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

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Editorial.

ITINERANT HEROISM.

BY BISHOP E. E. HOSS, D. D.

There is a notion abroad in the Church that the days of heroism are gone. For myself I do not believe one word of it. The ministers of to-day do not have to meet the same difficulties that confronted the fathers, but they, nevertheless, are confronted with many conditions that test their manhood to the last limit. Now and then they fail to measure up to the demands of their high office, but as a class they are worthy of all praise. In my present office I frequently run across instances of courage, fidelity and zeal that are fit to be placed alongside the acts of the apostles. And why not? Is the Spirit of God less potent in his action on human hearts than in ancient days? May we not look for exhibitions and illustrations of the faith in our times as truly as in bygone ages? All of which is preliminary.

A little more than a year ago I created a new district in the Indian Mission Conference, occupying Beaver County, Oklahoma, and some adjacent territory. In the beginning it was only a skeleton district. The presiding elder, Rev. J. E. Lovett, was instructed to spy out the land, and report what he could discover. Inside of the first year he organized about a dozen circuits, and with what little money the Board of Missions was able to advance, he managed to supply the most of them with acceptable local preachers. At the last conference it was in my power to give him considerable reinforcements of men and means. The outlook is most encouraging. Settlers are pouring into the country from all quarters; many of them are Methodists, and many more can be reached by our gospel. Five or six new houses of worship are in process of erection. Before next fall at least ten or twelve will probably be under way. But the work is hard, and the pay is scanty. No dainty or ease-loving prophet is fit to undertake it. I respect all my brethren in the ministry, but I take off my hat and salute these self-denying souls who are traveling over the wide and windy stretches of Northern Oklahoma and preaching Christ to the scattered and lonely flocks. May the Great Companion be with them and cheer their hearts in the midst of their toils!

A letter just received will serve to make clear all that I have said. One of the brethren writes: "I was appointed to — circuit, 580 miles distant from where I then lived, and came hither at once, reaching my destination on November 9. On looking around I found twelve members, and four lots on which to build a church. After walking and riding the country over, I have added seven more members; and my wife and I can count thirty-five others that we ought to have. I am preaching at six places. My salary has been assessed at \$200, in addition to the small missionary appropriation. To make ends meet, I am feeding forty-two head of cattle and five horses. By writing to friends, and making a subscription of \$25

for myself and wife, I have secured \$340 towards building a church. This will buy stone for the foundation. I am still canvassing, but have no money with which to buy the necessary lumber. The most of the people are very poor, and live in dugouts. Now, Bishop, if you can interest some one in our behalf, it will be a great blessing to us. My wife and I are working hard, and are very much pleased with our appointment."

This letter needs no comment. The tears came into my eyes as I read it. If I had money, the plea should be answered at once. A man who has the grit to stand in such a lot, and keep cheerful, ought to be helped. And the people to whom he preaches are all right. They have the virtues of industry and thrift. The country in which they have made their homes is fertile and inviting. In a few years it will be full of well-tilled farms and enjoying great prosperity. Is there anybody among all the readers of the Advocate that will send me any sum from one dollar to a hundred dollars as a token of Christian sympathy? If so, I will report it to Dr. Whisner, and have it duly and formally appropriated to this good cause. As a general thing, I am opposed to special collections. But this case is exceptional.

THE BAPTIST STANDARD REFUSES TO BE COMFORTED.

The Baptist Standard is grieved because the Advocate will not set aside its common sense and adopt an impracticable theory touching the whisky traffic. It stands for the party prohibition idea, and it sees nothing but sin in those who do not and can not agree with it. On the other hand, the Advocate stands for anything that will help to exterminate, suppress or curtail the evils of the traffic. We even go so far as to say that were it possible to remove all license from the business and separate National and State Government from complicity with it, and then wipe it from the face of the earth by drastic legislation, we would gladly help to accomplish such a result. Or were it possible either by State legislation or by a constitutional amendment to drive the business from Texas, we would be more than delighted to head such a movement and push it to success. But neither one of these desired alternatives is among the possibilities. In our republican form of government majorities rule and majorities are controlled by public sentiment. Public sentiment is stronger than laws and constitutions. Therefore we have to deal, as Christian citizens, with the development and education of public sentiment. All reforms must crystallize themselves in law only as the reforms keep pace with public sentiment. Moral and civic progress can not be forced; it must grow. And until we educate public sentiment it is useless to attempt the visionary theories advocated by the Standard. We have to deal with conditions as we find them, and not as we would like to have them. The liquor traffic is here and its evils are confronting us. What then is the best method of dealing with the question? The Standard's idea

is to beat your brains out against a stone wall and accomplish nothing. The Advocate's idea is to exterminate the business just as fast as you can make public sentiment do it, and where you have not public sentiment, then adopt such measures as will reduce its evils to a minimum. There are numerous places in Texas where the great majorities of the people are opposed to local option, much less prohibition. To place upon them anything akin to these remedies would be worse than a farce. It would bring the law into contempt, and a law brought into contempt takes the sanctity out of all law. It is equivalent to anarchy. Then there is but one rational thing to do, and that is to put the evil under such legal restraint as to give to the people all the protection possible, and to keep such restraint imposed upon it until public sentiment is sufficiently educated to rise up and extinguish it. But the Standard is so narrow-minded as to overlook the actual condition of things and hopelessly contend for the impossible. It was just this sort of fanaticism in the brain of a few New Englanders whose persistent agitation of abolition plunged this nation into the bloodiest civil revolution the world ever saw. Instead of educating public sentiment and encouraging humane laws, and waiting for the triumph of right through natural and moral processes, they forced their vagaries until the nation has never ceased to mourn their folly. Enlightened public sentiment will never repeat that folly in its effort to deal with the evils of the liquor traffic. But through the growth of public opinion, under the reign of local option, drastic legal restraint and moral suasion, the bar-rooms will be peacefully driven from the walks of civilized humanity — despite the unwise and irrational theories of those represented by the Standard. But this result will not be hastened by the party prohibitionists.

RELIEF FOR LOCAL OPTION COMMUNITIES.

Judge Thompson, of Hunt County, has introduced several bills in the Legislature looking to the relief of local option communities where the club, the cold storage and the whisky solicitor have done all in their power to evade the law. There has been a purpose in their efforts to make local option a failure. They not only want to put liquor into the places where the people say by their votes they do not want it, but they want to make it appear that local option is a farce. The club, the cold storage and the solicitor put in extra work just before a second election is ordered in a local option county. But their work so far has had the opposite effect. The people have invariably piled up a larger majority for local option. But they have done it with the distinct impression that their representatives in the Legislature will come to their relief and give them such legislation as will protect them from these mean and low efforts of whisky men to either override the law or to evade it by the subterfuges of the club, the cold storage and the drummer. Judge Thompson, who is one of the

ablest lawyers in the lower house, has prepared and introduced the bills necessary to compass this end. A few men will oppose these bills, among them Mr. Onion, of San Antonio. He represents the brewers in the House, and there is a small coterie associated with him, and they will do their utmost to prevent these bills going through. And there is a small "hold-over Senatorial combine" in the upper House who will do likewise. They drew "long terms" at the close of the last session for this purpose. They will serve their masters, the brewers, with fidelity. When Mr. Onion and his crowd in the lower House, and the "hold-over" combine in the Senate, announce their votes on this question the Advocate will publish their names and let the people see who they are. But we are of the impression that in both Houses of the Legislature there will be a majority in favor of Judge Thompson's measures. While the brewers and the wholesale liquor dealers have their faithful servants in the two branches, the people also have their friends, and before this contest is settled the line will be drawn and the people will then see their friends and their enemies as differentiated by their votes. Keep your eye on the Legislature and then scan the columns of the Advocate and you will be well apprised of what is transpiring at Austin. All moral issues down that way are entitled to the light, and this paper will do the illuminating for the benefit of public morals.

Christ not only died for his friends, but for his enemies as well. "God manifests his love toward us in that while we were sinners Christ died for us." His birth is a Christmas present to the world of mankind, and like him, we ought to make our lives a perpetual Christmas gift to those who need our ministries, whether they be friends or foes.

Jesus Christ is the fulfillment of prophecy. Around him the hopes and anticipations of the past centuries crystallized. He is Immanuel, God with us, the same yesterday and today and forever. The coming centuries will never grow beyond him, for they have their beginning, continuance and ending in him.

A sunny Christian is a blessing to all who come into contact with him. He warms up and cheers those whom he meets, to whom he talks. But the strenuous Christian who imagines that he is bearing the burdens of life and who wears a face of gloom or torture is not conducive to godliness in others. We want to find more congenial company. In fact, real good religion does not produce somber faces.

It is so easy to complain and find fault with the events and experiences of life that people often unconsciously fall into the obnoxious habit of grumbling. Nothing goes to please them, yet nine times out of ten there is more cause for this state of mind in the people themselves who do the grumbling than in the circumstances and associations of life. If we will get right and stay right the world about us will not be far wrong.

Methodism and Revivals

By Rev. J. T. Fariss.

One of the glories of Methodism is that it is the outcome of a much-needed and long-delayed revival of learning, inspired by the presence and power of the Holy Spirit. She has no cause to be ashamed of the time, place or circumstance of her birth; neither the manner, rapidity nor permanence of her growth.

When John Wesley appeared, the Anglican Church was an ecclesiastical system under which the people of England had lapsed into heathenism, or a state scarcely better.

Voltaire, with much confidence, had predicted that Christianity would be overthrown throughout the world in the next generation. But Methodism preserved from extinction, and reanimated the languishing Nonconformity of the eighteenth century; revived and spiritualized a dead, or dying, Church and imparted life and energy to a world-wide movement and gave it true direction and enduring form.

In an important sense, Wesley discovered God and eternal life to his time. He touched men's hearts with divine fire and marshaled them under the principles of order and obedience. He made the vital truth of the gospel sting and burn and shine in human consciousness until multitudes, overshadowed by the divine afflatus, spontaneously burst forth with exultant shouts of victory, while sinners convicted fell prostrate upon the ground, piteously crying to God for mercy.

His genius was marked and manifold, like the flaming spirits of Ezekiel's vision, having eyes and wings, hands and feet—clear vision to discern the need of his time and practical ability to meet it. Moses' life was aflame with the law of righteousness, which thunders still as from the smoking summit of Sinai. Paul's life was set on fire with the glories of perfect and universal salvation, which he preached around the Mediterranean Sea, and along the frontiers of the world, and which is to-day being promulgated over all lands and all seas. Luther's life was set to the key of "justification by faith," and by the illumination of this fundamental doctrine of the great Christian system the world has been lifted into a new horizon.

Calvin's life was a reflection of the sovereignty of God, which led to the establishment of a new form of civil government which has been honored of God and a blessing to humanity. Wesley's life was aflame with the abiding presence of the Holy Spirit, bearing unmistakable witness with his spirit that he was a child of God. His message to the world was "The Witness of the Spirit" to personal salvation, by the exercise of evangelical faith in the Son of God.

His marvelous life and prodigious labors can only be explained by taking into account the significant fact that God was with him and in him, working out his own gracious plans.

The Scriptures corroborate this idea of God's immanence in the world and in the Church, as witness the following texts: "In Him was life; and the life was the light of men." "I am come that they might have life." "I am the resurrection and the life." "I am the way, the truth and the life."

Paul says, "Ye are the temple of the living God;" and, again, he says, "God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."

Wesley always gloried in the knowledge of sins forgiven; that he knew he had passed from death unto life, and that he had the full assurance of acceptance with God.

He rejoiced in a conscious experience, clear-cut and well defined—a revelation of God in his soul. This was his "experience," and this he taught, that every child of God might have and ought to have.

This was his great message to the world, and it is of no little significance that one of his last utterances wafted back to the world as he entered into eternal life, and keeping up to the skyline of his marvelous experience was "The best of all is, God is with us."

A present, a personal, a conscious Savior, God immanent in life, in death, in eternity.

Any lower conception of God and his holy Church is false and misleading, unworthy of man and dishonoring to God.

The first triumphant notes of Methodism were sung in a high key and with a holy zeal like the beautiful strains which Miriam sang by Egypt's dark sea. Her whole history has been an unbroken chain of God's marvelous dealings with men who were wholly given over to his service and subject to his righteous will.

The revival fires which burned on the altars and swept over the "New World" like a mighty conflagration were divinely kindled in men's hearts, and supported and nourished by the same Almighty power. Those old-

time revivals shook men loose from the world, fixed their hearts on God, centered their hopes in heaven, created an appetite for holiness, and moved the multitudes with a mighty impetus in the race for heaven and eternal life. Such revivals meant much for God and humanity.

They were mighty spiritual battles in which the Lord gloriously triumphed, and the foe was driven from the field in ruinous rout. In a large measure they have revolutionized the ecclesiastical history of the world.

Such revivals are born of the Church, impregnated by the holiest and most sacred connection with her Lord. More such sin-destroying, spirit-filling revivals is the greatest need of our Church to-day.

Methodism was born in a revival, has lived and flourished as no other Church ever did, by means of her revivals and she will continue to live, or die, just as she keeps her revival fires burning on her sacred altars, or suffers them to be smothered out by the world, the flesh and the devil.

"But ye shall receive power after that the Holy Ghost is come upon you." So it was with the Apostles. So with the Wesleys. So has it ever been, or may ever be, a power for God in the salvation of men.

Self-surrendered, spirit-filled, going forth in the name and might of Israel's God, we shall come out more than conquerors through Him that loved us. Goldthwaite, Texas.

THE MUSINGS OF AN OLD PREACHER.

George G. Smith.

The worst foes, sometimes, a cause can have are its devoted friends. A zeal not according to knowledge often does more harm than no zeal at all.

This was illustrated by the course of the Judaizers in the days of Paul, in their dealings with the Gentiles. Paul had brought strange but glad things to the ears of the heathens. They had heard for the first time that the Jehovah of the Jews was also the God of the Gentiles; that Jesus had died for them, too, and was ready to save them, and heard, too, that they had only to give up what they knew was sinful and accept Him with simple faith, and they should receive the Holy Spirit and a title to heaven. It cost them no little to do this, but they were glad to pay the price. They were rejoicing in this new-found peace with God, when some devout and earnest Christian Jews came among them from Judea. They said: "Paul is a true teacher, as far as he goes, but he does not go far enough. He has not told you everything. The blessings he promises are not so easily secured as he says. True, you all ought to be Christian believers and take Christ as your Savior, but you must become Christian Jews. You must be circumcised; you must keep feasts and fasts as we do, and then, as we do, trust Christ, or you cannot be saved."

This adding to the merit of the Cross things not demanded by Jesus Christ is as common now as it was then.

It is a most plausible, seductive, and dangerous form of error. People are repelled from Christianity not because it is in itself repellent, but repulsive features have been added to it by those who teach it. The Gospel as Paul, Peter and John preached it, the story of an atonement by Christ of free remission of sins granted to a faith, which faith has been preceded by an honest repentance, of the gift of the Holy Spirit to all who seek for Him, of a simple life based on the law of love to God and men, is not enough. There are other demands which must be met, or all effort will be saved will be vain. The Judaizers began the work in Paul's day and all through the ages their spirit has manifested itself.

It is needless to speak of the hermits, the ascetics, of those who forsoke marriage, who demanded abstinence from meats, pilgrimages, of the stern demand for obedience to the Church; who demanded auricular confession, severe penances in the middle ages. Even in the Reformation, though the doctrine of justification by faith alone was the basal doctrine, it cannot be denied that there was much demanded beside.

I have, however, been studying this incident in the apostolic day, to see if there is anything in our modern Church life which resembles it.

There are few evangelical sects who would admit that they make final salvation depend on anything but the plain teachings of the New Testament and on free grace. But when one studies carefully their teachings, he sees this same Judaism showing itself.

It behooves one in these latitudinarian days to be very chary how he speaks in disapproval of any strictness in the demands of the Church; but this very breadth, which has reached so dangerous an extent, has

been born of this rigidity. It has shown itself in stress laid on mere dogma.

The stern Calvinism of New England made such an arbitrary demand for acceptance that the revolt to Liberalism led to the present Unitarian neology. The demand of Wesleyism gave birth to the Broad Churchism in England.

The doctrine of decrees and unconditional election gave Universalism its birth and its hold.

Among the Methodism the revolt from Calvinism and from the cold formality of the other Churches led to stressing unduly the mere physical excitement of revival meetings as essential to real conversion.

There has been so much importance laid upon certain emotional experiences and manifestations of emotion, that many people have been greatly distressed because their experiences were not up to the regulation pattern. Very excellent men who were converted in the straw at a camp-meeting altar, and came through shouting hallelujah, and whose after life showed the genuineness of the work, have taught all penitents, young and old, that that was the way—and the only way—and they have been so pronounced in this expression that others have gone to the further extreme and expressed their distrust of all physical excitement. There has been such a revolt from the demand for excessive feeling in seeking religion, that it has become, in many cases, a mere intellectual exercise. The fact is that there is no one result on the sensations produced by a living faith, and it is useless to try and secure it. There may be high excitement, there may be great calmness; the question to be settled is whether one has faith in Jesus Christ.

There are excellent people who honestly believe that certain kinds of reading, that certain amusements, must be eschewed, and that our salvation is dependent upon our doing so. There is no ground, except that of a decided personal opinion, on which this conclusion rests; but this very state of the case makes them more decided.

There are good people who believe that the use of tobacco, coffee, pork, the taking of medicines, the wearing of certain articles of apparel, are obligatory on all alike, and lose all faith in another's piety when their rules are disregarded.

There are those who believe that a certain definite time must be known at which we were converted, and certain positive sensations must be felt, and doubt whether one has any religion at all who can not tell when and where he was converted.

I have a good neighbor who is a Primitive Baptist. She takes a Primitive paper from North Carolina. A good young woman in several pages submits a painful story of her experience and expresses her fear lest she should be deceived, and deceive others. She had been taught she must be able to tell an experience which would be, in its emotional features, according to ancient form, or she might be deceived about her hope. The Primitives are not alone in this teaching.

Mr. Wesley laid much stress on band meetings, class meetings and plainness of dress, and other externals, and made them virtually conditions of salvation, and some of his followers have laid great stress on living in the twentieth century as men lived in the eighteenth. The pendulum swings the other way now, and too much the other way, and we are in great danger from the reaction. Let us be careful to stress repentance toward God and faith in the Lord Jesus Christ, dominion over sin, the witness of the Spirit, entire consecration to God's service, but be very sure when we make other requirements that we have a Scripture warrant for it.

"My son, are you getting ready to die?" asked a stern old Methodist whom I once knew of a young country boy. Alas, his sons made so much of getting ready to die that they forgot to get ready to live.

I have read this week, in a sermon of Prof. Bowne, that discipleship is proved by obedience, and not by experience, and very strongly intimates that there is no such thing as conversion. If we have only Christ's precepts, and have never received, by conversion, his Spirit, we will make poor progress in obedience. Let us walk carefully and hold to the fundamentals, not to add to them, but remember there is the blade, and the stalk, and the full corn; the lamb and the sheep, the babe and the strong man, and the Father. The grain which brings forth thirty-fold and sixty-fold and a hundred-fold. Let no man rob another of his liberty in Christ.

The Epistle to the Galatians is good reading in these days when men so stress the Imitation of Christ "that they lose sight of his atonement." They see the example, but not the Savior.

Macon, Ga.

CONFERENCE ECHOES. NO. 2.

By Guliver.

In my last installment of "Conference Echoes" I dropped a hint that there might be more to follow; and though it is a long time for echoes to reverberate, there were some things said and done at Bonham which ought to be known to the people abroad.

But first of all allow me to say that your "intelligent compositor" seems to be in dire need of slaying. I wrote it, "John R. Nelson;" it came out "John R. Nelms." A brother in Central Texas writes me that for that slip I have "cooked my connectal goose in Texas." That was the first intimation that I ever owned such a fowl; but if I did own it, and it is well "cooked," I need not go farther than the Sherman or the Waxahachie District to find men who can get on the outside of it all right.

But as to the gathering at Bonham. The conference endorsed the scheme of Dr. Haralson to establish, by the State, an industrial school for infant offenders. This is a wise and humane step; and we trust that our legislature will take it up at their earliest convenience.

The "Committee on Books and Periodicals" brought in a resolution asking the Bishop to appoint J. W. Hill, W. C. Everett and A. F. Platter to "devise some means whereby suitable tracts and booklets setting forth our doctrines and polity might be circulated gratuitously among the people at large." Every Methodist preacher in Texas—especially every circuit preacher—feels the imperative necessity of some arrangement of this sort. There must be a bill put through our next General Conference, if possible, giving us relief at this point. The readers of the Advocate will hear from this committee further on.

Rev. L. S. Barton was appointed a special agent to secure homes for our superannuated preachers. This is a move in the right direction; and I know of no one more suitable or efficient as a special champion than Bro. Barton. He is young, well-equipped, strong and consecrated, and I bespeak for him the sympathy and co-operation of every preacher and layman in the bounds of our conference.

At the suggestion of Dr. Whisler, Secretary of our General Board of Church Extension, our conference board passed a resolution requesting the President to visit in person or by proxy all our District Conferences and represent that important interest; and the several presiding elders were, by conference resolution, asked to give such a representative an open door. This very necessary wheel in our missionary machinery has not been properly lubricated heretofore, and we are going to urge the brethren to increase the supply of oil. Thousands of dollars are going toward the erection and furnishing of parsonages in the foreign field, and we claim that these needed expenditures should be credited to Church Extension. If not, why not?

Besides the connectal luminaries already mentioned in these "echoes," whose presence and participation added interest to the conference, there were several bright, particular stars of greater and lesser magnitude who shone upon us with an appreciated brilliancy. Prominent among these may be mentioned the names of Mrs. Lucy Kidd-Key, Mrs. W. H. Johnson, Revs. H. A. Boaz and W. H. Vaughan. Sister Key, as the President of the North Texas Female College, is the only one of these whose work is directly under the auspices of our conference, but we claim them all. They are all filling—and ably filling—the most important positions, aside from the preaching of the gospel, known to our Christian civilization. May the Lord continue to bless them and their charges, is the prayer, I believe, of every member of our conference.

Several persons have asked me to write to the Advocate, "touching up" this, that and the other. The brethren will please excuse me. This touching up business is a very "techy" affair. The view-points of the writer and reader are not always the same, and mistakes and misunderstandings are wonderfully and fearfully possible! I have an experience. Some years ago, in a fit of over-bubbling good humor, I wrote an article touching up some obvious abuses; and after I had forgotten all about it, that paper got me balled up in the cogs of the Great Iron Wheel and tore off my long-tailed coat, reducing it to the longitude of a brakeman's "jumper." At a meeting of the Bishop's Cabinet, at another time a presiding elder remarked that if I were sent to a certain station, which had petitioned for me, "there might be friction." The matter was passed at the time; but subsequent investigation developed the fact that the "friction" feared by the "beloved" was the disgruntled feelings of an old lady living in that city, to whose son I had humorously but kindly referred to in an article to the Advocate several years

before! No; the brethren will pardon me; I can wake up a sufficient number of snakes in the ordinary progress of my pilgrimage without turning aside to rustle them among the rocks! I like humor, and am fond of a good, clean joke; but I am not searching for sore places nor hunting for trouble.

But I have gone wide of my text; and as every one who makes that mistake should do, I will proceed to bring these exercises to a close.

Denison, Texas.

"BLESSINGS OF CHRISTIANITY."

Go abroad in some great city in the night. Behold, before you, brightly shine the lights in that stately mansion, where pleasure has collected her votaries. The dance, the song, are there, and gay voices, and exultant hearts, and fair features, that grow fairer in the excitement; and all goes merry as the marriage bell. And most natural and fitting is it that the hearts of the young should glow with vivid pleasure in the whirling and dazzling scenes.

But here is but a part of the scene. At this very moment, within sight of the brilliant windows, within the sound of the rejoicing music, sits, in her dreary room, a widowed mother; and to her frame consumption has brought its feebleness, and to her cheek its flush, and to her eye its unnatural light. Her children sleep around her, and one that ever stirs slumbers fitfully in the cradle at her feet. Her debilitated frame craves rest, yet, by the light of a solitary lamp, she still plies her needle, that her children may have bread on the morrow. And while her heart swells with anguish, the sound of rejoicing comes on the wind to her silent chamber. Not one of all that gay circle whose eyes will not close before hers this night. One by one the wheels that bear them to their homes depart, the sound of mirth and pleasure grows silent in the midnight hours, the lights of the brilliant mansion are extinguished; but still from her chamber shines the solitary lamp. The dying mother must toil and watch!

With the morning, and brighter than its footsteps upon the mountains, behold, one of that gay throng, in the bloom of youth, and fitted to be the idol and envy of gilded drawing-rooms, has left her home; she has entered the narrow lane and opened the door of that obscure chamber. She has gone to sit with this poor widow, to carry her needed aid, to watch for her over her fretful child, and to whisper to her the sweet words of human sympathy. Blessed is she who can thus forget herself and find her happiness in carrying happiness to those who sit unfriended and alone. And the heart of the lonely mother is warmed by her coming; for blessed to the desolate is the fresh sympathy of the young and happy! She is no longer alone. They have a common hope. They can bend together before the same Father; they read the same Gospel; they visit the Cross together, and together watch at the tomb on the morning of the Resurrection.

And when she is again left in her chamber, she is not alone. As her visitor retires, grateful thoughts of human sympathies linger behind, like sunset in the air. The sense of God's providence rests on her soul. To her faith the distant are brought near, the dead live and await her coming to a better land. Her mind goes forward to the future. She rises above the clouds. Serenely shines the sun. Gently falls the love of God on her heart. Sitting amid trials and darkness, the ruin of earthly prospects, with calm spirit, "she builds her hope in heaven."

The prosperity, the adverse fortunes, the joy, the grief—all this might be seen in every age. It is Christianity that has brought sympathy to the suffering, hope to the bereaved, and resignation to the afflicted; which has brought light to dark hours, and faith in heaven to those that dwell amid the sorrows of earth. It is Christianity that softened and melted the ice of prosperity; which has smitten that rock and made it a fountain of living waters to those that dwell in the valleys below.

C. C. JAMES.

Turlington, Texas.

NOTICE TO METHODISTS OF GATESVILLE DISTRICT.

The Missionary Institute, preachers' meeting and Sunday-school conference for Gatesville District will be held at Valley Mills February 7 and 8, 1905. Will open with a sermon at 7:15 Monday night by Rev. J. W. Bowden. Let every pastor be on hand ready to suggest and discuss some topic of interest. Let our Sunday-school superintendents and workers attend and take active interest. No printed program will be sent out. We want a free discussion of practical questions giving emphasis to missionary features of our work. Let any other than the pastors, who expect to attend, notify Bro. J. S. Tunnell, P. C., at Valley Mills.

S. W. TURNER.

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Devotional and Spiritual

"Brown hues begin to break the sea of green;
In the valleys yellow tints prevail;
No more heard the song of nightingale;
The glory of the summer time is past,
And every day grows shorter than the last."

EACH HIS OWN LAMP.

One of the most serious thoughts about life is its individuality. St. Paul puts it in a sentence when he says, "Each man shall bear his own burden." We are in danger of forgetting this truth. We think so much of our lives in their mutual relations that unless we are careful, we lose sight of our individual responsibility. The duty of helping each other is so impressed upon us that we sometimes forget that in the deepest experiences of life we cannot help each other, nor can we receive help from others. Each one has to stand for himself. Each one should think of himself as an individual, standing alone before God, having no companionship in the most vital affairs of life, and should seek to realize the responsibility of this position.

When we think of it, the truth readily becomes apparent. No one can choose for us; each one must make his own decisions. We must take our own place before God and meet our own responsibilities. No one can believe on Christ for us. Others may intercede for us when we have sinned, but until we ourselves, in penitence and contrition, repent, confess, and seek forgiveness, forgiveness will not come to us. Four men carried a paralytic to Jesus, and we are told that when Jesus saw their faith he forgave the man's sins and then healed him. But we know well that the sins were not forgiven because of the faith of the four friends who carried the man. There must have been in his own heart a sense of unworthiness, a confession of sin, a cry of forgiveness, or Jesus would not have said to him, "Thy sins are forgiven thee." No one but ourselves can consecrate our life to God. No one can obey the commandments for us. No one can do our duty. All about us may be those who are busy and active in God's service, keeping his commandments and doing his work, but this avails nothing for us; we must do God's will for ourselves.

Each one of us must get the love and mercy of God into his own heart by a personal faith in Christ. Each of us must have a lamp of his own and must have it filled and burning. No one can walk in the light of another's torch. No matter how holy a wife is, how earnest she is in her prayers, how full of God's love her heart is, her husband cannot stand in the light of her lamp; he must have his own lamp or walk in darkness. In our Lord's parable, five of the ten virgins had a reserve of oil and their torches blazed out brightly on the midnight darkness. Why could not the other five have paired with these, two walking beneath each torch? But each one must have her own light or be left outside the shut door. In the parable, the foolish virgins, in their hour of need, cried to the wise, "Give us of your oil; for our lamps are going out." But we know the answer, "Peradventure there will not be enough for us and you." Perhaps it seems to us that the wise ought to have given part of their oil to the poor foolish ones.

There is said to be in a private gallery in Boston a fine representation of this scene in marble. A wise virgin is kneeling, trimming her lamp. A foolish virgin, with a most pathetic expression, is begging oil from her sister. The wise, however, with inexpressible sadness, lifts up her hand as if saying, "Not so." It

is related that a great literary man, standing before this group, said, "She ought to have given her the oil." Perhaps many of us have felt as we have read the parable, that the wise virgins ought to have shared their supply. Does their refusal seem ungenerous? Our blessed Lord everywhere in his gospel teaches us that we should give to every one that asketh of us, that the strong should bear the burdens of the weak. Why does he represent the wise virgins as seeming so unpitiful?

A deep moral truth lies in this part of the parable. The grace of God is something which cannot be given by one to another. There are points in life at which no one can help his friend. For example, two young men pass through their school life together. One is diligent, faithful, industrious, improves every opportunity, and stands at length on the threshold of active life, well equipped for its duties. The other loiters and trifles, is not diligent, wastes his time, does not improve his privileges and opportunities, and faces his lifework at last without any adequate preparation for it. The one takes up his burden and bears it nobly. He has prepared himself for it. But the other staggers under the load and cannot carry it. In his despair, he appeals to his friend for help. Gladly would the other help him, but it is impossible. He cannot give him his trained powers, wisdom, discipline of mind, skill of hand, that alone would fit him for his duty.

The same is true still more positively in moral and spiritual life. Character is personal and cannot be given by one to another. The woman who has, through years of heart culture, acquired control of her temper, cannot impart her sweetness of spirit to her sister who needs the same gentleness for a great emergency, and who has not acquired it for herself. The brave soldier cannot share his courage with the pale, trembling recruit who falls in the battle by his side. If one is in great temptation and lacks strength, and his friend beside him is strong and victorious, the friend cannot give him of his strength to help him to overcome. If one is in sorrow, and uncomfited, another beside him who has learned the lesson of divine comfort, cannot give his friend of his peace to calm and quiet his perturbed spirit.

Then, in the darkest hour of all, when one comes to die, he cannot get grace from his friends who stand about him. Gladly would the godly and the saved give of their peace, their patience, their faith and hope, to their friends who are perishing in death's waters. But they cannot do it. The most gentle, loving mother cannot give of her preparation for death to her child living without hope on her bosom. Sometimes we read that one with fulness of life permits his veins to be opened and a portion of his warm, healthy life blood drawn out and poured into the empty veins of a friend to save him from death. But there can be no such transfusion in moral and spiritual life. You can refill your expiring lamp from no other one's vessel. The spirit of God must be in your heart. You must have Christ for yourself. You must see the Lamb of God with your own eyes. You must have your own oil for your lamp or it will go out in the darkness.—J. R. Miller, D. D.

THE LESSON OF THE PAST.

Another year soon to vanish forever invites us to watch that the next year may be strengthened. To some "Nothing but leaves," seems to summarize the past twelve months, and the prevailing mood is one of sadness. But the feeling of

sadness is a good omen; it were sadder still if we near-sightedly mistook those leaves for fruit; it is encouraging that we can see the past as God sees it. Though our hearts condemn us, God is greater than our hearts. The spiritually dead experience only selfish regrets; godly sorrow is a sign of life, a crisis in the disease of "that which is ready to die." The new year will be happier if this sadness leads to a more vigorous life. We may make Longfellow's verse our own:

"Nor deems the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks at last,
To something greater ye attain."
—Rev. George Zabriskie Collier.

PAST, PRESENT AND FUTURE.

It is not our purpose to speak of the past, present and future of the human race, or of the world's life. We confine the range of our thought to the individual. The time elements—past, present and future—in individual life, are the three links in the chain of existence. They are not isolated facts; there is a connection, as inseparable as cause and effect, between them. Every man's present status is the result of the volitions he has put forth in the past and of influences which have been exerted upon him by his environments. Every man's future is determined by the use that he makes of his present opportunities.

The past is irrevocably fixed. The record we have made is as unchangeable as the unchanging Word of God. No word that we have ever spoken can be recalled. No sentence that we have ever written can be blotted out. No deed that we have ever done can be undone. No act of selfishness, or cowardice, or unfaithfulness to duty, or disloyalty to Christ, can be erased from the pages of life's history. As in some quiet hour of meditation we review the past, we are sometimes startled in beholding in the soul's gallery old and long-forgotten pictures, which, under the magic touch of memory, stand out before us with freshness as if they were yesterday's paintings. Here and there we gaze with delight upon a bright picture which tells of happy hours, of glad experiences, of joys which filled the heart with sweet music— which tells of noble living, of high aims, of heroic deeds of self-denial and the sacrifice, of generous acts and loving service. But memory turns the other side of the picture, the dark side, which tells of sad experiences, of crushing sorrows, of blighted hopes; which tells of ignoble living, of low ideals, of unworthy pursuits, of failures in duty, and of forgetfulness of God. We can never entirely sever our connection with the past. Memory holds with a tenacious grasp all the facts in the history of our lives, and there are times when passages are brought under review which we thought had been buried in oblivion.

Since no part of the record we have made can be erased, what are we to do with our mistakes, our misdeeds, our failures, our transgressions? No good can result from viewing the past with vain laments over lost blessings and self-reproaches for wasted opportunities and evil deeds. We can not afford to regard the past with indifference—with self-complacency viewing the blotches and stains we have put upon the pages of our history as the natural and excusable consequences of human infirmity. Though no fact in our history can be changed or expunged, it is the privilege of us all to bring our sins to Christ, and receive his pardon for every transgression. The divine promise is: "I will forgive their iniquity, and I will remember their sin no more." Happy is the man who, on this New Year's Day, faces the future with a conscious

experience of forgiveness for all that has been wrong in his life in the past.

What of the future? We will get out of the future just what we put into the present. What we sow in the present, we shall reap in the future. What we make of ourselves to-day determines what we shall be to-morrow. The characters we develop and the lives we live in this present world fix our destiny in the world to come. Life beyond the grave will simply be the present life, with all its virtues and vices, carried into the future without any break in the continuity of existence. We pass from one stage of life to another—from childhood to youth, from youth to manhood, but there is unbroken continuity in the whole process and progress of life. This law of continuity is the unifying principle which preserves our personal identity, and which gives unity to life here and hereafter—for not even death itself can break the continuity of existence. Mortal life ceases, but the soul—our real life—lives on in unbroken continuity. It is within the power of every individual to decide, now and here, what life shall be hereafter—whether in the realm of light or in the outer darkness.—Southern Christian Advocate.

DESIRING ONE THING.

What a multitude of desires struggle within us! Sometimes they conflict with each other, but the clamor increases more and more. No doubt the psalmist had a multitude of desires—desires for the prosperity of his kingdom, for the happiness of his family, for the health of his kindred—but one desire overtopped them all and swallowed them up. His one desire was for communion and fellowship with God. "One thing have I desired, and that will I seek after, that I might dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." In another place it is expressed in this language, "My soul longeth, yea, even fainteth, for the living God."

It is a good thing not only to think of God occasionally, but to long for and desire him intensely and continually. This is a good test of our relation to him. It shows clearly that the heart is in the right place. One man may truly say, "My one desire is to be rich." Another might say as truly, "It is my one aim to be a great scholar." This proves conclusively that these men are of the earth earthy. But if we can truly say, "It is the supreme desire of my heart to draw near to God, to know more of Him, to enter into more intimate fellowship with him in thought, word, deed and sacrifice," then we may know assuredly that our heart is right with God.

"Nearer, my God, to Thee!
Nearer to Thee,
E'en though it be a cross,
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!"

—The Church Advocate.

DOING ONE THING.

Men are burdened with doing. They must do this and that; and the day is too short for the works of the day, and there are not enough days in the year to finish the tasks appointed. Men and women are always hurrying, always worrying, always under pressure of so-called duties. But the apostle simplified the problem of life amazingly when he said, "This one thing I do." He selected the highest, the chief thing, and gave to that his whole life.

Other things will not be neglected when we give the whole of life to one thing. Joseph in Egypt did not neglect his earthly master's business when he made his heavenly Father's business supreme. Daniel in Babylon did not neglect the

Indigestion?

I offer all Stomach Sufferers a Full Dollar's Worth of my Remedy Free to Try.

I can afford to offer a full dollar's worth free because mine is no ordinary remedy. Ordinary remedies treat symptoms. My remedy treats the causes that produce the symptoms. Symptom treatment must be kept up forever—as long as the cause is there. My treatment may be stopped as soon as it has removed the cause, for that is always the end of trouble.

Stomach trouble is not really a sickness, but a symptom. It is a symptom that a certain set of nerves is ailing. Not the voluntary nerves that enable you to walk and talk and act—but the automatic stomach nerves over which your mind has no control.

I have not room here to explain how these nerves control, and operate the stomach. How worry breaks them down and causes indigestion. How misuse wears them out and causes dyspepsia. How neglect may bring on kidney, heart, and other troubles through sympathy. I have not room to explain how these nerves may be reached and strengthened and vitalized and made well by a remedy I spent thirty years in perfecting—now known by Druggists everywhere as Dr. Shoop's Restorative. I have not room to explain how this remedy, by removing the cause, puts a certain end to indigestion, belching, heartburn, insomnia, nervousness, dyspepsia. All of these things are fully explained in the book I will send you when you write.

In fact, that a million homes my remedy is known. It has cured stomach troubles not once, but repeatedly—over and over again. Yet you may not have heard of it—or hearing, may have doubted. So I make this offer to you, a stranger, that every possible excuse for doubt may be removed. Send me no money—make me no promise—take no risk. Simply write and ask. If you have not tried my remedy, I will send you an order on your druggist for a full dollar bottle—not a sample, but the regular standard bottle he keeps constantly on his shelves. The druggist will require no conditions. He will accept my order as cheerfully as though your dollar had been laid before him. He will send the bill to me.

Will you accept this opportunity to learn at my expense absolutely how to be rid forever of all forms of stomach trouble—to be rid not only of the trouble, but of the very cause which produced it? Write to-day.

For a free order for Book 1 on Dyspepsia, a full dollar bottle you must address Dr. Shoop, Box 244, Racine, Wis. State which book you want.

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

Dr. Shoop's Restorative

business of the King of that country when he made it his only business to serve the King of heaven. Nehemiah did not suffer the business of the city to languish because he made it his own business to do the will of the God in heaven. Jesus did not allow any earthly task to suffer on account of his exclusive engagement to attend to the affairs of the heavenly world.

Paul was not divided in mind. "A double-minded man is unstable in all his ways." Balaam desired to please God and Balak at the same time, and in his eagerness to please both he pleased neither and fell between two millstones. Whatever Paul did, he was aiming at one thing. Was he escaping from his enemies in a basket, let down by ropes? He was trying to please God. Was he writing an epistle to the Corinthians? He was trying to do the will of God. Did he warn those who bound him and threatened to beat him? He was doing one thing, serving his divine Lord. Failing in this one thing, nothing is well done. Doing this one thing, all is well.—Exchange.

Love is not getting, but giving; not a wild dream of pleasure and a madness of desire—oh, no, love is not that—it is goodness and honor and peace and pure living—yes, love is that; and it is the best thing in the world and the thing that lives longest.—Henry van Dyke.

"He who goes down into the battle of life giving a smile for every frown, a cheery word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best of missionaries."

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sand.

Secular News Items.

Gessler Rousseau (perhaps an assumed name), who was arrested in Philadelphia week before last, confessed to attempting the destruction of the recently erected statue of Frederick the Great at Washington by dynamite, and also to attempting to blow up the steamer Umbria at sea with an internal machine. He is suspected of having destroyed the Naconic at sea a few years ago with 100 lives.

The report of the shipments of fruits and vegetables from points along the line of the International and Great Northern Railroad for the year 1904 has been sent out. During the year the total movement of these products to Northern and Eastern markets numbered 2410 cars, and was divided as follows: Peaches 191, tomatoes 272, Irish potatoes 553, cabbage 63, onions 353, cucumbers 17, cantaloupes 42, watermelons 38, strawberries 147, and mixed shipments 69. The officials of the line this coming season expect a still larger increase, since the reduction in the acreage of cotton. The largest increase is expected to be in onions, which have proven to be a very profitable crop through South Texas. A large increase in the peach industry is also expected, as this year several large orchards will commence to bear.

The first Western knowledge introduced into the Japanese Empire was through a Dutch text book of anatomy, which came into the hands of a Japanese physician about the year 1771. After years of study this physician and three of his friends published a good translation of this book. It had taught them that their former teaching had been wrong. On looking first at the illustrations in the book they dissected the body of a criminal to find out who was right, they or the teachings of the Dutch book. After the introduction of anatomy came chemistry, natural history, history, military tactics, etc. In 1868 the Imperial University was established.

Joseph L. Bristow, who as Fourth Assistant Postmaster-General has done so much to unearth the frauds in the Postoffice Department, has resigned, and the President has appointed him a special commissioner to examine trade conditions along the Pacific coast with reference to the Panama Canal.

It is estimated that at the present time there are from 13,000 to 15,000 men in Glasgow in enforced idleness. If the district about Glasgow is considered, the number is from 20,000 to 25,000. Nearly every line of industry is represented in this army of unemployed, but probably the greatest number are from the building and kindred trades. Not since 1855 have there been so many unemployed. In Glasgow 3500 have applied to the city government for relief by seeking to be employed in its service. These applications have been made in response to a scheme of the city government for the relief of the most necessitous and deserving cases. The stagnation in business is well-nigh universal, says Consul Taylor.

Secretary Taft in transmitting to the President the annual report of the Philippine Commission says the islands have been greatly improved by the tranquil conditions of the past year. Except in some of the wild regions of Samar, Mindanao and Jolo quiet and order have prevailed. The Secretary says \$5,000,000 a year should be expended for education, instead of \$1,200,000 as last year. The school attendance has greatly increased, and there is demand for more teachers.

Ex Senator Burton, who was recently convicted of fraud, has been given a new trial by the Supreme Court of the United States.

Booker Washington's school at Tuskegee has 1243 students enrolled. The cost of operating the institution is \$160,000 a year. It has an endowment of \$1,020,553, which supplies a revenue of \$69,933, leaving \$90,067 to be collected by passing the hat. Washington is out in an appeal for this amount and for an increase of the endowment fund to \$3,000,000. A man in Iowa recently willed the institute \$100,000.

The Spanish Minister of the Interior has drafted a bill absolutely prohibiting the selling of tobacco, cigars and cigarettes to any person under 17 years of age. The measure is justified as imperative for the arrest of racial degeneration. Tuberculosis makes great ravages among Spanish laboring youths, who aggravate its dangers by spending much of their wages on tobacco.

Russia has issued a warning to the powers that there is imminent danger of a general uprising in China against foreigners, instigated by Japanese propaganda. She charges Japan with breaking neutrality pledges, and threatens to retaliate if Chinese troops make further moves.

Reports from Niuchwang indicate that General Mistchenko's Cossacks in their recent raiding southwest of

Liao Yang invaded neutral territory and broke the limits of the war zone, and yet the Russians arraign the Chinese for alleged violations of the rules. Who can be surprised that the reported Russian note to the powers, calling attention to China's non-enforcement of neutrality is regarded in Tokio as absurd?

Russia has notified China in a most peremptory manner that if China continues to discriminate against Russia contraband in favor of Japan, Russia will march her forces into North China and China Turkestan. The Viceroy considers the situation very serious.

The unusual spectacle of a United States Senator explaining on the floor of the Senate charges made against himself in a court of law in his own State was witnessed in the Senate when Mr. Mitchell, of Oregon, spoke of the indictment returned against him by an Oregon Grand Jury. The Senator had not previously appeared in the Senate since the indictment was returned, and he was received by his fellow Senators with many evidences of good will. He was much affected, his emotion at times being such that he read his statement with difficulty. He most emphatically denied the truth of the accusations.

Last year Mr. Carnegie's gifts footed up \$22,909,000. This year the New York Assessor has scheduled Mr. Carnegie's wealth at \$5,000,000.

The National Good Roads Association has sent workers to the Legislatures of thirty-six States to promote proper legislation, which is after this plan: 1. State engineer to supervise all work in which the State may be interested in road building, and to furnish plans and specifications to counties; 2. county engineers to supervise road work for each county; 3. State aid to the amount of one-third or one-half to counties building highways.

During the first nine months of 1904 Germany's imports amounted to 4,765,000,000 marks (\$1,134,970,000), exceeding those of the corresponding period of 1903 by 135,500,000 marks (\$33,201,000). During the same time Germany exported wares valued at 5,244,000,000 marks (\$910,112,000), a gain of 58,000,000 marks (\$13,810,000) over the exports of the first nine months of 1903. Germany now holds the third rank among the exporting nations of the world. More than nine-tenths of Germany's exports are manufactured articles, textiles being first in value.

There were 27,388 immigrants who arrived at the Philippine ports during the fiscal year ending June, 1904; this was an increase of 3,853 over the previous year. Of the immigrants 13,151 were Americans, 9,093 Chinese, 2,770 Japanese, 940 English and 688 Spaniards; 467 of those from the United States had passed the civil service examination and had been appointed to official positions under the insular government, 282 were teachers, 107 engineers, 45 stenographers and 18 telegraph operators. All the trades and professions had representatives among the American immigrants. Because of the railroad, commercial and manufacturing enterprises, under way and to be undertaken, it is believed that the immigration this fiscal year will be double that of last year.

Congress voted to impeach Judge Swayne—165 for, 160 against—and official information of this action has been given the Senate. That body is now transformed into a court of justice for the trial of the impeachment. Sympathy has turned in favor of the Judge and it turns out that some of the men who exposed Judge Swayne are enemies of the party, and this is apt to result in Judge Swayne's acquittal. If this does not save the accused, it will be shown that other judges are equally guilty of claiming \$10 a day expenses whether they spent it or not, and this will probably suffice.

Bills have been introduced in Congress by Representatives Martin and Brooks, allowing a man to take up a square mile of Government land in South Dakota and in Colorado, respectively, and permitting those who may have already made a 160-acre homestead entry to make an additional entry of 480 acres. The claim has been persistently made by Western land men that a man can not make a home and living on 160 acres anywhere in the West, and so this square mile home plan is brought forward as a means of getting the public domain into private ownership as rapidly as possible.

It is estimated that over \$3,000,000 worth of fraudulent drugs and foods, misbranded and adulterated, are sold annually in the United States. Most of the individual States have enacted adequate laws in this matter, but they can not enforce them as regards interstate commerce, and so the abuse goes on, as 95 per cent of such goods is exported from the State of manufacture.

It is rumored that King Edward and Queen Alexandra contemplate a trip to Canada the coming summer.

The debt of New York city is \$553,265,517. This is almost half as great

as the total national debt. The expansion which New York City made last year is regarded as being little less than a marvel. Twenty-one new school buildings were erected last year and additions made to thirteen others.

The strike of the cotton mill operatives at Fall River, Mass., was settled Jan. 18. The strike began July 25, 1904, when the manufacturers posted notices of a 12 1/2 per cent reduction in wages. By the settlement agreement the operatives will return to work at once under the reduction. The question of the margin between raw material and manufactured goods which shall be required by the manufacturers is left to be adjusted by Governor Douglas.

Mayor Fielder and the Commercial Club of Sherman, in behalf of the city government and the business interests, are taking an enthusiastic part in the good roads movement recently put on foot. Mayor Fielder will make the matter the subject of a special message to the Board of Aldermen. R. E. Smith, John S. Kerr and other prominent agriculturists, spoke very favorably of steps taken to arouse public interest. County Judge Webb, chairman of the committee having the reception of visitors in hand, says he hears nothing but encouragement from all sides.

Public library officials in Brooklyn have determined that neither the morals nor the literary tastes of their people shall be contaminated if they can prevent. Orders have been sent to the branch libraries, nine in number, that all questionable or trashy books shall be withdrawn from circulation and submitted at once to main library. Those volumes considered positively bad and unfit for perusal in any home will be destroyed, excepting one volume in each instance, which will be preserved at the main library. Other books which the directors think may be suitable only for persons of mature ages will be held for written applications.

Mr. Carnegie has made good the losses of students of Oberlin College, caused by the failure of the Citizens' National Bank, which closed its doors at the time of the alleged Chadwick forgeries.

A dispatch from Eureka, Utah, says that Bishop Daniel Connelly in an address before the Mormon Young People's Societies of that place, denounced as "traitors" the witnesses in the Smoot investigation, who have revealed the endowment house oaths and declared that he had known men to be shot to death for breaking their oaths.

The controversy between Rt. Rev. Ethelbert Talbot, Bishop of the Protestant Episcopal diocese of Central Pennsylvania, and Rev. Dr. I. N. W. Irvine, has taken a new turn, and it is probable that the whole affair will be aired in the civil courts. Dr. Irvine has filed notice of a suit for slander against Bishop Talbot, asking damages.

A dispatch from St. Petersburg to a news agency reports that an earthquake at Shemakha, seventy-six miles northwest of Baku, buried hundreds of people in the ruins of buildings in the lower part of the town, which was densely populated, despite the decision after the earthquake of three years ago that no more houses should be built there.

Bank of England notes are thicker in the left-hand corner, and this is one of the characteristics that enable the experts to detect counterfeit money. The notes are made thus as the paper thus gives a sharper impression of the vignette in that corner. It is also thicker in the dark shadows of the center letters and beneath the figures at the ends. Counterfeit paper is the same thickness throughout.

At the critical juncture of negotiations which promised settlement of menacing differences between the United States and Venezuela, President Castro has rashly tightened the noose around his own neck. Drastic

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, 2861 Olive Street.

action, backed up by men and guns, to force justice for American interests in Venezuela is now withheld in the bare hope that diplomacy may render unnecessary the use of force. The State Department feared the die containing a primitive expedition to Venezuela had been cast, when Minister Bowen reported from Caracas that President Castro had left the capital officially for ten days. Familiar with Castro's practices, the State Department knows that the dictator, accompanied by a brass band, has now started for a tour of Venezuela, throwing to the wind all thoughts of the Republic's straits, and will give himself over to merrymaking and dancing, perhaps for weeks. In this time it will be next to impossible for any questions of state to be considered by him. This action is the culmination of a series of incidents embarrassing to the United States, and steadily destructive of what chances existed of amicably settling the Venezuela tangle.

English newspapers are giving interesting details of a process whereby radishes are transformed into potatoes. The process is the invention of a Frenchman, Monsieur Mollard, of Paris. He takes a very young radish and cultivates it in a glass retort, after a process invented by Pasteur, in a concentrated solution of glucose. Starch then develops plentifully in the cells of the radish, which swells out, loses its pepperness, and acquires practically the consistency, flavor and especially the nutritive properties, of the potato.

Old Senators have been chosen this week as follows: Depew, from New York; Knox, from Pennsylvania; Beveridge, from Indiana; Aldrich, from Rhode Island; Hale, from Maine; Lodge, from Massachusetts, and Burrows, from Michigan. New Senators chosen are: Thos. K. Neidringhaus, from Missouri; Jas. A. Hemenway, from Indiana; Moses Clapp, from Minnesota; Elmer J. Burkett, from Nebraska; Geo. Sutherland, from Utah; Morgan G. Bulkeley, from Connecticut.

Secretary Hay has secured positive assurances from the Powers that there shall be no attempt made upon the integrity of the Chinese territory. Recently it was reported that some of the Powers contemplated extending the territorial possessions they already had in China at the conclusion of the war in order to maintain what they called the balance of power in the East, asserting that the outcome of the war would be a readjustment of Chinese territorial boundaries. A circular note was dispatched by Secretary Hay to the Powers based on this information, with the result that they have now all positively disclaimed such intention.

Count Cassini, Russia's most popular ambassador to the United States, a few days ago celebrated his fiftieth year of service in the diplomatic corps.

REVOLUTION IN RUSSIA.

What has been so long predicted has now come to pass. Russia is in the throes of a great revolution. Thousands of strikers under the leadership of a priest named Gopon assembled about the Winter Palace of the Czar Sunday for the purpose of making him a personal petition. Instead of the Emperor companies of Cossacks met them and drove them back. Many men and women were killed and wounded. The sight of blood infuriated the mob, and they fought like demons, erecting barricades of anything they could lay hands on.

The following report from St. Petersburg is dated January 23:

The revolution has begun in earnest. As I write the capital is literally a city of a dreadful night. All lights have been extinguished and the streets are in complete darkness. The tramp and clatter of soldiers armed to the teeth who patrol the streets mingle with the sound of occasional shots and the detonation of deeper and more sinister explosion, for revolution challenged with massacre has replied with dynamite.

Everywhere in the suburbs where there are soldiers or public buildings bombs are being thrown. A state of siege prevails and orders have been issued that the people who leave their houses do so at their risk of being shot.

Many frightened inhabitants are flying from the city or barricading themselves in their homes. Others are marooned in hotels, but the strikers, or revolutionists, as they may be called, are gathering in the streets and the wildest rumors are circulated. Armed men are reported to be marching to their aid from various quarters. Twelve thousand strikers from the Caploff Works, sixteen miles away, are stated to have beaten back a detachment of troops sent off to deal with them and to be advancing on St. Petersburg.

A bomb has been thrown among a regiment of Cossacks near the Winter Palace and the revolutionists are hourly growing bolder. There seems every prospect of a great revolution, and this unhappy city is threatened with a

ANNOUNCEMENT

I take pleasure in announcing through the Advocate to Texas Methodists that I have accepted the general agency in Texas, Mississippi and Oklahoma for the Hutchings-Votey Organ Co. of Boston.

This firm has the largest exclusive Pipe organ factory in America and their output is confined to guaranteed and high-class work.

Correspondence solicited from any Methodist pastor or committee contemplating the purchase of a pipe organ.

F. M. LAW, Bryan, Texas.

reign of terror that may equal that of the French revolution.

The Dowager Empress, that relentless opponent of reform, who might parallel Louis XVI, has fled, and the dynasty's one hope is that the troops are still staunch. It is hell in rebellion with Satan trying to extinguish the fire with his hoofs.

NOTICE.

Those who wish my services in meetings this year will please fix your date and notify me soon, else my time may be all engaged. A number of brethren spoke to me at a conference for help, hence this notice.

W. M. LEATHERWOOD, R. F. D. No. 4, Ft. Worth, Texas.

UNANSWERED LETTERS.

Jan. 19.—G. W. Kincheloe, subs. W. L. Harris, sub. J. W. Blackburn, subs. R. W. Nation, subs. J. D. Dorsey, sub. M. C. Dickson, subs. H. T. Swartz, sub. E. S. Hursey, subs. J. H. Watts, sub. A. A. Wagnon, sub. C. A. Evans, sub. W. W. Horner, subs. M. H. Neely, sub. O. F. Hatfield, sub. J. M. McCarter, sub. J. A. Old, sub. E. J. Maxwell, sub. Hal A. Burns, subs.

Jan. 20.—B. T. James, sub. A. A. Kidd, subs. F. M. Winburn, trial subs. J. E. Walker, thanks. L. Christian, o. k. S. J. Rucker, sub. S. H. Morgan, subs. R. W. Nation, sub. S. N. Allen, subs. B. H. Webster, sub. J. J. Canafax, sub.

Jan. 21.—A. G. Scruggs, thanks for attention. E. S. Hursey, sub. W. M. Lane, sub. Henry E. Carter, sub. W. change. Chas. A. Spragins, sub. J. W. Bergin, sub. J. T. Howell, subs. H. B. Urquhart, sub. C. C. Childress, sub. J. M. Linn, trial subs.

Jan. 23.—J. H. Walker, sub. G. W. Harris, sub. J. N. Hunter, subs; 2 cards. J. H. Chambliss, change. C. W. Dennis, o. k. E. K. Bransford, sub. W. M. Lane, subs. M. L. Story, sub. S. J. Franks, sub. W. F. Packard, sub. S. L. Burke, sub. C. G. Shutt, sub. J. C. Moore, subs. W. R. Thornton, subs. J. L. Massey, sub. R. B. Moreland, subs.

Jan. 24.—P. M. Riley, subs. R. E. Porter, sub. E. R. Patterson, subs. Sam'l Weaver, subs. E. G. Hocutt, subs. C. E. Lindsey, sub. J. W. Clifton, subs. J. W. Fort, subs. Jerome Duncan, sub. M. C. Dobbs, sub. W. A. Pritchett, sub. J. P. Mussett, sub. Chas. A. Spragins, sub. W. T. Morrow, subs. H. M. Cosby, subs. E. S. Hursey, sub. Jas. A. King, subs. H. M. Whaling, subs. R. L. McIntyre, sub. G. W. Kincheloe, subs. M. Williamson, sub. A. W. Wilson, sub. W. O. Howell, sub. C. E. Simpson, subs.

Jan. 25.—J. E. Vinson, sub. J. W. Tinecher, subs. S. D. Cook, sub. E. V. Cox, change made. G. W. Conly, subs. E. L. Spurlock, sub. W. H. Matthews, sub. S. N. Allen, sub. H. M. Cosby, subs. Horace Bishop, sub. J. D. Young, sub. L. G. Rogers, sub. R. H. Heizer, subs. A. A. Wagnon, subs. G. E. Holley, sub. John E. Roach, subs.

Christ is preparing a place for those who are preparing a people for him.

HAVE YOU ASTHMA IN ANY FORM?

Medical Science at last reports a positive cure for Asthma in every form in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous, therefore this remedy is of the most vital interest to Asthmatic sufferers.

Mr. Thos. Phillips, No. 267 Middle St., Pawtucket, R. I., writes May 9th, I thank God and the Kola Importing Co. for my cure of Asthma after I had given up hopes of getting cured. Mrs. Maggie Gardner, of Acworth, Iowa, writes May 6th, suffered for several years with Asthma and could get no relief, but the Kola Compound permanently cured me. Mr. C. J. Case, Johnsonville, N. Y., writes May 5th, the Kola Compound proved a God-send to me, as it cured me of Asthma in the worst form, and I had suffered with it from childhood. Mr. E. Aldrich, 391 Mill St., Poughkeepsie, N. Y., a prominent citizen, writes, my son suffered with Asthma for seven years. Doctors could do nothing for him, and to save his life advised me to take him to Denver, Colo. A friend advised me to try Himalaya and it completely cured him. Hundreds of similar letters have been received by the Importers, copies of which they will be glad to send you.

To prove beyond a 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 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.

Notes From the Field.

NORTHWEST TEXAS CONFERENCE

Putnam.

G. H. McAnally, Jan. 20: I served Aspermont work last year. Never met a more hospitable folk than is there. They had so woven the cords of love about our hearts and bound our affections to them that we found we were leaving reluctantly. The Bishop read us out to Putnam. We loaded our paraphernalia and turned our faces to the southeast, and for three days and nights tried the joys(?) of the itinerant in storm and cold. My predecessor wrought good work. Everybody loves Brother Mills. He is an indomitable worker, but could not do it all and leave nothing for his successor. I find a great deal to do, and, by the help of the Lord, I shall make this the best year in the history of Putnam. The people have received us kindly and promise allegiance. My presiding elder had set the 11th inst. as the date of our first Quarterly Conference. He came down on time, but had a bad case of la grippe and could not hold it. We boys of the Abilene District were loath to give up Bro. E. A. Smith because of his proficiency, but we have an AI man in his stead. Brother Morris needs no introduction from my pen. Have had good services all round the work. We have resurrected several old "trunk Methodists." We are making an effort to raise \$100 to finish our church at Cottonwood, and have made a good beginning. Organized three prayer-meetings, received seven into the Church and dismissed three by letter.

Big Springs.

C. A. Evans: As soon as possible after conference we came to our new field of labor and found everything in as fine shape as we could ask. Our reception was royal, not only being met at the depot, a sumptuous supper prepared and served at the parsonage by the W. H. M. S., but pounds and parcels, social greetings, hearty handshakes, cheering words—in fact, a great big welcome, large enough for a Bishop. The W. H. M. S. have put a number of good things into the parsonage, some more conveniences and necessities in the kitchen, a magnificent heater in the family room, some beautiful rugs and lace curtains and a very large, fine parlor lamp in the sit-

ting-room, besides other valuable little things which women only think about. Our brethren are by no means indifferent to the comforts of the preacher and his family. They have expended nearly \$100 in a first-class folding bed, a bright, beautiful carpet, two splendid oak rockers, a heavy oak center table, so that the parsonage in Big Springs is as good as anybody's, and I want to tell you now, it is not to let. Hear me? We are so glad to note the spirit which was back of the purchase of all these things, which seemed to think preachers' folk had a right, and would enjoy something nice as well as others, and therefore the best have been bought. God will bless such a people. We are following one of the best men in the conference, and his endeavor for four years is pronounced "well done" by all, and we count ourselves fortunate to come after one who has wrought so well and left such a good name behind him. The first Quarterly Conference for this charge is in the past. The weather was bitter cold, but we had a good, profitable time. Our new presiding elder, Brother Griswold, made a fine impression on the people. His preaching was the straight old Gospel and was in the demonstration of the Spirit. Though a new presiding elder, the ease and dignity with which he conducts a Quarterly Conference proves his efficiency, and there is no question as to the wisdom in his appointment to this responsible position in this very important western field. Our stewards increased our salary \$80.00 over last year. With these things to encourage us at the beginning, we feel like doing our very best year's work, by the help of the Lord.

Turnersville.

A. P. Lipscomb: Since we entered this charge, just after the Conference, we have been actively engaged in the good work. Our people welcomed us with many tokens of kindness and appreciation, characteristic of the people whom we have been sent among. Not long since the pounding came, many good things finding their way to the parsonage. You see that these good people know how to gladden a preacher's heart well upon Methodist usages and customs. May the Lord amply reward them in spiritual wealth for such tokens of appreciation. Brother Turner, our presiding elder, was with us on the 8th and 9th, and preached two sermons for the spiritual uplift of all present. It appears to me that he does more preaching than any presiding elder whom I have been under in all the years of the past. The Church made no mistake when they selected him for this important field. The stewards assessed for our support \$293; for presiding elder \$100.

About Our Pastors.

Gatesville Messenger: The pastors of our Churches deserve more than a passing notice in this, our New Year edition. They are men whose influence, example and instruction will help to lift Gatesville to higher planes of intellectual and spiritual life. Of six Churches, three are unsupplied with pastors—the Episcopal, Christian and Cumberland Presbyterian.

P. H. Burney is pastor of the Presbyterian Church, and though a newcomer, is surely finding the way to the hearts of the people.

J. W. Story, the pastor of the Methodist Church, has not yet been among us two months, but no one speaks of him except with highest satisfaction as a preacher and a man, and words of love and commendation follow him from other charges.

S. W. Turner, the presiding elder, has been with us for over two years. He preaches brotherly love and lives it. To look at him is to know he is pure and gentle, the elements so mixed in him that all the world may know him to be a Christian. Neil Turner, his son, is new in the ministry, and has been here only a short time, but looks the worthy son of a worthy father.

G. F. Boyd is Chaplain of the Reformatory, and also superintendent of the Methodist Sunday-school. There has never been a preacher in this town more dearly and deservedly loved than Bro. Boyd. The work he has under taken at the Reformatory is a grand work and no one is better fitted to take it up than Bro. Boyd.

C. B. Bendley is a Baptist minister who is very zealous in good works; he was a most efficient leader in our recent prohibition campaign.

J. R. Croom, the pastor of the Baptist Church, has served in that capacity longer than any other, with perhaps one exception, who has ever taken charge of a Church here. Under his ministry the Baptists have prospered, and a fine new church has been erected. He is a good pastor, and quite a pulpit orator.

Superintendents of Sunday-schools hold no inferior part in Church work, and we have some very efficient ones. J. W. Sherrill has been for years most faithful in that capacity in the Presbyterian Church. The Baptist Sunday-school, under the superintendency of Dan E. Graves; the Christian Sunday-

school, under the superintendency of Grandpa Woodward, and the Methodist, under Rev. G. F. Boyd, have a very good attendance. There are other Church organizations that are other well. There is a good spiritual outlook for Gatesville during the year 1905.

Huckabay.

M. C. Dickson, Jan. 2: I notice in the Advocate glowing accounts of poundings, and while this good work is going on at other places Huckabay has taken up with the procession. Last night this preacher was pounded heavily and largely. Dr. Whitmore, the Campbells, Winns, Keaheys, Thomasons, Brexioves, Allison and others came and sent to the parsonage tokens of their love and esteem. They brought and sent their prayers to us. Uncle George Kealey led us in prayer and an appropriate talk, and after a very pleasant social hour we separated mutually agreed to fight our Lord's battles. We trust to say at next Annual Conference "Had a good year, Bishop."

Carlton.

J. H. Watts, Jan. 23: We closed last night in many respects one of the greatest meetings that we have had in Carlton for many years. We continued the meeting for ten days under many discouraging circumstances. Rev. R. J. Birdwell was with us from the beginning until the close, preaching and leading to the great delight and satisfaction of all who attended the meeting. Congregations were very large, and grew larger from the first until the last service. The meeting grew in interest until the close. Many of the hardest men and women of the town and community melted under conviction, and were converted, as well as many children. Quite a number joined the Methodist Church, and possibly as many will join the other Churches. A fine collection was taken at the close of the meeting. Carlton Circuit is coming to the front. Bro. Birdwell is truly a success, helpful to the preacher and Church. I have heard several evangelists, and I think Bro. Birdwell is the best all round that I have heard. I heartily recommend him to any of the preachers who need help. He is all right in every respect. May God bless him in his work. Success to the Advocate.

Alma.

W. Vinsant, Jan. 24: Our work is moving off nicely this, the fourth year, at Alma. The prospect is for the best year of the four. We have many tokens of appreciation by our people. Even old Santa Claus remembered the preacher and wife at the Christmas tree at Oak Grove with a nice suit of clothes and \$8 in money for the preacher, and some table linen for the good wife. The spiritual condition in the main is good. Our Sunday-schools are taking on new life and the attendance at Church is good. We find an anxious spirit all over the work for a great year on all lines. Our prayer is ascending the hill of the Lord for a great revival at each appointment. We are planning for a missionary rally to embrace one Sunday, with a good program, which we hope to make very profitable for the cause. We thank God for the signs of the day. We have taken two new subscribers for the Advocate and expect a goodly number to be added to these two. "For Zion's sake we will not hold our peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

Plainview.

Geo. F. Fair, Jan. 17: This is the ninth day that these beautiful plains have been covered with snow and ice. So we have had time to read. When I was young on my first circuit (the Danville) in the Arkansas Conference, composed of twenty-seven appointments, which I filled every three weeks, I thought it necessary to go through all kinds of weather, swim swollen streams, or cross those streams on rickety bridges, the loose planks almost floating in water, lest a small congregation should be disappointed; but experience and observation have taught that it is best for a preacher to regard his health and the dangers of losing his life of more importance than the sentimental idea of never failing to go to his appointment. Some of our most useful preachers have shortened their lives by this unnecessary enthusiasm. I have adopted in recent years the thoughtful soldier's motto: "He who fights and runs away may live to fight another day." In the winter season I usually go to the neighborhood of my most distant appointment the first pleasant day during the week preceding my Sunday appointment, and if the weather continues favorable, spend the time visiting, but if not, house up till the weather is favorable. During these shut-in days I have devoted most of my time

to reading. The Texas Advocate and Nashville were behind two issues of each. I spent most of the time on my work (Hale Center Circuit) among my people. I get a great deal of information from our Church papers, which is useful to edifying. Next to the Bible, which I read daily, the Christian Advocate are my delight. The Christian Advocate of Jan. 12th is specially interesting. The editorials are most interesting reading. I can truly corroborate the testimony of the editor on whiskey-drinking in "the grand old day" in East Tennessee when I was a boy in the fifties at our "general musters." Every spring it was no unusual occurrence for there to be from a dozen to a score of fights in a day, and from fifty to one hundred drunken men. Knives, sticks and sometimes pistols were used to deadly effect. There was a great deal more drunkenness in those good old days than now. "Georgia Musings," by Geo. G. Smith, strikes the nail on the head, and Bro. W. R. Knowlton on "Paul's Preaching," is also instructive and interesting reading. I knew him in Arkansas. He was a good and successful preacher. "Amend our marriage laws" is to the point, and should be indorsed by all good citizens and acted on by our Legislature. "The Reports from the Field" are encouraging, and we enjoy reading them. The Texas is one of the best of the Advocates, and the very best for Texas people.

TEXAS CONFERENCE.

Neches.

J. H. Westmoreland, Jan. 16: We are settled down in our new home and have made one round on the work. We are well pleased with it and the outlook. The people have received us very kindly and we are hopeful of a good year. Our first Quarterly Conference came on Friday, the 13th. The weather being so very cold, of course some of the officials failed to be on hand. Our beloved presiding elder did not reach us in time to preach for us in the forenoon, because of some late changes in the trains; but altogether we had an interesting quarterly meeting. Our presiding elder came back to us Sunday night and preached us a most excellent sermon, the text being, "When I was a child I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." His sermon was enjoyed by all very much. We have received a liberal share of pounding in the way of spare ribs, backbones, sausage, butter, stove wood, etc. I feel sure some preacher is going to want my place next conference; but he is not going to get it, unless the Bishop says so.

Cason.

W. F. Campbell: We were transferred by Bishop Key, after the sitting of the Little Rock Conference, to the Texas Conference, and stationed at Cason. We reached our new field December 29th, preached at Cason the first Sunday in January, and received three new members. Up to date we have received five new members, paid the Cason Church out of debt, got the foundation for a parsonage laid, which we hope to be in soon. We have received a cordial welcome on this work, and are planning for a good year. We have plenty of work to do, and, by the help of the Lord and the good people, we expect to succeed. Our wideawake presiding elder will hold our first Quarterly Conference here the 18th and 19th of February.

Texarkana.

J. B. Turrentine, Jan. 21: After three pleasant years at Willis Point, the Church, through her constituted authorities, gave me further marching order, and, in obedience thereto, the third day after Conference adjourned at Marshall, I reached this busy little city to begin my work among these good people of Central Church. I found Charlie Hughes at the depot waiting for me and as we went up the streets we met others coming to meet the new preacher, the thoughtfulness of whom made us feel easy at once. We were notified at once that for the present our home would be with Bob Hart, than which nothing could have given us more pleasure. Bob and his good wife were our schoolmates when we were children, and later he and I practiced law at the same county seat and were neighbors. So to go to his home was like being with kinsfolk. Indeed we have found more old friends in this delightful charge than ever in any one to which we have gone before. Friends of other years, many to whom we had ministered in other charges, made us feel like we had got back home sure enough. Brother Hotchkiss not being able to move, we boarded around with the scholars for awhile; then when we began to get lonesome we sent for wife and children and took up board sure enough with Brother Prator, one of our old friends. We are at home now, and have been given a royal welcome. Pounded? Well, I should say so! It

A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and Urinary organs.

A remarkable case is that of James Thomas, Esq., of the Board of Review, Bureau of Prisons, Washington, D. C., as told in the New York World of recent date. He was cured by Alkavis after many physicians had failed, and he had given up all hope of recovery.

Similar testimony of extraordinary cures of Rheumatism and Kidney and Bladder diseases of long standing, comes from many other sufferers, and 1200 hospital cures are recorded in 26 days. So far the Church Kidney Cure Company, New York, are the only importers of Alkavis, 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.

was immense! We are in now for work. The church building moves on slowly, but surely. The roof will all be on in a few days now; then we will make things hum. When it is finished it will be one of the prettiest church buildings in this part of the world. Then Bishop Boss is coming, and we want Rankin, but he won't promise, and we expect to open our work here afresh. We confidently expect a great year. Already we have received twenty new members the first month. We may not keep that lik up, quite, but we are going to have the best year of our life, D V. We are going to try to secure a large list of subscribers for the Advocate, the best Church paper in the family.

Willis Points Circuit.

S. W. Lowe, Jan. 23: We have made a very good stand in our third year on this work; have been kindly received, and I hope to make this the best year of the three. Our first Quarterly Conference passed very pleasantly. Bro. E. W. Solomon, our presiding elder, was at his best, looking well after all the interests of the Church and preached two most excellent sermons. Preachers' salary was raised

Continued on page 12

SCRATCHED DAY AND NIGHT

Lady Suffered Tortures with Itching Scalp Humor—One Box of Cuticura Ointment and One Cake of Cuticura Soap Cured Her.

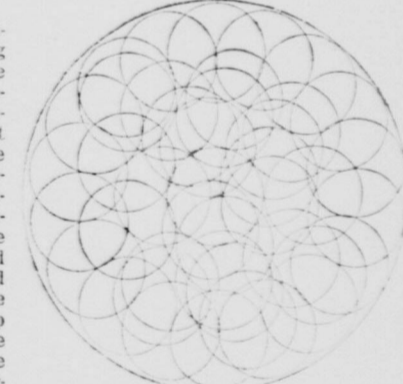
WILL NEVER BE WITHOUT CUTICURA

"My scalp was covered with little pimples and I suffered tortures from the itching. I was scratching all day and night, and I could get no rest. I washed my head with hot water and Cuticura Soap and then applied the Cuticura Ointment as a dressing. One box of Cuticura Ointment and one cake of Cuticura Soap cured me. Now my head is entirely clear and my hair is growing splendidly. I have used Cuticura Soap ever since, and shall never be without it. (signed) Ada C. Smith, 309 Grand St., Jersey City, N. J."

CUTICURA GROWS HAIR Crusted Scalps Cleansed and Purified by Cuticura Soap

Assisted by light dressings of Cuticura, the great skin cure. This treatment at once stops falling hair, removes crusts, scales, and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails. Complete external and internal treatment for every humor, from pimples to scrofula, from infancy to age, consisting of Cuticura Soap, Ointment, and Pills, may now be had of all druggists for one dollar. A single set is often sufficient to cure the most distressing cases.

Cuticura Resolvent, liquid and in the form of Chocolate Coated Pills, Cuticura Ointment, and Cuticura Soap are sold throughout the world. Potter Drug & Chem. Corps, 137 Columbus Ave., Boston, Sole Proprietors. See page for "How to Cure Every Humour," and "How to Have Beautiful Hair."



NEARING THE END. 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 pianos shall be given to the two whose counts are nearest correct. If more than two correct counts are received, the pianos 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, Vicksburg, Ok., gold watch; Julian Duran, Avondale, Ala., \$10, and hundreds of others won prizes.

The Home Circle

THE STEPS THAT LEAD TO GOD.

Nature an open volume stands
To show the great Creator's power;
The mighty stars made by His hands
Are still upheld by Him each hour.

In Providence we see His care,
Preserving all that He has made,
That men may trust Him everywhere,
And let their hopes on Him be laid.

In Revelation we may see
A Father's heart, a Father's hand;
And thro' a long eternity
We in His love shall surely stand.

So Nature, Providence, and Grace
Like steps of gold, lead up to God;
That we might see our Father's face,
And tread the heights by angels trod.
(REV. S. STEPHEN McKENNEY,
Emory, Texas.)

BATES' BOY.

"Sh-s-s-wee, sh-s-s-wee!" squeaked the old saw, as it gnawed its way cheerfully into a tough knot which some less plucky boy had long ago cast aside. "Sh-s-s-wee! sh-s-s—" breaking its shrill little song abruptly as the knot parted, and the boy straightened his back with a "There, that's done; now for another. We'll soon get this disreputable old woodpile into some sort of shape. Anything but a lot of trash lying round, I say."

"Chip, chip, chip," commented a motherly sparrow, who was half energetically employed about her house-keeping duties in an apple-tree near by. "Chip, chip, ch-reee."

A turkey gobbled from a corner of the fence, and a dog whined and wagged his tail, wistfully; then a troop of ducks went quacking by in search of water. The boy looked from one to another with sparkling eyes, his shoulders rising and falling with the sturdy sweeps of the saw. He loved all these things, and he had been here only a week, but no time could be spared to them now. Already he was identifying himself with the farm, and these knots must be disposed of and the place made tidy. Then he would go to the barn and put the tools to right, and perhaps would find time to take up some leaves. It did not matter that he had finished his stint of picking up stones, and that all the family were away for the day. It did not even occur to him that he was missing an opportunity. Rather was he thinking how tidy the place could be made to look—his place, that he was going to live on for a long, long time.

It was only when a firm tread came round the corner of the house, hesitated, and then came directly to the woodpile, that his shoulders rose to their natural position and he stopped. Before him was a tall, keen-eyed man, whose face just now expressed both annoyance and determination.

"Is Mr. Bates at home?" he asked, abruptly.

"No, sir; he's gone to the village with a load of potatoes, an' Mrs. Bates went with him to buy some things."

"H'm, naturally. Raise a little and buy a good deal, I suppose. Where does the interest come in, and the money for keeping up the farm?"

The man turned and regarded the surroundings critically, his lips curling a little as he did so.

"Fences down, cows pastured in fields that should be meadows, apple-trees already decorated with caterpillars' nests. H'h, hah! Model farmer, this Mr. Bates; hard worker. But, hello! What's the matter with that barnyard, and the bit of garden there? Clean and tidy as a whistle. Doesn't belong to this place, surely. H'h, hah! Did you fix 'em up?"

"Yes a little, I've been here a week, you know, an' ought to have done lots more. Mr. Bates said I could turn round an' do whatever was needed. He's an awful nice man."

"Is he?" dryly. "Well, who are you?"

The small figure straightened itself, sturdily.

"I'm Bob Taylor, an' Mr. Bates took me from the Children's Home. He said he needed a boy—there was so much work."

"Really? And you and Mr. Bates are going to make a fine, up-to-date farm of this place, I suppose?"

"Yes, sir," confidently; "we're goin' to try to. Mr. Bates says the work's been so hard e's had to overlook little things, an' they're what make the profit. He's an awful hard worker, Mr. Bates is; he gets up at four o'clock every mornin' to milk, an' then sells things to the village."

"H'm, yes; I know something about Mr. Bates. Hard worker, as you say, but very—er—no faculty for getting on. Might even call him shiftless."

The boy picked up another knot and began to saw resolutely. The man waited in amused silence until the knot fell apart.

"Pretty good hand at the saw," he remarked, more affably.

The boy sniffed.

"I don't believe you an' me'd better talk," he said, shortly. "I don't like what you say, an' I do like Mr. Bates. He's been awful good to me."

Why," straightening up suddenly, his eyes sparkling "he's lettin' me do most everything I want to. He didn't count on plantin' much this year, but I want to see things grow, so he's goin' to plow up a lot of land an' show me how to plant corn an' potatoes an' onions an' most everything; an' he's goin' to let me set out a big strawberry-bed an' currants an' raspberries to sell fruit from; and mer'n that, he's goin' to buy some paint, an' show me 'bout paintin' the wagons an' tools an' things. I didn't know 'bout the caterpillars' nests, but I'll start to work on them to-morrow; an' the fences 'll be fixed up just as soon as we get to them. I don't believe Mr. Bates ever thought of the cow pastures makin' good meadow land; but I'll tell him what you say, an' if it's all right he'll be sure to do it. I'm much obliged for what you've told me, but I guess you'd better go on now, an' let me finish these knots."

But instead of going, the man continued to regard him affably.

"I don't think you understand me, Bob," he said. "If I call Mr. Bates shiftless, it is not because I wish him harm. I've known him ten years, and no man can wish him better fortune than I. He's a good man, as you say, and a hard worker, but he's no man to go ahead. What he needs is somebody to plan—somebody with a good deal of enthusiasm." He waited until a knot had fallen apart, then added to himself, "And I shouldn't be surprised if he'd found one."

The boy picked up another knot and poised his saw above it, meanwhile eyeing his visitor doubtfully.

"Folks oughtn't to talk about friends like you do about Mr. Bates," he demurred; "but if you say it's all right I suppose it is." Then, frankly, "Mr. Bates has had more work than he could 'tend to; an' besides, he's worried 'bout the interest on his mortgage. That's kept him back. He told me that it hadn't been paid for five years, an' that the man was pressing. We've talked it over between us, an' if the man 'll wait another year, we think we can fix it all right. We've planned to make a good deal of money this year."

The rumble of a farm wagon coming up the lane drew their attention. Presently it stopped in front of the house, and the man went forward. As he saw him, Mr. Bates colored, then grew pale; but the man did not appear to notice.

"I've changed my mind about what I wrote you in the last letter, Mr. Bates," he said, extending his hand, smilingly; "I will not insist on the interest for another year."—Frank H. Sweet, in the Presbyterian Banner.

TEN DAYS.

Christine Lennox had been ill a fortnight.

"I can't see that there's much the matter," she told the doctor. "I believe you are keeping me about just to make me rest," and she laughed up at him.

The physician was the cheeriest of men, but now he had no smile or response. He had been the girl's friend since her babyhood, and he looked at her tenderly.

"Christine," he said, "I have never lied to you, and I am going to tell you the truth. You are not as well as you think."

Her startled eyes searched his own. "Do you mean?"—she began.

"I mean, my dear child, that all I can do is to make you comfortable for a little while." His eyes were wet.

"How long?" she asked, softly.

"Probably about ten days."

She drew a quick breath. "Do the rest know?"

The physician nodded.

"Poor mother!" she murmured. Then she looked up with a smile. "I thank you for telling me."

Her father sat with her at the noon hour. Her slender fingers nestled in his big, warm hand.

"Will you ask Uncle Norman to come up to see me?" she said. "This evening will be a good time."

The man's face darkened. He and his brother had not spoken for five years.

"You'd better send a note."

"I'd rather you'd take the message—please."

"All right. I'll tell him," and the girl felt a tear on her cheek as he stooped to kiss her.

"If only I could see them friends before I go!" she whispered to herself.

Her longing was granted. At her bedside the barrier of years was broken down, and the two were brothers again.

Christine's favorite cousin was in college. He was not making the best of himself and friends were anxious. A note from her brought him home for a parting visit.

"Theodore, do you know the meaning of your name?" she asked.

"No. Something I'm not I presume."

"Something you can be," the gentle

voice replied. It is 'powerful among the people,' and I think it is beautiful. Only one can not be that, you know, unless one is master of himself, and is true to the best, to the highest. I wish you'd think about it when I'm away."

The boy did think, and he became a power for good among his fellows.

So full were those ten days! Through the influence of the dying girl two estranged lovers were united, a home was provided for a destitute cripple, a church contention was resolved into harmony, and a despairing woman found peace and joy. Besides this, there were uncounted deeds of love that lived in many hearts long after the door of them had passed from sight.

Ten days! They are waiting just ahead. One by one they will come into the grasp of all of us. Shall they be filled with frivolities or blessed by deeds of love and Christian service? Shall those days which are to be dedicated to God be only the last ten days of life, or shall they be the next ten days, and every ten that follow them?—Youth's Companion.

"I CAN NOT GET AWAY FROM GOD."

Not many years since, a coachman was living in a gentleman's family near London. He had good wages, a kind master, and a comfortable place; but there was one thing which troubled and annoyed him; it was that his old mother lived in a village close by, and from her he had constant visits. You may wonder that this was such a trouble to him. But the reason was, that whenever she came she spoke to him about Christ and the salvation of his soul.

"Mother," he at last said, "I can not stand this any longer. Unless you drop that subject altogether, I shall give up my place and go out of your reach, where I shall hear no more such cant."

"My son," said his mother, "as long as I have a tongue, I shall never cease to speak to you about the Lord, and to the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the highlands of Scotland and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him; and though he was sorry to lose a good place, he said to himself—

"Anything for a quiet life."

His friend soon got him a place in a gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less, and thus not lose the opportunity of putting a word in season? But she believed, in her simplicity, that she was to keep the directions given her in the Word of God—that she was to be instant, not in season only, but also out of season.

The coachman was ordered to drive out the carriage and pair, the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he meant to go on the box instead of the footman.

"He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door before the master spoke to the coachman for the first time. He said:

"Tell me if you are saved?"

Had the Lord come to the coachman direct from heaven, it could scarcely have struck him with greater consternation. He simply felt terrified.

"God has followed me to Scotland," he said to himself. "I could get away from my mother, but I can not get away from God!"

And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story so often told him by his mother. But this time it sounded new. It had become a real thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised. He felt, for the first time, that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come upon him, that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him. His master came to speak to him, to read the Word of God, and to pray; and soon the love and grace of the Savior he had rejected became a reality to him, as the terror of the Lord had been at first.

He saw there was mercy for the scoffer and despiser, and he saw that the blood of Christ is the answer before God even for such sin as his had been; and he now felt in his soul the

sweetness of those blessed words, "We love him because he first loved us!"

He saw that Christ had borne his punishment, and that he who had tried to harden his heart against God and his mother, was now without spot or stain in the sight of God who so loved him as to give for him his only Son. The first letter he wrote to his mother contained the joyful tidings:

"God has followed me to Scotland, and has saved my soul!"

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—Watchword.

PAPER-WALL VOICES.

A little lesson in manners unconsciously given by a young Japanese girl a short time ago will not soon be forgotten by the roomful of American girls who heard it. The little lady from Japan, who is an alumnus of one of our woman's colleges, had been taken by a friend to call on some mutual acquaintances. During the conversation, one of the hostesses leaned forward enthusiastically and said in loud tones:

"I shall certainly go back to Japan with you!"

The Japanese girl looked up and said in her quaint English:

"Then you will have to speak in lower voice."

Instantly realizing that this was according to Dr. Maurier, "one of the things we would rather leave unsaid," she hastily added:

"We have walls so thin in Japanese houses, you know. We make them of paper, and if you speak in that voice everybody in the house can hear you. As a matter of fact, the American voice has so long been the point of many a joke that we sometimes lose sight of the fact that not only is it unlovely in itself, but it does not always carry the message one would most wish it to."

A party of transatlantic passengers were watching the antics of a school of porpoises at play in the wake of their steamer, on a recent voyage, when a girl in the group asked a passing officer what the huge fish were. He told her, and her reply, in a high nasal voice, was borne down the deck:

"A porpoise, is it? I always thought a porpoise was a kind of turtle!"

A fellow passenger, passing just in time to hear the girl's reply, turned away disgustingly and said to his companion:

"May I never meet her in a European art gallery!"

To which his companion acquiesced, devoutly adding:

"Nor anywhere else."

And it transpired later that the girl under criticism was no country maid, brought up without city advantages, but had been all her life a resident of a city not ten miles from New York.

Among her charms, and the American girl has many, the tonal beauty of her voice is not conspicuous, and no one is more clearly aware of the fact than the traveler in Europe, especially in England, where the soft, rich voices of womankind are a constant joy. Granting all this, however, one hardly cares to have the truth thrust upon one by members of an alien race, especially a race to which at this moment we are sending missionaries and which looks to us for a higher civilization. And so, all other methods failing to remedy this national defect, might we not take a lesson from the Japanese and build up paper houses that we may cultivate paper-wall voices?

The effect on our architecture might be questionable, but of the benefit to our voices there can be no doubt.—New York Advocate.

BISHOP JOYCE ON DR. LYMAN ABBOTT.

If Dr. Abbott is correctly reported, all I can say is that I am not greatly surprised, because, giving attention from time to time to statements of belief made by him, it has been clearly evident that he was tending in the direction of a denial of the existence of God as the directing intelligence of the affairs of the world, as the divine, self-existent, loving Father, caring for his children, superintending the universe and directing its affairs in the interest of humanity. Since he has ruled God out of human life and out of all human affairs, it is perfectly natural that he should take the next step, which is to rule the Bible out as the one book containing revelations from God to men and as containing the only eternal and wise and just and safe principles for the education, training and development of the race. And since he rules God and the Bible out of the world and out of human affairs, it is but natural that he should not recognize Jesus Christ as the Savior of men and as the only Savior of the human family, as the only one capable of morally saving men from their downward ten-

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deney when they follow their natural bent or inclinations. Then, also, very naturally follows denial of the existence and work of the Holy Spirit of God as the world's intellectual leader, and also as the one who deals with the human conscience and warns men of the evil of wrongdoing, and supplies men with intellectual energy and spiritual enlightenment and purity.

You ask me what I think will be the effect upon people generally of Dr. Abbott's reported utterances. My opinion is that they will have no permanent effect. Much that he is reported to have said is simply a rehash of things that were uttered long before he was born. There will be much discussion for a little while, and then the thing will pass over. Mr. Abbott is not the first man who has undertaken the serious job of railing Almighty God out of the universe and trying to put in his place that something which he calls a force, and what he means by that he has not yet made plain enough for us to understand, and he can not, for that thing which he labels a force is an utterly unsatisfactory attempt to expel God or rule him out of the heart and life and love and moral security of the human race that the common sense of mankind will utterly repudiate. The common consciousness of the human race and the common sense of mankind will never accept or be led by the whims and wild vagaries of any one man or any set of men whose supreme and only effort and object seems to be to get rid of God and Jesus Christ and the Holy Spirit; and the Bible as a revelation from the eternal God.

This old world will jog along, and will continue to believe these great foundation facts and truths that are imbedded in the doctrine of the Holy Trinity and as taught to us in the Holy Scriptures. The Church of Jesus Christ will steadily go forward building her great institutions and teaching her great doctrines, and comforting the hearts of afflicted and sorrowing humanity, and spreading a knowledge of the gospel of Jesus Christ to the ends of the earth, giving all men a chance to know and learn and live and obey God, the Father of us all, who is present in every part of his universe and with the whole human family, whom he has created in his own image.—Exchange.

GOLDEN SILENCE.

Among the heedless brutalities of daily life is a habit of brusque and indiscreet candor. "What a hideous bonnet you have; pray, where did you get it? You look like a fright!" I heard one sister say to another, and I felt most indignant. The bonnet may or may not have deserved the comment; that was a matter of preference; but the young woman capable of so rude a remark should have been made to wear a penitential sheet, with holes for her eyes, until she had learned better manners. "You are looking very ill," if repeated often enough, will make even a well person a temporary invalid; and where disagreeable truths will do no good, and no principle is involved in their expression, it is best not to utter them. Silence is sometimes—not always but often—golden.—Exchange.

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January

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O God, thou Sov'reign of all spheres
Thy radiant glories gleam afar!
Thy life has flown thro' endless years;
Thy smile has lit each sun and star.

Seas beat with rage at Thy command;
Floods shout for joy when mov'd by Thee;
High mountains at Thy bidding stand,
Or stagger toward the stormy sea.

Let Nature's endless anthem roll
From fire and hail, from storm and sea,
And let the music of each soul
In prayer and praise rise unto Thee.

Let jarring thunders chant His praise,
And rolling oceans join the song;
Let passing years their voices raise
And evermore His praise prolong.

O God, we too would join the strain
And lift our voices unto Thee;
Thy name would praise till time shall
Wane,
And then to all eternity.
(REV.) S. STEPHEN MCKENNEY,
Emory, Texas.

THE CHEERLESS PREACHER.

Overland by rail, by wagon or otherwise, through rain and sleet, often with streams frozen from bank to bank, and frequently with wife and little ones poorly prepared for such exposure, the army of Methodist preachers may be seen everywhere after conference moving in obedience to the Bishop's "Go." Some are going to pleasant fields and comfortable quarters; others to places altogether uncongenial with poor and iniferent provision for their comfort and convenience.

After the adjournment of the late Texas Conference, as we took up the line of march to our comfortable and congenial place, I could not help sweeping my eye over the territory of the conference, and as we settled in our new place, with its warm, Christian greeting and delightful quarters, in tender sympathy, a sympathy born of experience, contemplate the cheerless lot of many of my brethren with an earnest prayer that God would be their stay and comfort. I saw them as, with an aching heart, they turned their faces to the new field of labor.

Possibly the railroad fare consumed the last cent, and arriving at their destination with no one to greet them, they occupy a cold waiting room until day-dawn, from sheer poverty, only to go out with the coming of day, like miserable beggars, to find some indifferent steward and ask at his ungenerous hands the commonest civilities. Or, perhaps, from some inland work to another of like kind, they have bundled what few effects they possess, together with wife and children, into wagons, and, with the furies of the blizzard upon them, move out across the country to the new work, only to be received into an old and dilapidated makeshift, called a parsonage, with leaking roof and falling walls, surrounded, possibly, by a few strands of wire, partly hung to rotten posts and partly lying upon the ground, and called a fence, while underneath this would-be parsonage is the nightly rendezvous of all the neighboring vagabond hogs, which add to the misery and loneliness of this noble, but cheerless, preacher and loved ones—better a thousand-fold than they whom they are sent to serve—their hideous, night-long screams and yells while stray herds of horses and cattle range at will upon their premises. I could hear the unchristian and uncivilized greeting: "Wal, brether, we are mighty pore; do you think you can suffer with us?" And then, as I saw the good farms and comfortable homes of these "mighty pore" folks, and remembered that for twenty, thirty, forty years, the Church has been sending these trifling, indolent people a preacher to "suffer" with them, my indignation rises and I declare they are not worthy of the gospel. I don't think there is any place in heaven for such people.

I have not drawn an imaginary picture in the above; but one true to life. We have just such places in the Texas Conference, and more men than one have had just the experience described, and some, sad thought, are now passing through it.

The noble poor are God's heritage. Christ came to die for and bless them, and, as one evidence of his divinity, sent back the answer to John's inquiry: "Tell him the poor have the gospel preached to them." The widow of Zarephath, the widow who cast in her two mites to the Lord's work, the poor beggar, Lazarus, Robert Williams, as he stood upon the shores of

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of Texas Christian Advocate who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

England, taking passage as a missionary to America, with his saddle-bags on one arm while under the other he clutched a bottle of milk and a loaf of bread—his only earthly possessions; the poor widow who, thirty-five years ago, in the State of Alabama, too poor to contribute money, yet carried, at intervals, to my father's home her mite of molasses cake as her contribution to the support of the gospel—these were God's nobility. But the circuit which, for two, three or four decades, receives the gospel and then sits complacently by and allows its pastor to suffer thus, while they themselves live in comfort, are not worthy to be numbered with that noble class of God's elect—the poor.

My heart goes out in tender sympathy for the noble, true, but disconsolate and broken-hearted preacher and his suffering, lonely wife and children. To-night, as I write these lines, sitting in my cozy and comfortable room, with its glowing light and warmth, while without the storm rages in furious blasts and descending torrents, and a falling thermometer indicates the blizzard that is gripping the country in its icy embrace, to you, my brethren, who are in the cheerless places, my heart turns in sympathetic affection. My heart turns to you because your present experience has been my experience. I know your loneliness; I have felt your anxiety. I know your thoughts for wife and children, for they have been my thoughts. If you were alone, you could brave it without misgivings; but you are anxious for the comfort of wife and children, and therefore you are unhappy. I have drank of that cup, and in my heart there is room for the preacher of the cheerless place.

And yet the value of such an experience is inestimable. It is the test of manhood. To endure it requires tenacity of purpose, inflexible determination, and a resolute will, with reliance upon God. The test may be bitter and care you may be misunderstood and misjudged for a while, even by your brethren of the ministry. Never mind, for before a fixed, determined purpose and a tenacity, the offspring of conviction, all things must give way. The Church will recognize the faithful man. Be true, therefore. Stand firm, unmovable, fixed. The reward is to the faithful. This rugged experience will be your fortune; it will add the lustre of polish to your character; through it you will stand as a nobleman. Count yourself fortunate that you are called thus to suffer, for it is your Master's estimate of your ability to withstand. Think not that you are victims of prejudice; for though this be so, yet the Lord God, omnipotent reigneth and will make even the folly of men to work his good purpose with you. "Quit you like men, be strong." He is less fortunate than you who, as a preacher, has never had, in his early career, the rough experiences common to the Methodist preacher. Let them come upon him, as they often must, in after life, and at once his dignity is wounded. He becomes sour and disgruntled; the next thing is location, and then a long life of bickering, complaint of injustice done him and of an unappreciative Church. But there is another thought. The preacher who has never passed through some of these hard experiences can never be a perfectly rounded preacher, nor can he possibly have that high and just regard for his brethren as noblemen that the fact may warrant. He cannot know his brethren. Moreover, the preacher whose experience is deficient at this point can never enter fully into sympathy with his brethren; he can never know their feelings, their thoughts—they are separated by an impassable gulf. He is less fortunate than you. Count yourself, therefore happy that you are called thus to endure. It is the fire that separates the dross and develops the lustre, pure gold. H. B. URQUHART,
Galveston, Texas.

LETTER FROM MISSOURI.

The Winter King has donned his spotless robe of white, drawn his dagger of ice from a sheath of snow and asserted his right to rule, for a while, over imperial Missouri.

Up to Christmas the weather was most delightful. Since then we have had winter in earnest.

Most of our preachers improved the last three months of 1904 by holding pro-acted meetings, many of which were quite successful. In fact, it does not often occur that the year of a presidential election is so fruitful of revivals of religion as was the last.

The fact is, the election in Missouri was rather a tame affair. The Democratic Democrat did not readily take to the gold standard, stayed at home on November 8 and thereby turned the State over to the Republicans.

Our next United States Senator will be a Republican—the first one from Missouri in more than thirty years.

On New Year's day, January 1, 1905, two of our superannuated preachers, W. J. Brown and L. W. Pearce, took

their departure for their heavenly home.

William J. Brown was born in Cumberland County, Virginia, October 19, 1814. Some time after this the family moved to Missouri and settled in Saline County. William was converted and joined the Methodist Church, at Pilot Grove camp-ground, in 1836, under the ministry of W. W. Redman. He was licensed to preach by the Arrow Rock Circuit, Jesse Green, presiding elder, September, 1842, and immediately joined the Missouri Conference, which met that year in Jefferson City. Although his ministry spanned over sixty-two years, yet he was on the effective list but twenty. His name is found among the superannuates oftener than anywhere else. Yet, though so feeble all his life long, he lived over ninety years. He was a most loveable man. One of the sweetest spirits we had among us. He had a splendid mind, well stored with useful knowledge, a superior conversationalist, and the finest fireside preacher I ever knew. For fourteen years Bro. Brown has been the senior member of our conference. In 1897 I made a cane out of a piece of wood taken from the first "meeting-house" ever erected in the bounds of our conference (Pleasant Green, in 1822), and gave it to him with the instruction that when he should need a cane no longer, it should descend to the next oldest member, and so on continuously. The cane now falls to Bro. Watts, who is in his eighty-fifth year. After him, I am next. In truth, I have been for four years the senior member of my conference present at its sessions.

Bro. Pearce was born near Memphis, Tenn., July 29, 1839, and was converted and joined the Army Church in Mississippi in 1862. After the war he came to Newton County, Missouri, where he was licensed to preach in August, 1871. The Southwest Missouri Conference, at its first session, in Kansas City, 1871, received him on trial as a traveling preacher. He reached the roll of superannuates in 1894, after an effective ministry of twenty-three years. His ministry reached through exactly one-third of a century. He was a most conscientious man; good and true to his convictions, and was successful in the Lord's work. He had a happy passport from his home in Neosho to his Father's house in heaven.

Three weeks ago the St. Louis Advocate contained notices of the death of three members of the St. Louis Conference.

The memoir of Dr. Hull, written by Dr. Henry, was a means of grace. Have you read "Personal Salvation,"

by Rev. L. Pulliam, of St. Louis? If not, I advise you and and your readers to get, read, study and digest the same. see what a good thing can come out of Missouri. For correctness, cleanness, terseness and comprehensiveness, but very few, if any, sermons excel it.

I am greatly rejoiced over the success of local option in Texas. "On with the battle."

W. S. WOODWARD,
Sweet Springs, Mo.

HER COMPANY VOICE.

"Who is that in the parlor, Nellie?" asked the little sister.

"Nobody but mamma and Fred," replied Nellie.

"O, yes, there must be someone else," rejoined the little girl, "for mamma has her company voice on."

It was a little squib under the heading of "Fun," which a member of the family read aloud from the paper. The circle about the table who heard it smiled, and one said, "That's a good joke." But a more thoughtful member turned it over and over in her mind. She was the mother, and she admitted to herself that it was more than a joke—that in many instances it was sober truth. It came home to her heart with great significance, for she acknowledged to herself that "the company voice" was entirely too often put on when in the presence of those outside the home circle. We wish to appear at our best before those whose good opinions we desire to gain. But with those who love us, how often we speak in irritable, harsh, quick tones.—Susan Teall Perry, in the Evangelist.

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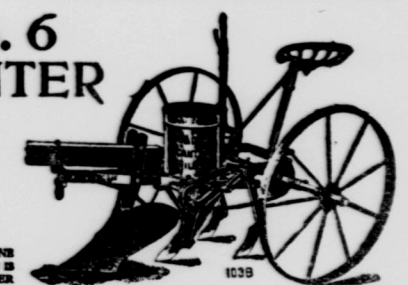
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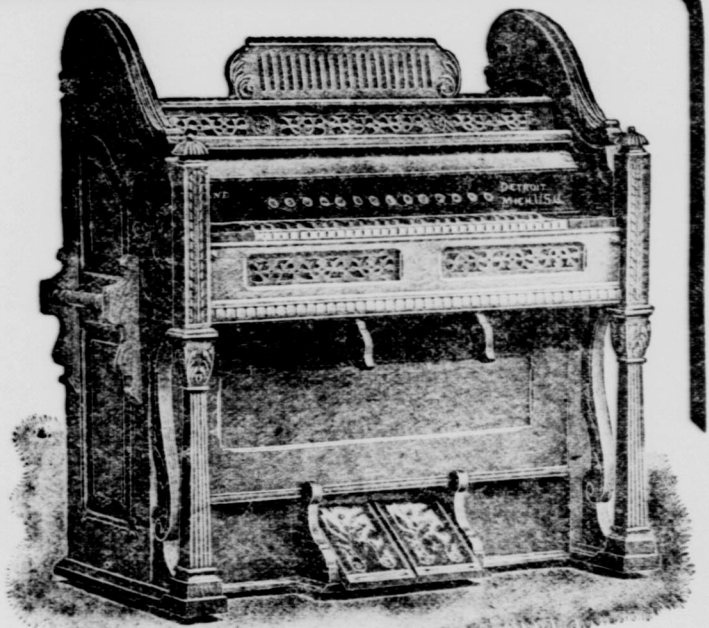
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All remittances should be made by draft, postal money order or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to BLAYLOCK PUB. CO., Dallas, Texas.

Rev. S. A. Steel, D. D., is now in Kansas City, Mo., helping in a great meeting. In another column of this issue he gives us an interesting letter on the subject, and we are sure that our readers will find it inspiring. Dr. Steel is one of the brightest men in Southern Methodism and when he writes people read his deliverances.

Rev. S. H. Morgan of the Texas Conference gives us in this issue a very fine and well-prepared article on the status of our work in Texas. He has gone to the trouble to gather his statistics from accurate sources and then he digests his matter well. His communication deserves and will receive a very earnest reading.

Dr. Jno. R. Nelson is moving the forces up this way in the interest of the building fund for the Southwestern Medical Department. He is meeting with encouragement and something will be doing "along that line" before many moons, as Dr. DuBose would say. The Church never did a wiser thing than when it almost forced him to take charge of this work. Dallas knows that he is in the field, though he has been here less than two months.

We had the pleasure of conducting the devotional exercises before the student body of the Medical Department last week. We have a fine class of men in this school and their spirit is very excellent. They are deeply interested, not only in their studies, but in the success of the institution. The faculty, composed of forty odd of the best physicians in North Texas, are putting their time, talents and money into the school. Perfect harmony reigns, and the school has a bright outlook.

Bishop Hoss was in the Indian Territory last Sunday helping the brethren at Chickasha with a new Church enterprise. Next Sunday he will be in Dublin to dedicate our new church out there. He is already finding out that Texas did not bring him out here for his health, but for his service. But he is as willing to work as we are to have him work. Hence, he is the right man in the right place. The whole State is already feeling the touch of his inspiration. Read his editorial on the front page of this issue of the Advocate. He is a mighty handy man to be round an editor's office, as well as to be in the field helping Church enterprises.

FROM ONE OF HON. J. F. ONION'S CONSTITUENTS.

As a matter of curiosity we reproduce an unsigned letter addressed to us from San Antonio. It is not the only one of similar character coming from that source. Of course we attach no importance to it, in so far as its threat is concerned; but we publish it in order to show our wide circle of readers the covert and evil spirit of a certain class of people whom the Advocate is opposing. Were some of them unrestrained by law, and especially by craven fear, they would gladly indulge their feelings of murder, or any other diabolical crime. But since this is impossible, they gratify themselves by writing anonymous letters embodying their true natures. They hate the Advocate with a profound hatred, and they would rejoice to see its hand palsied in death. But aside from this malicious, though harmless spirit, the thing is ridiculous. Yet this is the motive underlying the saloon business in Texas. It has fattened on crime for so many years that even in this enlightened day it would love to butcher those who oppose its diabolism. Now, good readers, we give you an opportunity to waive its line of genteel supporters aside long enough to look beyond them and see the sort of poor deluded and criminal creatures they really represent. Look at the plausible gentlemen in front and then glance at the red-eyed, pimple-faced, low-browed, apron-clad fellows just in the background:

San Antonio, Jan. 16, 1905. The Hon. Rev. Dr. Rankin: Be at corner of State University grounds, left hand side, at 10 o'clock Wednesday night. Bring any two friends desired and a second, also pistol. My interests in this matter have been attended to, and I guarantee my presence there with necessary insignia. If you fail to appear I dub you as a coward, liar, scoundrel and traitor. Others knowing of this will do the same. When you arrive we will proceed to a lonely, secluded spot, mutually agreed on by both, and have it out.

Now, no crawling or getting out of this on the excuse that you know not who I am. You know me well, and consider me one of your so-called personal enemies. I helped to unseat you, and am glad of it.

For reasons satisfactory to myself I deem it not necessary to disclose my proper handwriting or whom I am at present, as I care not to have this occupy a top notch in your paper. This letter has been dictated to a servant by me. However, I vouch for my appearance at the specified place and time with coterie, etc.

I do hereby dare you to be there at such time and place. Signed, PER one on whom you have lied.

DR. LYMAN ABBOTT'S POSITION DEFINED.

In a former issue of the Advocate we had an editorial on the sermons of Dr. Lyman Abbott in a station before the student body of Harvard University. Since then the Doctor has written out his views very fully and put them in a slightly different view. One of our readers thinks we ought to apologize to Dr. Abbott for what we said. We do not think so. The Doctor ought to have been more guarded in the use of his language. But we will reproduce in these columns a fair and discriminating editorial on the subject from the pen of Rev. Claudius B. Spencer, D. D., one of the most cultured and incisive intellects in Methodist journalism. He is the editor of the Central Christian Advocate, published at Kansas City, Mo. But in still another place in this issue will also be found Bishop Joyce's interpretation of the same matter. So that in reading these two deliverances, the circle of the whole Advocate family will be permitted to look at Dr. Abbott from more than one point of view:

In The Outlook of December 31, Dr. Abbott has published his address on "God in His World," which is said to be a constructive presentation of his faith in the perpetual presence of God, and to follow the lines of his recent sermon at Harvard. It is not improbable that in his extemporaneous sermon he injected sundry provocative remarks which do not appear in the published address. In this latter one finds much that is helpful, and beautifully said, and very little that need call for adverse com-

ment. His language and method, however, are characteristic of the man, and there are many who agree with the substance of what he says who would, nevertheless, say, "I would not have expressed myself in that way." It seems almost like trifling to deny a great First Cause, and yet insist that God is in all nature, in all humanity, in human experience, in or back of all phenomena; the eternal and infinite Energy from which all things proceed and by which all things are held together. This omnipotent Energy is also a Person of will, love and intelligence, who has revealed himself in the person of Jesus Christ; who is nearer to us than we can think, and notices the sparrow that falls to the ground. A sensible man who believes all this and yet denies a great First Cause ought to explain himself, for what First Cause does any one believe in other than the eternal Father of our Lord Jesus, who "worketh hitherto?" As for the Ten Commandments, whether they were of gradual growth or "written by the finger of God," there they stand imperishably written. No doubt most of them were known, and obeyed and disobeyed, long before the time of Moses. They appear in large part in the legislation of all civilized nations of antiquity. But a preacher who would give light and avoid confusion might have intimated, at least, that such laws may be a gradual growth and also be written by the finger of God. He might have added that nations of men who never heard of Moses and the Decalogue yet "show the work of the law written in their hearts." Even the extravagance of saying that the Christian believer's faith rests on science rather than the Bible might be made to appear far less offensive if it were explained that by "science" in this connection the speaker means direct personal and experimental knowledge rather than any records of such experiences which occurred ages ago. Such a statement need not be construed into a disparagement of the Bible, or any of its recorded facts and truths; but, as John Wesley wrote, those evidences which stand a great way off, although they speak loud and clear, make a less lively impression than the inward evidence which is intimately present at all times and in all places. For this sort "is nigh thee, in thy heart and in thy mouth." The Bible, the Church, the sacraments, the hymns of worship, the sermons of truth, and the prayers of all righteous men are mighty aids to faith, and means of grace, but not the foundation of a Christian's faith in God.

Much of the bitterness of theological controversy would disappear if men of different mind would honestly try to understand one another rather than to magnify their differences. But so long as distinguished speakers of a radical turn do not care to guard their speech, or, as the apostle puts it, to "hold the pattern of sound words," many must needs be offended, and many more will needlessly misunderstand. According to Peter, even the beloved brother Paul, with all the wisdom given unto him, wrote "some things hard to be understood, which the ignorant and steadfast wrest, as they do also the other Scriptures, unto their own destruction." If such misunderstanding followed "our beloved brother Paul," how much more likely is it to follow such unguarded utterances as those of our beloved brother Abbott. It is well for us all to take heed how we hear, and what we hear, and, especially, what use we make of what we hear.

THE ADVOCATE AND THE PEOPLE.

The many expressions of approval and good will coming from the people to the Advocate are greatly appreciated, and we would love to answer each one of them through the medium of a personal letter; but their numbers forbid such a labor, even of love. Suffice it to say that this public acknowledgment is a feeble effort to give to them one and all our gratitude and high appreciation. Such expressions from all over the State give to us additional inspiration to make the Advocate a power for good in the Church and for the moral weal of society. Not one criticism of an adverse kind has reached our desk, except a few cowardly anonymous scribbles, unworthy of serious notice. Their origin is not hard to divine. The bone and sinew of the State and the sentiment of the Church are with us in our fight against the wrong and in our endeavor to support the right. And the State press gives to us more favorable comment than to any weekly paper in Texas. Our editorials are reproduced in many of the papers in Texas. Only two or three papers throw mud at the Advocate, and they represent the saloon element and the slums. We will not lower our

self-respect by exchanging epithets with that pitiable and whiskey-soaked class of writers. Our work is on a different plane and among a different element of people. Were we even to mention their names and the papers they represent it would be a stench in the nostrils of our readers. But we have something else to do; and we will attend strictly to the work in hand. We are fighting the battles of right against the wrong, of purity against vice, of the people against the immoral rabble. With the approval of the good, the noble and the true, the jargon voices of the others, are unheard. Our motto shall ever be, "On with the battle."

THE NASHVILLE ADVOCATE AND MR. BRYAN.

The Nashville Advocate is now engaged in a controversy with the Hon. W. J. Bryan on the Philippine question. The last issue had a long editorial on the subject, and it really seemed to enjoy it. We are glad to see the Nashville get up life enough to strike back. The indication is a good one. But the controversy is a political one, pure and simple. Sometime back in an editorial the Nashville landed in partisan Republican politics on the question now at issue, and Mr. Bryan took the paper up instantly. Maybe that when the Nashville gets through with its political controversy that it will have brought its courage up to the point of going into the question of domestic morals and Methodist doctrine. As to morals, it flipped Dr. Boswell, of the New Orleans Advocate, with a supercilious personal. He was utterly beneath its notice. But when it comes to politics, the Nashville all at once puts on the war paint and strides forth with sword and buckler, and hews Mr. Bryan right and left. There is nothing like having a warrior worthy of your steel, and a subject congenial with your taste! Stay with Mr. Bryan, Doctor Winton, for there is less danger than dealing with men and issues closer home!

A POPULAR ADDRESS.

Last Thursday night the Interdenominational Sunday-school Union of the city had a meeting at First Methodist Church, and the address was delivered by Dr. Alonzo Monk, of Ft. Worth. He spoke for an hour to a deeply interested audience. Dr. Monk is an orator. He speaks well and forcibly. What he has to say he says in an entertaining way and he leaves people in no doubt as to his positions on any given subject. He has a fine voice, an impressive presence and a good flow of language. He is a man of good reading, and to hear him is to get a good knowledge of the subject under discussion. Dr. Monk, with it all, is a big-hearted Methodist preacher, and to know him is to love him. The Dallas people were much pleased with his address and they will be delighted to hear him again.

TEXAS PERSONALS.

- Rev. R. K. Smoot, D. D., for many years pastor of the Presbyterian Church in Austin, died recently at an advanced age.
Rev. J. P. Lowery, of Nocona, in a private note, says he is moving off well in his new field, and speaks most kindly of his people.
Bro. R. C. Elrod, of Smith County, writes a good letter to us, which is highly appreciated. He is a great friend of the Advocate.
Dr. James Campbell, of the Waxahachie District, came over the other day and spent some time looking at the work of the Branch House.
Mr. and Mrs. Whitley Reed and their daughter, all of Italy, made the Advocate a pleasant visit not long since. Bro. Whitley is editor of the Italy Surpriser.
Rev. J. F. Archer, of Cedar Hill, dropped in on us the other day. He is much encouraged with his work. This is his third year out there, and he loves his people.
Rev. P. C. Archer, of McKinney, was in the city this week and made the Ad-

vocate a delightful visit. He is much pleased with his charge, and feels that his Church has a fine outlook.

Rev. Charles P. Martin, a student in Polytechnic College, made the Advocate a brotherly visit this week. He is also traveling the Justin Mission in connection with his school duties.

Rev. J. A. Whitehearst, of Mulkey Memorial, Fort Worth, and his good people are arranging to rebuild a handsome \$20,000 structure on their present site.

Rev. Charles Hearon, of Cleburne, made a little trip to the city recently and spent a time pleasantly in this office. He is a live young minister and devoted to his charge.

Dr. Hancock, a worthy layman of Centenary Church, Paris, made us a pleasant visit recently. He says Rev. Foster Pierce, their pastor, is making a fine start in his new field of labor.

Dr. Sid Bass was in the city this week and dropped in this office long enough to shake hands with us. He is deeply interested in the work and success of all departments of Church work.

Bro. McCarver, a superannuate member of the Northwest Texas Conference, wrote us a most brotherly letter the other day. He is now living at Polytechnic College. May God continue to bless and keep him.

We had a delightful visit from Rev. O. S. Thomas, of the Terrell District, not long since. He reports things in good shape over his way. Say, the Terrell people are going to establish a Mission Church soon in South Terrell.

Rev. I. W. Clark, of the McKinney District, made us a visit recently. He is much pleased with his charge, and is laying himself out to develop all its interests. He is one of our strongest preachers, and his work always tells in the pulpit and as a leader.

Rev. Gibbs Mood, of Bowie, was in the city the past week and called to see us. He has finished up the job of publishing the minutes of the North Texas Conference, and the copies are now in the hands of the brethren. Brother Mood is looking well, and speaks cheerfully of the work in his part of the field.

CHURCH NEWS.

- Sam Small is doing editorial work at Brunswick, Ga.
In the mission fields the additions to the Church last year were about 120,000, or 10,000 a month.
A memorial window to the late William Ewart Gladstone is to be placed in the Liverpool Cathedral.
Mr. John H. Converse, of the Baldwin Locomotive Company, has given \$10,000 to the Presbyterian Seminary, Mexico.
Rev. J. L. Tillman, father of the noted evangelist singer, Charlie D. Tillman, died recently at his home in Atlanta.
Dr. John Watson, better known as "Ian MacLaren," has announced his intention of retiring from the active ministry next September.
There are 71,000 Unitarians and 51,000 Universalists in this country and neither body shows much change in membership for the past year.
The Sunday-schools and Epworth Leagues of the North Alabama Conference raised more than \$5000 for missions during the past year.
Mrs. M. E. W. Aycock, of Waverley, Ala., has made a gift of \$500 for the current expenses of the Woman's Home Mission work.
The new hymn book of the British Wesleyan Conference has reached a sale of 1,500,000—the largest issue of a single work since the Revised New Testament was published.
For over fifty years Justice David J. Brewer has been connected with Sunday-schools as scholar and teacher. For twelve years he has been teaching a class of adults in Washington.
Washington Street Church, in Kansas City, has been merged with Central Church. The building was a large frame edifice, built more than twenty-five years ago. There was a debt of

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\$1600 on the property, and the Church had been so weakened by removals that it was thought best to give up the struggle.

Bishop E. R. Hendrix and the members of the Board of Curators of Central College, Fayetteville, are at work making preparations for the semi-centennial of the college, which is to be observed in the year 1907.

The superannuate home movement of the Alabama Conference starts with encouraging prospects. In addition to a home recently donated, one hundred and sixty acres of land and several building lots have been given.

Upwards of 1000 Churches in Ireland now use unfermented wine at communion, including more than half the Presbyterian Churches, and all the Methodist Churches with four exceptions. A number of the Episcopal Churches have also adopted the custom.

Hon. John Barrett, United States Minister to Panama, has recently offered a prize in Vanderbilt University for the best essay on "The Political and Commercial Relations of the United States with the Latin Republics." He once attended that institution.

Dr. W. B. Palmore, on January 1, preached twice on the Caribbean Sea, crossed the Isthmus of Panama on the 2d, was received by the President of the Republic, his wife and cabinet on the 3d, and sailed on the 4th to South America by way of the Pacific, on the steamship Colombia.

A GREAT MEETING.

I am at present in Kansas City helping in a great meeting. It is an interdenominational movement. Seventeen different denominations and a hundred and seventy-five churches are enlisted in the work. The whole city is divided into twenty-six districts. All the co-operating churches in a given district unite at what is called "the evangelistic center," and services are held twice a day, at the same hours, in all these centers. There are some distinguished workers here: Dr. Robertson, of London; Dr. Gray, of Chicago; Dr. Sayford, of Boston; Dr. Calhoun, of Pittsburg; Rev. George R. Stuart, McConnell, of Georgia; Fitzgerald, of Texas, and many others, besides some noted singers.

There are some excellent advantages in this union movement. It vastly multiplies the force of the attack on the strongholds of sin in a great city, when a charge is made simultaneously along the whole line. Many battles have been lost for lack of concert in action, or because the men were put into the fight in detail, a brigade here or yonder, when a whole corps should have been hurled at once on the foe. Many revival movements have failed to stir a city because the denominations attempted it separately. No sin-

gle church can influence a city. But when a hundred churches unite, the very momentum of the onset shakes the whole mass of city life. The influence of the work reaches everybody. Business men feel it; society feels it; public sentiment feels it; the press recognizes it.

Moreover, the practical demonstration which it affords of the substantial unity of the church is in itself a powerful argument for Christianity. To see Methodists, Baptists, Presbyterians, Episcopalians and Christians of every creed and order forgetting their differences and working together to save men from sin—to see this is to see what is sure to silence the sneer of the skeptic and carry conviction to many hearts.

One pleasant feature of this meeting in the plan by which all the evangelists and their singers are entertained at the same hotel. It is very pleasant to be thus associated together, and affords opportunity for mutual acquaintance and conference very helpful to the work.

My district is No. 11 in the general plan, and the evangelistic center is Troost Avenue Methodist Church. The meeting has only begun, but already hundreds of conversions are reported, and we are expecting thousands to be turned unto the Lord. The meeting is scheduled to run two weeks.

S. A. STEEL.

Kansas City, Mo.

METHODIST QUARTERLY REVIEW.

The Methodist Quarterly Review for January is before us. It is up to its usually high standard of mechanical excellence and literary merit. From the opening article on "The Nature of the Christian Religion," by Dr. Tigert, the editor, to the closing article by Bishop Hendrix, on the "Life and Work of R. M. Scruggs," there is not an inferior production in the number. It is real review matter, and to read and digest it is to inform one's self on the great topics handled by these expert men. The Review is a credit to the Church whose best thought it represents.

CONFERENCE EXPANSION.

H. G. H.

The present West Texas Conference was originally called the Rio Grande Conference, and its eastern boundary was the Guadalupe River. Then in the General Conference of 1858 it was called the West Texas and the eastern boundary line was soon thereafter extended to the western line of all the counties through which the Rio Colorado passes—a totally unnatural boundary line. A few years ago a strip of territory was detached from the Northwest Texas Conference and attached to the West Texas. At the last General Conference the true and natural eastern boundary line of the West Texas Conference was established, adding to it all of the territory of the Austin District from the old Texas Conference. Its present boundary lines are apt to be permanent, making it territorily one of the largest conferences in the connection. Now its work must expand westward—but not to cross the Rio Grande. From the first session of the West Texas Conference in 1859 until a few years past the territory west of San Antonio to the Rio Grande has virtually been a wilderness. Railroad and agricultural implements—preceded by the gospel—have wrought a wonderful change. It is true we have five or six railroads through this section yet on paper, but the day of their construction may come. The Oriental, from Kansas City, through the northwest to the western shore of Old Mexico, will be through one of the most picturesque and healthy countries on the North American Continent. Away south of the line of the International and Great Northern is a vast new country which, in the next ten years, will call for preachers in cities, on circuits and missions. The whole valley of the Rio Grande—"the Nile of America"—is falling under the hand of the agriculturalist. The long, hot trips of the circuit riders are being shortened. From all over Texas the people are moving in. The agricultural development of that country has just commenced. For health the climate is almost unrivaled. Scott and Biggs think they have the coming country. Joe Webb has good lung force now, but he will need more than the blast of a trumpet to reach over his great new field. Mills was sent far down southwest to be killed or cured. He has too much work to do to die. If John and Theodore Gillett, Monk, Harris and Leaton, Joyce and Hill were just a little sounder in bone and wind they would say, "Here am I, send me." Railways, the Bible, the gospel and Methodism are irreplaceable. And in all that region, wherever you find a pool deep enough, you find a Baptist preacher ready to go down into the water with a repentant sinner. They are our peers in all gospel extension. A great future has the West Texas Conference. But I must stop, for I, too, would mount a pony and be off.

A REVIEW OF TEXAS METHODISM. 1904.

By Rev. S. H. Morgan, B. S.

Methodism in Texas has recently closed an annual campaign of noted achievements.

It is well for us to pause at the threshold of this new year to consider, compare and weigh the results. What has been accomplished? Are the prizes in proportion to the financial investment? What are the dividends?

We will proceed to lay the facts before our readers. Much time and labor has been given to the preparation of this article. We found it no easy task to compile these facts and figures. We trust that it will be read closely and studiously. If this effort will command a careful perusal and stir us to greater activity in the future, our purpose will be realized. We take our data from the Advocate reports of each English speaking Conference in the order in which they were held.

The West Texas Conference reported from seven presiding elders' districts 111 traveling preachers, 89 local preachers (a decrease of four), 24,448 members (a decrease of 19), 1950 additions by profession of faith, 297 adults baptized and 515 infants baptized. This Conference paid to presiding elders \$8312.21, to preachers in charge \$49,173.96, to bishops \$879.37, for foreign missions \$1125, for domestic missions \$5866.73, and for all purposes \$133,214.86.

The Northwest Texas Conference reported from twelve presiding elders' districts 245 traveling preachers, 230 local preachers, 74,503 members, 6893 additions by profession of faith, 3834 adults baptized and 1298 infants baptized. This Conference paid for presiding elders \$22,864.54, for preachers in charge \$149,659.76, for bishops \$2560.75, for foreign missions \$15,427, for domestic missions \$12,267.21, for all purposes \$452,148.58.

The North Texas Conference reported from ten presiding elders' districts 185 traveling preachers, 152 local preachers, 52,379 members, 3938 additions by profession of faith, 1891 adults baptized and 747 infants baptized. This Conference paid for presiding elders \$16,488.45, for preachers in charge \$96,272.29, for bishops \$1709.31, for foreign missions \$10,129, for domestic missions \$5993, for all purposes \$290,516.28.

The Texas Conference reported from ten presiding elders' districts 171 traveling preachers, 201 local preachers (a loss of six), 56,716 members (a gain of only 136), 4295 additions by profession of faith (this is 918 less than was reported last year), 2414 adults baptized and 1271 infants baptized. This Conference paid for presiding elders \$15,575.22, for preachers in charge \$104,626.63, for bishops \$1812.85, for foreign missions \$8279.12, for domestic missions \$8373.48, for all purposes \$300,951.92.

The grand totals for these four conferences are as follows: Presiding elders 39, traveling preachers 712, local preachers 762, members 298,346, additions by profession of faith 16,176, adults baptized 9046, and infants baptized 3831. These conferences paid for presiding elders \$63,240.52 (an average of \$1621.55), paid for preachers in charge \$299,132.55 (an average of \$569.56), paid for bishops \$6963.28, paid for foreign missions \$37,960.14, paid for domestic missions \$32,499.42, paid for all purposes \$1,176,831.74. This grand total, of considerably more than one million, has been raised and expended by the Methodist Church in these four conferences during the year 1904. This is by far the largest amount ever raised by the Church in Texas.

Let us now make some deductions from the above data. There was one conversion and addition by profession of faith to every \$72.75 expended; there were nearly twenty-three converts to every traveling preacher; counting preachers and members, it required nearly thirteen to rescue one soul from Satan's kingdom. From the General Minutes of 1903 we obtain the following facts: Local preachers 773, members 296,005, paid for foreign missions \$32,675.98, paid for domestic missions \$30,913.26. The total for all purposes cannot be obtained from these minutes. By comparison we obtain the following statements: There has been a net loss of ten local preachers during the past year. We note a continual falling off in the number of local preachers for several years past. Why is this? Does their efficiency increase as their numbers decrease? The local ranks is the arsenal from which we draw our forces to recruit the itinerant army. Are we approaching a dearth of ministerial supply? The ministerial standard is constantly being elevated. Let this elevation be not only along the lines of mentality, but also of spirituality, piety and power; then "one can chase a thousand, and two can put ten thousand to flight." By comparison of the total membership for 1903 and for 1904 we find that there has been a net gain of only 2341. This shows about three and two-sevenths members gain by each itinerant preacher, at a cost of more than \$500 for each member gained. This fact ought to make us, as preachers, pause and pray. What

are we doing? Are we really bringing the world to Christ?

The year's review as a whole and on the surface looks large and bewildering, but on closer examination we find many things to mortify our pride, silence our tongues and stir us to a more earnest and consecrated effort. There may be slight errors, but they are not such as to vitiate the conclusions made from the above compilations. We verified our figures several times with the sources of our information, and feel confident that they can be relied upon.

Now in conclusion: Let the entire church determine to make this year a season of soul saving. Let each member resolve to bring a soul to Christ. Is that too much for God to expect of you? Let each preacher resolve, under God, to bring at least 100 souls into the fold. If preachers and members will do this, old Texas will certainly blaze with a mighty revival. Every man to his post, and "on with this battle!" God grant us success. Amen! So mote it be.

Douglassville, Texas.

FIRE! FIRE! FIRE!

It was about 12 o'clock Sunday night, at Winters, when the crack of pistols were heard, accompanied by the sound of human voices crying, "Fire! Fire! Fire!" We dressed as quickly as possible and rushed out to find ourselves confronted by a formidable foe. It was a horrid "fire fiend" making his inroad upon the business portion of our town.

There were, already, a number of men engaged in a terrific struggle to check him in his onward tread; and for a period of about two hours the most heroic efforts were put forth. For a time it seemed the town was doomed. The "fiend" steadily crept upon us until he came to a chasm where the battle grew more furious. Men stood in the very embrace of his fiery tongue and poured forth destructive volumes upon his head, forcing him, by their energy and skill, to succumb.

When the battle was over and the field surveyed, we could crown ourselves but partial victors; for lying in his wake were the smoldering ruins of six of the business houses of our town.

One of the unfortunates, Bro. J. C. Moore, a loyal local preacher in the Methodist Church, lost his house and most all his goods. He did not have a dollar of insurance, and it was all he had, save his little home. He has been a faithful servant of the Church for many years, having served some of the poorest charges as a supply, and now he is in great need of means to start him in some business that will make him and his family a living.

Will the readers of the Advocate open their hearts, unclose their purse strings and send Bro. Moore a "free will offering" in this trying hour? A little from many of you will mean much to him just now. Will you do it?

I make this appeal because I believe Bro. Moore to be a worthy subject, and will appreciate any favor you wish to confer upon him. Also, it is wholly upon my own move.

Send your contributions direct to Bro. Moore, or myself, and they will be promptly receipted for.

R. B. YOUNG.

Winters, Texas.

FINANCIAL CONDITION OF OUR ORPHANAGE AT WACO, TEX.

Complying with the instruction of our Board of Directors, I send you for publication the financial exhibit of the Methodist Orphanage for the year ending Oct. 31, 1904:

Table with 2 columns: Item, Amount. Includes From German Mis. Conf., From West Texas Conference, etc.

Table with 2 columns: Item, Amount. Includes Total, Paid out by direction of the Board of Directors, Current expenses, etc.

Total \$11,028 50. W. H. VAUGHAN, Bus. Mgr.

DEDICATION.

Bishop Hoss will dedicate our new church at Martindale on the evening of the 12th of February. All former pastors and presiding elders are cordially invited to be present.

J. J. SHAW.

Humors of the Blood

Cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

Hood's Sarsaparilla and Pills

Forming in combination the most effective alterative and tonic medicine, as shown by unequalled, radical and permanent cures of

- Scrofula, Psoriasis, All kinds of Humor Rheumatism, Blood Poisoning, Catarrh, Salt Rheum, Boils, Pimples, Dyspepsia, Debility, Etc.

Accept no substitute, but be sure to get Hood's, and get it today.

ROSES

Finest everdoomers. Our list cannot be excelled for this climate. New and standard fruits, shade, ornamentals, garden seeds, field seeds, flower seeds, Cyphers incubators, poultry supplies. Catalogue free.

DRAUGHON'S Colleges

Table with 3 columns: District, Location, Item. Includes WACO, TEX., BEST, CAT'LOG, TELLS, REST.

A TOWER TO SUCCESS. A MONUMENT TO MERIT. A PYRAMID TO PROGRESS. AN OBELISK OF POPULARITY. ON SUBSTANTIAL FOUNDATION.

Chartier's Electric Shorthand.

We have the sole contract right to teach Chartier's Electric Shorthand in Texas and adjoining States. This is the most wonderful shorthand system of the century. It can be mastered in half the time required for other systems; it can be written more readily and rapidly and read with far greater ease and accuracy.

PEWS NOT IN THE TRUST Cincinnati Seating Co.

CAVANAUGH Furniture

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of Traveling between NORTH TEXAS and SOUTH AND SOUTHWEST TEXAS VIA



NEW TRAIN SERVICE Through Sleepers GALVESTON, HOUSTON, AUSTIN, SAN ANTONIO, KANSAS CITY, AND ST. LOUIS. Any Santa Fe Agent will tell you about it. W. S. KEENAN, G. P. A. Galveston.

Advertisement for Walter Baker & Co's Chocolate and Cocoa. Includes text 'USED ROUND THE WORLD', 'The Leader for 124 Years', and 'Grand Prize World's Fair St. Louis'. Features an illustration of a woman in a long dress.

The Sunday-School Department.

Feb. 5. Subject: "Jesus At Jacob's Well."—Jno. 4:1-12.
 Golden Text: "Whosoever will let him take the water of life freely."—Rev. 22:17.

5. Then cometh he. He cometh therefore, because that was his route. There was no other way, unless he crossed the Jordan, and went round by Perea, as Jews sometimes did to avoid annoyance from the Samaritans.—Plummer. Sychar, a town near the ancient Shechem, at the foot of Mt. Ebal, seven miles south of Samaria. Jacob gave. Jacob bought this field from the children of Hamor, the father of Shechem, for a hundred pieces of silver (Ge. 33:18-20), and left it as a private overplus inheritance to Joseph.—Clarke. John refers to Ge. 48:22, where the Hebrew word for "portion" is identified with Shechem. Here Joseph was buried. Josh 24:32.

6. Jacob's well. Spring. R. V. Mar. It still exists, but without spring water.—Plummer. Jesus... being wearied. A proof of his real humanity. John 11:35; 19:28.—Blaney. He exhausted himself in helping others.—Dowling. As our High Priest he can be touched with a feeling of our infirmities, for in his mortal body he was compassed with infirmity. He. 4:15.—Stearns. Sat thus. Being thus weary.—Barnes. Indicating the absence of all constraint and reserve.—Lange. The rest of Jesus is as mysterious and as full of kindness as his weariness. It is a great matter to learn to rest without being idle and make necessary repose subservient to the glory of God.—Quesnel. On the well. On the low curb around the well.—P. Sixth hour. The hour for the midday meal and a time when the well would be unfrequented.—O'Connor.

7. A woman. An ignorant, carnal-minded woman, whose moral character was more than ordinary bad.—Kyle. She, too, was weary; alone, as Jesus was alone, but only to make the essential contrast greater.—Grant. An unconscious type of thousands of degraded daughters of the East, whom nothing but Christian faith can elevate to their true place in the kingdom of a world-winning Christ.—Vallings. Of Samaria. Not of the city of Samaria, seven miles away, but of the country of Samaria; of the Samaritan race and religion.—P. In the time of our Lord, Canaan was divided into three provinces: Judea, the religious, being south; Galilee, the rational, lying north; while Samaria, the defiled, lay between.—Scott. Samaria was inhabited in the time of Christ by the descendants of heathen nations sent thither by the King of Babylon to replace the Jews, of whom the land had been stripped by Salmanser, B. C. 721. They had endeavored to adopt the Jewish worship without entirely relinquishing idolatry. Repelled by the Jews from all participation in building at Jerusalem, they built a temple of their own upon Mt. Gerizim and claimed for it a sanctity even greater than that of Jerusalem. The enmity between the Jew and the Samaritan rose to such a pitch that they refused intercourse with each other.—Beecher. Give me to drink. Jesus had no means even to quench his thirst. He is dependent as man, on this poor woman for a little water.—Darby. The thirst of Jesus and his dependence on ordinary means of supply were inseparable conditions of his humanity. He thirsted in the flesh that we might not thirst in the spirit.—O'Connor.

8. His disciples were gone. The disciples even must go away to make room for this woman. They knew not yet saving grace.—Darby. To buy. In Samaria they would find no hospitable entertainer; they must purchase from the common purse.—Whedon. He who could feed five thousand with a few loaves and fishes when he willed, was content to buy food, like any other man; an instance of his lowly-mindedness.—Ryle. Meat. "Food or nourishment," not "flesh." Out of the sixteen places where meat is used in the New Testament, there is not one where it necessarily means "flesh." The meat offering consisted of flour, oil and incense. Le. 2:1, 2.—Ryle.

9. Then. She apparently did not comply with Christ's request, showing she felt all the dislike to a Jew which distinguished her people.—Jacobs. How. The passive recipient becomes the active inquirer.—S. S. T. Being a Jew. His nationality would be evident from his dress, speech and manner.—Sel. There are just four instances recorded in the Savior's life—that of the woman of Samaria, of the Roman centurion, Mat. 8:5, of the Canaanitish woman, Mat. 15:22, and of the Greeks, John 12:20, 21, who came up to Jerusalem—of our Lord's dealings with those who stood without the pale of Judaism, and it is striking to notice the singular interest which Jesus took in each; the singular care he bestowed in testing and bringing out to view the simplicity and strength of the desire towards him, and the faith in him,

that were displayed; the fullness of the revelations of himself that he made, and of that satisfaction and delight with which he contemplated the issue.—Scofield. Askest drink of me? Among us even an enemy might ask or receive a drink of water without fear of compromising himself or his opponent; but not so in the East. There the giving and receiving of a drink of water is a covenant of hospitality. It is not like a covenant of salt, or a covenant of blood, indissoluble; but it is like the covenant of bread-sharing, which makes a truce, for the time being, between deadly enemies.—Trumbull. No dealings. This national antipathy gives point to the parable of the good Samaritan, Lu. 10:33, and the thankfulness of the Samaritan leper, Lu. 17:16-18.—J. F. B.

10. The gift of God. The Lord Jesus Christ, John 3:16, and through him the gift of the Spirit, which those who believe on his name were to receive, John 7:39.—Clarke. Who it is. Unfolding the thought of the gift of God.—Lange. Never was there such a contrast in a conversation as that presented in the conversation between Christ and the woman of Samaria. Christ speaking from the top of all spiritual apprehension, the woman from the bottom of sensuous knowledge.—Beecher. If thou knewest... thou wouldst have asked. She did not know him nor the boon he bore. A man may not know and not do, but he cannot do unless he know.—Morris. A contrast between Christ's present bodily need and his permanent spiritual abundance. The contrasts in his life are very striking: 1. In physical things. He sleeps from weariness, yet wakes to hush the storm. 2. More so in spiritual things, as when "crucified through weakness." He promised life to the malefactor.—Ibid. Of Him. An implicit assertion of the unique dignity of his person.—Trench. Living water. Perennial, springing from an unfailing source, Ge. 26:19, ever flowing, fresh. Le. 14:5.—Westcott. Not stagnant, local, ceremonial religion, but vital, vitalizing, all comprehending truth.—O'Connor. The Spirit of grace is as living water, John 7:38. Under this similitude the blessings of the Messiah had been promised in the O. T. Isa. 12:3; 35:7; 44:3; 55:1; Zec. 14:8.—Henry. As water quenches the thirst, refreshes and invigorates the body, purifies things defiled, and renders the earth fruitful, so it is an emblem of the gift of the Holy Ghost, which so satisfies the souls that receive it that they thirst no more for earthly good; it purifies from all spiritual defilement, on which account it is styled the Holy Spirit; and it makes those who receive it fruitful in every good word and work.—Clarke.

11. Sir. She began with, "Thou... Jew." now she calls him by the dignified, "Sir."—Deems. Nothing to draw with. The woman can conceive of no provision save that depending on humanly devised means.—Craik. Well is deep. It had already lasted a thousand and a half years, and after as many more centuries it still exists.—Frothingham. Whence... living water? The springs of living water are secret. The fountain of life is hid with Christ.—Com. Com.

12. Art thou greater than... Jacob? Expressing the national jealousy towards the Jew.—Lange. Our father. The Samaritans were composed partly of the remnant of the ten tribes, and partly of people from Chaldaea. Still they considered themselves descendants of Jacob.—Barnes.

13. Drinketh of this water... thirst. If men are to cease to thirst, they must have an inward fountain. Nothing outward can permanently still the nature.—Anon.

14. I shall give. The water is a gift not received by Christ in common with humanity, but given by Christ to humanity.—Dowling. Never thirst. What an assurance! But how little realized. How oft with our unbelief we limit the glorious largeness of the divine promises, and seem bent upon making falsehood of eternal truth.—Brant. In Him... springing up. By the union of the divine with the human spirit, the latter becomes an organ of the divine life, and therefore a self-supplying fountain of life.—Lange.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, box 187, Notre Dame, Ind.

The steps of greed do not lead to the throne of grace.—Ram's Horn.

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.

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.)

State Epworth League Cabinet.

President—Gus W. Thomasson, Van Alstyne.
 First Vice-President—Rev. A. D. Porter, Mt. Calm.
 Second Vice-President—Miss Laura Allison, Austin.
 Third Vice-President—W. A. Palmer, San Marcos.
 Fourth Vice-President—C. A. Lehmborg, Fredericksburg.
 Secretary—Theo. Bering, Jr., Houston.
 Junior Superintendent—Mrs. C. W. Henry, Cleburne.

NOTES.

A Conference League Secretary sends us a postal card received by him from a young lady whom he had addressed as Secretary of a local chapter. The card reads: "Mr.—Dear Sir—You had better inform yourself as to who the League officers are before you write any more impertinent postal cards. I have had no connection with the League for more than a year, consequently know nothing of the business." Who dares to say the path of a League Secretary is strewn with roses?

The Dublin League held special services on the 8th instant, a detailed account of which is furnished us this week by Brother McCarter, the President. This chapter has long been in a prosperous condition.

The Mt. Calm chapter of the Epworth League got out a neat and attractive folder on the occasion of its rally day service on the 8th instant. The folder contains the names of the officers and committees of the local organization, the program of the day and other information bearing upon the League. The fine Italian hand of Brother Porter is apparent in the arrangement of the leaflet.

Of the exchanges which we receive none reach us more regularly than the Alabama and the Raleigh Advocates, and none contain quite so much spicy League news as come from the pens of Brothers Stevenson and Anderson. We note, however, that both these brethren are hampered in their work by a lack of notes from local chapters. We understand from personal experience the seriousness of this obstacle, and if it were not for "the faithful few" we would go into voluntary bankruptcy!

We understand that our good friend and former League worker in this State, Brisco Carter, has been made presiding elder in Louisiana. A well-deserved promotion.

We have had the Constitution of the State League printed in leaflet form, and will send a copy to any one desiring it.

The attention of District League officers is directed to the following provision of the State League Constitution: "Membership, Art. II. The membership of the conference shall consist of ten delegates from each presiding elder's district of the several Texas Conferences of the Methodist Episcopal Church, South (including what is known as the 'German Mission Conference'), elected by the District League Conference; provided, that in any district where there is no League organization, the delegates to this

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.

body may be appointed by the presiding elder of such district. All traveling preachers of the Methodist Episcopal Church, South, in Texas, shall be ex-officio members."

In making preparations for the several district meetings, it is hoped special mention will be made on the programs of the election of State League delegates. Names of delegates should be promptly forwarded to the State Secretary, Theo. Bering, Jr., Houston.

This batch of copy is mailed just as we are packing our grip for a jaunt across the State in the interest of the Assembly movement. The committee is to meet in Galveston, instead of Waco as first announced, and proceed from there on a tour of inspection, visiting proposed sites at Galveston, Palacios City, Rockport and Corpus Christi. Of the trip itself we will report later. G. W. T.

LEAGUE RALLY SERVICES.

In my judgment a rally service should be held for and by each local League chapter.

Please pardon a bit of experience. Last year we had such a service in Cleburne, and this year one in my present charge.

There was an appropriate introductory, the inauguration of officers (which should always be magnified), a sermon by the pastor, followed by voluntary testimonies and closed by the doxology and League benediction.

On the strength of this service several new members were received.

Improve Your Hearing!

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to always give relief. That there is a scientific treatment for deafness and catarrh is demonstrated every day by the "Actina" system. "Actina" will also give instant and permanent relief in cases of asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh.

"Actina" is sent on trial, postpaid. Call or write us about your case. We give advice free and positive proof of astonishing results. A valuable book—Prof. Wilson's 19-page Dictionary of Disease, Free. Address New York & London Electric Association, Dept. IT D, 923 Walnut Street, Kansas City, Mo.

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.

AUSTIN WHITE LIME CO.

Manufacturers of the Celebrated Austin White Lime and dealers in Cement, Plaster, Hair, Fire Brick, Etc. AUSTIN, TEXAS.

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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. 41. 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.

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

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

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Cancer of the nose, eye, lip, ear, neck, breast,
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Cut this out and send it for an illustrated book
on the above diseases. Home treatment sent
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Try for Health

222 South Peoria St.,
CHICAGO, ILL., Oct. 7, 1902.
Eight months ago I was so ill
that I was compelled to lie or sit
down nearly all the time. My
stomach was so weak and upset
that I could keep nothing on it
and I vomited frequently. I
could not urinate without great
pain and I coughed so much that
my throat and lungs were raw
and sore. The doctors pro-
nounced it Bright's disease and
others said it was consumption.
It mattered little to me what
they called it and I had no de-
sire to live. A sister visited me
from St. Louis and asked me if
I had ever tried Wine of Cardui.
I told her I had not and she
bought a bottle. I believe that
it saved my life. I believe many
women could save much suffer-
ing if they but knew of its value.

Serges Dumber

Don't you want freedom from
pain? Take Wine of Cardui
and make one supreme effort to
be well. You do not need to be
a weak, helpless sufferer. You
can have a woman's health and
do a woman's work in life. Why
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while many outsiders and some of the Leaguers themselves confessed never before having understood the significance of the League and the great importance of its work.

Let not the pastor think such an hour was lost. But on the other hand, if he will assist in planning for and carrying out a suitable program, experience teaches me that it will prove one of the most helpful services of the year.

It was recommended by the Epworth League Board of the Northwest Texas Annual Conference that "each presiding elder's district be divided into three or four parts and in each separate division rally day services be held before District League Conference to awaken interest in and prepare the Leaguers for the coming conference."

Allow me to add, let each local chapter hold a rally service early in the year, observing the rally day "in each division;" be sure to have District League Conference, and not failing to send a large delegation to the State League Conference and Assembly.

ALBERT D. PORTER.

BROTHER PORTER'S CALL.

I shall be glad to receive communications from the First Vice-Presidents, not only of the Annual League and District League Conference, but of local chapters. I wish you all a prosperous and happy year's work.

Don't fail to observe League rally services.
ALBERT D. PORTER,
First Vice-President T. S. L.
Mt. Clam, Texas.

FROM DUBLIN.

The following are the Epworth League officers elected for the present year: T. K. McCarter, President; Miss Mary Potts, First Vice-President; Mrs. McKinney, Second Vice-President; J. O. Shafer, Third Vice-President; Miss Sue Richardson, Fourth Vice-President.

January 8 was Epworth League day with us in truth—a day long to be remembered by the Leaguers and Church in general. A special sermon to Leaguers and young people was preached by Brother Kiker, our most efficient and beloved pastor, in the morning, followed by the installation of League officers. The service was beautiful and impressive. The League took charge of the night service and rendered the special program outlined in the Era. The church was tastefully decorated and our colors were worn by all Leaguers. The service was a decided success and thoroughly enjoyed by all. Our League is growing, our Church is being blessed, congregations and Sunday-school also getting larger, for all of which we give our Father grateful thanks.

T. K. McCARTER.

JESUS, OUR FELLOW-STUDENT.

(Read before the Epworth League by Miss Jennie Williamson, at Goliad.)

The chief end and aim of education should be the formation of character, and character building is the true basis of all education. Of course I mean education in its true sense; not that kind which crowds into the pupil's mind a conglomeration of dates, ideas and formulae, and then by association of ideas, reasoning and memory work brings order out of chaos. I do mean the kind of instruction which seeks for the best in a pupil and works to bring out all the good. The kind which leads the mind to lofty ideals; which prompts one to do right for the sake of right, because of a love for all things true and noble. These former things should be secondary.

It seems to me that the end of all education, in a word, should be to develop minds like that of Christ. Paul says: "Let this mind be in you which was also in Christ Jesus."

Well, now, the training of the mind of our Savior was under the same laws as those we are under. Let him be our fellow student.

Every student in school or college, every young man or woman toiling at the problem of self-culture; every person, old or young, rich or poor, endeavoring to enlarge his power and to increase his usefulness by reading and systematic study, may have the privilege of feeling the sympathy of Jesus in his work.

If our mind be normal, we will find it to be like Christ's—both receptive and disjunctive. Now-a-days children have to learn, and the critical and the original work comes later. And so it was with Christ. He was content to receive instruction. We do not find him at first the wise and masterly Teacher that he was at thirty years of age. We do not find him with a bright mind—a questioning mind—capable of propounding questions that startled the rabbis. He was intent to learn, and let this be our attitude. Let us learn the lessons that Jesus so thoroughly mastered and so patiently lived and taught to the world.

These were not lessons in grammar, poetry, science, or art. Jesus, as a boy, had not to worry and puzzle him-

self about the nebular theory, squaring the circle, and such like things which are stumbling stones to the twentieth century student. He knew not the music of the spheres, but in his heart and life there was a diviner chord which made sweet music, and never was there a harsh or a discordant note.

May we not have this harmony in our lives? Yes, by entering a school and being such students as was Jesus, and by studying with him.

First, we must learn with Him the commandments, and as did He learn, to honor and obey our parents. "He was subject unto them." After we have learned to obey, we are then prepared to command and to teach.

We must further learn with Him the lesson of gentleness. No harsh word ever passed His lips. His face never wore the impatient, resentful frown. Though oppressed and afflicted, yet he opened not his mouth, and though brought as a lamb to the slaughter, still He did not chide.

A lesson of sympathy, too, we must learn. No one was ever so poor but Christ pitied him; none ever so much an outcast as to be ignored by him; none so low that Christ would not stoop to lift him up. And is not this our motto, "Look Up, Lift Up?" That is, look up to Jesus and to him to lift up our neighbor. We see Jesus with the man sick of the palsy and he sympathizes; the poor woman he will not condemn; the little children he loves and calls to him. Peter he reprimands so gently that there ceases to be a reprimand, but only a blessed commission, "Feed my sheep." On the multitudes He has compassion, and performs miracles for their sustenance. To all He speaks blessed words of comfort. "Let not your heart be troubled."

With Him and from Him we must learn the lesson of love; for he added a new commandment to the twelve that we love our neighbors as ourselves, and even that we love our enemies. This lesson Jesus knew by heart. No amount of persecution or trial could lessen his great loving nature. God is love, and the words we shall all one day hear sound not of theology or of creeds—providing that Christ himself is the central figure of the creed—but of cups of cold water given in Christ's name.

If we have accepted Christ as our Savior, then the question asked of us at God's throne will not be how have I believed, but how have I loved. "Every one that loveth is born of God." The good old Balthazar, in "Ben Hur," did not overestimate love when he said: "At last I stood in the perfect day and beheld the principle of life, the element of religion, the connecting link between the soul and God—Love."

With Jesus, we learn a lesson of faith; for he prayed and believed, and he counsels us to watch and pray, and promises that whatsoever we ask in faith we shall receive.

A lesson of forgiveness is to be learned, and this is the most difficult of all—so difficult, indeed, that I fear for our proficiency. And yet our Savior thoroughly mastered this lesson. He could pardon the doubting Thomas; could be kind to Judas; could forgive Peter, and even on the Cross could pray that prayer—the sublimest of all prayers: "Father forgive them, for they know not what they do."

Let us strive for the Christ: mind that will enable us to forgive. Let us learn obedience, gentleness, sympathy, love, faith and forgiveness, and we can surely then influence those around us for good. Then those studying with us, and those watching our lives, will say, "Surely this one has been with Jesus." Almos: certainly then our companions will come to him "whom to know is life everlasting."

The school in which we learn may be one of trial, temptation and affliction. It may be even that we must stand persecution. Not such, to be sure, as was so nobly endured by Polycarp, Jerome, Huss, Ridley and Latimer (such days are past); but those petty persecutions which are often harder to endure than would be the death that entered us into the joy of our Lord.

Let us patiently bear persecution, for Christ's own words are: "Blessed are they that are persecuted for my righteousness sake."

And then let us not murmur because temptations come. But let us bravely face such; for there has "no temptation taken us but such as is common to man," and God will provide for us a way of escape. James says: "Count it all joy when ye fall into divers temptation, knowing this that the trying of your faith provoketh patience."

And surely we must not murmur when afflictions come; for "whom the Lord loveth he chasteneth."

Let us know that all these things are they which are bearing their parts in molding the steel to shapeless image within us.

Each has a work to do toward making us more patient, more gentle, loving and forgiving.

Let us not grudge this hand its work in persecuting in us that mind which was also in Christ Jesus.

LAW AND ORDER LEAGUE.

On the 18th of December, 1904, we organized a large Law and Order League in Rogers. Up to this time liquor had been dispensed freely from the two clubs of Rogers to any one, regardless of age, who applied. The pastors prior to this date had spoken out against this curse with no uncertain note of warning. Hence a healthy sentiment prevailed. Our Law and Order League Rally was noted for its enthusiasm and determination. The following day an efficient committee went to Belton and arranged with our County Judge, Sheriff and Prosecuting Attorney to have a court of inquiry held in Rogers. It resulted in filing some twelve or fifteen complaints against the liquorites. In the meantime the proprietor of one of the clubs bade us an informal adieu and left.

The Rogers Club tried the bluff act on us. They swore vehemently at us at long range for two or three days, and then became seemingly very penitent, sent their attorney to us, asking for terms of peace. We assured them that no compromise was possible. On the morning set for trial their three able lawyers came to us and agreed to close at once the whole business and sign an agreement for these parties not to trouble us in any way if we would not press the suit against them. The committee reluctantly agreed to this, with the understanding that if said parties should directly or indirectly engage in or encourage the sale of intoxicating liquors in Bell County in any way all of the cases filed would be vigorously prosecuted.

So we are rejoicing now over a complete triumph for prohibition, proving beyond doubt that prohibition will prohibit when the people rise up in their manhood and demand that law and order shall prevail.

One month ago Rogers was "wild and woolly;" now Rogers is as nice and orderly as any town in Texas. The people are to blame where it is not thus. When a town puts her grit, grace and greenbacks into it, as Rogers did, all liquor dives will close instantly.

If you want to know how to do it the Rogers Law and Order League will gladly tell you how it was done here, and how it can be done elsewhere. The last Legislature passed a law authorizing any one to file complaints before a County Judge or a Justice of the Peace against any place or house suspected for selling liquor, and if it is found to be true, the liquor shall be seized by the officer executing the warrant and all persons connected with such sale or sales shall be arrested and dealt with accordingly, the penalty not less than \$25 nor more than \$100, and a short term in prison. Any club found guilty of selling liquor can be closed at once under this law. "On with the battle!"

J. F. TYSON.

Rogers, Texas.

The new thought will be worth heeding when it wipes out our old thought of sin.



I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collins, Box 23, Watertown, N. Y.

The Canton Cotton and Corn Planter

WITH FERTILIZER ATTACHMENT
THIS PLANTER HAS THOUSANDS OF FRIENDS AMONG TEXAS FARMERS. IT PLANTS CORN, COTTON, SORGHUM, MILO 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 TO THE ACRE, DEPOSITING IT FROM ONE TO TWO AND A HALF INCHES BELOW THE SEED.
WE CAN FURNISH THIS FERTILIZER ATTACHMENT TO ALL OWNERS OF OUR NO. 1 PLANTER SIMILAR TO THE ILLUSTRATION ABOVE, OBVIATING THE NECESSITY OF PURCHASING THE COMPLETE MACHINE. CAN FURNISH A SPIKED 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.
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Leaves NEW ORLEANS Daily
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Equipment the Finest
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NO SMOKE, NO DUST, NO CINDERS
Try the "OPEN WINDOW ROUTE." It is the Best.
T. J. ANDERSON, **JOS. HELLEN,**
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HOUSTON, TEXAS.

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 Mason Street, Dallas, Texas.

THE SPIRIT OF LIGHT.

There is a light that fills my soul,
That lifts me over the troubles here,
And leads me onward to the goal
To a glad new life in the heavenly sphere.

How I love to dwell in this spirit of light,
To walk in the rays of it here;
For it shields me from the darkness of night,
Of sin, of grief and despair.

O beautiful light, lead thou me on
"Till I rest at my Savior's feet;
"Till I wake in the light of an undying dawn,
Where, with Jesus, my life is complete.

O to see the light of His beautiful face;
To breathe that pure, celestial air;
To rest in the arms of His loving embrace,
And be changed to His likeness so fair.

To be clasped in the arms of a Savior divine,
And to lean on His gentle breast,
And be filled with that light that will ever be mine
In the beautiful home of the blest.

Lead thou me on, O beautiful light,
Still nearer and nearer my God;
"Till I feel the joy of his presence so bright,
And walk in the paths he has trod.

MRS. W. C. KITTS,
Dallas, Texas.

NOTICE.

In the W. F. M. S. of the Northwest Texas Conference, the following Secretaries have been appointed to fill vacancies caused by the removal of former officers in some of the districts: Waxahachie District, Mrs. W. H. Matthews; postoffice, Waxahachie. Gatesville District, Mrs. J. C. Carpenter; postoffice, Jonesboro. Waco District, Mrs. C. R. Wright, Waco.

MRS. MARY E. BULLOCK,
Pres. Conf. Society,
Lorena, Texas.

MAY A CHRISTIAN DANCE?

Bob Burdette answers this question in his usual unique fashion: "May a Christian dance?" Of course he may. He might swear and lie, too, but it would not make him a better Christian. Surely, my Christian friend, you may dance, but dancing will never identify you as a Christian. What puzzles me is that you ask that question so often. Christians who don't dance never ask it. Yes, Christians, dance if you cannot live without it. Join hands with Salome, Herodias and Herod and circle to the left. But don't be surprised if you are mistaken for goats. That is the side they are on.—Selected.

SUPPLIES, W. H. M. S., NORTH-WEST TEXAS CONFERENCE.

After the fine work done by our societies in the supply work last year, I thought the cause so well in heart and hand as not to require a letter of suggestion and exhortation from the superintendent to each, as was sent last year. But the report to date is falling so far behind our fine one of last year that I almost fear I was mistaken. Mrs. Yarbrough is lamenting over our delinquency, so is the conference superintendent. But I hope part of it is due to lack of reports to her and myself of boxes sent. So I write begging that all supplies not included in the following list be sent me at once. I especially urge our district secretaries to send me their reports of supplies. I mean, of course, those not included in the following: Weatherford, First Church, to a preacher in N. W. Texas Conference, value \$37.00; Cleburne, to a preacher in N. W. Texas Conference, value \$87.00; Amarillo, to a preacher in N. W. Texas Conference, value \$8.00. To the Mission Home at Dallas: Haskell, \$5.00; Clarendon, \$30.00; Hillsboro, \$15.00; Memphis, \$53.00; Springtown, \$33.60; Morrow Street, Waco, \$20.00; Amarillo, \$25.00; Itasca, \$40.00; Big Springs, \$45.00; Stephenville, \$7.75; Kerens, \$20.00; Ballinger, \$12.50; Salado, \$15.00; Denbrook, \$6.50; Salado, crate chickens, not valued. To Orphans' Home at Waco: Amarillo, \$10.00; Glen Rose, \$20.00; Oglesby, \$35.00; Cleburne, \$40.00; Amarillo, \$25.00; Itasca, \$25.00. Total value \$671.85. Our total last year was over \$1,700. Let us be up and doing, for our fiscal year closes

Allen's Lung Balsam
Cures deep seated Coughs and Colds, Croup and all Bronchial Troubles. 47c, 75c, and 25c per bottle.

February 28th, so the time is short. This is the season when suffering comes from insufficient clothing, and the wind blows cold on our Western frontier where the hard missions are and precious men and women are enduring all things to extend the kingdom of our Lord into these new places. Please let each society willing to send a box write at once to Mrs. Yarbrough and myself for information as to places of need.

MRS. C. C. ARMSTRONG,
Supt. Supply Dept. Conf. Society,
Weatherford, Texas.

THE HOME OF THE HOMELESS SERVANT OF GOD.

The parsonage is the home of the homeless who are homeless not because they are thriftless and shiftless, but who have made themselves homeless for the sake of the work of God's Church. It is at best a place of plain living and much self-denial. This is true of any parsonage, but it is especially true of the Methodist parsonage which shelters the itinerant and his family. The parsonage and what it stands for make other homes possible and secure in our land. What home is safe in a Churchless and preacherless country?

But by so much as the parsonage blesses all the other homes, it ought to be blessed by them. It ought not to be bare of comforts and full of cares. The center of the social life of the congregation, it deserves to be bright and cheerful in all its conditions and surroundings. A cheerless parsonage is not only a hardship to the little ones who live in it, but it is a bad object lesson for all the children of the Church; it is an index of stinginess as well as an establishment of needless pain.—Florida Christian Advocate.

A WORD WITH MOTHERS.

We are facing many hard problems in this age of luxury—of easy transportation—of electricity. The times seem out of joint. Somehow there is a state of things existing which requires no prophetic vision to forecast a gloomy future. The home seems to have lost its old time prestige. The sacred name of mother in many homes is no longer given the veneration and sanctity which once hallowed it. What is the matter? Is it that the claims of society on the mother leave her no leisure to care for her children? Have social pleasures robbed the daughter of a mother's care? Has the mother no time to be the sympathetic, confidant of her child?

Mothers, do you know where your daughters spend their evenings? Young, inexperienced girls are permitted to go without chaperone whither-soever they list.

A short time ago, at a noted resort, a young girl came into the home I was visiting and asked to use the phone. I was shocked to hear her make an engagement to take a drive in the evening. I asked my friend what it could mean. A child not fourteen taking country drives at night with a young man? The reply was, "It is nothing new—a common thing in town. Her mother has a 'phone. She comes here to deceive her mother."

What wonder if modesty and purity shall cease to be a common virtue. Mothers, arouse yourselves! Look about you! Wreck and ruin stare you in the face! You push these young, thoughtless children into the whirlpool of corruption and vice for social prestige! They must have a good time. Other girls go and mine must too! Is this the rule you live by? God pity poor girls who have no real mothers! Mothers who know the right and dare to maintain it though the heavens fall. What is a universe to one ruined soul? O consider lest you awaken too late to the ruin that awaits you!—The King's Messenger.

Doest thou love life? Then do not squander time, for that is the stuff life is made of. If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again, and what we call time enough often proves little enough. So employ thy time well if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour.—Benjamin Franklin.

FROM JAPAN IN WAR TIME.

A missionary writes: "The war has been a marvelous revelation of Japan's capacities and character. I believe, too, that if Russia comes to ask for terms she will find her brave antagonist far more generous and large-hearted than many think. What preserves the nation throughout is that it not only loves to create high ideals, but keeps its gaze steadily on them. It is quite a passion with the nation at large to show itself reasonable and

considerate of other nations' just claims. The continued successes do not intoxicate, but rather the contrary; they sober the nation with the sense of enlarged responsibilities. Colonel MacPherson was calling here yesterday. He had, at Hiroshima, visited the Russian wounded among the prisoners, and watched them being tended by Japanese nurses. Just think of the wonder of this, when we let memory run back some sixty years and think what Japan was then, and of all that has happened since, to lead up to the scene of Japanese trained nurses in Red Cross uniform doing all they know for the wounded of the enemy, and that enemy one of the strongest military powers, but checked unexpectedly by Japan in the very midst of its expansion to the seaboard of the Far East."—Woman's Missionary Advocate.

MARRIED.

Smith-Lindsay.—At the Methodist Episcopal Church, South, Dec. 14, 1904, at Roswell, N. M., Mr. J. B. Smith, of Artesia, N. M., and Miss Dona Lindsay, of Roswell, N. M., Rev. S. R. Twitty officiating.

Hallman-Lassetter.—At the home of the writer near Palace, Van Zandt County, Texas, Jan. 1, 1905, Mr. W. S. Hallman and Miss Bula Lassetter, Rev. J. F. Everitt officiating.

Lee-Garrett.—In the County Clerk's office Goldthwaite, Mills County, Texas, Jan. 5, 1905, Mr. M. M. Lee and Miss Maude Garrett, Rev. G. W. Templin officiating.

Bessent-Jackson.—At the residence of Jas. Jackson, on North Rocky, Jan. 4, 1905, Mr. J. E. Bessent and Miss Josie Jackson, all of Burnet County, Texas, Rev. L. G. Watkins officiating.

Rogers-Higdon.—At the Methodist parsonage in Kennedale, Texas, Jan. 11, 1905, at 5 o'clock p. m., Mr. J. H. Rogers and Miss Sallie Higdon, Rev. J. J. Creed officiating.

Rodgers-Willingham.—In the parsonage at Detroit, Texas, Jan. 12, 1905, Mr. J. G. Rodgers, of Detroit, Texas, and Mrs. Ellen Willingham, of Prescott, Ark., Rev. Atticus Webb officiating.

Newbourn-Hazlewood.—At the writer's home, in Palace Neighborhood, Van Zandt County, Texas, Mr. J. E. Newbourn and Miss Lumma Hazlewood, both of Martin's Mill, Rev. J. F. Everitt officiating.

Langford-Gann.—At the residence of the bride's parents in Henderson County, near Philips' Chapel, Jan. 1, 1905, Mr. Jason Langford and Miss Malissa Gann, Rev. C. W. Young officiating.

Viek-Kuhne.—At the home of the bride's parents, near Hope, Tex., Dec. 21, 1904, Mr. Earl Viek and Miss Annie Kuhne, Rev. R. S. Adair officiating.

Williams-Munsen.—In the Methodist Church in Hope, Tex., Dec. 28, 1904, Mr. Alonzo Williams and Miss Minnie Munsen, Rev. R. S. Adair officiating.

Isaacs-Hodges.—At the residence of the bride's parents, Lott, Falls County, Texas, Nov. 29, 1904, Mr. Edgar Isaacs and Miss Pearl Hodges, Rev. Geo. H. Phair officiating.

Hogan-Boatner.—At the home of the bride's mother in Goliad, Texas, Dec. 21, 1904, Mr. Hogan and Miss Della Boatner, Rev. John M. Linn officiating.

Hunt-Clark.—Mr. J. D. Hunt, of Foreman, Ark., and Miss Lida Clark, of Mineola, Texas, January 18, 1905, Rev. W. Wootton officiating.

Connor-Williams.—Mr. Orange W. Connor and Miss Allie Williams, of Daingerfield, Texas, Rev. S. N. Allen officiating.

Bonar-Lutz.—Mr. J. E. Bonar and Miss Mamie Lutz, of Aubrey, Texas, December 25, 1904, Rev. J. D. Whitehead officiating.

Sims-Swofford.—Dr. F. D. Sims and Miss Eunice Mae Swofford, of Paint Rock, Texas, January 1, 1905, Rev. S. J. Drake officiating.

Torian-Davis.—At the home of the bride's mother, Jan. 11, 1905, Mr. T. B. Torian and Miss Ray Davis, Rev. John M. Linn officiating.

Starnes-Cheatham.—At the residence of the bride's parents in Edgewood, Texas, Jan. 15, 1905, Mr. J. M. Starnes and Miss Sallie Cheatham, the

pastor of the Methodist Church officiating.

Stuckey-Wells.—At Bonita Church Nacogdoches County, Texas, Jan. 18, 1905, Dr. J. H. Stuckey and Miss Della Wells, Rev. C. A. Tower officiating.

Mahler-Bunch.—At the home of the bride's parents in Fannin, Texas, Nov. 20, 1904, Mr. Mahler and Miss Mary Bunch, Rev. John M. Linn officiating.

Henry-McCreary.—At the residence of the bride's parents, Lott, Falls County, Texas, Jan. 10, 1905, Mr. Reece H. Henry and Miss Janie McCreary, Rev. Geo. H. Phair officiating.

Barton-Weatherford.—At the residence of the bride's mother, Jan. 15, 1905, Mr. Thos. H. Barton, of Texarkana, Texas, and Miss Nora Annie Weatherford, of Lott, Falls County, Texas, Rev. Geo. H. Phair officiating.

Chumley-Jones.—At the residence of the bride's parents, Lott, Falls County, Texas, Jan. 8, 1905, Mr. Urshley Chumley and Miss Emma Jones, Rev. Geo. H. Phair officiating.

Carraway-Jennings.—Near Brooks-ton, Texas, January 11, 1905, Dr. J. H. Carraway, of Petty, to Miss Bess Jennings, Rev. Jno. H. McLean officiating.

Thomas-Moncus.—At Crowell, Texas, January 15, 1905, Mr. Robert J. Thomas and Miss Mamie Moncus, Rev. Jno. A. Travis officiating.

Owens-Phillips.—On Sabbath, Jan. 22, 1905, at 10 a. m., one mile east of Fincastrale, Texas, at the home of the bride's parents, Mr. C. L. Owens, of Upshur County, Texas, and Miss Roxie Phillips, Rev. Dr. Hall officiating.

Serofus, with its swollen glands, runnings sores, inflames eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.

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Scrofula, with its swollen glands, runnings sores, inflames eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.

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2 FAST TRAINS DAILY FAST TRAINS 2 AFTER JANUARY 8th, BETWEEN **Texas and Mexico** **34 I-2 HOURS—11-2 DAYS** San Antonio to Mexico City VIA **I. & G. N.** 15 Hours 20 Minute Quickest Laredo & National R. R. of Mexico, **302 MILFS SHORT** Correspondingly as Quick from All Texas Points via I. and G. N. New Fast Service Between Dallas, Fort Worth, Austin and San Antonio, After January 8th. **ASK AGENTS. OR WRITE** **L. TRICE, 2d Vice-Pres. & Gen'l Mngr. Palestine, Texas. D. J. PRICE, Gen'l Pass. & Ticket Agent.**

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North Texas Female College and Conservatory of Music and Art.

Sherman, Texas.

The following is an extract from a private letter written by a young lady of Texas who was a former pupil of Von Mickwitz. Through influential friends, especially Dr. Hans Kiechter, formerly director of opera at Vienna, and through her own charming personality, she had an entree to the most exclusive music circles of Vienna:

"These same kind friends took me at Leschetzki's request to call on him one afternoon. He is perfectly charming, so magnetic, so reverend, so great. He gave me permission to attend all his musicales given every two weeks. I used to draw my chair as close to the master's piano as I dared and listen and watch eagerly. I was struck with the similarity of his teaching to that of Mickwitz—it is identical. Tell Mrs. Key to keep Von Mickwitz; he is greater than any other teacher after Leschetzki. He said to me: 'If you have not learned my method from Von Mickwitz, I could not teach it to you; he is an excellent teacher and promising composer.'"

In a recent historical concert given at Vienna, Mickwitz was much gratified to find his own name on the program as one of the four greatest composers selected to represent the music of our own time.

Mickwitz's "Concert Stuck" would easily rank him with Moskowski and Paderewski, and his smaller compositions are as exquisite as anything Tschalkowski has ever done.

The attendance in the Conservatory has so much increased as to necessitate the purchase of five new pianos since Christmas. Indeed with the very superior advantages offered by Mrs. Key who should our girls go farther for music culture?

We are all looking forward to a rare literary and oratorical treat in Wendling's lecture on "Unseen Realities," to be given on Tuesday evening. This will be the third in our Lyceum course of entertainments.

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

BIRTHDAY GREETINGS.

Adown the vista of untried-to-morrows,
God send His Shining One to light your way!
Pray you need not the lessons learned
thro' sorrows,
To bring your soul at last to Heaven's
sweet day!
But all be Peace and Pleasantness about
you;
Believe, with heart content, "what is
is best."
May Faith, Hope, Love abide within,
without you—
The last for aye your soul's divines
guest.
Till God shall fold you safe within His
breast
In infinite sweet rest!
MRS. EUGENE S. HURSEY,
Waller, Texas.

IS LIFE WORTH LIVING.

That question is answered by the thousands of dollars paid daily to the doctors. Then why not use DR. THURMOND'S LONE STAR BLOOD SYRUP, and be cured at one-tenth the cost? We offer you a tried remedy for twenty years that is guaranteed to cure all forms of chronic diseases, such as Indigestion, Constipation, Liver Diseases, Rheumatism and remove all traces of impure blood. If it fails, it will cost you nothing. It will make you strong and healthy. As a female remedy it has no equal. It cures every diseased condition of the female organs. It regulates the secretions, removes blotches and pimples and gives a tint of glow and youth to the cheeks that is found in no other medicine. It is a safe cure for both men and women for nervousness, sleeplessness and a preventive of malarial diseases. W. T. Scott, of Pilot Point, Texas, writes: "My wife was in extremely bad health for several years. She took six bottles of DR. THURMOND'S LONE STAR BLOOD SYRUP five years ago. She gained thirty pounds from the use of this medicine and is in perfect health now." W. O. Hawthorn, of Oak Grove, Mo., writes: "After ten years of intolerable suffering with indigestion, constipation and liver troubles, I was permanently cured with DR. THURMOND'S LONE STAR BLOOD SYRUP." Call on your druggist and get it. If it fails to give satisfaction, he will refund your money. If you fail to get it, write NEW YORK CHEMICAL CO., Dallas, Texas.

IMPORTANT NOTICE.

To the Members of the North Texas Conference:
All applications to the Parent Board of Church Extension for help in the bounds of this conference must be in the hands of the Secretary of our Conference Board, Rev. W. T. Morrow, of Lone Oak, Texas, not later than March 5th. Bro. Morrow will furnish all necessary information and blank applications for assistance. The meeting of the Executive Committee of this conference is set for March 8 at 2 p. m. in Wesley Church, Greenville, Texas.
JAS. W. HILL,
President Board of Church Extension,
North Texas Conference.

NOTES FROM THE FIELD.

Continued from page 5.

\$65. We are making a strong effort to secure a parsonage at Willis Point, which we hope soon to report a success. Pounded, yes; if you had seen the two-horse wagon load of good and substantial things which Brothers Sewell and Barfield of the Wesley Chapel Church unloaded at this preacher's home on last Friday, you would agree with me that we have been pounded. Our grocery bill will be light for some time to come. Many of my people love and read the Advocate, which is the best paper in Texas. We are praying for great revivals this year.

Trinity.

G. W. Riley, Jan. 23: Rev. T. J. Milam, representative of Alexander Collegiate Institute, spent Saturday and Sunday with me and preached two excellent sermons. He is the "right man" for his appointment—the greatest still hunter for our school work to be found. If the pastors of the Texas Conference will co-operate with him, giving him the information he asks for, and introducing him to the homes of their people, he will do the rest. And we will soon have the new building under way. If the other clerical members of our Board of Trustees will do as well in their pastoral charges with his help as we have done in Trinity (and this is the weakest, smallest place of all) the new building will be assured. On with the work. We must succeed.

Athens.

Clyde B. Garrett, Jan. 23: The First Methodist Church of Athens still lives and grows. We are endeavoring to "let our light shine," and "so" shine, too, that glory may be to the proper one, that is, to God our Father. The six weeks since conference have been busy ones. Mingled pain and pleasure, shine and shade have been our lot. On Christmas day we buried from the church, with appropriate services, our soldier boy, Lieutenant Fred L. Deen. He met his death some two months before in the Philippines, far away; and his body was brought home to be put in soil already made sacred by the dust of a mother and grandmother. He sleeps beside them to await the resurrection. On the 18th of this month a 15-year-old boy, Miney Carroll, fell by the accidental discharge of a pistol, and he, too, is gone to another shore. It has been our good fortune to receive into the Church eight members by certificate this year. This places the total of our membership about 290, besides giving us a promising start for the year's work. The general sentiment of the Church is that we wish to make this a great revival year. We are planning and praying to that end. The Salvation Army corps is in town now earnestly after both saint and sinner. Novel in method, full of wit and zeal, they are hoping with us that great good may be done. We have a fine Sunday-school, and it is standing the cold weather all right. Our presiding elder says that our W. H. M. Society is "the best he ever saw." I wish you could see how they put their souls into labor for their Lord. It would refresh your spirit. Our Junior League is quite young, but is beginning to be vigorous and useful. We are paying special attention to our choir now, and the singing is no small part of the worship of the Master. The pastor has had a "package party" given in his honor, besides many tokens of good will at intervals.

NORTH TEXAS CONFERENCE.

Nocona.

L. F. Palmer: This charge did a nice thing for the incoming pastor, viz: Rev. J. P. Lowery met him at the depot, conducted him and his to the parsonage, where he was greeted by several brethren and sisters, a nice supper having been prepared by the ladies; also a substantial pounding, all of which was to cheer the hearts of pastor and wife, and to assure them that they were among friends who would lend a helping hand in the Lord's work. The pastor's first text, Phil. 3:13, 14, which was well presented to the earnest hearers. At night the text John 3:16, "God's love to the world in the gift of his Son." With the two texts for a basis of action he starts off well. Congregations are good and attentive, and hopeful of revival in the near future for the which prayers are offered. Board of Stewards met and were organized, after which the salary was agreed upon—\$720. At the first Quarterly Conference \$89 was reported for presiding elder and preacher in charge. It should have been double. This guarantees a hard pull at the close of the year. Quite a number have been added by certificate. Up to this date all is hopeful. The pastor is going from house to house seeing the members. As a consequence they go to Church to see him. The Leagues are doing but little so far the present

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year; but the Sunday-school is doing well; also the prayer-meeting in the mid-week at night. Last, but not least, the W. H. Mission Society meet regularly, looking after the work assigned to them. May we have a year of great prosperity.

Aubrey.

J. D. Whitehead, Jan. 23: The first Quarterly Conference for Aubrey and Oak Grove charge was held at Aubrey January 21. Our efficient presiding elder arrived on schedule time and looked well after all the interests of the Church in the business session of the Quarterly Conference, and preached three splendid sermons, which were well received by our people. In fact, J. A. Stafford fills the presiding elder's place full. We regard him to the manner born. This was a No. 1 Quarterly Conference. Our Board of Stewards are well organized; they made a good assessment for their pastor. Our colleague and assistant pastor, Rev. H. W. Isabelle, is doing well. So we feel thankful in this part of our Master's vineyard, and by his help desire to have an advance movement and a successful year in Church work.

Allen.

A Member, Jan. 24: We were all glad to welcome Bro. Hudgins and family to our town, and by his energy and zeal, with the Trustees' assistance, we can boast of having one of the most desirable homes for a parsonage in the North Texas Conference. The home will cost us \$1800, but we fear no un-casiness in paying the indebtedness, as most every one is willing to help in this good cause. Hope soon to have our pastor and most estimable family domiciled in their new home. Bro. Hudgins will reorganize the W. H. M. Society on the first Sunday at 3 o'clock, which we trust will prove a great blessing. Our Sunday-school and prayer-meeting are growing in interest. Still there is room for great good yet to be accomplished, and we are praying for great results in the Master's cause.

Kingston.

J. C. Moore, Jan. 23: We are here at Kingston, and have been very kindly received; also have been pounded. We have made two rounds on the work and preached eighteen times. I have not missed an appointment so far, and hope to be able to fill each appointment through the year. I am well pleased with the Kingston work, and hope to be able to bring up the collections in full with 100 conversions. I found but one Sunday-school in operation upon the work, and one League and one prayer-meeting. Our congregations are small, but are very attentive while the preacher is preaching. Our first Quarterly Conference is a thing of the past. Bro. J. M. Peterson was at his post, looking after the interest of the Church, and he did not fail to stress the spiritual part of his work, and made a personal application of the same as the official roll was

called, by asking in the good old Methodist way, "Bro. Moore, how are you getting along religiously?" And thus he addressed each one of the officials, and then last, but not least, three fine sermons. Saturday at 11 a. m. it was "positive good;" 7 p. m. comparative better; and Sunday at 11 a. m. "superlative best." "On the Fatherhood of God." So, by the help of God, we want this to be one of our best year's work. We have received the sample copies of the Advocate, and we will put forth a special effort for the Advocate. The stewards made a very liberal assessment for the preacher, placing it at \$540, and paid the first quarter—\$113. Two of the appointments paid nothing. So the other two did well. May God bless our labors this year.

Leonard and Orange Grove.

E. G. Roberts: We have sold our parsonage and are building another, a better and more centrally located. The church is torn down. We hope to build a new and better church, better located also. All this means much for this charge. We are using the Presbyterian church; they are no longer using it, as they are worshiping with the Cumberland Presbyterian people. Rev. W. H. C. Elliott, grandma Kuykendall and Grandma Noble are very active and take a lively interest in every good work. May their bow abide in strength for many years. I wish I could name all our faithful people.

Gulliver at Blossom.

J. A. Wyatt: In accordance with previous arrangements the above named august personage appeared at Blossom on the evening of the 20th inst., and at the appointed hour proceeded to the Methodist Church, and delivered us a lecture that is rarely excelled by any one. He is certainly a howling success as a lecturer. Some of my people said, "I have heard lecturers of national renown, but have heard nothing to exceed that." We gave him a good crowd both as to quality and quantity, and for an hour or more he gave us the finest mixture of fun and facts that I have heard for a long time. One of the finest features in the lecture was that the fun was mainly made out of facts that could be plainly seen. The subject was, "Books that have helped me." This would suggest bookishness, and a likelihood of some platitudes, but old Bro. Dry-as-Dust was left out entirely. Oh! he put in a few big words to make us feel the force of the fact that he had heard of a college. But after all when we went to our dictionaries and cracked them up we got meat out of them to richly pay for the trouble. Our people want him to come back again on a similar errand. Blossom is moving along finely, and we are very hopeful for a great revival during the year.

WEST TEXAS CONFERENCE.

Sonora.

Robert Paine: The powers that be

said, "Go to Sonora." So, after traveling through a country richly dotted with artistic scenery, nature's own handiwork, we are here amid the picturesque setting of this lovely town—among a live people; though far from centers of trade, still in touch with them. To go forward is the watchword of this wideawake, progressive people, and we mean to go forward in Church matters. A tender memory, as a rich savor, lingers with the people for our predecessor, S. J. Drake, and follows him with solicitous kindness into his new field. We were received in a most kind, considerate, helpful manner, both in spiritual and material interests. The pounding, large and substantial, has not yet ended, many way to the parsonage. The Christmas expressions of good will finding their turkey passed over the fence into our yard. We start forward with no paltry help of that which is best and truest in man, fortifying him for a brave fight for higher, better things. In this our people are on the main line. The flame is still burning brightly by a most gracious revival held the latter part of last year. The Sunday-school, Bro. J. A. Black, superintendent, is a live coal, sending bright glows into childish hearts. The Senior League, under the wise guidance of Professor Phelps and his able co-workers, is doing well in all its departments. The Juniors, just organized, is lovingly managed by Miss Georgia Irvin. Both give promise of blossoming into rich foliage and fruitage. Our choir, under the able leadership of Professor Wilcox, a fine musician, is fast gaining an excellence pleasing to cultured taste. Our Home Mission Society is giving evidence that its religion is good by being vital and active along all lines of its special duties. Our stewards are broad, liberal, high minded, anxious to infuse new life into everything tending to give higher moral standards and develop finer character. Thus inspiring hope and confidence, brave, true, loyal men. This preacher thanks them and hopes to give a labor of love binding us all closer to God and man. Our loved, conscientious presiding officer has been with us holding our first Quarterly Conference, attending well to the material interests of our charge, also sowing much good, spiritual seed, completely capturing the people with his fine, erudite sermons. The stewards made an advance in salary, nobly abetting each effort to place the Church upon a firmer basis of higher Christian work. With such men as Cusenbary, Holland, Holbert and others giving impetus to our every move for advance in Church work, we are hopeful of accomplishing much in the Lord's kingdom. Still with deep humility remembering "That Paul may plant and Apollus water; but God must give the increase."

El Campo.

O. F. Hatfield: We are now serving this charge the second year. God was very gracious to us last year and gave 205 additions, with a net gain of 140.

Continued on Page 14.

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.

A TRIBUTE

To the Memory of Mrs. Robert Broyles.

On September 27, 1904, there passed from earth into the Christian's glorious reward a woman known and loved by the old-time residents of Palestine in the years gone by—then known as Georgia McClure, a winsome girl of many graces of heart and mind.

She was born October 14, 1849, in the sleepy, restful old Palestine of ante-railroad days. In the old "Female Academy," the old white house with green shutters, in the grand old grove of oaks on the hill (all of which is now only a bright, sweet memory), she grew to a beautiful womanhood of rare intellectual gifts. There, at maturity, she taught the children of her friends.

At twenty-one years of age she joined the Methodist Church, in the old church in the old town; the simple old building embowered in verdant shade, where for years she was an earnest Christian worker and Sunday-school teacher.

The name of McClure has also become only a memory in the Palestine of to-day. From the beginning of Palestine Mr. Alexander Ewing McClure was one of the town's foremost citizens, the old law firm of A. E. McClure and Reuben Reeves maintaining its prestige for years. For a quarter of a century he was part owner with "Jim" Ewing, also departed, of the old "Trinity Advocate," and later the "Palestine Advocate," now also a thing of the dead past.

Miss Georgia McClure the second daughter of A. E. McClure and Anne Glenn, his wife, was married to Mr. Robert Broyles, a member of the Broyles family of Anderson County, on December 19, 1872, at Palestine, Texas.

Her eldest sister, Mrs. Mollie Hamlett, lives at Montalba, Anderson County. The eldest brother, Robert McClure, is an honored citizen of Rusk, Texas. In the old McClure burying ground of the old cemetery, lie "Billy" and "Alex." with others of the name. Thomas and George Ewing are surviving brothers.

About twenty-five years ago, or more, the subject of this sketch went with her husband to the far west and settled in what afterwards became known as Broyles' Valley, near Cherokee, in San Saba County. There, far away from home and kindred, she lived the courageous life of the pioneer woman. With all her culture and refinement she made herself the friend and neighbor of the hardy pioneer class around her, and she was truly loved and lamented by them when she lay down in her last sleep.

Her good husband and five dutiful children survive her: Nellie, the eldest living; Marsh, aged eighteen years; George, sixteen; Rose, eleven years; and Alex, the nine-year-old baby. Dan, her eldest son; Tom, the second son, and an unnamed infant have preceded her to the better land.

Her illness was brief, and she met death as she had always met life, bravely and cheerfully. She was noble and good, a devoted wife and mother, a useful and happy Christian, a never failing friend. She has left to her children the rich inheritance promised by Him who said "That it be well with thee, and thy children after thee, when thou shalt do that which is right in the sight of the Lord."

DORA FOWLER ARTHUR,
Austin, Texas.

CROSIER.—Mrs. Emma Crosier departed this life at home, near Godley, Texas, January 2, 1905. Sister Crosier has passed through the pleasures and sorrows common to this life of nearly sixty-eight winters. She has been a consistent member of the M. E. Church, South, for something near seven years. While her health has been failing for the past twelve months or more, her death was rather unexpected, and while she left no parting word, she left a life, a living testimony as to where she rests. I tenderly commend the bereaved husband and children to God, who in his mercy will comfort them and finally bring them to a home of rest.

M. S. LEVERIDGE, P. C.

FAWKS.—Miss Dora Fawks, daughter of L. W. and S. A. Fawks, was born in Missouri, May 24, 1868, and died December 3, 1904. She was converted when 17 and lived a faithful Christian in the Methodist Church till death. A fine worker in Church, in League and Sabbath-school, being specially fitted as a Sunday-school teacher, rendering most useful service as such. She was directly instrumental in the conversion of many young people by her work in the Sunday-school. She loved home, was a loving and obedient daughter, devoted sister, living to promote the happiness of all. Hers was a most singular life of faith, love and moral purity. To her death had no terrors. With Christian calmness she spoke of its approach without fear, only regretting to leave her dear father, mother, sisters and brothers. Her presence will be greatly missed in our Church, Sunday-school and League; but most of all in the dear old home, where she was loved so devotedly. Her place is vacant, her voice is silent, she is gone to her heavenly home, to await the coming of the loved ones, where death is a stranger and parting is no more. Sorrowful is the separation, but joyful and glorious will be the family reunion above. Let us who mourn remember that God knows what is best for us and for our departed, and that some day we will understand the sad providence that takes away our dear relatives from us, bearing them to the arms of Jesus. Let us keep in mind that, if permitted to speak to us, they would bid us rejoice with them; that they were expecting all of us to come to them by-and-by.

G. D. WILSON, Pastor.

ROGERS.—The subject of this sketch, Mrs. Maillie Rogers (nee Baker), fell to sleep in Jesus at 11:25 p. m., January 19, 1905. She was born in North Carolina, May 5, 1823, being 81 years 8 months and 5 days of age. While still a child she moved from the State of her nativity to the State of Missouri. She professed religion and joined the M. E. Church, South, at the age of 16, and she has lived a consistent member ever since. She was married to William Carroll Rogers in Missouri, on April 6, 1841, and to this union were born five sons and six daughters. With her husband and other members of her family she came to Texas and located in Dallas County, May 6, 1866. She lost her husband August 19, 1882. She is survived by two sons and four daughters, twenty-three grandchildren and twenty-one great-grandchildren. The world is a great deal better by Grandma Rogers having lived in it. She was a kind and loving helpmate to her husband, an encouraging and indulgent mother, and a very charitable friend and neighbor. She was noted for her great kindness of heart and her genial, sunny temper, and while she suffered a great deal during her declining years, no word of reproach was ever heard to escape from her lips. May God bless the sorrowing ones.

M. L. HAMILTON.

HYDE.—Mrs. Martha V. Hyde was born in Jackson County, Texas, Oct. 15, 1854. In her early home she was a favorite of the family and loved by all who knew her. At about the age of eighteen she was married to Mr. B. J. Hyde. This union was blessed with nine children. She has been a faithful companion and loving mother. She has been a consistent member of the Methodist Church for about twenty years. In her last days she had months of intense suffering with cancer. She bore the pains with patience until the last. At 10 o'clock p. m., Sunday, Jan. 8th, the death angel visited the home and called her to rest. Relatives and friends mourn her departure, but all are assured that she has gone to receive her reward in heaven. Her pastor.

P. O. VINSON.

DUDLEY.—William C. Dudley was born in Wilson County, Tennessee, March 5, 1834. He moved to Texas in 1853 and in 1854 he was married, and in about eighteen months thereafter his wife died, and he walked the road of life alone for three or four years, when he was again married. This union was blessed of God, and to these happy parents were born six sons and five daughters. Of the children four sons and two daughters are still living, who, with their dear mother and many relatives and friends, mourn their loss. Brother Dudley was converted and joined the M. E. Church, South, in 1881, in which Church he lived until his death was called home. He died in great peace on the 9th of January, 1905. I met Bro. Dudley about two years since, and much of that time he was confined to his home and often to his bed, but never did I hear him complain; but he was one of the happiest Christians I have known. He read the Advocate many years before he was converted and enjoyed it until the last. He loved his Bible and his Church and the Lord with all his soul. Are you surprised that he died happily?

M. F. DANIEL.

HIGHTOWER.—Mattie Lila, daughter of W. O. and Vernon Lane Hightower, was born in San Antonio, Tex., Dec. 7, 1899, and died in the same city at 9:50 p. m., Jan. 9, 1905. A child of unusual health, intelligence, beauty and affection, little Mattie Lila won all hearts. While she leaves deep sorrow with many, she goes a fit companion for the angels, and is to her fond parents a treasure laid up in heaven. The funeral was beautifully conducted by the sweet baby's pastor, Rev. J. D. Dorsey, in the presence of a large company of sympathizing friends, and the little grave was covered with floral offerings from loving hands. I voice the sentiment of many when I say that despite the many strange "isms" of the day, on this occasion the power of the living Christ to comfort was fully manifest. The stricken parents, though sorrowing, showed that the sting of death had been removed and, through hope, baffled the grave's victory. The blessed Spirit enabled them to say, "Thy will be done," and our hearts said, "Amen! Even so them that sleep in Jesus will God bring with him."

L. M. McGEHEE, L. P.,
Sherman St. M. E. C., South, San Antonio, Texas.

SANDEL.—On November 16, 1904, the death angel plucked from earth one of her most lovely flowers, Miss Clara, daughter of T. H. and Mary J. Sandel. She was born in Walker County, Texas, October 29, 1885; joined the M. E. Church, South, July 24, 1898. At the death of her mother, which occurred last February, the cares of a large family fell upon her, she being the oldest of nine children. This not only threw much toll upon her, but debarred her many of the social privileges of life. She never complained, but with the care of mother, she did her work. From her Christian duties she never shrank. She would lead a prayer-meeting or conduct prayer in the home. Miss Clara was an organist that would leave the organ stool and kneel for prayer. She suffered about four weeks with typhoid fever, but now her sufferings are ended; earth's toils and cares are past, and she is enjoying the paradise of God. She is gone, but her influence lives on with us. O may her godly life never be forgotten! But may the influence of this loving sister ever live in the hearts of her brothers and sisters, and may her influence live on to bless the world for generations to come. May the blessings of God rest upon the bereaved father and many relatives and friends that mourn their loss.

J. C. HUDDLESTON.

INGRAM.—Just before Christmas, when we were busy fixing presents for the Christmas tree, and all were merry, a letter came with the sad intelligence: "Sister Tea is dead." A pall of gloom settled down upon our home. Oh, how sad to know that we shall never see her face again on earth! Sitter Ann Edgar, the daughter of V. K. and Elizabeth Edgar, was born in Madison County, Texas, October 9, 1865; converted in Chico, Texas, when young, and received into the Church. She was married to J. E. Ingram in December, 1884; died at Hugo, I. T., December 17, 1904. She leaves a husband and six children, one brother and two sisters to mourn their loss. When she knew she could not live she gave instructions in regard to the children. She said to her eldest daughter: "Rosie, you raise the children the best you can." May the Great Shepherd take care of the children and help them to be good and to live right, so that they may see mamma again. The Lord bless the husband. We shall meet again by-and-by. Her sister.

EMMA SHRADER.

Azle, Texas.

BALDERREE.—The subject of this sketch, Louise E. Balderree (nee Center), was born June 2, 1824, at Edinburg, South Carolina, and went to her reward January 8, 1905. She professed faith in Christ in early life and united with the M. E. Church, South, in which she lived an exemplary member until her death. She was married to George W. Balderree in 1851, who preceded her to glory by nine years. To this union were born seven children, six of whom survive her. Words would fail me to describe the influence of this good woman upon the community in which she lived. Her health and circumstances being such that she was not permitted to attend Church regularly, she spent much of her time in the study of the Bible, all the words of which seemed familiar to her. Sister Balderree knew she was going, and a short time before her death she called her children to her bedside and told them that her way was bright; to meet her in heaven. We would tenderly commend them to their mother's God and would give them, as a waybill, their mother's Bible. We laid her body to rest in the Cisco cemetery to await the resurrection of the just.

MARY M. CLARK.

SHAPPAUGH.—Clyde R. F., only son of Bro. and Sister Shappaugh, was born July 14, 1889, at Valley Center, Kansas, and died in Houston, Texas, January 2, 1905. He was converted at the age of 8 and joined the M. E. Church, South. Realizing his end was near, he bid his loved ones good-bye, requesting his father to stop fanning him and see how easily he could pass away. Clyde was an exceptionally bright boy for his years, and lived an exemplary life. Never were the words of Paul more appropriate to a life than the question, "O death, where is thy sting? O grave, thy victory?" Ere this he has bathed his youthful soul in the healing waters of the stream of life and fed upon the fruits of the life-giving tree which grows by the river of God. His eyes have seen the vision of his Lord in all his glory. His ears have caught the matchless music of heaven and he has lifted his voice in the eternal hymn of praise to Him who has redeemed us. He has clasped hands with loved ones who have preceded him to that better world and has heard the plaudit, "Well done, good and faithful servant; enter thou into joy of thy Lord." May God our Father guide the parent and children to that same heavenly home. His pastor.

R. O. BRAZELTON.

DAVIS.—Richard Thomas Davis was born in Anderson County, Texas, January 31, 1848, and had lived in Goliad fifty years. He professed religion and joined the Methodist Church about eighteen years ago and expressed himself before his death as trusting in Christ for his salvation and feeling sure that all was well. He was editor of the Goliad Guard for more than thirty-five years and held many positions of trust in that town. He leaves a wife, one son and two daughters to mourn his departure. He had been in bad health for some time and his death, which occurred on Christmas day, was not unlooked for. 'Tis hard to part from those we love, and yet the sadness is tempered by the fact that those who die in the Lord have gone to a better place. May the blessings of God rest upon the sorrowing ones.

JOHN M. LYON.

EASTERLING.—Mary Jane Easterling (nee Grayson) was born near Paulding, Jasper County, Mississippi, August 29, 1837, and died September 5, 1903 in Jones County, Texas. She was converted in childhood and joined the M. E. Church, South. She was married to Judge W. W. Easterling October 7, 1862. She was the mother of three children, Henry N. Easterling, of Light, Scurry County, Texas; W. W. Easterling, of Lake Village, Ark.; and Maggie A. Foy, of Noodle, Texas. Her husband, Judge W. W. Easterling, was a substantial member of the same commission, as also are her children, and useful in their day and generation. The good leave records behind, which are monuments in the hearts of loved ones who mourn their departure. A very great company attended the funeral services, conducted by the writer, at Anderson Chapel (M. E. Church, South), Jones County, Texas, and the earth holds her remains till the grave gives up its dead. May we all have part in the Resurrection.

J. A. HYDER.

FERGUSON.—The subject of this sketch, Sister Kattie Ferguson (nee Richards), was born July 29, 1871, and died December 26, 1904. She was raised in a Christian home, brought up under the influence of a Methodist Sunday-school, developing a true Christian character. She united with the Methodist Church at Dewville in early life, and the Savior she loved and trusted in life sustained and comforted her in death. Though confined to her bed for months, she was resigned to the will of God. Just before death she said to her mother, "God has been with me through my suffering, and is with me still." She leaves a husband with two little children, an aged father and mother, to mourn her departure. Their temporal loss is her eternal gain. To the bereaved we commend Christ, who alone can give comfort in time of deepest distress.

MARCOS WILLIAMSON, P. C.

HINKLE.—William Gilmore Hinkle was born in Lake County, Mississippi, October 17, 1848. He professed conversion when quite young. On one of his birthday occasions (October 17, 1879), he was married to Martha Myatt, many of whose relatives live in Jones County, Texas. He settled in Johnson County, Texas, and united with the M. E. Church, South, in 1879. He was married again in 1880 to Miss Fannie Winn. He left five children, two by his first wife and three by his last wife. Many of the best citizens of Jones County, Texas, held him in high esteem. Living from his young days a religious life, it was but natural he should have learned patience by the things he suffered. His death was in peace. He rests from his labors in the eternity that

holds all the departed. Many of his relatives and a large congregation of neighbors attended the funeral services, which were held in the Baptist church at Prairie View, Jones County. The preacher on the occasion witnessed the sympathy of the entire community for the loss of a neighbor and the affliction of the bereaved relatives. May all be guided by the Holy Spirit to seek comfort in the blessed beyond and be numbered with the redeemed.

J. A. HYDER.

BICKLEY.—The subject of this sketch, Marion Tevis Bickley, was born in Russell County, Virginia, Nov. 12, 1821, and died at his home in Collin County, Texas, Jan. 1, 1905, at the ripe age of 83 years. He was married to Miss Marthie Dickenson June 13, 1848. To this marriage were born two sons. The youngest died young. The elder, Thomas K., now lives at Rockwall, Texas. His wife died April 9, 1853. He married Miss Mary Jane Honaker Nov. 17, 1853. To this union were born one daughter and six sons. One son, James O., died Jan. 8, 1879. His daughter and six living sons were present at his death. Bro. Bickley joined the Methodist Episcopal Church, at an early age, and was a faithful member until his death. He was a reader of the Texas Christian Advocate for thirty-one years. A little more than a year before his death he had the pleasure of celebrating his golden wedding with his second wife, his seven children, a number of grandchildren, the writer, many relatives and friends being present. Bro. Bickley was a good man. His life was more beautifully lived than it can ever be told. The writer was his pastor three years. To know him was to love and respect him. He never soured as he grew old and feeble in body, but was bright, cheerful and happy to the end. During his illness he never seemed to realize the end was so near, but he said to the writer that it was all right whether he got well or not; that he had no other desire but that the Lord's will be done with him. In the death of Bro. Bickley the community has lost one of her best and most honored citizens, the Church a loyal member and liberal supporter, the pastor a faithful friend, his wife a kind husband, his children a noble father; but we do not mourn as those who have not hope. We know where he has gone, and to his good wife, affectionate daughter and noble sons heaven will always seem dearer because husband and father is there. Aunt Mary has journeyed with Uncle Tevis fifty-one years; supported and encouraged him in every good work. She will feel very lonely now, no doubt, but it will not be long till she, too, will pass to her reward, and join Uncle Tevis in the "home of many mansions;" but the world will be better because she has lived in it. It affords me great pleasure to be able to say that Bro. Bickley's noble sons and daughters are among our best citizens and most liberal supporters of the Church. They are traveling on in the way their father trod. May a double portion of their father's spirit fall upon them, and may their way grow brighter and brighter until at the end of long and useful lives triumphantly they may lay their armor down to join the armies of the skies, in the prayer of their friend and pastor.

L. A. HANSON.

Merit, Texas.

BROWN.—Sister Bettie Brown, wife of Daniel Brown and daughter of Bro. and Sister J. C. White, was born September 2, 1866, and died June 25, 1904, at her home, in Leesville. Sister Brown professed religion when a girl and joined the M. E. Church, South. Her home was the preacher's home. She loved the Church and was a great Sunday-school worker. She was never absent unless sickness prevented. She was a great sufferer, but bore it patiently, and when the summons came she was ready to go. To her three children and loved ones we would say, live as she lived and meet her in heaven.

I. B. GORDON.

CRUTCHER.—The subject of this sketch, Thomas R. Crutcher, was born May 27, 1846. He departed this life November 29, 1904, at Austin, Texas. We laid him away in the Joshua cemetery, December 2, 1904. He professed religion and joined the M. E. Church, South, in 1875, and lived a consistent life until death. He was a great sufferer the last twelve years of his life. I would say to his loved ones: Grieve not; for he has gone to a clime where there is no suffering, pain nor death. May we all be true to God and live so as to meet him in a land where there will be no parting.

M. S. LEVERIDGE, P. C.

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We w... emphasi... no relief... from the... ing limit... and that... ized com... parallel... until chi... providin... To plant... we impo... hardly i... crease o... gent as... pare in... of fund... of the... field. J... pling ef... pointed... the mis... working... Japanes... have no... capable...
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LETTER FROM JAPAN.

Dear Bishop Galloway: We wish to express to you our appreciation of your recent visit to Japan with its wise counsels and cordial fellowship. We rejoice that since you are now returning to America you will soon be laying before the church the conditions and needs of our mission work in Japan, which you so fully understand. As you go to this joyous service, we, as a mission, shall follow your endeavors with constant interest and support you by our prayers.

We wish at this time, through you as our representative, to voice to the Church the feeling we hold in common regarding the opportunities now before us, concerning which you also have expressed such profound conviction—opportunities already impressive, but greatly accentuated by recent and significant events. For we should be strangers to the sublime impulses of the Gospel we preach were we not moved to speak forth more widely and more earnestly words of comfort and salvation to a nation under the sobering influence of a momentous crisis and bearing all the sufferings, anxieties and hardships of a stupendous struggle. But, entirely aside from this, the unprecedented growth of our Church during the last few years has of itself brought about new conditions and created demands upon us that we are altogether unable to meet.

For as a result of this growth we find that the annual appropriation for the work of the mission is wholly inadequate to satisfy the claims, yearly growing in size and number, that are made upon it.

We wish, therefore, to express with emphasis our united conviction that no relief can, with reason, be expected from the galling and almost discouraging limitations under which we labor, and that no larger plans can be realized commensurate with the almost unparalleled opportunities confronting us until change is made in the manner of providing for the needs of the mission. To plant the Church in Central Japan we imperatively need twice the missionary force we now employ. We can hardly refrain from asking for an increase of foreign workers. But, as urgent as this need is, it does not compare in importance with the necessity of funds to make effective the work of the missionaries already on the field. As an illustration of the crippling effect of this stringency may be pointed out the fact that while each of the missionaries of other societies has working with him from three to six Japanese evangelists, our missionaries have not more than one each, although capable evangelists are obtainable.

Our growing institutions of learning which have been established by special funds, but which are dependent for their support on the annual appropriations, must be provided for in some other way, thus removing the chief claimants upon these appropriations. This would enable us to employ at once a larger number of native workers, both men and women. The early completion, therefore, of the college endowment fund for the Kwansai Gakuin is of prime importance, as is also the raising of a scholarship fund for the Biblical department of the same institution, and an endowment fund for the Lambuth Memorial Woman's Bible

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There is probably no complaint upon which the public is so little informed, as hemorrhoids, or piles; this small book tells all about their causes and cure; it treats of the different forms of blind, bleeding, itching and protruding piles; describes their symptoms, and points the way to a cure so simple and inexpensive, that anyone can understand and apply.

All affections of the rectum are treated in simple, plain language, so that all may understand, and learn how the cause may be removed. Many people suffer from piles, because after trying the numerous lotions, ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on.

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Training School, all of which are now provided for out of the annual appropriations.

To special gifts also must we look for a sum sufficient to provide a plant for the Palmore Institute with such an equipment as will enable this institution to do its best work. Nor again can we look to the funds annually appropriated by the board for the erection of houses of worship in the four great cities of Central Japan, in which our church is responsible for the planting of Methodism.

In place of the small wooden structures or rented rooms now in use, commodious buildings, suitably equipped, are imperatively needed as a part of the general evangelistic campaign which the situation requires, and in order to provide for the needs of these growing congregations. These are also required to meet the opportunities for public preaching to the great crowds found ready to give interested and respectful attention to the word of God. Such edifices are absolutely essential to the successful grappling with the problems of vice and iniquity existing in these great cities and to the establishment of the Church, both in these cities and in other parts of our field to which they are vitally related, either for good or for evil.

We therefore desire through you to urge upon the Church, with all the emphasis which providential openings here justify, that we be freed from the present cramping financial limitation, and that the large enterprises set forth above be considered prayerfully and be provided for at the earliest possible moment.

The Church, by supplying these essential needs, will enable us, her representatives in the great empire, to do a work vigorous and thorough, commensurate with our opportunities and worthy of the glorious Gospel of Him whose we are and whom we serve.

Yours for the spread of the Gospel in Japan, WILLIAM COURT, Secretary for Japan Mission.

Endorsed by the members of the Japan Mission, Kobe, Japan, Dec. 22, 1904.

NASHVILLE METHODISM.

The week just ending has been full of vital interest for Nashville Methodism and the Church. The Missionary Training School is taking deep hold upon the hearts and consciences of the Church in these parts, and the wonder is why we did not have such an institution years ago. The need of such a Training School is deep in the life of the Church, and the conviction is borne in the hearts of some that this work must be done or the Church will not accomplish her best results. It is a matter of gratification, also, that the Church is able to supply the need, so that we are not compelled to call upon other Churches for inspiration and leadership. There is talent, power and energy in our own bounds and among our own people to solve all the problems which confront us. A very high average has been struck at this Training School; nothing trivial or commonplace has yet been uttered.

Furthermore, a deep religious atmosphere pervades the entire working of the organization. Surely God is in the movement and is calling the Church to more earnest devotion and more intelligent service.

Bishop Galloway more than exceeded the expectation of his friends in his lecture on "The Progress and Outlook of the Church in the Orient." The optimism of Bishop Galloway is contagious, and no man ever struck a more exultant note than he did in this lecture. He traced the attitude of heathenism towards Christianity as it was fifty years ago and as it is to-day, but based our obligation to the world, not upon the way our message is received, but upon the knowledge of Christ as the Savior of the world. He said that some of our religious devotions are only a refined selfishness; we only express the Spirit of Christ when we spread the Gospel. Some years ago the prayer of the Church was for "open doors." That prayer has been answered. Then the prayer was for workers; but now our petition is that God will lay it upon the conscience of the Church to provide means to send those who are ready and anxious to go. In answer to the question, "Can you make good Christians out of Chinese?" the Bishop gave some touching incidents of remarkable fidelity to the Gospel. China's "Book of Martyrs" is a modern miracle.

At the conclusion of this address, a paper was read, signed by a large number of laymen of Nashville, asking Bishop Galloway to consider the proposition to make this city his home. Of course, Mississippi would make strenuous opposition to any such proposition, but Nashville is very much in earnest.

Dr. W. R. Lambuth has delivered a series of remarkable lectures on the mission fields of China and Japan. One of the lectures, on "Medical Missions," is here outlined. The need of medical missions is illustrated by the

miser and suffering of heathen people, by prevalent diseases which receive no adequate treatment by native doctors, and by the ignorance of the common laws of anatomy and hygiene. The medical missionary is doing all he can to counteract this condition of the heathen world, but is sadly in need of better equipment. The results of medical missions are to be found in the individual, in the home, in the city and in the nation. The treatment of the insane and the cripple is humanized by the Gospel, child-life is protected and womanhood is redeemed. In the foreign world there are 630 medical missionaries, 348 hospitals, 774 dispensaries, giving treatment every year to 2,500,000 patients. There are 97 leprosy islands, with 5453 inmates, numbering 1987 Christians. Roman Catholics are not alone in their treatment of the lepers; the figures given above represent the work of the Protestant Church. The qualifications for a medical missionary are good physical health, thorough literary education, best possible surgical training, courage and self-reliance; and, above all, he must be a soul winner.

It is fitting that this report should make special mention of the addresses of Dr. John A. Kern on "How We Got Our English Bible." In thorough knowledge of the history of Bible translation, in spiritual penetration and in pure diction, these lectures are classics. They have been entered upon the University Extension Course projected by our Theological Department, and ought to be delivered throughout our Church at Annual and District Conferences, Biblical institutes and similar gatherings.

Prof. J. L. Cunningham, Director of the Correspondence School, has conducted ten studies in New Testament Literature; Dr. S. H. Chester, of the Presbyterian Mission Board, lectured once on Korea; Dr. F. S. Parker, of the Epworth League Department, has completed a series on "Missionary Education in the Church," and Dr. Hamill, of the Sunday-school office, has begun his weekly drill of the Bible Teachers' Class. This class has determined to engage in very practical work while in attendance upon the Training School. Members of the class go out to neglected and needy portions of the city and engage in close personal work with the unconverted. Dean W. F. Tillett is conducting a weekly devotional study of the Bible, and Dr. DuBoise has presented the Epworth League as a factor in world-wide missions. The Nashville Methodist Preachers' Meeting holds its session every Monday morning in connection with the Training School. Subjects of living interest are presented and the discussion is open to preachers, missionaries and other Christian workers. Prof. Thomas Carter led in the discussion last Monday on "Child Labor and Illiteracy as Hindrances to Early Religious Training."

We deem it of special importance to give a short summary of Dr. O. E. Brown's first lecture on "Missions in the Bible." The first address considered the Old Testament prophets as missionaries. The prophets were home missionaries, first of all; the force behind the propagation of the Gospel in the Missionary Church. Unlike the priests the prophets did not engage in a formal work; they went because they were sent of God. Every crisis in Jewish history was met by some great prophet, who kept the people attached to God. The integrity of the nation was presented so that it was possible for Jesus to come. But, secondly, the prophets were the heralds of the world mission of Israel. They fostered a missionary conception of Jehovah. The people erred in thinking they had a monopoly of God. In the teaching of the prophets, character is put above race, moral justice before national preference. The tragedy of ancient times was the effort to make people understand the larger God. Amos taught that the world was one. Isaiah gave a great missionary conception in chapter 19, when he said: "Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, my inheritance." Jeremiah taught a new covenant, written on the heart, the true motive of all missionary activity. The book of Jonah is a magnificent missionary lesson. The book almost reaches the doctrine of the fatherhood of God. The first great work of the prophets was to keep alive a missionary conscience, to establish the true definition of "neighbor," and develop an enthusiasm for the kingdom of God, and of the Great Day. In this lecture Dr. Brown kept prominent three thoughts: first, that some missions must always be regarded as the foundation of the foreign work; second, that God is dependent upon persons; and, third, that the great tragedy is to lose the plan and purpose of God.

Since our last report, Rev. J. W. Chire, of China Mission; Dr. R. A. Hardie, of Korea, and Rev. H. S. Shangle, of Milton, Oregon, have entered as students.

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

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To whom it may concern: I wish to state that I have tried Mr. M. A. Sides' Natural Law Discovery for the diseases named herein. I have been afflicted with ulceration, inflammation and falling of the womb and ovarian tumors for fourteen years; had heart disease, neuralgia all over me, kidneys badly affected. Had hot flashes, pain in my back, tenderness in hips, pain in left side over the heart, sore spot in right side of abdomen with a dragging or bearing down sensation, loss of flesh, nervous prostrations and rigors, smothering spells, cold hands and feet, partial paralysis in left arm. Had sick headache since childhood. For four years lay on my bed; could not walk or sit up twenty minutes at a time and suffered with pain all the time. Was treated by six leading physicians without benefit. Since learning Natural Law Discovery can relieve the pains in fifteen minutes. (Morphine made her deathly sick and could not use chloroform because of heart trouble.) Have used the treatment two months. Am able to do my work, visit and attend church. The blood circulates freely through my arm and the feeling has returned. The lumps under my arm and on my neck are gone away, and am well of every trouble except sore spot in abdomen. It is only one-third the size it was and I think I will be perfectly well in a few months. I have gained twenty-five pounds in weight. I term it a privilege as well as a duty to give the testimonial.—Mrs. S. A. Hawkins, Willis Point, Texas.

I served as above woman's pastor and have full confidence in her reliability.—J. H. Myers, Terrell, Texas. Circulars sent upon request. M. A. SIDES, R. F. D. No. 3, Canton, Texas.

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A. A. GLIBSON, Gen. Pass. Agt., Fort Worth, Texas.

NOTES FROM THE FIELD.

Continued on Page 12.

We are grateful for the blessings of last year and are rejoicing greatly in the fact that the Lord is with us in power and will, we believe, do greater things for us this year. On Dec. 12, 1904, we began a meeting at Louise, one of the smallest appointments on the charge, with Bro. A. P. Lowrey, of Waco, leading the forces, and for ten days the power of God was felt and manifested as never before in that place. Strong men broke down and yielded themselves to God. Fathers and mothers, young men and young women, and children, were gloriously saved. Result: Fifty reclamations and conversions, family altars erected, different denominations brought closer together in love and fellowship; in fact, it became almost an impossibility to distinguish between Methodist and Baptist. Twenty-eight additions to our Church, making an increase in membership at this place of from twenty-five at the beginning of last conference year to eighty-seven at present. To God be all the glory. On Jan. 1 we began at Canado, and after a hard-fought battle God gave us a glorious victory. Again we saw wonderful things. Men who for many years had resisted the Spirit's wooings were brought under such strong conviction that they could not resist longer, yielding themselves to God and began working for him at once. One noticeable feature of the work done in the meeting was the earnestness with which young converts worked and spoke. Again the various denominations worked in unity, so much so that we heard unsaved people remarking on this point as we passed up and down the streets, "I never saw greater determination on the part of God's children to win than at this place." We would be so glad to mention all who worked so courageously in these meetings, but cannot; however, would like to mention how greatly we were blessed in the coming of Brother and Sister Coleman from Wisconsin. They are thoroughly consecrated to the Master's work, and did a wonderful work in prayer and in personal work in the congregation and altar (for Bro. Lowrey believes much in the altar). Bro. Coleman is a supernumerary of the Free Methodist Church, and has been forced to come South on account of his health. Sister Lowrey is a great power, and is in every sense of the word a helpmeet indeed. Her earnest prayers and testimonies will long be remembered by the people of both places. Sister Brown, a fine solo singer, did great service with her special songs, as she is thoroughly consecrated to his service. Twenty-three were added to our Church. There were about forty-eight conversions and reclamations. To those desiring help and who are fortunate enough to get Brother and Sister Lowrey, I am sure you will never have occasion to regret it. We began yesterday at El Campo, and are expecting great things of God.

NEW MEXICO CONFERENCE.

Roswell.

Miss Irma Carlton, Jan. 18: Rev. J. T. Newsom, of Woodburn, Ky., held a union meeting between the Methodists and Presbyterians of this city, which lasted three weeks, beginning two weeks before Christmas and closing on Monday after New Year. There was much interest manifested from the first to the very last service, and it was a great meeting for the West. Most people who go to West either leave their Church letter in the old home Church or carry it in their trunk, imagining it is just as safe, if not a little safer, than if placed in a new or growing Church where they might be called on to help build, improve or support an institution they scarcely feel the need of since they have left the old surroundings and friends. Of course their religion—if they ever had very much—is carefully placed in the envelope with their Church letter, and there it remains until it is newly found at some revival in the days that are to come. During the meeting Church members were strengthened, backsliders reclaimed and sinners converted until Roswell was stirred as never before in its history. Both old and young, children and grown people, came into the fold and sixty-seven members have been added to the First Methodist Church, South—thirty-four on profession of faith. We have a splendid working Woman's Home Mission Society of forty-four members; a Woman's Foreign Mission Society, which is partially supporting a Mexican girl in the Laredo Seminary, and which is the only Foreign Society in the conference; an active, wide-awake Sunday-school of between two and three hundred members; a Senior Epworth League, from which we are expecting great things this year; also a Junior League, which is supporting for one year a child in one of the mission schools in India; a young ladies' society, "The Golden Links," which has for its chief object, at present, the partial

support and furnishing of a free public reading room, which is in the lecture room of the church. We have a working pastor in Rev. S. R. Twitty, who is trying to make of us a working Church. Our W. H. M. S. held its week of prayer services during the latter part of November, as Roswell was partially submerged from an immense overflow of the Hondo River at our regular time for meeting. Our services were very helpful to all who attended. We had with us during the time Miss Maxey, a deaconess from the Methodist Church, who was here from India for a rest and to visit her sister. She had been in active service in India for sixteen years, and had only been home once, five years previous to this time. She occupied the hour for evening service on Sunday following the week of prayer, telling us of her work and of the great need of trained Christian women to labor among the oppressed women of India. After her talk we took up a collection and raised enough to support for one year a native Bible woman, which is to be called the Roswell Bible woman. We are reading the Texas Advocate, and I feel like it is a letter from home, as I am a native Texan.

INDIAN MISSION CONFERENCE.

Grand Circuit, Okla.

W. P. Meador: Our first Quarterly Conference has come and gone. Our beloved presiding elder, J. E. Lovett, was in the chair. It was a spiritual uplift from the first service to the close of the conference. The business session on Saturday was largely attended by both men and women. Bro. J. T. Archer, a neighboring pastor, was present and preached one fine sermon for us. This was an old-fashioned Methodist conference. We had some good old-time shouting, and we thank God for it. The people up here are enjoying religion. We are going to build a new church at Grand, and one at Joland, if the Lord is willing. The people here are hard pressed for money; but with the love of God in our hearts we will build the church. Brethren, if any one will help us in this work it will be appreciated very much. If you want to help us send your money to Rev. W. P. Meador, preacher in charge, Grand, Okla. We are going to do our best.

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 him. W. A. LINDSAY, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

NOTICE.

To the Preachers of the Northwest Texas Conference. Please bear in mind that our preachers on missions will soon be in need of their second quarter drafts, and that early collections mean full payment at the end of the year. I will be glad to receive both home and foreign money. J. H. WISEMAN, Treas. Moody, Texas.

Marriage is the foundation of the universe; the loadstone around which all else of importance in life swings; the most sacred rite instituted by God. Demolish it, and the home is blasted, religion dies, and the world becomes a pandemonium with a dying, hellish odor. HEARTSILL. Weatherford, Texas.

\$1.00. CURE YOUR CATARRH. \$1.00

Are you a sufferer of catarrh of the head, throat, lungs or any other form? If so, read the testimonials below. You will be surprised to learn of the many thousand radical cures of this loathsome disease that have been made with DR. THURMOND'S LONE STAR CATARRH CURE. Thousands of cases thought to be hopeless have been cured with a single bottle, while six bottles are guaranteed to cure any case. DR. THURMOND'S LONE STAR CATARRH CURE is no experiment. We offer you this remedy after standing the test for twenty years. Ask your druggist about it. They will endorse it and if the medicine don't do all we claim for it, your druggist will refund your money without question. Mr. Kitchens, of Killeen, Texas, writes: "I used DR. THURMOND'S LONE STAR CATARRH CURE twelve years ago when almost dead with catarrh of the head and throat. It made a permanent cure. I have had not the slightest return of the disease." Mrs. Annie Harris, of Weatherford, Texas, writes: "DR. THURMOND'S LONE STAR CATARRH CURE has saved my life twice. I would not be without it in my family." If you can not get it from your druggist, write NEW YORK CHEMICAL CO., Dallas, Texas.

"Were you frightened, Willard?" asked Mr. Grimes of his little boy, whom he had sent on an errand after dark. "Well, I should say so!" answered the little fellow. "The streaks of scaredness just ran up and down my legs!"

CONSOLATION.

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

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.

THE DIVORCE BILL.

Hon. Emory C. Smith, a member of the State Senate from Denton County, has introduced a bill which, if passed, will reduce the number of divorcees granted in Texas by 60 per cent. It will require some work to secure its passage, but the results will justify any amount of labor. The gist of the bill is contained in Sections 1 and 6, which I give as follows:

Section 1. Be it enacted by the Legislature of the State of Texas: That hereafter in the trial of all divorce suits for dissolving the bonds of matrimony in the District Courts of this State it shall be the duty of the court trying such suits in which the defendant therein is not properly and efficiently represented by counsel to appoint one or more competent attorneys at law to represent the defendant in such suit upon the trial thereof. The attorneys so appointed shall be allowed by the court such compensation as their services may be reasonably worth, and the same, when thus allowed, shall be taxed as part of the costs of the suit, and paid as the court may direct.

Section 6. That in all decrees dissolving the bonds of matrimony between the parties thereto, the party found guilty of the wrongs charged, and whose conduct produced the necessity for said decree, shall thereby be prohibited from marrying again for a period of five years from the date of said decree; and the other party, at whose instance and in whose behalf the divorce was granted, shall likewise be prohibited by said decree from marrying again within one year from the date of such judgment. That in all cases where the defendant was not present upon the trial of such cause then the decree shall further provide that in case such defendant shall file or cause to be filed in said court an application for a new trial within one year from the date of said judgment, then the same shall be further suspended and rendered inoperative until said application shall have been disposed of by the court.

The bill provides for the designating by the court of the party at fault; and also a penalty of imprisonment in the penitentiary for two to five years upon the party who marries in this State or out of it before the time of suspension is expired. It also provides that the law becomes operative upon the passage of the bill.

This bill will become a law if public sentiment demands it. The law-makers are ready to put into effect the mature desire of their constituency. They want to hear from their representative men on this great moral question. This divorce evil has become a monstrous menace to the family life of the commonwealth. Breaking up families and homes is diabolical business. Reckless and unadvised marriages will continue as long as the bonds can be easily sundered. The marriage of boys and girls should be stopped. Already bills for that purpose have been introduced. But those who traffic in the sacred things of holy matrimony should be made to feel the restraint of a wholesome law.

Write your Representatives and Senators what you think of Mr. Smith's bill. Urge its passage. Secure the co-operation of the influential men of the community. If you want to do anything to remedy the divorce evil, now is the time. Act immediately. JOHN M. MOORE, Pres. Divorce Reform League.

A PROPOSITION TO PREACHERS.

This proposition holds good for a few weeks only, and is made to build up a good list at once and to aid preachers: Every white minister under 55 years of age, in good health, and in good standing in some evangelical denomination may become a member of the "Texas Ministers' and Christians' Fraternal Association" by mailing to us a certificate of good health from some reputable physician, together with 50c. certificate fee, and one advance assessment at following rate: Age 16 to 20 years, 50c.; age 20 to 25 years, 60c.; age 25 to 30 years, 70c.; age 30 to 35 years, 80c.; age 35 to 40 years, 95c.; age 40 to 45 years, \$1.15; age 45 to 50 years, \$1.40; age 50 to 55 years, \$1.70. A blank application will then be mail-

ed for you to fill out and return to us without further cost to you. If you should fail to pass, your money will be refunded. This is a very special offer for the preachers. Eight Waco preachers joined us in less than eight hours.

We give as reference: First National Bank, Citizens' National Bank and Rev. R. G. Bowers, Baptist pastor; Rev. Jerome Duncan, Methodist pastor; Rev. J. M. Gaddy, Assistant Superintendent of Baptist Missions, all of Waco, Texas.

Address all communications to Rev. M. L. Davis, Secretary, Chalmers Building, Waco, Texas.

P. S.—We are chartered for fifty years, and expect to live that long. Our Secretary and Treasurer are both under good and sufficient bonds. Please do not apply for membership if you are not in good health. Other Christians than ministers are and may become members with us under these conditions by adding \$2.50 membership fee.

Brethren, send in your applications, and then come to Waco on second Tuesday in May of each year and help elect officers, a Board of Directors, etc.

SOUTHWESTERN UNIVERSITY NOTES.

This is a busy week for both students and professors, as the intermediate examinations are now on.

The present term closes with the examinations. The second term opens January 31st.

Mr. Frank Folsom has returned and entered for the second term's work.

Regent R. S. Hyer was in Dallas last week on business connected with the medical department.

The Y. M. C. A. elected the following officers last week: W. A. Tarver, president; H. F. Bailey, vice-president; D. Macune, secretary and treasurer.

Mr. Albert Sanders, A. B., '04, went to Austin last week to take the examinations for the Cecil Rhodes scholarship.

The senior class is agitating the matter of a regular "class day program." This is thought by some to be far preferable to the "annual picnic."

The Epworth League had a delightful social the past week at the home of Mr. and Mrs. H. E. Pye. All present had a good time. The league is doing a fine work among the students. The attendance is good, the programs interesting and the leaguers are making their influence felt at the jail and the poor farm. Services are held at these places every Sunday.

Through the generosity of Dr. C. C. Cody a large number of the students have been able to supply themselves with copies of the "Life of Dr. Moody" at a nominal cost.

THE WEST TEXAS CONFERENCE PREACHERS.

Dear Brethren: I want you to send to me at once the names of any families living in the bounds of your charge who are too far out to be connected with a local Sunday-school. If I am to make a success of the West Texas Sunday-school Home Department, I must have your help. I can put our own Sunday-school literature in the hands of these families regularly if you will get me their names and postoffice addresses, and by correspondence keep in touch with them on the lessons. I am satisfied the plan is a splendid one, and will do untold good if the preachers will put it in operation. My hands are tied unless you help me. So far only one preacher has responded, and yet this response has resulted in twenty people study the lessons who have not hitherto had the privilege. Please attend to this matter at once. F. H. C. ELLIOTT, Laredo, Texas.

ANCIENT INHABITANTS OF SOUTH AFRICA.

The aborigines of South Africa were savages of the lowest type. The clothing of the males was the skin of an animal hung loosely over the shoulders. That of the females was a small leather apron. These Bushmen had no domestic animal but the dog, and they did not cultivate the soil. They lived by hunting and upon wild plants, honey, locusts, and carrion. They were without government. Their arms were bows and poisoned arrows. The Hottentots are yellow in color, and larger in size than the Bushmen. The Kaffirs are black, large, wellformed, and are fierce fighters. These nearly naked people lived in idleness and filthiness. The Hottentots have now reached a state far above barbarism, thanks to the laborers of missionaries. These people are part of the great Bantu family, which occupies the whole of Central Africa, from the Atlantic to the Indian Ocean. These aborigines lived, and now live, a merry life in their own peculiar way. They are free from anxiety, and therefore are happy.—Exchange.

Our grand business in life is not to get what lies dimly at a distance, but to do what lies chiefly at hand.—Carlyle.

WEDDING RINGS BY MAIL DIRECT FROM MANUFACTURER A clean record of satisfied customers and 46 years of honest dealing, true quality, style, finish and weight. A record any manufacturer might feel proud of. Our plain gold rings are sold for as low as it is possible to sell reliable plumb quality rings. No charge for Engraving Initials, Mottoes or names. Write for our illustrated catalogue of Watches, Jewelry, Silverware, etc. C. P. BARNES & CO. 504-506 W. Market St. LOUISVILLE, KY.

Duncan District—Second Round. Comanche sta, Feb 4, 5. Duncan sta, Feb 11, 12. Terral and Ryan, at R, Feb 12, 13. Minceo and Tuttle, at M, Feb 18, 19. Chickasha sta, Feb 25, 26. Anadarko and Verdun sta, at V, Feb 4, 5. Cement cir, at Fletcher, Feb 11, 12. Kiowa and Comanche Ind. work at Little Washita, Feb 12, 13. Sterling cir, at Sterling, Feb 13. Temple, at Greig, Feb 15, 16. Hastings and Waiter, at Lone Star, Feb 19, 20. Marlow sta, Feb 26, 27. Lawton cir, Apr 1, 2. Lawton sta, Apr 2, 3. Bailey cir, at Bailey, Apr 8, 9. East Duncan cir, Apr 9, 10. Bush Springs cir, Apr 15, 16. Duncan cir, Apr 16, 17. Comanche cir, Apr 20, 21. Waurika cir, Apr 20, May 1. The District Conference will be held at Temple, O. T., April 19 to 22. N. L. Linebaugh, P. E.

Corsicana District—Second Round. Kerens, at Bazette, Feb 19, 20. Frost, at McCord's S. H. Feb 25, 26. Cotton Gin, at Forest Glade, Feb 4, 5. Wortham, at Couchman, Feb 5, 6. Horn Hill, at Horn Hill, Feb 11, 12. Mexia, Feb 13. Richland, at Birdston, Feb 18, 19. Corsicana cir, at Eureka, Feb 19, 20. Blooming Grove cir, at Cryer Creek, Feb 25, 26. Blooming Grove sta, Feb 26, 27. Corsicana, Eleventh Avenue, Feb 29. Thornton, at Thornton, Apr 1, 2. Coolidge, at Coolidge, Apr 2, 3. Alma, at Alma, Apr 7, 8. Barry, at Love's Chapel, Apr 15, 16. Rice, at Tupelo, Apr 16, 17. Brandon, Apr 22. Dawson, at Emmett, Apr 23, 24. Corsicana, First Church, Apr 25. Groesbeck, Apr 26. District Conference will convene at Groesbeck at 2 o'clock p. m. April 27, and close Sunday night. Delegates will be elected on this round. Jno. M. Barcus, P. E.

San Marcos District—Second Round. Seguin, 1st Sun Feb. Kyle, 3rd Sun Feb. Waelder, at Thompsonville, 1th Sun Feb. Buda, at Science Hall, 1st Sun Feb. Belmont, at Nixon, 2nd Sun Feb. Gonzales, 3rd Sun Feb. Luling, at Prairie Lea, 4th Sun Feb. Staples, at Harris Chapel, 1st Sun Apr. Lockhart, 2nd Sun Apr. Tipton, 3rd Sun Apr. Pleasant Grove, at P. G., 4th Sun Apr. San Marcos, 5th Sun Apr. Dripping Springs, at Winberry, 1st Sun May. Jno. W. Stovall, P. E.



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will not be yours or that thrown back by your carriage if that was bought from us. The extreme of satisfaction rides in our vehicles and in the minds of their owners. See our stock of carriages, phaetons, surreys, driving wagons, etc. When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

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PISO'S CURE FOR COUGHS, BRONCHITIS, AND CONSUMPTION. SURE WHERE ALL ELSE FAILS. Cures Cough, Whooping Cough, Hoarseness, and all other troubles of the Throat and Lungs. Sold by druggists.