Ginseng send for "My New Book of Advice." It is free, also my great Seed Catalogue. 905. E. B. MILLS, Box 352, Rose Hill, N. Y.

IMPORTANT GATEWAYS 4 THE TEXAS AND PACIFIC EL PASO RAILWAY. (See also page 14.)

2—FAST TRAINS DAILY—2 FOR St. Louis, Chicago and the East SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS HANDSOME NEW CHAIR CARS (SEATS FREE) ONLY LINE Running Through Chair Cars and Sleepers New Orleans Without Change. Direct Line to ARIZONA, NEW MEXICO AND CALIFORNIA. E. P. TURNER, Gen. Pass & Tkt. Agt., Dallas, Texas.

It finally... itern and a... n in... No... guard... ed in... many... red... finest... e the... s are... heav... mel... strong... import... d pit... a ball... y per... n. Is de... with... holly... on or... stian... ot of... Y... 23.50.

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 Maasen Street, Dallas, Texas.

A SONG FOR THE LIVING.

By Mildred I. McNeal.
Let thyself be in tune!
Life is so sweet and goes so very soon!
Miss not a single change or charm it has—
Bend to it and dance with it as the grass
Plays with the sun in June.
So rare and brief a thing
For happiness was meant
And all delight.
Time only for a song—
A smile—a blossoming,
With now and then an hour
For silence and content.
Live like the flower—
Under the sun by day,
The stars by night.
Life is a gift, and gifts are sweet
alway,
But even the sweetest passes very
soon.
Then put thyself in tune!

An executive meeting of the W. F. M. Society, of North Texas Conference, was held in Dallas on Tuesday afternoon of last week, in the reception room of the Publishing House of the Methodist Episcopal Church, South. The President of the Conference Society, Mrs. J. H. Bowman, of Plano, was in the chair, and other officers present were: Mrs. Milton Ragsdale, First Vice-President of the Conference Society, Dallas; Mrs. L. S. Barton, Corresponding Secretary of the Society, Terrell; Mrs. R. H. Rivers, Treasurer of the Society, Kaufman; Mrs. N. A. Searcy, District Secretary of Dallas District, Dallas; Mrs. Heard, agent of the monthly paper, Missionary News, McKinney; Mrs. F. E. Howell, Recording Secretary of the society, Dallas. The opening devotional exercises of the meeting were conducted by Mrs. Ragsdale, after which a full and free discussion was held relating to various interests connected with the work of the society. The most important items under discussion it was decided would be set forth in a circular letter by the Corresponding Secretary to the auxiliaries of the Conference Society.

In the discussion regarding the date for holding the next annual meeting of the society, which is to be held in Paris. It was decided the date for opening would be either last Wednesday in May or first Monday in June, as certain circumstances later may indicate to be most advisable.

The year, thus far, since the last annual meeting, held in McKinney, the first week in June, has been one of encouragement, according to the reports of new organizations, as given by the Corresponding Secretary, and reports made by the Treasurer on collections in dues, and otherwise, all showing the society to be moving forward in all departments of the work.

REPORT OF THE HOME MISSION SOCIETY, WHITEWRIGHT, TEX.

If I may claim a little space in the columns of the Woman's Department, I would like to say something about what the Home Mission Society is doing in Whitewright, Texas.

We have about thirty members, and all are interested in the work. We have not observed the week of prayer yet; will in February. Our society

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well-known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria.

Among the many testimonials received the Hon. H. C. Wood of Lowell, Ind. writes that in four weeks Alkavis cured him of Rheumatism and Kidney and bladder disease of ten years standing, and P. of Edward S. Fogg, the aged Evangelist, of Covington, Ky., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood.

The only importers of Alkavis so far are the Church Kidney Cure Company, of New York, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of Texas Christian Advocate who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Company, No. 404 Fourth Avenue, New York.

sent one box to the Orphans' Home at Waco, in December, valued at \$16.20; one to the Settlement Home, Dallas, in September, valued at \$23.75; also had the parsonage painted, had water-works, cost about \$50.00.

While the average attendance is not what it should be, the meetings are always helpful, and under the leadership of our much esteemed President, Mrs. May, who is efficient and untiring, the work is carried on in love and unity of the Spirit. The other officers are faithful and true.

We find the Bible study in our homes very helpful and inspiring. We look forward to the first Tuesday in each month with eagerness, for it is the most enjoyable afternoon in the month. We are going to try to enlist more of our ladies to join us. It has been said, "Aim high;" but we are going to aim a little lower than the head, and strike the heart. "The things that move, and thrill and sway; the heart-throbbing things that live; it is the only string that will live," and we hope ere another year goes by our number will be doubled. We ask nothing more than this to be said of each member of our society: "She hath done what she could."

MRS. MARGARET MCKINSEY,
Press Reporter.

PREPARATION FOR THE MASTER'S WORK.

By J. M. W.

"Cursed be he that doeth the work of the Lord deceitfully (margin, negligently or fraudulently)." (Jer. xlviii, 10.)

A friend invites us to a social hour with her in her home. We keep the invitation in mind, arrange our duties and pleasures to suit her appointed time, are there promptly, and are wide-awake and earnest in our efforts to take part in the enjoyment of the hour, and so manifest our appreciation of her kindness.

When we have a journey in prospect, we rise early, select the articles we shall need to take with us, purchase our tickets, and are ready to step aboard when the train arrives.

If we plan a pleasure excursion, we take thought as to the necessities of the day, the refreshments suitable to the time, place and people, and our lunch basket is ready and packed overnight. A certain amount of painstaking is necessary in every detail of life, and the results of indifference and carelessness must, sooner or later, be made manifest. Disappointment, dismay and failure are the inevitable results—a condition of things aptly expressed by the word "cursed"—literally "made bitter."

How is it with us in our missionary meetings, those social gatherings of honor and privilege, whither we are called with a high and glorious calling to meet each other and our best friend? How do we come to these, which should be feasts indeed? We come without much forethought or painstaking "as the unthinking horse rusheth into battle." Sometimes we forget to come at all, or in a careless way neglect to bring the good things we had prepared for the refreshment of ourselves or others. From these and other like causes our meetings are often cold, our entertainment poor and untimely.

Shall we not mend this matter at once and for all our lives? Let us see, how shall we come acceptably to the work which God has given us in these meetings in behalf of the kingdom of his Son?

Come promptly, with a cheerful face.

Come prepared with some thought, no matter how few the words, or whether they be your own or gathered from some other source.

Come prayerfully. No work is done so negligently as that which is unseasoned with prayer.

Come personally responsible for the success of every meeting. No social meeting can be a continued success if only one or two persons are interested in or responsible for it.

Come with a word, a song, or a prayer. Do not leave your soul behind you, but let the light shine out of the windows to guide, bless, and strengthen other souls. Remember only the flame of divine love within us can keep our hearts so aglow that we shall be able to shine as examples of earnestness and faithfulness in all we undertake for the honor of Christ and the salvation of souls.

Read Isaiah xxxii. Did the inspired prophet of Israel foresee the call of God for "woman's work?" Was his voice meant to reach the ear of every idler in the Master's vineyard? "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear to my speech."

"Tremble, ye women that are at ease; be troubled, ye careless ones;

many days and years shall ye be troubled, ye careless women; for the vintage shall fail; the gathering shall not come. They shall lament." How long?

"Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

"Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field."

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

O the wasted hours, the buried talents, the lack of service, the weak excuses with which the Master is wounded, even in the house of his friends!—Woman's Board of the Presbyterian Church.

REPORT OF TREASURER, N. W. TEXAS CONFERENCE HOME MISSION SOCIETY.

For quarter ending December 20, 1904:	
Dues	\$789.40
Baby Roll	12.10
Week of Prayer	268.36
Deaconess' Scholarship	31.25
Adult Mite Boxes	4.26
Baby Mite Boxes	14.83
Angol Band Loan Fund	20.00
End. Fund, Dallas Home	5.00
McEachern Mite Boxes	47.03
Deaconess' Home	148.10
Specials for Schools	20.50
Specials for General Fund	102.88
Minute Fund	4.00
Expenses	73.86
Bishop's Residence	2.40
City Missions	67.19
General Treasury	3.77

Total receipts during quarter	\$1,614.84
Disbursements during quarter:	
Mrs. Kirkland	\$1,279.36
Deaconess' Scholarship	10.00
Miss Mann's Expenses	16.50
Mrs. J. P. Carpenter	67.10
Expenses Special King's Messenger	23.65
Mrs. Buchanan	25.00
Mrs. Tripplett	1.80
Conference Secretary	18.75
Conference Treasurer	18.75

Total disbursements	\$1,460.91
Am't in bank Sept. 20, 1904	100.03
Receipts during quarter	1,614.84

Total cash for quarter	\$1,714.87
Total disbursements	1,460.91
Bal. in bank Dec. 20, 1904	\$253.96
Amount in General Treasury, Sept. 20, 1904	355.42
50 per cent dues, Dec. 20, 1904	394.70

Total amt in Gen'l Treas'y	750.12
Conference appropriations:	
Mexia	\$150.00
Mataador	100.00
Avoca	100.00
Expense	3.77

Total from Gen. Treas'y	\$353.77
Bal. in Gen. Treas'y	396.35
Am't. in bank Dec. 20, 1904	253.96

Total cash Dec. 20, 1904	\$650.31
Local Work:	
No. Parsonages Reported	98
Am't. spent on parsonages	\$1,958.24
Am't. spent on Ch' furnish'g	2,478.21
Relief of needy	212.56
Local supplies	489.25
City Missions	374.21
Am't. sent to Dallas Home	66.95
Am't sent to Waco Orphanage	20.00
Pastors' Salaries	110.00
Bishops' Residence	42.90
Supplies sent off	218.55

Total amt. Local Work	\$5,970.87
Total amt. Conn. Work	1,614.84
Grand total for quarter	\$7,585.71

MRS. NAT. G. ROLLINS,
Aspermont, Texas.

Report of the Woman's Home Mission Society, Texas Conference, for third quarter, ending December 20, 1904:

Dues	\$559.43
Educational Endowment Fund	15.00
Baby Roll	6.66
Florine McEachern Brigade	14.06
Adult Mite Boxes	3.90
General work	129.55
Baby Mite Boxes	24.86
Deaconess Scholarship	3.25
Florine McEachern Mite Boxes	9.29
Preachers' Wives Loan Fund	5.00
Week of Prayer	276.24
Conference Expense Fund	40.20
Minutes	1.00

Total	\$1,088.44
To Mrs. Kirkland	\$1,047.24
To Conf. expenses	159.26

Total expenditures	\$1,206.50
Balance from last quarter	229.33
Total receipts for Dec., 1904	1,088.44

Total in bank	\$1,317.77
Expenditures	1,206.50
Balance in bank Jan. 1, '05	\$111.27
To 50 per cent dues in General Treasury	\$738.45

THE NEW HYMN BOOK

Is Announced to be
READY ABOUT OCT. 1st.
POSSIBLY LATER.

This announcement is late and official from Nashville.

It is Suggested

That much good can be gotten out of a new supply of the old edition and the books well on toward superannation before the new one is issued.

Therefore

Rather than wait indefinitely and do without Hymn Books it might be well to order at once a supply of the old ones.

The Young Peoples' Hymnal

Increases in popularity as the years go by. The beginning of the New Year is a good time to order a new supply.

Revival Melodies.

For use in revivals is the very best book of the kind on the market.

Price List.

Hymn Books, Notes, each	40c
Hymn Books, Words only, each	25c
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Young Peoples' Hymnal, Words only, each	09c
Revival Melodies, Notes only, per 100	\$10.00
Expressage extra.	

In ordering state whether round or shape notes are wanted.

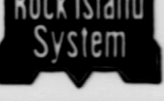
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HOUSTON, TEXAS.

Local Work.		of needy	304.65
Value of supplies reported to supply department	\$518.97	Amount expended for city mission work	65.00
Value of supplies given locally	390.67	Total	\$3,909.77
Amount expended on parsonages	1,091.02	Preachers' Wives Loan Fund—Mrs. F. A. Downs	
Amount expended on local Church work	1,539.46	Educational Endowment Fund—Rev. and Mrs. Sam Hay; Mrs. Bacon.	
		MISS ELIZABETH L. HILL, Livingston, Texas.	Treasurer.

North Texas Female College and Conservatory of Music and Art.

Shorman, Texas.

Annette Austin, in the January number of "The Reader Magazine," begins an article on "Sex and the University" as follows:

"The recent action of Chicago University in voting for 'segregation,' and the conspicuous provisioning in certain Pacific coast institutions against over-attendance of women, with the succeeding rushing into print of opinions from various Middle West and Eastern co-educational colleges, have clearly demonstrated the fact that a wave of reaction against co-education as a system has set in over the United States."

Miss Austin then enumerates and localizes the various causes that have made the different sections, though each sees it from a different viewpoint, unite to make this reaction general.

There is one condition, however, in our present system of co-education that might operate towards such a reaction from all sections alike, and that is the fact that our co-educational colleges and universities are established and conducted to meet the educational needs of men. Certainly in this day and age no thinking person will doubt that the education of our women should be co-extensive with that of men, but since in the beginning God created them male and female, each with a different mission to be accomplished, it is very doubtful if the system of education that best fits a man to fill his place in civilization is equally good for a woman.

Miss Austin closes with the assertion that "To women collegiate co-education will ever appeal as offering equal advantages to both sexes for first-hand instruction under men who are pre-eminently the best in their subjects." She thinks that it is only in co-educational colleges that young girls can come under the influence of college professors who combine high intellectuality with "the broad culture and beauty of character that makes them influential personalities in the classroom." Such professors are always men, for "constant application to one subject has too often unsexed the woman, and she is merely a pedagogue—not a college professor." Grant all this to be true, would our girls educated under such conditions attain to that level which she says should be the aim of education, to fit men and women to live with each other harmoniously I doubt very much if there is any man who would be quite willing to trust his happiness to a woman who had never had that delicate feminine influence in her education that only a woman and association with women can give.

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

NOTES FROM THE FIELD.

Continued from page 5.

feel at home, and have shown their appreciation of us in many ways. The week before Christmas Miss Mary Crook, one of the best young ladies any preacher ever had the honor to be pastor of, got in her buggy and hauled lots of nice things to the parsonage, which were greatly appreciated, and Sister Meathery, another good woman, also brought in a lot of nice things to eat; then came Bro. Upchurch, from Reno, with another lot of good things to eat, and a coop of nice chickens; then came Bro. Haly, from Pattonville, with another load, and in the meantime Bro. Gray, one of the best men a preacher ever had to lean on, was continually coming with good things to eat and looking after the supply of wood and feed. Then Bro. Hancock, of Jennings, proposed to sell me a cow for \$20 and take half of that in preaching. So I took her, for I am sure some other good man will pay the other \$10 (?) I can't name all the kindnesses done since we came here, but have had nothing but kindness shown, for all of which we are very grateful, and pledge our best endeavors by the help of the Lord to render faithful service this year. Our first Quarterly Conference met at Reno last Saturday. The attendance was small, on account of the cold weather, and our "beloved" was absent, being at the bedside of his sick wife, but Bro. Gober came down and preached a good sermon, and held conference for us in the afternoon, and he did it well. It is strange that Bro. Gober hasn't been made a presiding elder before now, but I guess the Bishops all must like him too well. The salary of preacher in charge and presiding elder was raised over what it was last year, and it is now \$700. We are planning and laboring and praying for great success this year, and to this end we ask the people of God to pray for us.

TEXAS CONFERENCE.

Shelbyville Circuit.

J. I. Weatherly, Jan. 11: We left the good people of Liberty Saturday before the third Sunday in December; arrived at Center at 6 p. m., drove out about three miles, when we were stopped by Bro. Sanford; after warming were invited into the dining-room,

where a long table was set with good things to eat, which was very much enjoyed. After supper we drove to the parsonage, and there found a crowd, both young and old, waiting for us. They knew after traveling all day we would be tired and hungry, so they did not forget to bring everything nice to eat ready prepared. Now you know we enjoyed the good things for several days. Wife and I have fallen in love with the good people of Shelbyville and hope we will have a good year; with the help of the Lord we will. Bro. Tower came over and held our Quarterly Conference. Owing to the shortness of time we did not have many of the stewards. Bro. Tower is much loved by the people of Shelbyville. The stewards raised the assessments of the preacher above last year. The people are talking new parsonage, which is very much needed, and I think before long we can report one. May God's blessings rest on these good people.

Tyler, Cedar Street.

T. T. Booth, Jan. 11: Well, according to appointment by Bishop Hoss and Presiding Elder Solomon, we are here for 1905, and I am pleased and our people are not hard to please, and so we are starting off all right, so far as we know. The pounding began soon after conference, and continued gradually until the night of the 2d inst., when it came rushing into the parsonage by lots and lots of good things to eat, some of which is still on hand and will be for days to come. Poundings are mighty good things. They are good for both body and soul. Thanks, dear brothers and sisters. Command me when it suits you. We have a good quality of people here, a good Official Board, some excellent women, and a good Sunday-school and a weekly prayer-meeting service, and many are praying daily for a revival, and the general outlook is for a prosperous year. The salary for the preacher this year is in advance of last year, and monthly collections are being taken. The conference gave us this year one additional appointment, viz: Sneed's Chapel, where we will preach two Sabbaths in the month at 3 p. m. Here also is a good people, who have a Sunday-school and always do what they promise to do. Well, all in all, the work is good enough for me or any one else. If by the help of the Lord and the good people we can work it we will be satisfied.

Naples.

W. H. Vance, Jan. 11: We are entering upon our second year at Naples, thanks to the appointing power of our great Church. The people have received us cordially. Arriving home Dec. 21st, after spending the holidays with relatives, we discovered that quite a number of the ladies of Naples had taken possession of the parsonage. Yes, it was a "pounding." We cannot say that it was "due," neither can we pronounce it "ancient," but it was strictly up-to-date and first-class in every respect. We are grateful indeed for the nice expressions of kindness that have been accorded us from the entire work. We are praying for a gracious year. Our presiding elder, Bro. Smith, held our first Quarterly Conference Jan. 5, and preached us two splendid sermons. He had an eye single to the best interests of the charge, and left us inspired with a greater zeal for the work we have in hand.

Grapeland.

J. E. Morgan: We have begun our second year's work at Grapeland. The people received us kindly, and on Christmas Eve pounded us generously. We began the new year with a revival. Bro. John E. Green came to us on Dec. 30 and preached with great power for ten days. He is a "good man and full of the Holy Ghost and of faith." He is a great revivalist. There were ten additions on profession of faith, and the Church greatly revived. We hope to be able to do a good year's work.

Linden Circuit.

S. H. Morgan, Jan. 12: We have been one month on this charge; have met all appointments; have preached ten times; dismissed eight members by certificate, received seven by certificate, and married one couple—Mr. Henry Rainey and Miss Currie Chanse. We had a visit and sermon by Rev. C. A. Tower, of San Augustine District. He is a great favorite here, and had a good hearing. On the 4th of January we held our first Quarterly Conference. Rev. J. T. Smith, our presiding elder, was present and presided with his usual force and dignity. He has matters well in hand and knows how to handle the reins. Rev. W. H. Vance, of Naples, was also present at the Quarterly Conference. We were glad to see him. Come again. We made our move from Daingerfield in good time. We had good weather and did not lose a Sunday. We left friends behind, but we found a warm and cordial welcome awaiting us. We were never more kindly received. Pounded! Yes,

and fresh meat until our eyes stood out with fatness. We are in clover knee deep. The stewards made the assessment for the pastor \$700, the same that it has been for a number of years, although the circuit has been reduced in size. We have paid our Orphan Home assessment, and hope to pay both mission assessments early in the year. The W. H. M. Society is taking steps to repair and paint the parsonage. This will be done soon. Two new churches are needed on the work, and we hope to build. This is a good work and a fine people. The appointments now stand: Linden first Sunday and Warren Springs at 3 p. m.; Union Chapel second Sunday, 11 a. m.; Cedar Grove second Sunday, 3 p. m.; Douglassville third Sunday, 11 a. m. and 7 p. m.; Union Chapel fourth Sunday, 11 a. m.; Bryan's Mill fourth Sunday, 3 p. m. The prospect is bright for a good year's work. A new railroad is being built in the bounds of my charge, and soon we will hear the snort of the locomotive. We are going to work hard this year, but we don't expect to do it all in one year, like we did last. We are learning all the time. I think if I live long enough I will be real smart. I told you that I was going to get even with Bro. Allen, and I did. I am a "two-horse preacher" now, and he is only one. See? Yes, I am sure. My! how my boys can trot. Dr. R., you ought to see me now. I call them "Col. Hill" and "Capt. S.," and sometimes "Br'er Fox" and "Br'er Rabbit." Get out of the way, don't bother me. I expect to be Br'er Rabbit this year—stay close to my briar bush, lie low and listen. We are hopefully and prayerfully pressing onward.

Longview.

B. H. Greathouse, Jan. 7: We are comfortably fixed in the beautiful little city of Longview. The stewards have met us kindly; made a very liberal assessment and paid it up to date. The Official Board is a fine one. They can carry out any plans they may adopt. The District Stewards met here this week, and of their own accord, without one word of suggestion from the presiding elder, raised his salary to \$1765. This, under the circumstances, is a handsome thing, and was nicely done. Last night I attended the greatest banquet of the kind I ever saw. Capt. Jack Yates, the banker, gave a banquet at the Moberly House for his Sunday-school class. It was attended by the pastor, Sunday-school superintendent and a few friends. The class is composed of men ranging in age from 25 to 65. In it there are Americans, Englishmen and Jews. The number present was seventy. The banquet consisted of about a dozen courses and embraced nearly everything good. The time consumed at the table was about two hours, and we were regaled between the courses with delightful music by the splendid Longview Band, and every want was anticipated by that magnificent caterer, Capt. Moberly. Capt. Yates, our host, was toasted in nearly every possible way, for he has been a man of affairs. Some of the toasts were as follows: "Jack Yates as a farmer, a sawmill man, a merchant, a banker, a railroad man, a school trustee, a neighbor, a friend, a Sunday-school teacher, a Christian gentleman," etc. The magnificent eulogies pronounced upon our host were spoken in sincerity. One member of the class, who could not be present, wrote: "I am sorry I can't be there, for no man has been so helpful to me religiously as Jack Yates. It was his example and talks that led me to believe I could be something on that line, and prompted me to try." In conclusion, it was my privilege to say in part, "Jack Yates, like Gen. Jackson, has conquered everything he has met, and he has tackled nearly everything, and if it was my privilege to dub him to-night, I would call him Old Hickory." As a banker he has made many investments but he never made one that will bring him greater returns than the one he has made to-night. The return will not be in silver and gold, but in that that is far more valuable, and one of the lessons of this hour which has been fully comprehended by this noble company of men is that there is something better than money. The contents of the letter written by his absent pupil

THE JUST STEWARD'S BOOK

A pocket memorandum book for Stewards. Contains blank spaces for name, address, amount assessed, amount ratified, amount paid in each month or quarter during the year and a column for "total paid during year." The page on "Suggestions to Stewards" is worth more than the price of book. Any preacher who will place these books in the hands of his stewards will be well repaid.

Price, 50c a dozen. Sample 5c.

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is worth more than his bank would be without it." The toastmaster for the occasion was our clever Mayor, Capt. Boden, who managed things in a style that would have done credit to Chesterfield. The general expression by all who were present is, "We have all been benefited, and will be better men hereafter." I hope you will help us give prominence to this beautiful action of a wealthy Sunday-school teacher that others may go and do likewise, and thereby generate a feeling of brotherly love in classes and honor the Sunday-school work among the grown business men of the country. At the conclusion Capt. Yates said: "I have tried to meet the demands of the appetites of your bodies to-night. Now, when you come to my Sunday-school class, God helping me, I will do my best to meet the demands of your souls." Then we rose and drank with clear water this last toast: "Long live Jack Yates, the Christian gentleman and our friend."

WEST TEXAS CONFERENCE.

Goliad.

John M. Lynn: We have now been in this work two months; made two full rounds, found the work in good shape and a most kind and appreciative people. To those who have served this work in other years I would say it would do your heart good to preach at Fannia now. During the meeting held there last year more than fifty joined the Church, and the great majority of them give every evidence of having passed from death unto life. Bro. Passmore is greatly loved all over this work, and has our thanks for leaving it in a good condition. Goliad is a historic old place, and in many respects is a delightful place to live. It is my purpose to give this good people the best service possible.

GOOD NEWS FROM POLYTECHNIC COLLEGE AGAIN.

George W. Owens Dining Hall in Process of Erection.

The Executive Committee of the Board of Trustees of the Polytechnic College at a recent sitting let the contract for the beautiful new Owens Dining Hall to Lusher & Rocket. It is agreed that Rev. Geo. W. Owens and Mr. John Gilbert, of Beaumont, are to meet all expenses for the first story of this new addition to the Young Ladies' Home, and that other friends of the institution will build the second and third stories. This addition will make room for 125 young ladies in the boarding department of the Polytechnic College. It will be one of the most beautiful and attractive homes in any of the schools of the State. Work will begin at once, and the first story will soon be completed. After the first

story has been erected the work will continue as rapidly as funds can be secured to meet expenses. The building will be finished and furnished by the opening of school next September.

To Rev. Geo. W. Owens is due much credit for the possibility of this magnificent work.

Since the holidays new students have been coming in rapidly. During the first three days nearly fifty new students enrolled, bringing up the total enrollment to 461. It now appears that our enrollment will reach 500 during the year, as the second term does not begin until Jan. 17th. The growth of the college is phenomenal.

Plans are being matured already for strengthening the faculty next year by the addition of one or two strong men in the Literary Department. In spite of difficulties, the college continues to increase in strength and popularity. Examinations will be held next week, closing the first term. A recital will be given Monday night, the 16th, by the faculty of the School of Fine Arts. It is proposed to make this one of the events of the season. Recitals will be given by the students bi-monthly from now until the close of school. The splendid classes in the Departments of Music and Oratory will furnish excellent entertainment for the students on Monday evenings. It is expected that great good will be derived from these recitals. BUFORD BROWN, College Secretary, Fort Worth, Texas.

Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo river, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the Gospel testify to its wonderful powers.

Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter., writes May 25th, his wife was cured two years ago after eight years suffering. Rev. F. F. Wyatt, writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the Texas Christian Advocate who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

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for you, or we will pay you \$50.00 Spot Cash to buy a SOLID GOLD Watch from your own jeweler, if the watch we send to every person answering this advertisement is not found exactly what we claim. We intend by our liberality to rapidly introduce the greatest remedy of the age—to stimulate the appetite, regulate the bowels and beautify the complexion. We don't want your money. Only send us your name and Post Office address and agree to sell only 12 Boxes of our Marvelous Remedy at 25 cts. a box. We will then send you the remedy by mail at once. When sold you send us only \$1.50 of our money and we will send you one of our handsomely engraved case stem wind and stem set American movement watches and you can send us the other \$1.50 of our money when you receive the watch. Now is your chance to get a fine watch without spending a cent and you will never regret having helped to introduce our Remedy. Our Watch is a dandy and one man said he would not take \$100.00 for it. Here is an advertisement that is fair and square, and, as we said before, we will pay you \$50.00 in cash to buy a Solid Gold Watch from your own jeweler, if you find that the watch we send you is not exactly what we claim. We send a guarantee with every watch. Write to-day.

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OBITUARIES.

TURNER.—Mrs. C. E. Turner (nee Smith) was born in Middleburg, Clay County, Florida, April 28, 1838. She was converted and joined the Methodist Church in the summer of 1854, and in December of the same year was married to the late Rev. W. K. Turner, who was then a member of the Florida Conference. For twenty years she shared his labors in that conference. Moving to Texas in 1873 they settled at Owensville and established a home, where she and the children stayed, while for fifteen years Bro. Turner continued in the active ministry. She was the mother of eleven children, seven of whom—five boys and two girls—survive her. Of her religious life one of her daughters said of her that she has been very diligent in teaching the truth and instilling in her children profound reverence for God and religion, to which they all gave testimony on Tuesday night before her death, causing her to rejoice and thank God that her teaching had not been in vain. She talked to them freely of her hope of heaven and readiness to go, and then she asked the boys to sing, after which she prayed for her children that they might be useful in life and finally saved an unbroken family in heaven. She was conscious to the last, and left unmistakable evidence of a peaceful and triumphant entrance into everlasting rest. She passed to her reward Dec. 8, 1904, and one of her children said, "We feel that heaven is made richer by our great loss, and mother and father are waiting on the eternal shore for their loved ones who are left behind." We laid her to rest beside the remains of her honored husband in Owensville Cemetery Dec. 9, 1904, in await the resurrection of the just.

W. H. BROOKS.

Centerville, Texas.

WHITE.—Miss Martha E. White was born Sept. 14, 1848, and died Dec. 18, 1894. Sister White was born near Weston, Texas, at the old White homestead, where she lived all her life except the short while she spent in West Texas trying to regain her health. She was converted in early life and joined the M. E. Church, South, at Weston, and was a consistent, devout member of this Church till the day of her death. Sister White suffered a long time with that dreaded disease consumption. By her love and devotion she endeared herself to all knew her. She loved to talk about her Church, her religion and her God. She was a good woman. While by failure of health she was deprived of sweet communion with her friends and neighbors at the religious services of the Church she loved so well, she held close and constant communion with her Lord and Savior. We have lost in her death one of our most worthy members. We assure the family of our prayers in their affliction. To the sorrowing ones, "You know where to find your loved one." Her pastor, D. L. COALE.

DAVIS.—Maggie Pearl Davis was born in Dallas, Texas, Jan. 25, 1894, and died Dec. 28, 1904, in Normanna, Texas. Her twin brother died April 25, 1895. She was the daughter of Charles and Addie Davis, and she leaves to mourn her death Sister Alice, age 8, and Brother Leonard, age 6, and a loving father and many other relatives. Her mother died Dec. 30, 1903, and, although we lose the pleasant smile of Pearl on this world, she gains the fond embrace of a loving mother in the land on high. After her mother's death Pearl had drooped away as does a wind-swept flower. At the funeral were sung her favorite song, "When the Mists Have Rolled Away," and "The Haven of Rest," which was sung at her mother's funeral, and "Jesus, Lover of My Soul." May the Lord heal the wounded heart of the grieving father, for his wife and Pearl are in a better forever land, beckoning him, "Come home." Her pastor, W. D. WILLIAMSON, Berclair, Texas.

READ THIS:

Greenville, Tex., Dec. 13, 1902.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—I have used your Texas Wonder, Hall's Great Discovery, myself and with my family for kidney and bladder troubles and can cheerfully recommend it to all persons suffering from such troubles, and firmly believe if its use is persisted in it will cure these diseases. Yours truly, J. H. ANDERSON, Deputy County Clerk.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2991 Olive Street.

NEBLETT.—Mrs. Mary J. Neblett (nee Randolph) was born in Lebanon County, Tennessee, and died in Nolan County, Texas, near the town of Sweetwater, Dec. 27, 1904. Sister Neblett was married to Mr. W. L. Neblett in Cheatham County, Tennessee, in 1858, and came to Texas in 1884. She leaves four children (Sam R. Neblett, Ed P. Neblett, Mrs. R. L. McCaulley, of Sweetwater, and Mrs. J. B. Foster, of Gordon, Texas), together with six grandchildren, to mourn their loss. All of her children were present at her funeral; and the first three named were at her bedside when she breathed her last. She had been in poor health for the last four years; but during the last few days of her life she seemed better than she had for some time, and was cheerful and happy. Sister Neblett had been a devout Christian ever since her children could remember. Her membership was with the M. E. Church, South, Gordon, Texas. She was of a meek, quiet spirit, extremely kind-hearted, self-sacrificing and charitable. She died at peace with all mankind, not cherishing any unkind thought or feeling toward any one. She had often talked of dying to her son, Ed Neblett, and had requested to be laid at Sweetwater, Texas, and told of certain songs she wanted sung at her funeral. She was passionately fond of flowers, and kind friends arranged many lovely garlands, which were placed upon her grave as expressions of their love and sympathy. Sister Neblett was taken off suddenly. She was stricken down and was not permitted to give dying testimony. But after the life she had lived that was not necessary. Her children and friends know where to find her if they only emulate her example.

R. S. HEIZER.

ONG.—The death angel has visited the home of J. P. and Florence Ong and claimed for his own little John Albert Ong, who was born Feb. 15, 1900, and died Nov. 17, 1904. He was their only boy. Truly his little life budded on earth to blossom in heaven, and to-day, while the broken-hearted parents and two little sisters mourn their loss, his little spirit basks in the sunshine of God's love. A sad hour indeed it is to the parents; but our heavenly Father knows best. Some sweet day the loved ones will clasp the little hand that is now beckoning them from the heavenly portals, where all the tears will be wiped away, no sorrow can come and no more good-byes will be said. May the grace of God sustain you in that sad affliction and the dark clouds of gloom that hover about your home be soon dispelled; and may we all be ready when the summons comes to cross the Jordan of death triumphantly and join the blood-washed throng in the paradise of God. His aunt, MRS. FLARRY GRAY.

LINDLEY.—Mrs. Annie Louise Lindley (nee Sauter) was born in Houston, Texas, Jan. 24, 1880, and died in Houston, Nov. 8, 1904. She was raised in the home of her sister, Mrs. Laura Anderson, having lost her mother in childhood. From infancy she attended McKee Street Church. For years she was organist for Sunday-school and Church. Three years ago she was happily married to Mr. W. Clarence Lindley in the parlor of her sister-mother, and was buried from the same room Nov. 8, 1904. Sister Lindley was universally popular, and the parlor on her burial occasion was made sweet with fragrance and beautiful flowers. She was laid to rest in Greenwood by the side of her mother, and with loving hands the grave was covered with floral wreaths. She leaves to mourn for her a husband, a father, two sisters and a brother. They cannot bring her back to earth again; they know where she is; they can go to her. May God sanctify this deep affliction to the good of all her loved ones, and may it be the means of bringing them to the realms of life, where she awaits their coming.

PASTOR MCKEE ST. CHURCH, Houston, Texas.

BURNETT.—Abram R. Burnett was born in Morgan County, Illinois, July 31, 1833, and died at his home near Fruitland, Dec. 21, 1904. He was converted in his boyhood and joined the M. E. Church, South, living within its pales the remainder of his life. Most of the time he was an official member of the Church he loved and supported with his means and influence. Deceased came to Texas in 1857; lived near Denton until he removed to his present home. He leaves a wife and six living children, all members of the Church, and some of them holding official relations, again verifying the words of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." The writer was his pastor for three years and until about three weeks before his death. We spent much time with Father Burnett during the past year, he being too feeble to attend Church, and can bear record that his was a life rich in faith, full of good works and ripe for the kingdom of heaven.

G. W. WHISLER.

COOPER.—Bro. R. W. Cooper is dead. He was born in North Carolina March 6, 1846. He came to Texas in 1873; married Martha E. Thomas Jan. 7, 1875, and died Jan. 7, 1905. He joined the M. E. Church, South, in the 80's; was genuinely converted in July, 1894; was always consistent in his life and conversation, fully devoted to God and his service. Bro. Cooper was told always was interested in the welfare of others more than himself. He often spoke of death, and always said he was ready; and so he was ready when the summons came. He was a faithful husband and a kind father, a good neighbor and true friend. Bro. Cooper's wife just ten weeks ago preceded him to that better land. I watched him while death was stealing over his frame, and he passed out from this world as peacefully and quietly as the going down of the sun. I then said to his children, "He is better off now." Yes, safely in the haven of eternal rest. We will see him again when the storms of life have blown over. May his devoted children and sisters and connection so live as to meet him in heaven.

W. B. BAYLESS, Pastor, Rosston, Texas.

POTTS.—Dr. C. B. Potts was born in Huntington, England, June 15, 1835. He came to America in his 23d year. He resided for a short period of time in Philadelphia and Washington. He then moved to the State of Illinois, where he remained till just before the war. He moved to Mississippi. He was a volunteer in the Confederate Army, and for four years fought under Lee and Jackson. He was twice married—first to Miss Elizabeth Matilda Shirley, July 20, 1865. By this union he had eight children, all of whom are living. In 1869 he moved to Parker County, Texas, where he lived till he came to Ranger in 1895. His first wife died Jan. 12, 1900. He was again married Nov. 8, 1901 to Mrs. Malissa A. Life. He died at his home in Ranger, Texas, Dec. 27, 1904. A good man has gone to his reward. He was a faithful member of the Methodist Church.

B. R. WAGNER.

NEBLETT.—Mrs. Mary J. Neblett (nee Randolph) was born in Lebanon County, Tennessee, and died near Sweetwater, Nolan County, Texas, December 27, 1904. Her last illness was of short duration; she died from a paralytic stroke in less than nine hours from the time she was stricken. Sister Neblett was truly a good woman, a genuine specimen of a devoted Christian character. She joined the M. E. Church, South, in early childhood and lived a consistent member until she was called from labor to her reward. She joined the Church at Gordon, Tex., in 1890, and never moved her membership from this society, though she spent much of her time with her children, who live in and near Sweetwater. She died in the home of her son. Sister Neblett leaves four children and many friends to mourn over the loss of such maternal love and kindly friendship. She has gone from them, but her gracious influence abides. Her children are Ed P. and Sam R. Neblett, Mrs. R. L. McCaulley, of Sweetwater, and Mrs. J. B. Foster, who is a useful member of our Church at Gordon, and the wife of one of our stewards. May our Father sanctify the seeming sad dispensation to the good of all the dear sorrowing ones.

W. A. MANLY, P. C.

JONES.—The many friends of Bro. W. H. Jones and family were called upon to mourn with them over the death of their daughter, "Little Bessie," recently. The writer has never seen a neighborhood in such general grief. Little Bessie was so intelligent and had such a sweet, happy nature that all who saw her were drawn to her. To those who dwelt with her constantly she was a constant ray of light. Her day of shining was short, but oh how radiant and beautiful while she did shine! She had completely the hearts of the family. How great was the grief! If hearts were ever broken theirs were. But God was very gracious to comfort and sustain. Let those who have had a like experience pray for the bereaved family.

J. O. OLD.

Cooper, Texas.

TADLOCK.—Joe Tadlock, son of Mr. and Mrs. G. W. Griffin, was born Dec. 21, 1889, and died July 22, 1904, aged 14 years. Joe was of a loving and kind disposition. He was sick only a few days until God saw fit to fill a vacant place in that sweet home that awaits us all, and so he plucked among the precious jewels and pressed little Joe under his wing and flew to that home beyond the skies. Joe had professed religion and joined the M. E. Church, South, about one year ago. He leaves a step-father, a mother, brother, sister, three half-brothers, one half-sister and five step-sisters, and a host of friends to mourn his death. My prayer is that God may help us to all live a Christian life so we may meet Joe where parting is no more. A loving friend, ESMA BELT.

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WISE WORDS TO SUFFERERS From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will cost you about 12 cents a week. I will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—This is all I ask. It cures all young or old.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Whichever you live I can refer you to well known ladies of your own State or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

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The CANTON No. 6 SINGLE ROW RIDING PLANTER It Saves ONE MAN HORSE Plow Stock. It has every adjustment necessary for doing perfect work. IT IS STRONG WHERE OTHERS ARE WEAK. ON ANY BUT THE VERY SMALLEST FARMS, THIS MACHINE WILL PAY FOR ITSELF IN A VERY SHORT TIME, AS ONE MAN IS ABLE TO DO THE WORK OF TWO, AND IN A MUCH EASIER AND MORE SATISFACTORY MANNER. FOR CIRCULARS AND PRICES ADDRESS THE MANUFACTURERS: PARLIN & ORENDORFF CO. DALLAS, TEXAS.

POPE.—Mrs. Sarah E. Pope (nee Terry) was born Aug. 6, 1844; professed religion in 1858 at White Rock, Texas, and joined the Methodist Episcopal Church, South, at that time and place, and lived an exemplary Christian life till the day of her death, which took place on Dec. 29, 1904, at the home of her daughter, Mrs. Mahaffey, in Clarksville, Texas. She was a sufferer of cancer, and bore her affliction with patience and Christian fortitude. She was 60 years old. She lived in the Methodist Church forty-seven years; was the mother of fifteen children, eight of whom preceded her in death. The remaining ones are all members of our Church, and are trying to emulate the mother's example. She was a devoted wife, an affectionate mother and a kind neighbor. All of these, except the husband, mourn their loss. Just before her death she called her children around her bedside, bid them farewell, with the injunction to meet her in heaven. She was buried in her old Church cemetery by the side of her husband. The sad rite was performed by her old-time friend and once presiding elder, Rev. W. D. Mountcastle. I say to the bereaved ones, "She is only resting to await the resurrection morn, where you can see her again."

The beef trust case, which ranks in importance with that of the Northern Securities Company in recent years, was called in the Supreme Court of the United States last week and arguments were begun by counsel for the defendants and the Government.

W. J. BLUDWORTH, White Rock, Texas.

BROOKS.—Moses Brooks departed this life Jan. 6, 1905. He was born in Arkansas Dec. 17, 1850. When a child his father and mother died. Thus all his life he was deprived of the filial love and care of parents with which other children are blessed. When a young man he came to Texas and married N. C. Roberts, with whom he lived until his death. He was converted and joined the Methodist Church Aug. 31, 1882, which he loved and served until the day of his death. He was known for his purity and humility. He was much devoted to his family, and gave a long life of service and hard labor to educate and equip them for life. His last days were very religious, and in the dying hours he said, "I am ready to go or stay." He leaves a large family and many friends to mourn his death. By his son, J. R. BROOKS.

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

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity. —Thomas Carlyle.

LOST FOREVER All desire for tobacco. I took a cure from Dr. J. S. Hill, of Greenville, Texas.

We often give ourselves a great deal of trouble and lose much peace by worrying over questions which can only be solved by time, and will be so if we have patience.—Rev. Alexander McLaren, D. D.

YOU HAVE NO FRIENDS In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Remedy (Falmotto's Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

WONDERFUL STOVE—BIG MONEY! BURN 905 AIR—ONLY 10¢ OIL-GAS. 75¢ sold one month. Customers delighted with Heatless, Vainless Oil-gas stove. Splendid for cooking, also heating rooms, stores, offices, etc., with Radiator Attach. No soot, dirt, or smoke—no coal bills or drudgery—cheap, safe fuel, 10¢ to 15¢ a week should furnish fuel-gas for cooking for small family. Easily operated—absolutely safe—all sizes, \$3 up. Write for Catalog FREE and Special Price. AGENTS WANTED—\$40 Weekly, Address World Mfg. Co., 5790 World Bldg., Cincinnati, O.

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HE REPLIES TO DR. BUCKLEY.

In your issues of the 1st and 8th of December were published a lecture that was delivered by Dr. J. M. Buckley, in St. Louis, on the 20th of last September; and, inasmuch as the entire lecture is an attack upon Christian Science, I will ask the privilege of replying to some statements made by the lecturer which need correction.

I cannot expect in a brief space to answer every statement made by him in a lecture that occupies fifteen columns in your paper, but I will ask to be heard on a few points.

Christian Science is so called because its works of healing are wrought on a scientific basis, and the result of this healing is in effect Christian. The sick are healed, the sinful are reformed. This metaphysical system of healing is not called "Eddyism," because it is not an "ism;" neither is it human opinion. It is the demonstrable science of being. Mrs. Eddy only claims to be its discoverer. An honest investigation of its merits will convince the inquirer that it has scriptural authority, and its works prove it to be the greatest boon to humanity that this age has witnessed. "Eddyism" is an improper term, and it is only used in a malevolent mental state by cruel critics.

Christian Science has nothing in common with either spiritism or Dowdism, as the lecturer claims, neither does the Christian Scientist quarrel with others who differs with him. He respects the rights of mind, and accords to each individual the right of selection in matters of religion, etc. Indeed Christian Science is not an argument. It is a gospel of good works. If preachers deny Christian Science, which is found repeating the works that our Master wrought, and which he required of his followers, we can hold our peace, and wait patiently on God, who is even now leading humanity into higher planes of thought, where good shall be found more normal than evil, and health shall be more natural than sickness.

Our critic contends that "Christian Science is either wholly true, wholly false, or partly true and partly false." Truth cannot be contaminated with error. A proposition is either true or it is false. Two times two equals four, is a true statement. Two times two equals five, is false. There is no compromise possible. Truth and error have no partnership. There is no more communion between truth and error than there is between Christ and Belial. The truth of Christian Science is seen in its proofs of healing. All will agree that like produces like; even so, truth cannot result in "the effect of untruths." Truth produces its own effects, but never produces the effects of error.

Our critic quotes some paragraphs from the Christian Science text book, "Science and Health With Key to the Scriptures," and then says "every one of Mrs. Eddy's statements in the foregoing is contrary to the experience of the human race." Inasmuch as the experience of the human race has been one of sorrow, sin, disease and death, it must follow that any teaching that is found working contrary thereto should be considered as worthy of investigation. Christian Science is not contrary to the scriptures, however, but is in strict conformity thereto, and is seen repeating the works of healing sickness and reforming the sinner.

Our critic quotes some Bible passages in order to prove that the scriptures justify his claim that disease is a normal condition of mankind. One quotation tells how King Asa "was diseased in his feet, until his disease was exceeding great." Why did our critic stop in the middle of the verse? I will complete it for him: "Yet in his disease he sought not to the Lord, but to the physicians." Now, note what followed: "And Asa slept with his fathers and died in the one and fortieth year of his reign." The text clearly indicates that it was the duty of King Asa to have sought unto the Lord in his distress, and because of his seeking the physician, instead, he died.

In another part of his lecture our critic makes a strong plea for the use of strong drink and opiates as remedial agencies. Christian Scientists are taught to regard the use of strong drink as intoxication, and as sin. Sin cannot make a man better, either in mind or body. God is the only Healer of the sick. Resort to intoxicating drink as a means of salvation from disease is to look to evil for good, and is idolatry.

The Scriptures declare that God made man in his image and likeness; and they further state that "God is Spirit." It must, then, follow that

man is spiritual, and that the likeness of infinite perfection must be and is perfect. Science and Health, on page 591, defines man as "the compound idea of infinite spirit, the spiritual image and likeness of God; the full representation of mind." That definition refers to man in God's image and likeness; and God's man is the only real man. This understanding of man enables the Christian Scientist to separate between the false belief that man is material, and the scriptural declaration that man is God's image and likeness.

To recognize the experience called disease as belonging wholly to the false sense of man as being mortal, mutable and dying; and, to know that God's man is the only reality of man, and that man is, therefore, unfallen, perfect and immortal; this separation in thought between the real and the unreal is the basis upon which Christian healing is effected. It elevates our sense of God; it dignifies our knowledge of man; and I am glad to note, in the lecturer's own words, the confession that "remarkable cures or cessations of disease have occurred among believers in Eddyism."

The stumbling block in the reasoning of our critic is the same that is encountered by other opponents of Christian Science. It is the belief that matter is substance; the belief that man is an animal; that he lives in a material body; and that the life of man is mortal, and is maintained by means of material organism, nerves, brain, etc. This kind of material reasoning brings everything down with earthward gravitation to the dust, where evil and disease seem perfectly natural and death inevitable. Christian Scientists recognize this material view of existence as being in antagonism with God's spiritual creation, as recorded in the first chapter of Genesis.

JAMES D. SHERWOOD, Houston, Texas.

THE FAILURE OF OUR COURTS.

The report of the Grand Jury for the December term of the District Court for Grayson County, 1904, showed a great increase of crime of all grades from misdemeanors to felonies. A local paper published at Sherman, the county seat, in a lengthy editorial dealing with the report of the Grand Jury, makes the declaration that crime is on the increase in Grayson County, notwithstanding the civilizing influence of our secular and religious press, schools and Churches. The editor, in the newspaper article referred to, exonerates our officers and courts from any failure of duty.

Even so good a man as Gov. Lanham, in a public address a few weeks ago, made the statement that the laws were generally well enforced throughout the State.

I have been living in Texas twenty-seven years, all of which time I have been a close student of current events. I am no pessimist, but I wish to be very candid. The quicker we get our latitude and longitude the better. We think the conclusions of our local editor and Gov. Lanham should be qualified. The law against horse and cattle stealing and a few other crimes are well enforced. Parties who commit such offenses receive short shift at the hands of our courts, but violations of the law growing out of the liquor traffic, the law against Sunday opening, gambling and murder are not well enforced. The best people in Grayson County will bear me out in this statement.

What is true of Grayson County is doubtless true of other sections of the State, in a large measure at least.

A strict enforcement of the laws against all classes of law-breakers without fear or favor is perhaps not common anywhere in the United States. To prove this statement I need only to refer to Gov. Folk, of Missouri. This man, while District Attorney at St. Louis, created a sensation and sprang into National prominence simply because he prosecuted law-breakers without fear, favor or distinction. Yet nobody will charge that Mr. Folk did more than his plain duty.

If the law against horse and cattle stealing can be enforced, why can't our laws against other crimes be equally well enforced? The logical answer is, that the laws must be inefficient or public sentiment does not uphold the law, or our courts do not do their duty.

No people can afford to compromise with criminals. To do so reflects not only upon the integrity of our courts and juries, but upon the citizen as well; for the people elect the Legislature to make the laws, and the Governor and officers of our courts to enforce them. That there is something radically wrong with our people or our courts will not be gained by any fair-minded man who is acquainted with the conditions in this State. In our opinion the greatest trouble is our bungling court system.

The striking feature of the court system in Texas to-day is the triumph

of the criminal lawyer! The facility of our criminal lawyers in so readily finding means to delay, baffle and defeat the enforcement of the law is alarming. The most distressing feature of the situation is our courts seem unable to cope with the most dangerous class of criminals—such as rape fiends and murderers. Statistics show that there are more men murdered in the United States than anywhere in the civilized world, except Russia. There were over 10,000 homicides in the United States in 1903; over 1000 of these homicides occurred in the great State of Texas; 880 indictments for homicides were returned for the crime of murder by the Grand Juries of Texas in 1904. Yet the Reporter of the Court of Criminal Appeals placed the number of legal hangings in the State at thirty-three for 1904, and this included the executions for criminal assault. Less than three per cent of the men who commit the crime of murder in Texas are hanged by the authority of law. The impunity with which desperate men take human life in Texas on slight or no provocation should make every woman who has a husband or son shudder!

The public prints a few days ago contained an account of a desperado in South Texas who had just been sentenced to the penitentiary for life, and his case affirmed by the higher courts. This man killed two Sheriffs and one deputy who tried to arrest him. More than one jury sentenced him to hang, but the higher court said no. After several trials the jury, doubtless despairing of a verdict for hanging ever being allowed to stand, gave this brutal desperado a life sentence to the penitentiary. Thereupon this desperado immediately after the sentence married in jail. This man does not expect to be punished. Why this mockery of the laws of the State? And this is not an isolated case.

The people of the State of Texas are taxed to maintain courts in order that property, liberty and human life might be made secure. In appealing for the enforcement of the law against these desperate criminals I am but pleading for civic rights.

What is the matter that our laws are not better enforced? Perhaps the chief trouble is the delays of our courts. Time will defeat punishment in the majority of cases regardless of the guilt of the accused party. Yet our courts allow criminal lawyers to keep their cases in court for years and finally wear the case out or get his client off with a nominal punishment (unless the big fee of the criminal lawyer is considered a punishment). Such practices in our courts is nothing short of mockery.

The Court of Criminal Appeals is responsible with our District Judges for these unfortunate delays. The Criminal Court of Appeals is so hopelessly entangled in a maze of technicalities and exceedingly fine law points that a distressingly large number of convictions in the lower courts fail to run the gauntlet of that tribunal. Under existing conditions it would be far better for the upright, law-abiding people of Texas if that court were abolished, and emergency courts established in every judicial district in the State. Make it compulsory on such courts to try felony cases promptly on simple complaint, cut off all delays and appeals. The laws would be far better enforced. This would dispense with our Grand Jury system, which is partly responsible for the fatal delays. It is punishment in the present tense that disconcerts the law-breaker.

The remedy for these abuses certainly lies with our Legislature, our courts and the people themselves.

It is useless to deplore the summary work of Judge Lynch as long as our courts fail to properly protect society. Mob law in its last analysis is nothing but a demonstration of the lack of confidence of the people in our courts. J. E. WELLS, Howe, Texas.

CHANGE.

The first Quarterly Conference for Venus Circuit will be held at Venus, at 11 a. m., Friday, Feb. 3, 1905. Let all the officials make special effort to attend. C. E. LINDSEY, P. C.

CHARGES SUPPLIED.

The charges for which I desired preachers have been supplied. Let this answer a large number of inquiries. JOHN R. MORRIS, P. E., Abilene District.

CHURCH EXTENSION NORTHWEST TEXAS CONFERENCE.

The Executive Committee of the Board of Church Extension of the Northwest Texas Conference will meet in the Publishing House, at Dallas, March 8, 1905, at 1 p. m. No applications except those to the General Board for loans or donations will be considered at that time. Let all applications be sent to the Secretary. C. R. WRIGHT, Waco, Texas.

NEW CURATORS SOUTHWESTERN UNIVERSITY.

In the last issue of the Southwestern University Bulletin an error was made in noting the recent changes in the Board of Curators. The changes are as follows:

In the North Texas Conference, Rev. J. M. Peterson takes the place of Rev. J. A. Stafford. In the Texas Conference Revs. James W. Downs and S. R. Hay take the places of Rev. A. J. Weeks and D. F. C. Timmons. C. C. CODY.

CORSICANA DISTRICT MISSIONARY INSTITUTE.

This body met at the call of the presiding elder in the city of Wortham on Tuesday, Jan. 10. The rains receded and the floods came, but the institute ceased not till the program was finished. Nearly all the pastors were present and took part in the discussions. The topics included all the important phases of missions, and were intelligently handled. The new preachers of the district have made a fine beginning. Reports have been circulated that the pastors at Rice and Eleventh Avenue, Corsicana, are beating the presiding elder preaching. These reports will no doubt be investigated by the elder, and if true the proper course will be pursued.

The hospitality of Wortham and her popular pastor, Bro. E. T. Harrison, was all that could be desired. The meeting was, therefore, pleasant as well as profitable. Unless all signs fall this will be a prosperous year in Corsicana District, and the collection for missions will be in full. J. SAM BARCUS.

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NEW YEAR THOUGHTS.

The old year, with all its toils, responsibilities and errors, together with its pleasures, blessings and rewards, is gone, and gone forever are all its golden opportunities. The passing moments of the old year have received impressions at our hands as they whirled by us—impressions of positive good or positive evil. The opportunities of the year are gone; but the thoughts, words and deeds live on, and live forever, upon a faithful record. Must we meet that record in judgment? Must each bitter word, each frown, each false act, each wasted opportunity stand forth against us in the light of eternity?

The last leaf of the record of 1904 has been turned and the book closed. Dear friends, let us think: "Will the record we have made in 1904 bear divine inspection? Has each page been a record of light, purity and power? Are there leaves in that record of startling discoveries that burst upon us in quiet hours of Bible study? Are there leaves of blissful communion and fellowship with the blessed Christ? Are there leaves when, in the quiet Sabbath worship, the droppings from above came down upon our souls, when our whole inward nature was saturated with heavenly dew like Gideon's fleece? Are there leaves of battlefield experience, of hand to hand conflicts with principalities and powers? Did we, when the descent of the enemy upon us was terrible and the strife severe, invoke the aid of the Great Captain and see the dark combinations scatter as he came upon the field? Praise his name! How many of the fallen sons and daughters of men have we lifted up? How many of those ready to perish have we rescued? Was there a soul just going down into the black waters that we, at the last moment, saved, and with stalwart hand brought safe to land? Are there leaves of home unity and joy? Are the walls of our earthly habitation salvation, and the gates praise? Do we live in a home where parents and children are all saved and under the standard of Immanuel? Does the incense of praise burn upon the home altar, morn and

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ever? If such is not our record, may we open up the record of the new year with a resolve to present such a one at the end of 1905 as will stand the test of the judgment. Let us begin the new year with a prayer that God will blot out all our sins, discords, misgivings that have ended our plans in disastrous failures, all because we did not let all our plans begin with God. We have all made a great many beginnings with ourselves; our vows are firmly set purposes, as the foundation. We have seen the structure we have intended to rear crumble and fall. But if we would only put God first, and make him our Alpha, our foundation rock, on beginning, we would find that the building of our life would stand fore-square and solid against the fury of the storm as the Eddystone lighthouse in the front of Plymouth Bay. Oh, let us lose faith in ourselves, if we will, but never lose faith in that life in the beginning of every part of which God is first. Since God has so wonderfully blessed us, we cannot refrain from asking our friends and readers to join us in praise to God for the delightful Christmas we enjoyed, as we gathered once more around the cradle of the Babe of Bethlehem.

We gathered our little friends, the little, neglected children, and gave them a dinner and Christmas tree at our home. We believe that every one who contributed had a sweeter Christmas for so doing. It will be a joy forever to think of the bright, sparkling eyes, the smiling faces, and hear the clapping of little hands and the music of innocent childish prattle, and exclamations of delight, as the little ones looked at the tree laden with fruits, candies, nuts and toys. As we distributed the gifts, our hearts were filled with praises and our eyes with tears of gratitude for the great gift of God, our heavenly Father, to us of his dearly beloved Son.

We rejoice to-day that there are more voices going up in praise to Him than ever before. May the sweet news of "Peace on earth, good will to men," that has rolled down the ages, continue to sound until every ear is opened to its music.

Let us take courage. To those of us who have been good stewards, the Master will soon say, "Come up higher, enter into the joys of thy Lord," the dazzling crown, the golden scepter, the white robes, the blessed eternal companionship of the servants of God. To such 'tis well that the wheels of time have rolled another year into the past; for we are one year nearer our home.

Dear old Lamar Avenue Church is moving forward. Our faithful pastor is exceedingly busy in his pastorate work and we are praying that the heart of this man of God may be made glad and that we may all be made to rejoice in a great revival and a brand new church, that our Father in heaven may be glorified. MRS. JENNIE C. YOUNG, 813 Clarksville St., Paris, Texas.

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