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

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Editorial.

CHRIST THE SON OF MAN AND THE SON OF GOD.

Another Christmas brings to our consideration the birth, the life, and the teachings of Jesus Christ, the Son of Man and the Son of God. No event in the history of the world carries with it such an import as the advent of this sublime Personality. His coming was in accordance with God's expressed purpose as foretold in prophecy. For years prior to the incarnation and at the time it occurred, the wisest and the best of men were looking for its accomplishment. They were not of one mind as to what form or what nature the Deliverer would assume. Some thought He would come in humble and lowly environment; others that He would be of royal parentage and bearing, and others still that He would be of supernatural endowment. The eye of the world, however, was turned toward the coming of One able to deliver and mighty to save. So in "the fullness of the times," He came not exactly as any of them had presupposed, but as a babe, born of an obscure woman, with no external marks of pomp or regal mien—a simple babe in a manger, embodying all the helplessness of common infancy. A few of the wisest of men rejoiced at His coming thus, and hailed Him as the wonderful One; but the great masses of mankind did not know the day of their visitation. There was an attempt made upon His life at the outset. He went into obscurity, and the great bustling world knew nothing of His presence for the third of a century. "He was in the world and the world was made by Him, but the world knew him not." He lived the ordinary life of a common peasant of Galilee. He excited no attention, save once in his boyhood on a visit to Jerusalem. He learned the trade of the ordinary carpenter. The Son of Man, the Son of God, living in mortal flesh and the eyes of the world blinded to His presence! Who of them dreamed that such a person was living in the sequestered village of Nazareth? Not one of them. But when He reached manhood's middle day, He burst upon public thought like one from another world. His life and His death are now known in every tongue and under all skies; and to-day there is no character upon the face of the earth attracting such attention. As the Son of Man He is identified with every interest of universal mankind. In His own life He touched, by personal experience, every point known to human consciousness. He knows all that the human heart can feel, all the human mind can think. His own personal life went into the depths of all human woe and sorrow, and grief and suffering. His nature is touched with a feeling of human infirmity; He puts His arms around the helpless, he lifts up the fallen; He befriends the friendless, and gives hope to the hopeless. The further He lives from the scenes of His earthly life, the larger and the more comprehensive He becomes, until to-day He is the broadest and highest personality in the progress of the race. Mil-

lions look to Him for comfort, for solace, for inspiration and for love and sympathy. He is the Son of Man, and has kinship with all men born and unborn, living and dead.

But He is the Son of God. He came down out of the eternities and took upon Himself our nature. He had a conscious life before He was born into the world. "In the beginning was the Word and the Word was with God and the Word was God. In Him dwelt all the fullness of the God-head bodily." Therefore in Him, as the Son of God, is the salvation of mankind. He has the power to save, even unto the uttermost, all who will come unto God through faith in Him. Thus, He is the Savior of mankind. He alone can forgive sin and cleanse us from all unrighteousness. Therefore, on this glad Christmas Day, we bow before Him and render Him praise and thanksgiving, honor and glory, both now and evermore, world without end. Amen and amen!

THE WORK OF THE RESCUE HOME.

We say Rescue Home simply because it is popularly known by that name, though its proper title is Mission Home and Training School. It is located in Dallas, and has been in operation for twelve years. Mrs. W. H. Johnson started it as a movement for girls under the auspices of the King's Daughters, and aided by many other good women, it did a fine work. But there came a time when some Church had to become responsible for it, and it fell to the lot of our Church to take charge of it. It was done through the Woman's Home Mission Department. Three of the conferences became associated with the movement—the Texas, the Northwest Texas, and the North Texas Conferences. In the course of time the Woman's Board adopted it, and, for a number of years, it has been under the direction of this body, still aided by the good women, the laymen and the ministers of these three conferences. It has now developed into a permanent institution and its results are marvelous. During its twelve years of existence it has so grown that it now owns valuable property and it has become very comfortably fixed in the way of buildings and equipment. It has made a wonderful record. It has had within its fold, as these years have passed by, more than a thousand girls, who, perhaps, would not have found sympathizing friends anywhere else. More than 800 of these have been saved and sent out as Christian women to begin life over, and to maintain their virtuous womanhood. Four hundred and twenty-five infants have been rescued from disgrace, put into good Christian homes, where they will never know of any taint on their names because of the unfortunate lapses of their mothers. Is not this a wonderful work? And it seems to have just begun. We have often been at this Home, having been identified with it for nearly ten years, and we never go there and see what those good women are doing that we do not feel that were Christ here in the flesh, he would often go out there and put his personal benedictions upon that work. It is, in deed and in truth, His

work. Not every girl who goes astray is a criminal. The other party is usually the criminal; but he escapes the penalty of his crime while the poor girl and her guiltless child are the victims. Who cares for them? Society puts its curse upon them, and often society takes to its bosom the wretch who is most guilty. But these good women at the Mission Home take these poor ostracized girls, before despair drives them to a confirmed life of sin, and make provisions for them so they can have another chance to recover their womanhood. And the above figures show the results. People everywhere ought to have a warm place in their hearts for this wonderful work. Those good women are now engaged in a movement to give them enlarged quarters so as to increase their facilities for more efficient service. Some of our conferences, by special resolution, have agreed to preach sermons on a given Sunday and take a special collection for this noble cause. Will not some noble and generous-hearted people remember this institution with a special donation? Money cannot be applied to a more worthy benevolence than to this Mission Home. If its history could be known, its tragedies would fill several volumes; tragedies made up of blighted hopes, betrayed confidence and broken hearts. But these secrets are too sacred for the common eye and ear. The good women keep these buried, but they are trying to bind up these broken hearts and to send these unfortunate ones out with restored and renewed womanhood. May God's blessings and humanity's co-operation ever be given to the work of these angels in womankind whose lives are given to this, one of the greatest works of our age and generation!

FORGETTING THE THINGS IN THE PAST.

A good memory is one of the greatest gifts of the human mind. In it we store the records of life. It registers our experiences and the events that pass through the mind and heart. Without it, life would be a blank; for we could recall nothing that transpires. Only the momentary would be known. But with memory we connect all the past of life and of the lives of others with the present. We can call up what has gone before and make it a present service and a present joy. Some people have more accurate memories than others. Now and then we meet a person who seems to forget nothing; and, then again, we meet people who only remember the substance of things desired. Particulars can not be recalled by them, but the facts are retained. What a great blessing is a good memory. And yet there are many things that ought not to be remembered only long enough to repent of them and then get rid of them. It is really a blessing to be able to forget much that passes through the mind and that enters into the experience. And we add, "happy is the man who is able to forget!" All that is good and helpful in any department of mind and life ought to be treasured up, whether we get it out of our own thinking, or out of

our reading, or out of our observation and experience. Our joys, our good deeds, our friendships, our happy associations we can not retain and estimate too highly. And the untoward events that have come to us as a part of our moral and religious education and which have aided us in the formation of better and more mature judgments, though they may have burdened and perplexed us for the time being, ought to be kept stored away for present and future use. But the little petty jealousies, the unpleasant rivalries, the slights and neglects, and even the treachery of those whom we have trusted—these ought to be blotted out and forgotten. If any one has done us a wrong, better forget it. If we harbor such things, by and by the mind will be crowded with all sorts of doubts, ill-wills, malice, and heart-burnings. Such matters can do us no good and they will unfit us for doing good to other people. What if some one has taken advantage of you and given his influence against you at a time when you needed his co-operation? He is worse hurt by it in the long run than you are, and you can afford to strike all recollection of it from your mind. You can not be happy with a brood of bad thoughts, hurt feelings, evil inclinations, treasured spite and neglects rankling in your heart and mind. They will make you lose confidence in men and women; they will weaken your faith in God; they will make you sour in your disposition; they will narrow your range of thought; they will blunt your moral and spiritual sensibilities; they will becloud and darken your estimates of your real friends; and they will eventually make you mean and little and groveling. Get rid of such things as quickly as possible, and in their places cultivate and encourage a forgiving spirit, a forbearing nature and a lovable disposition and character. Remember and dwell upon the true, the beautiful and the good; but forget and blot out the evil, the low and the wrong. God will take care of these who mistreat and anger you, provided you dismiss their doings and live in the blessed experiences of a good conscience and a pure mind and heart.

We ought never to drop a friend who has long stood by us, simply because through some mishap he fails us in an emergency. When a good and true gun once in a while snaps and fails to fire, we do not throw it away; but we pick its flint and try it again. A friend whose judgment errs once in a while, but whose heart is always in the right place, is too valuable to dispense with on the ground of a misunderstanding.

Christ used the perishable clay in restoring the eyes of a blind man to sight. There was no virtue in the clay, but he made it a means to an end. So he can take the humblest of his followers and accomplish, through them, the largest results. No man need to worry because he is neither gifted nor endowed with great talents. It is through common humanity that the world's great work is carried on. So it is in the Church.

Darwinian Evolution

By Rev. Jacob Ditzler, D. D.

Now that this subject has been seemingly dropped in the Advocate, I will give a brief detail of all that is known on this question, for the good of all concerned. While the brethren were discussing it in the Advocate, I preferred not to meddle.

All well-posted scholars know that not one step has been taken or fact discovered anywhere to add a single iota of proof in favor of Darwinian Evolution since the death, years ago, of that noted author. It is competent, therefore, that we calmly but briefly review the facts as given by him, Huxley and Lyell, the most reliable as well as the most learned, in that line, of the supporters of the theory. We begin with the famous theorist himself, his latest, his last and greatest work, with the latest touches of the revised book, viz.: "The Origin of Species" by means of Natural Selection, etc., by Charles Darwin, M. A., F. R. S. N. Y. New Edition, with additions and corrections, 1878—his last corrected edition.

On page 289 he says: "We do not find infinitely numerous transitional forms closely joining them all together; the sudden manner in which several groups of species first appear in our European formations—the almost entire absence, as at present known, of formations rich in fossils beneath the Cambrian Strata—are all undoubtedly of the most serious nature. We see this in the fact that the most eminent paleontologists, namely, Coucier, Agassiz, Barrande, Pictet, Falconer, E. Forbes, etc., and all our greatest geologists, as Lyell, Murchison, Sedgwick, etc., have unanimously, often vehemently, maintained the immutability of species." Now, my young brother in the ministry, with no knowledge whatever on these matters, a mere boy, what say you to this, where all the greatest scientists in the world on that question are unanimous against you, and you, with no science on your side, set up your crude ignorance of science against the Bible? Darwin adds: "But Sir Charles Lyell gives the support of his high authority to the opposite side." This is untrue, unless Darwin considers "the impossibility" of demonstrating or proving anything in the way of a "transmutation of species." Did Lyell find, or pretend to find, any case of even an approach to transmutation of species? He showed just the reverse. But we will let Lyell represent himself in his last, greatest and most elaborate work, "Principles of Geology," two large volumes, last edition before his death, and which Darwin quotes in these words: "For my part, following out Lyell's metaphor, I look at the geological record [his only material, as Huxley also stated] as a history of the world imperfectly kept, and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved; and of each page only here and there a few lines. Each word of the slowly changing language, more or less different, in the successive chapters, may represent the forms of life, which are entombed in our consecutive formations, and which falsely appear to us to have been abruptly introduced." "On this view," says Darwin, "the difficulties above discussed are greatly diminished, or even disappear." That is, as we have no means of proving anything, and know really nothing about it, have no data, therefore the difficulties are removed!

Lyell does not so regard it, nor W. H. Huxley. Page 282, Darwin says: "The abrupt manner in which whole groups of species suddenly appear in certain formations has been urged by several paleontologists—for instance, Agassiz, Pictet, and Sedgwick—as a fatal objection to the belief in the transmutation of species." He then agrees that "if numerous species, belonging to the same genera or families, have really started into life at once, the fact would be fatal to the theory of evolution through natural selection." It would be fatal to it no matter by what method. The "natural selection" is the veriest chimera of delusions that ever entered the head of a dreamer—against universal fact, observation, or sense. On pages 177-179 his account how giraffes would survive, and select, is the silliest thing ever put forth by a sober man. Instead of Lyell abandoning his views, he throws innumerable difficulties in Darwin's way. Volume II, 490-501, and page 500, maintains even by evolution there must be back of all "the amount of power, wisdom, design, forethought, required for such gradual evolution of life," pointing to a "Supreme Creative Intelligence." In volume I, 314, Lyell gives us the defective book of Dar-

win, and volume II, 490 recurs to "the extreme imperfection of this record, . . . the defectiveness of the archives." Is that proving a scientific problem that at its best has to base all the theory on the "extreme imperfection of the record," etc.?

Huxley, Lectures in New York, 1877, also falls back on Lyell's apology—"the imperfection of the geological record." Page 47 he says: "At the present day, these groups of [vertebrate] animals are perfectly well defined from one another. We know of no animal now living which in any sense is intermediate between the mammal and the bird, or between the bird and the reptile." He elaborates this. Then he goes on, page 47: "But there is nothing that fills up the gap between the ruminants and the pig tribe. The two are distinct." The same he shows as to "reptiles." Crocodiles, lizards, snakes, and tortoises," yet "no connecting link." "They are separated by absolute breaks."—18. Here then again we see all facts are against the theory. Page 38: Groups of reptiles appear in vast numbers; "they disappear," yet nowhere are to be found "such modifications as can safely be considered evidence of progressive modification."

I will test Huxley by his idea of Genesis. In his N. Y. Lectures, stereotyped, p. 25, he says: "According to the Miltonic [Genesis] account, the order in which animals should have made their appearance in the stratified rocks would be this: Fishes, including the great whales [mammalian animals], and birds; after them, all varieties of terrestrial animals except birds. Nothing could be further from the facts as we find them; we know of not the slightest evidence of the existence of birds before the Jurassic or perhaps the Triassic formation; while terrestrial animals, as we have just seen, occur in the carboniferous rocks." By Miltonic he means that of Genesis, first chapter; and in his lay sermons he so terms it. Turn now to Genesis 1:20, where is named the first living thing named, and it reads: "And God said, Let the waters bring forth abundantly the moving creature that hath life." This exactly harmonizes with Huxley's own position. He never examined the record. And the New York clergy never corrected his misrepresentations, so far as we ever saw. Yet H. elaborates arguments based on this false representation of Genesis. To show further the amazing ignorance of the Bible of so clever a gentleman as Prof. Huxley, pages 21, 22, he attacks the Mosaic record as utterly unscientific because the Bible record of "plants" was meant "such as now live, . . . of the trees and shrubs which flourish in the present world." He would have us believe the Bible peoples the earth at once with fruit trees such as now exist. Now read Genesis, 1:11, 12: "Let the earth bring forth grass (tender grass, marginal reading); the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself." This exactly accords with geological science. How could an uninspired man thirty-five hundred ago have written this record exactly as science now demonstrates it to have been? No one ever denied development, improvement, in nature. But we emphatically deny Darwinian nonsense. Then Huxley, pages 20, 29, hints at the twisting and ingenious "stretching of the meaning of language" on the part of believers! Hence we have cited, as the Bible was translated three hundred years ago when these matters were not dreamed of. Huxley, like his masters, Darwin and Lyell, admits transmutation of species must be established, or all falls to the ground. But, like the rest, he admits it has not yet been found. It is only a "hypothesis."

Now we will hear from the greatest of all Bibliologists and scientific men, who died but recently, President of the most eminent body of scientists in the world—Rudolph Virchow. When the Anthropological Congress met in Vienna, 1889, where he was greeted with applause by that body of most eminent scientists far beyond that accorded the Emperor himself, he spoke as follows: "Twenty years ago (1869), when we met at Innsbruck, it was precisely the moment when the Darwinian theory had made its first victorious march throughout the world. My friend Vogt at once rushed into the ranks of the champions of this doctrine. We have since in vain sought for the intermediate stages, which were supposed (by Darwin, Huxley, and even hoped for by Lyell) to connect man with the apes; the proto-man, the proto-anthropos, is not yet discovered. For anthropological science, the pro-anthropos is not even a subject of discussion. (The great scientist had not heard from some young preachers in Texas, Indian Territory, and elsewhere.) The anthropologist may perhaps see him in a dream, but as soon as he awakes

he can not say that he has made any approach toward him. At that time in Innsbruck the prospect was, apparently, that the course of descent from ape to man would be reconstructed all at once; but now we can not even prove the descent of the separate races from another. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the apes than we are. At this moment I can affirm that there is not upon earth any absolutely unknown race of men. The least known of all are the people of the central mountainous districts of the Malay peninsula, but otherwise we know the people of Terra del Fuego quite as well as the Esquimo, Bashkirs, Polynesians and Lapps. Nay, we know more of many of these races than we do of certain European tribes; I need only mention the Albanians. Every living race is still human; no single one has yet been found that we can designate as Simian or quasi Simian. Even when in certain ones phenomena appear which are characteristic of the apes—e. g., the peculiar ape-like projections of the skull, in certain races—still we can not on that account alone say that these men are ape-like. As regards the lake dwellings, I have been able to submit to comparative examination nearly every single skull that has been found. The result has been that we have certainly met with opposite characteristics among various races, but of all these there is not one that lies outside of the boundaries of our present population. It can thus be positively demonstrated that in the course of five thousand years no change of type worthy of mention has taken place." Again: "Twenty years ago the leaders of our science asserted many things which, as a matter of fact, they did not know." So said we on many occasions.

Now, reader, what think you of the folly, of the absolute silliness of mere youths, who have neither knowledge of these sciences, nor time to examine them if they had the ability and patience to investigate such matters, abandoning their Bible to run after such glow-worm lights as Darwinian evolution? Eighteen years ago, when lecturing on Evolution in Houston and Galveston, we predicted that twenty years hence this sham would be abandoned. We had not to wait but sixteen years to see the greatest physical scientist that ever lived demolish the whole structure. Prospect, Ky.

HOMES FOR SUPERANNUATES.

The itinerant Methodist preacher is on the move from the time he is admitted on trial into the Annual Conference until he is worn out. He cannot have permanent fixtures, own heavy furniture, stoves, etc., for he moves too often. Therefore the Church wisely provides parsonages and the noble women furnish them and thereby the load is very much lightened and the preacher enabled to move with less expense of money and man. The itinerant has no time to make money—the Church demands and needs to have all his time, in fact his entire body, soul and spirit, and ninety per cent of them give themselves every whit for life to their God-called work of the ministry. They must therefore live on salaries and these average too small to allow for any saving; they average less than \$500 per year. Our system is such that high salaries as a rule are impossible. All the people must have the gospel and our ministry are sent and are always ready to go. The poor fields as well as the rich ones are worked. Thus the necessity that homes be furnished for them to live in, and nobly has the Church met this need, for to-day nearly every district, station and circuit owns its parsonage. Another question akin to the one above has long perplexed the Church. It is this: What shall be done with these same itinerants when, after years of faithful service, that has taken all of their time and talents, they are exhausted with age and labor and have failed to save enough to secure a little home, and they are retired? They have no Board of Stewards then, no parsonage to move into, no faithful band of Home Mission women to look after their needs. True, we collect a fund annually for them, but that allows only a very small amount to each; from \$100 to \$300 being the largest, according to the size of the family, etc. Now, we know that an old man with his old wife cannot pay house rent, buy clothing and food for a year on say \$200. So with rigid economy and working all they can, they barely exist. Oh, what faith it must take for these old servants to keep back fear and anxiety for the future lest sickness come and to know how they will get through. This present movement hopes to solve this problem by furnishing parsonages for these old prophets and their families to live in, where they can have their own little garden and orchard, with the cow and chickens and no rent to pay. Then they can live on the \$200

that the Church sends them. And the best of all is for these old men and women to know they have a home for life and a great peace will come to their old hearts to feel that the Church they love has given them this home to live in until the angels come for them. It will sweeten their lives and make it light in the eventime. Who does want a part in the making of such a home and by so doing please our Lord, who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The Northwest Texas Conference elected a Board of Trustees for Superannuate Homes and the Bishop appointed the writer Conference Agent for the same. Our business is to secure homes to be deeded to this Board of Trustees and they will be the property of the Church for the use of the superannuated preachers and their families of the Northwest Texas Conference. The Executive Committee for the transaction of business during the year are Rev. Jno. M. Barcus, President of the Board; Rev. W. B. Andrews, Secretary and Geo. Muirkey, Treasurer. We are thus organized for work and are anxious to see the list of homes begin to grow. Bro. Jesse Milam, of Glen Rose, gave a home last year. We suppose this will be known as the "Milam Home." We hope for a number of men and women, who, remembering the blessings and mercies of God and the benefits of a faithful ministry, will imitate this worthy example and thus link their name with a movement destined to go into the great future as among the most worthy accomplishments of those who love our Lord and His kingdom. There are communities that ought to have one of these godly men live in their midst, to minister to their sick and ailing, bury their dead, etc. Nothing would more bless them than to make a home for this cause. We hope to secure a home from several sources; for instance, a "League Home," given by the Leagues. This could be a noble act done by our young people. What League will make the start? Then a home named for each of our great schools and built in sight of the school so represented. We hope for a number named as the donor may direct. We trust that each pastor will explain the matter to their congregations so they will understand what is meant when we speak of "Superannuate Homes." There are hundreds ready to give small amounts to this cause if the pastor will announce his readiness to receive and forward such amounts to the agent or the treasurer. We are maturing plans whereby this agent may visit among the brethren, hold meetings, and do such other work as is thought advisable by the presiding elders and pastors. In no manner will this work be allowed to interfere with the regular assessment. Write for any particulars. CHAS. E. BROWN, Con. Agt. Ft. Worth, Texas, R. R. 4.

THE DAY-SPRING FROM ON HIGH.

By Rev. J. Marvin Nichols. Devotion is a natural instinct. It isn't peculiar to a Christian civilization. Man will worship something. As the centuries have come and gone, the Christ of the ages has become more and more the universal object of adoration. Back in the dim and distant past, wandering tribes looked forward to the day-spring from on high. Around their camp-fires they oft retold the newest born prophetic hopes of each dying generation. The forty-ninth chapter of Genesis is pathetic and tragic. Jacob, the tribal father of all the clans, here makes his last will and testament. The old seer, conscious of death's gathering shadows, gives his final charge. Generations, destined to wear crowns, would spring from his loins. Judah was the lion's whelp; from his ancestral line should come the Lion of the tribe of Judah. The expiring father of a royal family breathed out the words which have, through all the ages, throbbed in every human breast. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." On this prophetic utterance, as a pivot, the destiny of a world has turned. To this day, when told over and over again, the sweet old story fans the heart into lambent flame.

Through successive generations, prophets, priests, and kings, watched for the signs of the times. Under starless skies millions tarried for the dawning light. Thrones and scepters, temples and monuments, songs and tables of stones, swords and sacrificial altars—all made their contributions in order to render deathless the latest breath of Jacob. In the times of Egyptian captivity, in the long watches of Israelitish wandering, in the seasons of vast dominion, in the almost endless enslavement to hearthen powers—through all these vicissitudes a broken-hearted nation pinned for "the fullness of time." Worn and weary, they sat by the rivers of Babylon and hung

their harps upon the willows. They could not sing the psalms of David in a strange land. The harp-strings were long since still. Expectant Israel had wept and wept. Forty centuries had rolled by. Twelve tribes used to burn their incense in the courts of the ancient tabernacle. This vast host had dwindled to a remnant of the chosen—the tribes of Judah. Ages of captivity had destroyed national life and supremacy. The heel of Roman dominion was on the neck of any that dared to oppose the onward march of a world-power. Israel had become a hiss and a by-word.

The hour came. Hope was well-nigh hopeless. The remnant of a once mighty nation wept over the tombs of the prophets and the shrines of kings. It was night—and all the land was enshrouded in the stillness of its slumbers. The blue vault, overarching the plains of Bethlehem and the Judean hills, was resplendent with the far-off gleaming stars. Flocks of sheep lay still and quiet on the hillside slopes. The drowsy shepherds caught the strains of distant and unearthly music. Beyond the stars the first red glow of inexpressible light began to fill the trackless wastes. A celestial highway for the attending angels spanned the heavens. The spell of forty centuries was broken. Deliverance had come at last. Through these four thousand years it had been one stupendous march from Eden to the Cross; and now, we've spent nigh two thousand years in journeying from the Cross back to Eden. Above the roll of angelic music the shepherds heard the high note in a world-emanating song: "Glory to God in the highest, and on earth peace, good will to men!" God's best gift had come. The world's dead heart felt the tremor of a new, invisible power. The angel's announcement was fulfilled. Mary, Hail! thou art highly favored; the Lord is with thee; blessed art thou among women. Thy son shall be called Jesus, for he shall save his people from their sins. He shall be great, and shall be called the son of the Highest. The Lord God shall give unto him the throne of his father, David. He shall reign over the house of Jacob forever. Of his kingdom there shall be no end.

So great a gift as the Christ of an apostate world is far beyond our highest and most reverent thought. Many pages in the world's history are stained with blood. Countless are the dark chasms in the past over which the pendulum of destiny has made a perilous swing. We can not understand all the movements of God in history. However remote the Father may have at times appeared to be, yet God has never lifted his hand from off the human race. Through the long four thousand years he kept a ceaseless vigil. He stood behind every shadow, keeping watch above his own. To the devout mind, in all the ages back of Christ, the

Earth's crammed with heaven,
And every common bush afire with God.

Noah saw him in the raging floods. Abarham fed angels 'round his frugal board, and watched descending fires lick up the cities of the plains. Moses, hidden in the clefts of Horeb, listened to the whisperings of his voice. Amidst the seclusion of Sinai, thunder-girt and lightning-guarded, he held converse with Jehovah. Elijah's upward gaze caught the vision of flaming chariots. Elisha's finer sight saw the hills of Dothan filled with celestial warriors. David looked into the depths of a Judean star-lit night and heard the music of the spheres. Isaiah, who dreamed of empires, and Jeremiah, who wept over fallen thrones, read the history of the centuries yet unborn. And, in our day we

Walk with our fellow-creatures: note the whispings among them. Not a spring
Or leaf but hath its morning hymn; each bush
And oak doth know I AM. Canst thou not sing?

All the ancient worthies had their glimpses of God. However hazy became the age in which they chanced to live, they moved with ceaseless tread toward the one, divine event—the Babe of Bethlehem. The question was theirs—it's ours!

Live not the stars and mountains? Are the waves
Without a spirit? Are the drooping caves
Without a feeling in their silent tears?

Of course, forty centuries is a long and weary stretch! But these were the ages of preparation. They led to "the fullness of time"—that pregnant hour when the Child, cradled in a manger, should begin His triumphal march toward universal dominion.

It is a good indication of where a man's heart is when he fails to get happy until he has disposed of a big slice of white meat.—Ram's Horn.

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Devotional and Spiritual

GIVER OF ALL GOOD.

Great Giver of all good,
To thee our thanks we yield
For all the beauties of the wood,
Of hill, and dale, and field.

Ten thousand various flowers
To thee sweet offerings bear,
And joyous birds in woodland bow-
ers
Sing forth thy tender care.

The fields on every side,
The trees on every hill,
The glorious sun, the rolling tide,
Proclaim thy wonders still.

But trees, and fields, and skies
Still praise a God unknown;
For gratitude and love can rise
From living hearts alone.

These living hearts of ours
Thy holy name would bless;
The blossoms of the thousand
flowers

Would please the Savior less.
While earth itself decays,
Our souls can never die;
O tune them all to sing thy praise
In better songs on high.
—From "Selected Hymns."

THE MINISTRY OF NATURE.

Our life with God is to be lived upon the earth which he has made our dwelling place. Its beauty is the natural field for our delight. The sky that covers all, our little but sufficient share of the generous green of grass and shrub and tree, the song of the birds, the voices of the wind and stream and wave, the sunset glory, flowers in their season, and the simplicity of snows, all minister to our soul's joy.

Happy is he to whom these outward appearances bring thoughts of the indwelling God by whom all things were made, and from whom all receive their dower of beauty. This is the first thought of wonder and of cheer which glorifies that pageant of the earth and sky which every day appears for our delight. The presence of God accounts for earth's beauty and accentuates it. The devout soul finds him everywhere and rejoices that he can say of the whole earth, as Jacob did of his bare, rock-strewn hillside, "This is none other but the house of God, and this is the gate of heaven."

God is in His world—but we must not fall into the belittling error which would confine him to that which we can see and know. The Father who is revealed in Jesus cannot be identified with even the beauty of a perfect day in June. No search among the elements, no vision of the heavens, no communion with the trees of the wood and the flowers of the field can reveal Him. If we deal honestly with our knowledge of that which we call nature we shall find its witness to our Father broken and perturbed. We must account for terror as well as for delight. It contains the rushing, mighty wind, the earthquake and the fire, the wild beast and the pestilence, as well as earth's fertility and beauty.

God transcends the world to which His presence gives its most intimate delight. He speaks to us in the humanity of Jesus and, dwelling with us according to His Word, prepares our hearts to trust and to enjoy. A mere nature god would fill our hearts with terror, which must often quite eclipse delight. But since we are assured that what we know of nature is a passing stage of His unfolding plan, the heavens once more declare His glory to our thought, and the beauty of the earth sings to His praise, while earthquake, fire, storm, sword and pestilence have lost their power to shake us from our faith in Him who is our Heavenly Father and our unfailing friend.

Jesus loved the beauty of the world. He is the fountain of that sense of beauty which has studied

the world with such new eyes in recent years. To Him the surroundings of His home, the fields through which He walked, were full of parables and pictures. If these are but parts of God's ways, at least they are wonderfully suggestive parts and best interpreted in the companionship of Christ and by His thought. The first condition of enjoyment is a heart at rest; and this He gives. The past is in His care. The veil of cloud that hides the days to come glows with His light of hope—hope for our brother men as well as for our own unfolding life under the teaching of that Holy Spirit, who is the soul of the world, as well as His abiding witness in the hearts of men.—Congregationalist.

THE MISSION OF PRAYER.

Her father and mother were for about thirty years missionaries in India. There, three of their five children had died; victims of the unhealthfulness of the climate. If the remaining two were to live, so said their physician, they must be brought up in some American home. The mother brought the little boy and girl to this country, found homes for them, and rejoined her husband in India—the only alternatives to the heart-rending sacrifice being either the abandoning of their missionary work or two little graves more beside the three.

The Christian lady who here adopted the tearfully-surrendered little daughter, was a true mother to her; gave her all the advantages of a refined home and of a good education. The adopted child's fine natural gifts and beautifully developed character were evinced by her success for many years, both as teacher and author—her book, "The Whole World Kin," a noble tribute to her parents' memory.

For years past she has been forced by confirmed invalidism to give up the work of instruction, and, mostly, the use of her pen. The late long and severe winter was a time of suffering and of prolonged bodily weakness—naturally a condition of fretful disconsolateness and complaining insubmissiveness. "Naturally so; but gaudiously, the complete opposite of that. Calling upon her, a little while ago, I found her in a state of really joyous animation. "Do you know," she said, "I made a great discovery during the past winter? I discovered that I had a mission. It is the mission of prayer. All my friends have seemed to me just like those little children whom their mothers brought to Jesus, that He might lay His hands on them and bless them. In just that way, I have been bringing my friends in the arms of loving faith and asking the Master to lay His sin-removing and care-relieving hands upon them. To save and greatly comfort them."

Let the afflicted children of God by bodily infirmity, remember their "courage" may well "mount with the occasion. It will, so they but bear in mind that they still have a great mission left them—the "mission of prayer."—Southern Presbyterian.

UNLOAD YOUR CARES.

A very beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon Him; for He careth for you." Where our version reads "casting" the (dechargeant.) The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unlead? The man took out of the front of the

cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide off to the ground and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'He takes care of you.'"

Unload the cares you carry on your shoulders. Unload the cares you carry on your head. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but His own invitation is, "Cast thy burden upon the Lord, and He shall sustain thee."

But the thing that can most surely unload the heart is to come into consciousness of the fact so plainly stated, "He careth for you." That means that He loves us and sympathizes with us and will exercise His strength in our behalf. Whatever the burden that bears down upon us, to know that God has not left us out of mind or out of sight, but that He is "keeping watch over His own," and "will make all things work together for our good," cannot fail to lighten the weight and give a sense of security and a glad hope of final good. Unload your cares.

SYMPATHY'S LIFTING POWER.

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

MIRRED IN SIN.

Much of such skepticism as is current among young men springs not from the head, but from the heart; it is begotten not of reflection, but of an evil life. Men do not believe in immortality because the life they are living on earth is a life not worth prolonging endlessly. Men do not believe in goodness. One is speaking of the way in which multitudes of young men are living and of their superficial beliefs. Happily every man deep down in his soul knows that goodness is best, and that he ought to be good. Many a young man thinks he is mired in doubt when he is really mired in sin. He knows the truth, but he will not accept it and live by it. He knows what is right, but he will not do it. The only way out of such religious difficulties is suggested in the words of Jesus: "If any man will do His will, he shall know of the doctrine." "He that followeth Me shall not walk in darkness, but shall have the light of life." The one service to render to multitudes of young men in this materialistic age is to bring them face to face with God and duty, and there in the stillness of their own souls

let them settle their destiny. The lesson which, above all others in home and Church, needs to be impressed upon the youth of our day is, that not money and not power and not knowledge, but goodness, is supreme; that, as Tennyson sings, "Tis only noble to be good."
—The London Independent.

FORGETTING THE PAST.

One of St. Paul's methods for getting on in the world, in the best sense, is given to us in his Epistle to the Philippians. "This one thing I do; forgetting those things which are behind." At the opening of a new year, or as a maxim for guidance in certain perplexities recurring every day, this is a good policy for us. Let the past go. Reach forth for fresh victories and achievements. Drop the old feuds, the time-worn bitternesses, the useless jealousies, the vain regrets, the long-time grievances, the brooding habits, the useless depressions—let them all go. They are of no avail; they only hamper and hinder you in the race. Drop, again, the hitherto accomplished triumphs; do not stop to rejoice over them, or to plume yourself in pride about them, or to exult over your not so fortunate fellow-worker. Life is too short to be spent either in foolish regrets or in just as foolish exultations. Do your work and then let it stand, and go on to do something else. That is the substantial lesson of this noble maxim of the great apostle.—Zion's Herald.

GUARDING THE THOUGHTS.

A most helpful habit to lead on to rich and deep soul experience is that of carefully guarding the thoughts when one's head is laid on the pillow for the night. If these thoughts are kept steadfastly to uplifting them there seems to be a holy atmosphere about the soul during sleep, for the first thoughts on awakening are usually the continuation of the last soul effort before passing into slumber. Thinking over these beautiful words in Jeremiah: "For I have satiated the weary soul and I have replenished every sorrowful soul. Upon this I awaked and beheld; and my sleep was sweet unto me." To awake to find the good night thoughts hovering like angels who have been keeping guard while we slept is a bright outlook for the new day.—Congregationalist.

Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars, and with disagreeable companions or work. A habit of complaining, of criticising, of fault-finding, of grumbling over trifles, a habit of looking for shadows is a most unfortunate habit to contract, especially in early life, for, after a while, the victim becomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic.—Success.

WHERE HEAVEN IS.

A minister one day preached upon heaven. Next morning he was going to town and met one of his old, wealthy members. The brother stopped the preacher and said: "Pastor, you preached a good sermon on heaven; but you didn't tell me where heaven is."

"Ah!" said the preacher, "I am glad of the opportunity this morning. I have just returned from the hilltop up yonder. In that cottage there is a member of our church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not a bit of coal, nor a stick of wood, nor flour, nor meat, nor any bread. If you will go down and buy a sovereign's worth of things—nice provisions—and send them up to her, and then go there and say, 'My sister, I have brought these provisions in the name of our Lord and Savior,' then ask for a Bible and read the twen-

Earning Pin-Money

One woman made \$1810 last year doing easy work for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST. She did not have to work nearly so hard as some women do to earn half that.

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ty-third Psalm, and then go down on your knees and pray—and if you don't see heaven before you get rough I'll pay the bill." The next morning the man said: "Pastor, I saw heaven and spent fifteen minutes in heaven as certain as you are listening."—The Christian Commonwealth.

Dean Stanley is authority for the statement that King Henry V. of England never swore a profane oath. He had just two familiar expressions. When anything wrong was proposed to him he would say: "Impossible!" and when anything came to him as a duty his invariable statement was: "It must be done." To say this of any man is to write his biography. We all know where to place and how to estimate him. To be able to say to the suggestion of wrong, "Impossible," and to meet duty with an "It must be done," is to put oneself alongside Him who always met the tempter with the words: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve," and who refused to do his own, but only the will of the Father. Beyond this no one can go. The trouble with the great majority is that they consent to parley with evil, and that, in the most of cases, is to fail at the outset. On the other hand stand a large company who, if they do not yield to the tempter outright, fail of doing the whole will of God because they lack faith in the possible triumph of the good. To say at once to the suggestion of duty, "It can be done," is to win the first battle with evil. It should be a part of our working creed to say that what ought to be done can be done, and then to do it.

THE SIMPLE LIFE.

To be tender.
To be kind.
To be able to bear our trials bravely.
To decide without prejudice.
To rise above suspicion.
To look for the beautiful and the good in precious common things about us.

To let the song of inward trust and peace rise to our lips and permeate our lives.

This is the simple life.—Ruth Sterry, in New York Observer.

Increase in goodness as long as thou art here, that, when thou departest, in that thou mayest still be joyful. According to our words and deeds in this life will be the remembrance of us in the world.—Firdausi.

Appreciation doubles the appraisal of our possessions.



Darwinian Evolution

By Rev. Jacob Ditzler, D. D.

Now that this subject has been seemingly dropped in the Advocate, I will give a brief detail of all that is known on this question, for the good of all concerned. While the brethren were discussing it in the Advocate, I preferred not to meddle.

All well-posted scholars know that not one step has been taken or fact discovered anywhere to add a single iota of proof in favor of Darwinian Evolution since the death, years ago, of that noted author. It is competent, therefore, that we calmly but briefly review the facts as given by him, Huxley and Lyell, the most reliable as well as the most learned, in that line, of the supporters of the theory. We begin with the famous theorist himself, his latest, his last and greatest work, with the latest touches of the revised book, viz.: "The Origin of Species" by means of Natural Selection, etc., by Charles Darwin, M. M., F. R. S. N. Y. New Edition, with additions and corrections, 1878—his last corrected edition.

On page 289 he says: "We do not find infinitely numerous transitional forms closely joining them all together; the sudden manner in which several groups of species first appear in our European formations—the almost entire absence, as at present known, of formations rich in fossils beneath the Cambrian Strata—are all undoubtedly of the most serious nature. We see this in the fact that the most eminent palaeontologists, namely, Courcier, Agassiz, Barrande, Pictet, Falconer, E. Forbes, etc., and all our greatest geologists, as Lyell, Murchison, Sedgwick, etc., have unanimously, often vehemently, maintained the immutability of species." Now, my young brother in the ministry, with no knowledge whatever on these matters, a mere boy, what say you to this, where all the greatest scientists in the world on that question are unanimous against you, and you, with no science on your side, set up your crude ignorance of science against the Bible? Darwin adds: "But Sir Charles Lyell gives the support of his high authority to the opposite side." This is untrue, unless Darwin considers "the impossibility" of demonstrating or proving anything in the way of a "transmutation of species." Did Lyell find, or pretend to find, any case of even an approach to transmutation of species? He showed just the reverse. But we will let Lyell represent himself in his last, greatest and most elaborate work, "Principles of Geology," two large volumes, last edition before his death, and which Darwin quotes in these words: "For my part, following out Lyell's metaphor, I look at the geological record [his only material, as Huxley also stated] as a history of the world imperfectly kept, and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved; and of each page only here and there a few lines. Each word of the slowly changing language, more or less different, in the successive chapters, may represent the forms of life, which are entombed in our consecutive formations, and which falsely appear to us to have been abruptly introduced." "On this view," says Darwin, "the difficulties above discussed are greatly diminished, or even disappear." That is, as we have no means of proving anything, and know really nothing about it, have no data, therefore the difficulties are removed!

Lyell does not so regard it, nor W. H. Huxley. Page 282, Darwin says: "The abrupt manner in which whole groups of species suddenly appear in certain formations has been urged by several palaeontologists—for instance, Agassiz, Pictet, and Sedgwick—as a fatal objection to the belief in the transmutation of species." He then agrees that "if numerous species, belonging to the same genera or families, have really started into life at once, the fact would be fatal to the theory of evolution through natural selection." It would be fatal to it no matter by what method. The "natural selection" is the veriest chimerical delusion that ever entered the head of a dreamer—against universal fact, observation, or sense. On pages 177-179 his account how giraffes would survive, and select, is the silliest thing ever put forth by a sober man. Instead of Lyell abandoning his views, he throws innumerable difficulties in Darwin's way. Volume II, 490-501, and page 500, maintains even by evolution there must be back of all "the amount of power, wisdom, design, forethought, required for such gradual evolution of life," pointing to a "Supreme Creative Intelligence." In volume I, 314, Lyell gives us the defective book of Dar-

win, and volume II, 490 recurs to "the extreme imperfection of this record, . . . the defectiveness of the archives." Is that proving a scientific problem that at its best has to base all the theory on the "extreme imperfection of the record," etc.?

Huxley, Lectures in New York, 1877, also falls back on Lyell's apology—"the imperfection of the geological record." Page 47 he says: "At the present day, these groups of [vertebrate] animals are perfectly well defined from one another. We know of no animal now living which in any sense is intermediate between the mammal and the bird, or between the bird and the reptile." He elaborates this. Then he goes on, page 47: "But there is nothing that fills up the gap between the ruminants and the pig tribe. The two are distinct." The same he shows as to "reptiles." Crocodiles, lizards, snakes, and tortoises, yet "no connecting link." "They are separated by absolute breaks."—48. Here then again we see all facts are against the theory. Page 38: Groups of reptiles appear in vast numbers; "they disappear;" yet nowhere are to be found "such modifications as can safely be considered evidence of progressive modification."

I will test Huxley by his idea of Genesis. In his N. Y. Lectures, stereotyped, p. 25, he says: "According to the Miltonic [Genesis] account, the order in which animals should have made their appearance in the stratified rocks would be this: Fishes, including the great whales [mammalian animals], and birds; after them, all varieties of terrestrial animals except birds. Nothing could be further from the facts as we find them; we know of not the slightest evidence of the existence of birds before the Jurassic or perhaps the Triassic formation; while terrestrial animals, as we have just seen, occur in the carboniferous rocks." By Miltonic he means that of Genesis, first chapter; and in his lay sermons he so terms it. Turn now to Genesis 1:20, where is named the first living thing named, and it reads: "And God said, Let the waters bring forth abundantly the moving creature that hath life." This exactly harmonizes with Huxley's own position. He never examined the record. And the New York clergy never corrected his misrepresentations, so far as we ever saw. Yet H. elaborates arguments based on this false representation of Genesis.

To show further the amazing ignorance of the Bible of so clever a gentleman as Prof. Huxley, pages 21, 22, he attacks the Mosaic record as utterly unscientific because the Bible record of "plants" was meant "such as now live, . . . of the trees and shrubs which flourish in the present world." He would have us believe the Bible peoples the earth at once with fruit trees such as now exist. Now read Genesis, 1:11, 12: "Let the earth bring forth grass (tender grass, marginal reading); the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself." This exactly accords with geological science. How could an uninspired man thirty-five hundred ago have written this record exactly as science now demonstrates it to have been? No one ever denied development, improvement, in nature. But we emphatically deny Darwinian nonsense. Then Huxley, pages 20, 29, hints at the twisting and ingenious "stretching of the meaning of language" on the part of believers! Hence we have cited, as the Bible was translated three hundred years ago when these matters were not dreamed of. Huxley, like his masters, Darwin and Lyell, admits transmutation of species must be established, or all falls to the ground. But, like the rest, he admits it has not yet been found. It is only a "hypothesis."

Now we will hear from the greatest of all Bibliologists and scientific men, who died but recently, President of the most eminent body of scientists in the world—Rudolph Virchow. When the Anthropological Congress met in Vienna, 1889, where he was greeted with applause by that body of most eminent scientists far beyond that accorded the Emperor himself, he spoke as follows: "Twenty years ago (1869), when we met at Innsbruck, it was precisely the moment when the Darwinian theory had made its first victorious march throughout the world. My friend Vogt at once rushed into the ranks of the champions of this doctrine. We have since in vain sought for the intermediate stages, which were supposed (by Darwin, Huxley, and even hoped for by Lyell) to connect man with the apes; the proto-man, the proto-anthropos, is not yet discovered. For anthropological science, the pro-anthropos is not even a subject of discussion. (The great scientist had not heard from some young preachers in Texas, Indian Territory, and elsewhere.) The anthropologist may perhaps see him in a dream, but as soon as he awakes

he can not say that he has made any approach toward him. At that time in Innsbruck the prospect was, apparently, that the course of descent from ape to man would be reconstructed all at once; but now we can not even prove the descent of the separate races from another. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the apes than we are. At this moment I can affirm that there is not upon earth any absolutely unknown race of men. The least known of all are the people of the central mountainous districts of the Malay peninsula, but otherwise we know the people of Terra del Fuego quite as well as the Esquimo, Bashkirs, Polynesians and Lapps. Nay, we know more of many of these races than we do of certain European tribes; I need only mention the Albanians. Every living race is still human; no single one has yet been found that we can designate as Simian or quasi Simian. Even when in certain ones phenomena appear which are characteristic of the apes—e. g., the peculiar ape-like projections of the skull, in certain races—still we can not on that account alone say that these men are ape-like. As regards the lake dwellings, I have been able to submit to comparative examination nearly every single skull that has been found. The result has been that we have certainly met with opposite characteristics among various races, but of all these there is not one that lies outside of the boundaries of our present population. It can thus be positively demonstrated that in the course of five thousand years no change of type worthy of mention has taken place." Again: "Twenty years ago the leaders of our science asserted many things which, as a matter of fact, they did not know." So said we on many occasions.

Now, reader, what think you of the folly, of the absolute silliness of mere youths, who have neither knowledge of these sciences, nor time to examine them if they had the ability and patience to investigate such matters, abandoning their Bible to run after such glow-worm lights as Darwinian evolution? Eighteen years ago, when lecturing on Evolution in Houston and Galveston, we predicted that twenty years hence this sham would be abandoned. We had not to wait but sixteen years to see the greatest physical scientist that ever lived demolish the whole structure.

Prospect, Ky.

HOMES FOR SUPERANNUATES.

The itinerant Methodist preacher is admitted on trial into the Annual Conference until he is worn out. He cannot have permanent fixtures, own heavy furniture, stoves, etc., for he moves too often. Therefore the Church wisely provides parsonages and the noble women furnish them and thereby the load is very much lightened and the preacher enabled to move with less expense of money and man. The itinerant has no time to make money—the Church demands and needs to have all his time, in fact his entire body, soul and spirit, and ninety per cent of them give themselves every whit for life to their God-called work of the ministry. They must therefore live on salaries and these average too small to allow for any saving; they average less than \$500 per year. Our system is such that high salaries as a rule are impossible. All the people must have the gospel and our ministry are sent and are always ready to go. The poor fields as well as the rich ones are worked. Thus the necessity that homes be furnished for them to live in, and nobly has the Church met this need, for to-day nearly every district, station and circuit owns its parsonage. Another question akin to the one above has long perplexed the Church. It is this: What shall be done with these same itinerants when, after years of faithful service, that has taken all of their time and talents, they are exhausted with age and labor and have failed to save enough to secure a little home, and they are retired? They have no Board of Stewards then, no parsonage to move into, no faithful band of Home Mission women to look after their needs. True, we collect a fund annually for them, but that allows only a very small amount to each; from \$100 to \$300 being the largest, according to the size of the family, etc. Now, we know that an old man with his old wife cannot pay house rent, buy clothing and food for a year on say \$200. So with rigid economy and working all they can, they barely exist. Oh, what faith it must take for these old servants to keep back fear and anxiety for the future lest sickness come and to know how they will get through. This present movement hopes to solve this problem by furnishing parsonages for these old prophets and their families to live in, where they can have their own little garden and orchard, with the cow and chickens and no rent to pay. Then they can live on the \$200

that the Church sends them. And the best of all is for these old men and women to know they have a home for life and a great peace will come to their old hearts to feel that the Church they love has given them this home to live in until the angels come for them. It will sweeten their lives and make it light in the eventime. Who does want a part in the making of such a home and by so doing please our Lord, who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The Northwest Texas Conference elected a Board of Trustees for Superannuate Homes and the Bishop appointed the writer Conference Agent for the same. Our business is to secure homes to be deeded to this Board of Trustees and they will be the property of the Church for the use of the superannuated preachers and their families of the Northwest Texas Conference. The Executive Committee for the transaction of business during the year are Rev. Jno. M. Barcus, President of the Board; Rev. W. B. Andrews, Secretary and Geo. Mulkey, Treasurer. We are thus organized for work and are anxious to see the list of homes begin to grow. Bro. Jesse Milam, of Glen Rose, gave a home last year. We suppose this will be known as the "Miam Home." We hope for a number of men and women, who, remembering the blessings and mercies of God and the benefits of a faithful ministry, will imitate this worthy example and thus link their name with a movement destined to go into the great future as among the most worthy accomplishments of those who love our Lord and His kingdom. There are communities that ought to have one of these godly men live in their midst to minister to their sick and dying, bury their dead, etc. Nothing would more bless them than to make a home for this cause. We hope to secure a home from several sources; for instance, a "League Home," given by the Leagues. This could be a noble act done by our young people. What League will make the start? Then a home named for each of our great schools and built in sight of the school so represented. We hope for a number named as the donor may direct. We trust that each pastor will explain the matter to their congregations so they will understand what is meant when we speak of "Superannuate Homes." There are hundreds ready to give small amounts to this cause if the pastor will announce his readiness to receive and forward such amounts to the agent or the treasurer. We are maturing plans whereby this agent may visit among the brethren, hold meetings, and do such other work as is thought advisable by the presiding elders and pastors. In no manner will this work be allowed to interfere with the regular assessment. Write for any particulars. CHAS. E. BROWN, Con. Agt. Ft. Worth, Texas, R. R. 4.

THE DAY-SPRING FROM ON HIGH.

By Rev. J. Marvin Nichols.

Devotion is a natural instinct. It isn't peculiar to a Christian civilization. Man will worship something. As the centuries have come and gone, the Christ of the ages has become more and more the universal object of adoration. Back in the dim and distant past, wandering tribes looked forward to the day-spring from on high. Around their camp-fires they oft retold the newest born the prophetic hopes of each dying generation. The forty-ninth chapter of Genesis is pathetic and tragic. Jacob, the tribal father of all the clans, here makes his last will and testament. The old seer, conscious of death's gathering shadows, gives his final charge. Generations, destined to wear crowns, would spring from his loins. Judah was the lion's whelp; from his ancestral line should come the Lion of the tribe of Judah. The expiring father of a royal family breathed out the words which have, through all the ages, throbbed in every human breast. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." On this prophetic utterance, as a pivot, the destiny of a world has turned. To this day, when told over and over again, the sweet old story fans the heart into lambent flame.

Through successive generations, prophets, priests, and kings, watched for the signs of the times. Under starless skies millions tarried for the dawning light. Thrones and scepters, temples and monuments, songs and tables of stones, swords and sacrificial altars—all made their contributions in order to render deathless the latest breath of Jacob. In the times of Egyptian captivity, in the long watches of Israelitish wandering, in the seasons of vast dominion, in the almost endless enslavement to heathen powers—through all these vicissitudes a broken-hearted nation pined for "the fullness of time." Worn and weary, they sat by the rivers of Babylon and hung

their harps upon the willows. They could not sing the psalms of David in a strange land. The harp-strings were long since still. Expectant Israel had wept and wept. Forty centuries had rolled by. Twelve tribes used to burn their incense in the courts of the ancient tabernacle. This vast host had dwindled to a remnant of the chosen—the tribes of Judah. Ages of captivity had destroyed national life and supremacy. The heel of Roman dominion was on the neck of any that dared to oppose the onward march of a world-power. Israel had become a hiss and a by-word.

The hour came. Hope was well-nigh hopeless. The remnant of a once mighty nation wept over the tombs of the prophets and the shrines of kings. It was night—and all the land was enshrouded in the stillness of its slumbers. The blue vault, overarching the plains of Bethlehem and the Judean hills, was resplendent with the far-off gleaming stars. Flocks of sheep lay still and quiet on the hillside slopes. The drowsy shepherds caught the strains of distant and unearthly music. Beyond the stars the first red glow of inexpressible light began to fill the trackless wastes. A celestial highway for the attending angels spanned the heavens. The spell of forty centuries was broken. Deliverance had come at last. Through these four thousand years it had been one stupendous march from Eden to the Cross; and now, we've spent nigh two thousand years in journeying from the Cross back to Eden. Above the roll of angelic music the shepherds heard the high note in a world-emancipating song: "Glory to God in the highest, and on earth peace, good will to men!" God's best gift had come. The world's dead heart felt the tremor of a new, invisible power. The angel's announcement was fulfilled. Mary, Hail! thou art highly favored; the Lord is with thee; blessed art thou among women. Thy son shall be called Jesus, for he shall save his people from their sins. He shall be great, and shall be called the son of the Highest. The Lord God shall give unto him the throne of his father, David. He shall reign over the house of Jacob forever. Of his kingdom there shall be no end.

So great a gift as the Christ of an apostate world is far beyond our highest and most reverent thought. Many pages in the world's history are stained with blood. Countless are the dark chasms in the past over which the pendulum of destiny has made a perilous swing. We can not understand all the movements of God in history. However remote the Father may have at times appeared to be, yet God has never lifted his hand from off the human race. Through the long four thousand years he kept a ceaseless vigil. He stood behind every shadow, keeping watch above his own. To the devout mind, in all the ages back of Christ, the

Earth's crammed with heaven,
And every common bush afire with God.

Noah saw him in the raging floods. Abarham fed angels 'round his frugal board, and watched descending fires lick up the cities of the plains. Moses, hidden in the clefts of Horeb, listened to the whisperings of his voice. Amidst the seclusion of Sinai, thunder-girt and lightning-guarded, he held converse with Jehovah. Elijah's upward gaze caught the vision of flaming chariots. Elisha's finer sight saw the hills of Dothan filled with celestial warriors. David looked into the depths of a Judean star-lit night and heard the music of the spheres. Isaiah, who dreamed of empires, and Jeremiah, who wept over fallen thrones, read the history of the centuries yet unborn. And, in our day we

Walk with our fellow-creatures: note the bush
And whisperings among them. Not a spring
Or leaf but hath its morning hymn; each bush
And oak doth know I AM. Canst thou not sing?

All the ancient worthies had their glimpses of God. However hazy became the age in which they chanced to live, they moved with ceaseless tread toward the one, divine event—the Babe of Bethlehem. The question was theirs—It's ours!

Live not the stars and mountains? Are the waves
Without a spirit? Are the drooping caves
Without a feeling in their silent tears?

Of course, forty centuries is a long and weary stretch! But these were the ages of preparation. They led to "the fullness of time"—that pregnant hour when the Child, cradled in a manger, should begin His triumphal march toward universal dominion.

It is a good indication of where a man's heart is when he fails to get lappy until he has disposed of a big slice of white meat.—Ram's Horn.

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Devotional and Spiritual

GIVER OF ALL GOOD.

Great Giver of all good,
To thee our thanks we yield
For all the beauties of the wood,
Of hill, and dale, and field.

Ten thousand various flowers
To thee sweet offerings bear,
And joyous birds in woodland bow-
ers
Sing forth thy tender care.

The fields on every side,
The trees on every hill,
The glorious sun, the rolling tide,
Proclaim thy wonders still.

But trees, and fields, and skies
Still praise a God unknown;
For gratitude and love can rise
From living hearts alone.

These living hearts of ours
Thy holy name would bless;
The blossoms of the thousand
flowers

Would please the Savior less.
While earth itself decays,
Our souls can never die;
O tune them all to sing thy praise
In better songs on high.

—From "Selected Hymns."

THE MINISTRY OF NATURE.

Our life with God is to be lived upon the earth which he has made our dwelling place. Its beauty is the natural field for our delight. The sky that covers all, our little but sufficient share of the generous green of grass and shrub and tree, the song of the birds, the voices of the wind and stream and wave, the sunset glory, flowers in their season, and the simplicity of snows, all minister to our soul's joy.

Happy is he to whom these outward appearances bring thoughts of the indwelling God by whom all things were made, and from whom all receive their dower of beauty. This is the first thought of wonder and of cheer which glorifies that pageant of the earth and sky which every day appears for our delight. The presence of God accounts for earth's beauty and accentuates it. The devout soul finds him everywhere and rejoices that he can say of the whole earth, as Jacob did of his bare, rock-strewn hillside, "This is none other but the house of God, and this is the gate of heaven."

God is in His world—but we must not fall into the belittling error which would confine him to that which we can see and know. The Father who is revealed in Jesus cannot be identified with even the beauty of a perfect day in June. No search among the elements, no vision of the heavens, no communion with the trees of the wood and the flowers of the field can reveal Him. If we deal honestly with our knowledge of that which we call nature we shall find its witness to our Father broken and perturbed. We must account for terror as well as for delight. It contains the rushing, mighty wind, the earthquake and the fire, the wild beast and the pestilence, as well as earth's fertility and beauty.

God transcends the world to which His presence gives its most intimate delight. He speaks to us in the humanity of Jesus and, dwelling with us according to His Word, prepares our hearts to trust and to enjoy. A mere nature god would fill our hearts with terror, which must often quite eclipse delight. But since we are assured that what we know of nature is a passing stage of His unfolding plan, the heavens once more declare His glory to our thought, and the beauty of the earth sings to His praise, while earthquake, fire, storm, sword and pestilence have lost their power to shake us from our faith in Him who is our Heavenly Father and our unfailing friend.

Jesus loved the beauty of the world. He is the fountain of that sense of beauty which has studied

the world with such new eyes in recent years. To Him the surroundings of His home, the fields through which He walked, were full of parables and pictures. If these are but parts of God's ways, at least they are wonderfully suggestive parts and best interpreted in the companionship of Christ and by His thought. The first condition of enjoyment is a heart at rest; and this He gives. The past is in His care. The veil of cloud that hides the days to come glows with His light of hope—hope for our brother men as well as for our own unfolding life under the teaching of that **Holy Spirit, who is the soul of the world**, as well as His abiding witness in the hearts of men.—Congregationalist.

THE MISSION OF PRAYER.

Her father and mother were for about thirty years missionaries in India. There, three of their five children had died; victims of the unhealthfulness of the climate. If the remaining two were to live, so said their physician, they must be brought up in some American home. The mother brought the little boy and girl to this country, found homes for them, and rejoined her husband in India—the only alternatives to the heart-rending sacrifice being either the abandoning of their missionary work or two little graves more beside the three.

The Christian lady who here adopted the tearfully-surrendered little daughter, was a true mother to her; gave her all the advantages of a refined home and of a good education. The adopted child's fine natural gifts and beautifully developed character were evinced by her success for many years, both as teacher and author—her book, "The Whole World Kin," a noble tribute to her parents' memory.

For years past she has been forced by confirmed invalidism to give up the work of instruction, and, mostly, the use of her pen. The late long and severe winter was a time of suffering and of prolonged bodily weakness—naturally a condition of fretful disconsolateness and complaining insubmissiveness. "Naturally so; but graciously, the complete opposite of that. Calling upon her, a little while ago, I found her in a state of really joyous animation. "Do you know," she said, "I made a great discovery during the past winter? I discovered that I had a mission. It is the mission of prayer. All my friends have seemed to me just like those little children whom their mothers brought to Jesus, that He might lay His hands on them and bless them. In just that way, I have been bringing my friends in the arms of loving faith and asking the Master to lay His sin-removing and care-relieving hands upon them."

Let the afflicted children of God by bodily infirmity, remember their "courage" may well "mount with the occasion. It will, so they but bear in mind that they still have a great mission left them—the "mission of prayer."—Southern Presbyterian.

UNLOAD YOUR CARES.

A very beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon Him; for He careth for you." Where our version reads "casting" the (dechargeant.) The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unlead? The man took out of the front of the

cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide off to the ground and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'He takes care of you.'"

Unload the cares you carry on your shoulders. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but His own invitation is, "Cast thy burden upon the Lord, and He shall sustain thee."

But the thing that can most surely unload the heart is to come into consciousness of the fact so plainly stated, "He careth for you." That means that He loves us and sympathizes with us and will exercise His strength in our behalf. Whatever the burden that bears down upon us, to know that God has not left us out of mind or out of sight, but that He is "keeping watch over His own," and "will make all things work together for our good," cannot fail to lighten the weight and give a sense of security and a glad hope of final good. Unload your cares.

SYMPATHY'S LIFTING POWER.

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

MIRRED IN SIN.

Much of such skepticism as is current among young men springs not from the head, but from the heart; it is begotten not of reflection, but of an evil life. Men do not believe in immortality because the life they are living on earth is a life not worth prolonging endlessly. Men do not believe in goodness. One is speaking of the way in which multitudes of young men are living and of their superficial beliefs. Happily every man deep down in his soul knows that goodness is best, and that he ought to be good. Many a young man thinks he is mired in doubt when he is really mired in sin. He knows the truth, but he will not accept it and live by it. He knows what is right, but he will not do it. The only way out of such religious difficulties is suggested in the words of Jesus: "If any man will do His will, he shall know of the doctrine." "He that followeth Me shall not walk in darkness, but shall have the light of life." The one service to render to multitudes of young men in this materialistic age is to bring them face to face with God and duty, and there in the stillness of their own souls

let them settle their destiny. The lesson which, above all others in home and Church, needs to be impressed upon the youth of our day is, that not money and not power and not knowledge, but goodness, is supreme; that, as Tennyson sings, "Tis only noble to be good."
—The London Independent.

FORGETTING THE PAST.

One of St. Paul's methods for getting on in the world, in the best sense, is given to us in his Epistle to the Philippians. "This one thing I do; forgetting those things which are behind." At the opening of a new year, or as a maxim for guidance in certain perplexities recurring every day, this is a good policy for us. Let the past go. Reach forth for fresh victories and achievements. Drop the old feuds, the time-worn bitternesses, the useless jealousies, the vain regrets, the long-time grievances, the brooding habits, the useless depressions—let them all go. They are of no avail; they only hamper and hinder you in the race. Drop, again, the hitherto accomplished triumphs; do not stop to rejoice over them, or to plume yourself in pride about them, or to exult over your not so fortunate fellow-worker. Life is too short to be spent either in foolish regrets or in just as foolish exultations. Do your work and then let it stand, and go on to do something else. That is the substantial lesson of this noble maxim of the great apostle.—Zion's Herald.

GUARDING THE THOUGHTS.

A most helpful habit to lead on to rich and deep soul experience is that of carefully guarding the thoughts when one's head is laid on the pillow for the night. If these thoughts are kept steadfastly to uplifting them there seems to be a holy atmosphere about the soul during sleep, for the first thoughts on awakening are usually the continuation of the last soul effort before passing into slumber. Thinking over these beautiful words in Jeremiah: "For I have satiated the weary soul and I have replenished every sorrowful soul. Upon this I awaked and beheld; and my sleep was sweet unto me." To awake to find the good night thoughts hovering like angels who have been keeping guard while we slept is a bright outlook for the new day.—Congregationalist.

Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars, and with disagreeable companions or work. A habit of complaining, of criticising, of fault-finding, of grumbling over trifles, a habit of looking for shadows is a most unfortunate habit to contract, especially in early life, for, after a while, the victim becomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic.—Success.

WHERE HEAVEN IS.

A minister one day preached upon heaven. Next morning he was going to town and met one of his old, wealthy members. The brother stopped the preacher and said: "Pastor, you preached a good sermon on heaven; but you didn't tell me where heaven is."
"Ah!" said the preacher, "I am glad of the opportunity this morning. I have just returned from the hilltop up yonder. In that cottage there is a member of our church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not a bit of coal, nor a stick of wood, nor flour, nor meat, nor any bread. If you will go down and buy a sovereign's worth of things—nice provisions—and send them up to her, and then go there and say, 'My sister, I have brought these provisions in the name of our Lord and Savior,' then ask for a Bible and read the twen-

Earning Pin-Money

One woman made \$1810 last year doing easy work for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST. She did not have to work nearly so hard as some women do to earn half that.

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ty-third Psalm, and then go down on your knees and pray—and if you don't see heaven before you get rough I'll pay the bill."

The next morning the man said: "Pastor, I saw heaven and spent fifteen minutes in heaven as certain as you are listening."—The Christian Commonwealth.

Dean Stanley is authority for the statement that King Henry V. of England never swore a profane oath. He had just two familiar expressions. When anything wrong was proposed to him he would say: "Impossible!" and when anything came to him as a duty his invariable statement was: "It must be done!" To say this of any man is to write his biography. We all know where to place and how to estimate him. To be able to say to the suggestion of wrong, "Impossible," and to meet duty with an "It must be done," is to put oneself alongside Him who always met the tempter with the words: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve," and who refused to do his own, but only the will of the Father. Beyond this no one can go. The trouble with the great majority is that they consent to parley with evil, and that, in the most of cases, is to fail at the outset. On the other hand stand a large company who, if they do not yield to the tempter outright, fail of doing the whole will of God because they lack faith in the possible triumph of the good. To say at once to the suggestion of duty, "It can be done," is to win the first battle with evil. It should be a part of our working creed to say that what ought to be done can be done, and then to do it.

THE SIMPLE LIFE.

To be tender.
To be kind.
To be able to bear our trials bravely.
To decide without prejudice.
To rise above suspicion.
To look for the beautiful and the good in precious common things about us.

To let the song of inward trust and peace rise to our lips and permeate our lives.
This is the simple life.—Ruth Sterry, in New York Observer.

Increase in goodness as long as thou art here, that, when thou departest, in that thou mayest still be joyful. According to our words and deeds in this life will be the remembrance of us in the world.—Firdausi.

Appreciation doubles the appraisal of our possessions.



Secular News Items.

A marked and quite noticeable change is taking place in the Old World's view of intoxicants. The second Anti-Alcoholic Congress was held at Verona, Italy, in September. A few days later the third annual meeting of abstaining Germans was held at Dresden, Germany; there were more than 2,000 delegates in attendance. Still later an International Anti-Alcoholic Congress met at Budapest, Hungary. This change of sentiment in the Old World is significant and gives hope to the friends of this great reform movement of the ultimate worldwide triumph of the principles which they advocate.

Turkey has formally surrendered to the demands of the Powers and accepted the scheme providing for the financial control of Macedonia. A communication to this effect was handed by the Porte to the Austro-Hungarian Ambassador, Baron von Calice, and the question, which has been the subject of negotiations for eleven months, is dead. The international fleet will promptly be withdrawn.

A resolution providing for a thorough investigation of the situation and conditions at the naval academy has been introduced into the House by Representative Loud of Michigan. The investigation is to be made to the House Naval Committee, which is especially instructed to ascertain and report whether violations of the law and regulations governing the academy continue and whether hazing, running and class fist fighting continue in practice there, and the knowledge of the responsibility of officers of the academy for any conditions found to exist. The resolution empowered the committee to act through a subcommittee if deemed advisable, which may sit at the Capitol or at the Naval Academy.

Author Radignet, a scientist, who since the discovery of the X-rays had devoted his life to their study, notably in regard to their effect on the human body, has just died in Paris, a victim to his devotion to science. The X-rays produced a wound in his right arm, which could not be healed. Gangrene eventually set in and Radignet succumbed.

Her hair prematurely gray, her face lined with suffering, Mrs. Johanna Stein, a Russian refugee, reached Chicago December 15. She and her two children went unscathed through the horrors of a massacre November 1, at Kremenzug, near Odessa. One hundred and fifty Jews were killed and many more wounded. Mrs. Stein and her children were hidden for hours under a feather bed in an attic, while the rioters went through their quarter of the city, pillaging, slaying, burning and ravishing. "It all seems a horrible dream," said Mrs. Stein, through an interpreter. "When I received my husband's letter containing our passage money to America I was filled with joy. Every day we expected to be killed. Kremenzug has 70,000 people. Most of them are Jews, but they are not allowed to protect themselves. They are at the mercy of the police and the rabble. There is a band that is composed of Russians and Jews. It is a revolutionary society and it is supposed to protect the poorer classes of the Jews, but it does not. When the proclamation of Russian freedom came there was great rejoicing among the Jews. A meeting was called of the band at the town hall. The Jews were told to attend or they would be killed. Inflammatory speeches were made at the town hall meeting on November 1. The next day we learned that the Chief of Police had secretly arranged for a massacre of the Jews by the Black Hundred, composed of the rabble. The next day the massacre began. The rioters were mad with vodka. Women had their clothing torn from them. Some of them were strung up by the wrists and whipped. Little children were thrown from the upper windows on the bayonets and swords of the brutes below. The hair and beards were torn from old men. Many men stabbed their wives and their daughters so they would not fall into the hands of the devils. Then the men threw themselves on the swords of the rioters. Those of them who were armed sold their lives dearly."

Formal announcement has been made by the President and Mrs. Roosevelt of the engagement of their daughter, Alice Lee Roosevelt, to Nicholas Longworth, Representative in Congress from the First District of Ohio. Coupled with the announcement of the engagement is the additional announcement that the wedding will take place about the middle of next February. While the arrangements for the wedding have not been made, it is expected it will occur at the White House.

It is about settled that the Isle of Pines will not be annexed to the United States. The State Department decides that there is no way by which the people of that island can lawfully

establish a Territorial government; and that the American residents of the Isle of Pines are bound to render obedience to the laws of Cuba so long as they remain in the island. Secretary Root says that the United States has no substantial claim to the islands and it is not and never has been territory of the United States. He points out that the rejection of the pending treaty by the Senate will make no difference in their status, and adds: "You may be quite sure that Cuba will never consent to give up the Isle of Pines, and that the United States will never try to compel her to give it up against her will."

George W. Perkins has resigned as first vice president and chairman of the finance committee of the New York Life Insurance Company. He was succeeded as ranking vice president by Alex E. Orr, president of the New York Rapid Transit Commission, and as chairman of the finance committee by John Claffin, head of the P. B. Claffin Company. Another important move in the situation was the election by the trustees of the Mutual Life Insurance Company of Charles A. Peabody to succeed Richard A. McCurdy as president of that company, at \$50,000 a year. Mr. McCurdy's salary was \$150,000. Mr. Peabody is a lawyer, the American representative of William Waldorf Astor and a director in several banks and other corporations, of which one is the Illinois Central Railroad Company. Mr. Peabody was also nominated as trustee of the Mutual Life Insurance Company to succeed Justice Rufus W. Peckham, and Emery McClintock was named to succeed Elihu Root. They can not be elected as trustees until the next meeting of the board.

Mr. Peabody has issued the following statement, addressed to the policy holders of the Mutual Life Insurance Company of New York: "I have this day been appointed to be president of the Mutual Life Insurance Company of New York, and have accepted the position. I desire to communicate directly with the policy holders of the company, for whose benefit a great trust is being administered. No private interest controls this company, and I enter upon the discharge of my duties as the representative solely of the policy holders, chosen unanimously by their elected representatives, the board of trustees. The new administration stands pledged to economy, to lawful methods and to reform existing abuses. Much has already been accomplished to carry out these pledges and all will be done that is necessary to fully redeem them. The board of trustees is harmonious and united upon these matters. The company possesses financial resources far beyond its liabilities. Lapse and surrender of policies mean abandonment of accumulations and the savings of years of thrift. Policy holders are urged to continue their policies in the company and not to withdraw from it. I ask of our constituents that they will give me and the board of trustees a fair trial and judge us not in advance, but by results accomplished. I take the office conferred upon me with a full sense of the sacred nature of its responsibilities and of the obligations I owe to those who entrust to the officers and trustees of this company a provision for widowhood and orphanage."

Leon Jacob Siretin, an educated Russian Jew of Odessa, who has just arrived from Russia, says that 15,000 Jews were killed in three days with most terrible mutilation and torture. Cossacks and police aided the mobs in their deadly work and men, women and children were among the victims.

Gov. Chamberlain, of Oregon, has announced the appointment of John M. Gearin, of Portland, to succeed the late John H. Mitchell as United States Senator from Oregon. Mr. Gearin is a Democrat, but he has the endorsement of not only the Democratic party in that State, but also that of some of the staunchest Republicans. The appointee will sit in Congress until March 4, 1907, unless his tenure shall be sooner ended by the Legislature, which will meet in regular session in January, 1907. John M. Gearin is a resident of Multnomah County, Oregon. He was born in Umatilla, Ore., August 15, 1851. In 1874 he was a member of the Legislature and two years later was elected District Attorney for Portland.

At the opening of the German Reichstag, Emperor William spoke plain words in his address. His empire "has with all Powers correct, and with most of them good and friendly relations." He expressed his pleasure at being able to co-operate with President Roosevelt in the Russo-Japanese peace negotiations, welcomes Japan into the list of great Powers, hopes that "Nicholas II. will be a pathfinder of Russia's happy future" and extends a greeting to Norway on its entrance into the family of nations. Emperor William's words relating to the Moroccan affair are likely to attract international attention. He says: "The difference which arose between France and us in the Moroccan

affair had no other origin than in a disposition to settle without Germany's participation questions in which the German Empire also has interests to protect. It is recalled that England and France, with the concurrence of Spain, had arranged Morocco's status without Germany's consent, and Emperor William called a halt on that enterprise. The result was the agreement to hold a conference at Tangier to settle the status of Morocco. What the readjustment of this conference will be cannot be foretold, but it is agreed that the Kaiser Wilhelm greatly worried the authorities at London and Paris, his plain speech was read with much interest in those two cities.

Confinement to the limits of the Naval Academy for the period of one year and a public reprimand by the Secretary of the Navy, is the sentence of the court in the case of Midshipman Minor Merriweather Jr., tried by court-martial at Annapolis on the charges of manslaughter, violation of the third clause of the eighth article for the government of the navy, and conduct to the prejudice of good order and discipline, all three charges arising from a fist fight between the accused and Midshipman James R. Branch, Jr., on November 5, last. Two days later Midshipman Branch died. The accused was acquitted of the first charge and found guilty of the second and third. Secretary Bonaparte has approved the findings and has announced that the sentence be approved, but "that so much of the penalty as might debar the accused from service on any practice ship attached to the academy be remitted."

Although the Russian Government is making efforts to relieve the famine in the five Provinces where the crops failed last summer, the work is being greatly embarrassed by the unsettled conditions and already pitiful tales of distress are pouring in from remote districts. Peasants and their families are starving and private relief is being organized and appeals being sent out, not only throughout Russia, but to foreign countries. The situation in the Province of Orel is particularly acute, and the Marshals of the nobility have requested the Associated Press to make a particular appeal to the charity and humanity of Americans, whose harvests have been so bountiful this year. They ask that donations be sent Alexander Alexandrovich Stakovich, one of the prominent liberal leaders at Elitz, Government of Orlow, care of the Northern Bank of that place. The committee is arranging to institute dining rooms and bakeries where the starving mothers and their families can be fed during the winter, and also to arrange stations for the distribution of fodder for the horses and cattle of the farmers, the death of which would be an untold calamity to them. The women of the district have been put to work making lace and peasant embroidery by the sale of which it is hoped to increase the funds at the disposal of the committee. In Orel Province especially the famine promises to be much more severe than that of 1891, when the American people so generously sent a ship load of wheat and corn to the starving.

Only nine Chinamen entered Canada during October, according to the Government reports, under the exemption clause of the act restricting the immigration of Chinese. During the whole fiscal year ending June 30, last, only sixty-nine Chinese entered Canada under the exemption clause. This averages less than six per month. It appears that no Chinaman has willingly paid the \$500 head-tax levied by the act of the Dominion Parliament passed two years ago.

By paying \$9,800 duty, Sigmund Schwabacher, a wealthy resident of San Francisco, has obtained the release from custody of the Federal Government of eleven trunks and a box of gems which were sent to the public stores from the White Star line pier more than a week ago, when the steamer Imperial brought over Mr. Schwabacher and his family. United States appraisers valued the contents of the various boxes, which, besides jewelry, included expensive frocks, exquisite lingerie and other articles of apparel, at \$25,000.

News has reached El Paso that a remarkable turquoise discovery has been made twenty-eight miles south of Santa Fe, N. M., on claims owned by Fred Muller and A. B. Renahan, of Santa Fe. The discovery was made by Romulo Valles, and in a short time 200 pounds of good turquoise were on the dump. The mine promises to become the largest producer of turquoise in the United States.

The Cuban Congress has recently convened. President Palma's annual message was read. The recent elections, the President says, were trials of Cuban capacity for self-government. "While there had been moments of un-casiness, not only on account of the violent and threatening language used by certain elements in the press and on the platform, but also and principally on account of the unfortunate affair

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at Cienfuegos when Congressman Villendas was killed, yet order had been maintained, and the confidence placed in the Cuban people had been justified." On account of the extraordinary increase in the population, the message insists on the taking of a new census. Regarding the treaty now pending before the United States Senate, granting the Isle of Pines to Cuba, President Palma says he has information which leads him to believe that the treaty will be approved by the United States Senate. He also says that the Russian Government has invited Cuba to send delegates to the next Peace Conference at The Hague. The message on the whole gives a favorable impression of the condition of affairs in Cuba. A surplus in the treasury is reported and President Palma recommends that this be devoted to encouraging agriculture and building of roads.

The Democrats were victorious in Boston last week, electing former Congressman John F. Fitzgerald Mayor over three other candidates. Fitzgerald's plurality over his nearest competitor, Louis A. Frothingham, Republican Speaker of the Massachusetts House of Representatives, was \$380.

Mr. Vaughan, an American, who was at Cristobal, is in the Colon Hospital with yellow fever. His duties were visiting labor camps and distributing medicine for the prevention of malaria. It is difficult to determine where he was infected. The case is said to be sporadic. It is the first case since November 15.

Grafting the bone from a dog's leg on to the leg of a man, to replace some five inches of bone that had been removed, and so saving to the

man his leg, was the remarkable surgical feat performed by a local surgeon. It was the first recorded case of grafting upon the human bone the bone of one of the lower animals. The patient, a Swede, 45 years old, had fallen twelve feet to the pavement, causing a compound fracture of the right ankle. The fracture resisted treatment, and in course of time five inches of the bone was removed. It seemed that the only thing left was amputation. The surgeon determined to attempt to graft the bone from the foreleg of a dog to the sawed-off end of the leg bone of the man. A small black and tan dog was selected for the experiment, placed under ether and his leg prepared. The end of the bones of the man and the dog were united by silver wire, and the dog and man fastened rigidly together in a plaster cast. The report says: "The man suffered very little pain or inconvenience except for two of three days, during which the dog was restless and would attempt to move. The more the dog would move the more pain was inflicted, not only upon the dog, but upon the man. The dog soon realized this, so that it was not necessary after the fourth day to give the dog morphine to keep him quiet. The dog and the man became very much attached to each other." Five weeks later the bones had knitted firmly and the dog was removed by sawing off his leg. The other end of the new bone was united to the man's bone without difficulty. Six months after the union the thin bone from the dog had grown and developed almost to the size of the original bone in the man's leg. The man walks with a cane, but can get along without it, if necessary.—San Francisco Chronicle.

S. old wor mak try, goo ougl you have it t ougl won get Do, ties, Hug year The visit disti worl' good have are say bac may N. the dres of J cabb ence ris love him to T prai And cana my met as D man nam olini I'll s a sar I ca mile train of B a go breal char sona for l us f many you a gh poun best. the brou We l Bible an f boast any Meth have souri resid preac pleas my h to lo will. J. many he b tough build storn and com We f encour new and a tryin; and Owen from rived The range Ma lectu ment, excit ing a thier flecti will Anti-l or w tion furth These or pa little carry with relief as th or th their nerve will pa-ka 25 bulk. 211

Notes From the Field.

Daingerfield Circuit.

S. N. Allen, December 14: Our dear old Bishop Key sent us back to this work, and we are glad and expect to make this the best year of our ministry, the Lord helping us. We had a good year last year, but not what it ought to have been. Dear brother, your sons and daughters ought to have been converted; whose fault was it that they were not? Did you talk to them and pray for them as you ought to have done? Brother, Sister, won't you help me and the Lord to get your own child saved this year? Do, my brother! Our W. H. M. Societies, both at Daingerfield and at Hughes Springs, did good work last year. We hope to do more this year. The one at Daingerfield made 150 visits to the sick and strangers and distributed 75 bouquets and did a good work in other ways. God bless the good women. Yes, the poundings have begun—spareribs sausage. We are very happy with this people; they say they are glad that we were sent back, and we believe it. Oh that we may be able to do them good!

Frost.

N. E. Gardner, Dec. 12: Blessed is the man that expects something, for he will turn it up. I had a self-addressed envelope in the breast pocket of Jno. R. Morris while he was in the cabinet of Northwest Texas Conference at Hillsboro. I had met Dr. Morris at Abilene in May and "fell in love with him on first sight" and told him I loved him and wanted to come to Texas. He said, "I'll run out a prairie dog and make room for you." And here I am at Frost, in the Corsicana District, with Jno. M. Bares for my "beloved P. E." I have never met him, but know I will love him, as Dr. Morris says, "He is a splendid name from start to finish. A1 xxxx name blown in the bottle." (The Carolinians pronounce that a good brand.) I'll sample him January 9. I have had a sample of the charge. It's good! As I came to the end of a five hundred mile move, a committee met us at the train, carried us to the splendid hotel of Bro. Robinson, where we had a good night's rest and a splendid breakfast. Then Bro. Murph took charge of us and drove us to the parsonage. A few hours' work set us up for housekeeping. Everybody makes us feel like we are welcomed and many have said "call on us for what you want." My wants at present are a ghost of the past—for we have been pounded with the best and by the best. They brought the "best" the market had and it was brought by the "best"—the ladies. We had a heart to heart handshake, a Bible lesson and a prayer. Now, I am from Arkansas and not given to boasting! but before I'll believe that any pastor in Corsicana District has any more or better to eat than the Methodist preacher at Frost. I'll have to be sighted just like a Missourian. So I make my bow to the resident Bishop, editor and Methodist preachers of Texas and say: I am pleased to meet you and glad to cast my humble lot among you. I am here to love you and to help you do God's will.

Whitt.

J. D. Pickens, M. D., Dec. 16: As many of your readers perhaps know, we have had what some would call a tough time for awhile. We had to build a new parsonage, and the storm blew down our church-house, and we had it to rebuild, but we are coming slowly but surely with it now. We feel like we have many things to encourage us, some of which are a new parsonage, a new church-house and a brand-new preacher, and we are trying, by the grace of God, to make and cultivate new resolutions. Bro. Owens came to us in recent years from the Memphis Conference. He arrived here on the 27th of November. The membership of his Church arranged to meet at the church and have

Many people cannot attend church lectures, receptions, places of amusement, or go where there is the least excitement or confusion without having an attack of headache that mars their pleasure. To those thus afflicted, we wish to say that if they will take one or two of Dr. Miles' Anti-Pain Pills before starting out or when they notice the first indication of an attack there will be no further annoyance from this source. These pills stop headache, or any ache or pain in a few minutes. They are a little tablet that is convenient to carry and may be taken at any time with the certainty of being promptly relieved. They leave no after-effects, as they contain no opium, morphine, or other dangerous drugs, but cure by their soothing influence upon the nerves. Your druggist sells them, and will return your money if the first package fails to benefit.

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a thanksgiving service, and at the same time to give the new preacher and his family a warm reception. So after service, which consisted of songs, prayers, talks and an address by Bro. Owens, a nice dinner was spread. As to what followed the dinner we will not mention, but will say that all were happy. But Bro. Owens, supposing all was over, was a few nights later surprised when a crowd came and gave him a pounding at the parsonage. The prospect never was brighter for this congregation. The members are all looking forward to and expecting a good time this year. May God help us to stand and make a strong and mighty pull with our pastor for the salvation of sinners!

Uvalde.

C. W. Perkins, Dec. 10: I was sent to Uvalde at the last conference, and when we arrived were met at the depot by a committee and conducted to the parsonage, where we found a good fire burning in a brick fire-place, a luxury we do not always have. We also found a sumptuous dinner waiting on the table, with the Home Mission Society to serve it, and enough eatables in the pantry to last for several days. Our first Quarterly Conference was held Saturday. The Board of Stewards adopted the same plan they had last year of giving the preacher in charge a check monthly for his salary, thus relieving him of any financial trouble on that line; also they pay the presiding elder quarterly his salary. We took the conference collections Sunday at the close of a strong sermon preached by the presiding elder on debt. (One man said during the sermon he thought he was listening to one of our Bishops.) We insisted that all give at least half of their entire subscription for the year now, to be paid by the first of January, and \$150 was raised. This puts us on a safe basis in the beginning. Our prohibition election was held here Saturday for this county, and we beat by sixty majority, with one small box to hear from of thirty-one votes. This gives us an assured victory. Three years ago the anti beat by forty-one majority in the county, and seventy at Uvalde. This time only twenty here and sixty behind in the county, with a small box to hear from, which is expected to be divided; but if it goes solid for whiskey, it would not change the result. All the false arguments here to sustain the saloon were exploded by the prosperity of Sabinal, a thriving town near here in this county, where they have had prohibition for several years.

Peoria.

Mac M. Smith: We have been warmly received by the good people of May charge. The pounding came promptly and bountifully. We are temporarily keeping house in the parsonage until our goods come. Do not know when that will be. The outlook here is hopeful. Among the many pleasant things we have found here are a number old friends we have known and loved in other years. Some we knew have crossed over the river, but their manes are being nobly worn by their children.

Mt. Pleasant.

J. M. Adams, Dec. 12: Three years ago there was a local option election in this (Titus) county. The pros won by a majority of 271. On the 9th inst. the battle was refought. We had Rev. G. C. Rankin, D. D., and Rev. Arthur Jones, brother of Granville Jones. These men did splendid work. Their arguments were so sound that their opponents in joint debate did not attack them at all. The anti had as their speakers Senator Stafford, of Mineola, and Hon. Haynes Shannon, of Navasota. As helpers they had Messrs. Padgett, of Dallas; Belew, of Corsicana; one or two whiskey drummers of Texarkana, and a "nigger" with forked beard and a long-tailed coat, from Dallas. It is believed that the anti voted their full strength. Results: A majority of 362 for prohibition. We are rejoiced to know that our neighbor county, Franklin, went dry a large majority. Amen. On with the battle!

Arlington.

Ed R. Wallace, Dec. 13: After spending four years in Munday and learning to love the people so well, we did hate to leave there; but we have found a "loving people and lovable" at Arlington; and we have promised to do our part of the loving. I found many tracks of many predecessors. It seems that they all wrought well, and left in good favor with the people. Our church building was up with the times and ahead twenty years ago, but a building having stood twenty years is not up to date now in Arlington.

Floydada Circuit.

J. T. Howell, Dec. 17: On the night of the 8th inst. this pastor and wife were very much pounded. Among many other good things a pound of

silver dollars was presented and marked "16 to 2." So, you see, we have another bi-metal party on the Plains, but we serve an enterprising people. Our first Quarterly Conference convened yesterday. They made a raise of \$110 on the pastor's salary, for which we are very grateful. Bro. J. T. Griswold, our presiding elder, gave us two very fine sermons, but that was not unusual for him. Not every one knows the sterling qualities of this man. He is doing a great, unselfish work in this large district. His district comprises twenty-three counties—more than in the whole North Texas Conference—and he traveled last year more than 5000 miles in his buggy. He is gone from his home eight months in the year. May God bless him in his work and watch over that home in his absence. "The love of Christ constraineth us."

Taylor.

J. C. Mimms, Dec. 18: In our fifteen years as an itinerant preacher we have never received a more cordial welcome than was accorded us on our return to Taylor Station. We were met at the train by the official board. At the parsonage we were greeted by a large number of our flock—men, women and children—and found the house lighted, warmed and a well-filled larder, and some nice personal presents. There were many beautiful flowers, and the young people dispensed sweet music. Our services were well attended. We have every thing in the way of organizations provided for by the Church, and all departments are flourishing. We have received sixteen members since conference. We use the new Hymnal and Order of Worship, and our people are well pleased with the same. We have no criticisms on either—they suit us—and I think will have the happy effect of making us cut our sermons a little shorter. We are happy, and the Lord is greatly blessing us. We heartily endorse your editorial in last week's Advocate on "The Houston Post Plays the Smart Alec." Success to the Advocate.

Detroit.

Atticus Webb, Dec. 12: We are entering on a new year's work in Detroit Station. Many kind expressions greeted us on our return. Just before going to conference the W. H. M. Society fitted us out from tip to toe and put a ten-dollar bill in our hands to defray expenses to conference. We have one of the finest societies to be found in a Church of this strength in the conference. Last year their pledged tithers arose from one to nine. They have just sent two large Christmas boxes, and their deeds of love and mercy are ceaseless. We have also an excellent Sunday-school, and I believe the finest Board of Stewards that I ever had—all men of God and true to the pastor and to the Church. We lost some of our strongest men last year, and the unprecedented crop failure shook us up terribly, but we are settling down for the hardest year's work of our lives; hopeful for a good year. We have had three of the best Sunday services we have ever had here, and, unitedly, we are praying and working for a great revival this year. Bro. Casey held our first Quarterly Conference Saturday night and preached one of his finest sermons Sunday. This was followed by an excellent communion service.

Crockett Station.

I. B. Manly, Dec. 18: My reception at Pittsburg into the Texas Conference was most cordial—indeed, everything I could wish. Acquaintances were rapidly formed, and I introduced myself to the Advocate, and it is coming to see me every week, and shall while I stay in Texas. It was in the pulpit with me Sunday; the people saw it and heard from it. Here we have a splendid Church, a fine and noble people, generous and true; a stirring band of young people and Junior Leaguers in throngs. Ten more Seniors received for the League Sunday. Some repairs made on the parsonage since conference, and much else will be done. With a thankful heart, I acknowledge every kindness shown me and every word of welcome at Pittsburg, and I trust I shall prove myself, by the grace of God, worthy the confidence of my brethren and this Church. I want a more intimate acquaintance with our Heavenly Father and become more capable of winning souls to him. To you and all, a Happy Christmas!

DeLeon.

M. W. Rogers: We are in our new home, comfortably housed for the winter. We had been here but a few hours when the old-fashioned Methodist pounding came in good shape. After an introduction and many hearty handshakes, we sang: "Nearer, My God, to Thee;" had a prayer, and then the crowd dispersed. No preacher

ever received a more hearty welcome than has been extended to us. The people do all in their power to make us feel like we are appreciated. A man who can not preach in DeLeon can not preach anywhere. I left many good people on Green's Creek, whom I shall never forget; but I feel like I am among friends at DeLeon, and have already learned to love them. The ladies are very active in their work. They had a bazaar last week, which netted something over \$125. The two Leagues and the Sunday-school are doing fine work. The Senior League has bought nice rocking-chairs and a nice table for the parsonage. We are hoping and praying for a great year, and have faith that the Lord will give us a great victory.

Throckmorton.

W. P. Davis, Dec. 11: After traveling about one hundred and fifty miles through the country, we came into Throckmorton last Friday. We found much sand and a varied country, indeed, yet all was delightful. We preached twice yesterday, and at the close of our last service we were presented with \$10.00 as a start on collections and Orphanage. May we live in an atmosphere of prayer ever alert to our work, our bodies a living sacrifice, vibrating for God.

Davilla Circuit.

G. W. Riley, Dec. 18: I have made a ten-day round on this charge and preached at all of the five appointments; have visited twenty-five families and secured subscriptions on the collections ordered by the Annual Conference to the amount of \$167. I have met a progressive people of fine, courageous spirit. I am delighted with the charge.

Corsicana Circuit.

W. Vinsant: With three wagons loaded with furniture, Nov. 28, we started to our new work—Corsicana Circuit. As we got into our surrey to start, the people came to tell us goodbye; our minds went back to the time when we sat together in heavenly places in Christ Jesus. The four years were good ones, and we felt as we left, the lines had fallen to us in pleasant places. As we left, naturally we offered up a prayer, asking the good Shepherd to guide these good people. Well, we got here late at night. The good people have given us a warm welcome by sending us many things that were much needed. One brother brought a load of corn, another one a ton of cow feed (cotton seed hulls); here comes another with a fine load of hay; now comes the wood and coal. Like the messengers of Joab, one has not left until the other is in sight. We felt the good work was going on. We have met all of our appointments. There is every sign of prosperity. North Corsicana Church made up \$20 at our first service. The people at Pleasant Grove have decided all at once to build a new church, and are hard at work raising the money. There is a very hopeful spirit on all lines. We are praying for a revival all over the work.

Red Water.

J. M. Mills and Wife, Dec. 16: We bade adieu to our dear friends at Dalby Springs last Tuesday morning, after serving them three years. With two wagons, led by Bro. C. W. Dalby for thirty miles through a cold rain, we arrived here about 4 o'clock, and found the parsonage in good shape. Then it continued to rain for two days, with sleet and snow. Friday morning the sun came out. Then about 7 o'clock that night a storm came upon the parsonage—raining in four sacks of flour, lard, sugar, coffee, potatoes, canned goods, and every variety of good things. Wife says she is the happiest woman in Red Water. Now, if any of our friends should happen to come this way, let it be known that we have plenty of good things to eat for some months to come. We pray God's blessings on the good people of Red Water. May we have a prosperous year.

Mart.

J. H. Braswell: After spending four of the most pleasant and profitable years of our ministry at Whitney, we find our lot at this point for the present conference year. We shall never forget a people so good and kind. At the last meeting of the Board of Stewards they presented this pastor with a gold-mounted silk umbrella, with the names of pastor and board engraved on it, a suit of clothes and many other needed and valuable gifts. God bless them—every one. This is the first year that Mart appears as a station. We were here the first Sunday after conference. Have had a cordial reception. Many nice things have been done for the pastor and family. The good women have already expended nearly one hundred dollars on furniture, making more

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comfortable the parsonage. Our Sunday-school has enrolled 200 pupils. The Junior League is doing excellent work. The Board of Stewards at once fixed the pastor's salary at \$900, and have paid more than the first payment. Many signs of a good year are clearly seen. This is a railroad town of 3,000 people. Many good people are connected with the I. and G. N. Railway, and their shops are located here. Already we feel at home with this good people. Pray that we may lead many to Jesus as the Savior.

Dodd City.

W. H. Brown, Dec. 16: I am now at Dodd City in a meeting with Bro. L. P. Smith. This is my twentieth revival in the year 1905. I have seen about 800 professions during this year in these various meetings. Many old-time shouts have I been privileged to hear. This has been indeed a great year with me. I have many promises out for 1906. I hope the brethren whom I have promised to help, or those who are expecting me to help them at any time during the year, will write me at once, so we can arrange dates. Many have spoken to me or have written me to help them. Brethren, please write me what time in the year you think would suit you best, and if I can I will accommodate you.

Quannah Station.

Robt. B. Bonner, Dec. 18: We were glad to be returned to Quannah for another year. This was very pleasing to us, and our people are making us feel that it was very agreeable to them. We have never received a warmer welcome. When we reached Quannah we were met at the depot and driven at once to the parsonage, where we were greeted by a large committee of our good women. They had good fires built and a nice supper waiting. Their greeting was so hearty that we could not think that our return was anything but pleasing. A few nights later their good feeling was again shown in the way of a splendid pounding. All these tokens bring us under renewed obligation. We shall try to show our appreciation to our Lord and his Church by doing the best year's work possible. We start off nicely. Sunday-school, Leagues and women's societies are moving forward. The ladies have already had a bazaar (the work all done since conference), by which they cleared \$65. You know by this that we have a live W. H. M. Society. When they get the parsonage repainted, etc., we will write and tell you about it. We have had thirteen additions on the new year, with four more to join next Sunday. We are planning for a good year's work; and, by the help of the Lord and the co-operation of the people, we expect to have it.

MUSIC FREE.

Send us the names of the music teachers in your town and names of your musical friends, and we will send you a piece of music for your trouble.

G. W. TAYLOR, Dallas, Texas.

The Home Circle

HOUSE OR HOME.

What's a house? You may buy it or build it, or rent; it may be a mansion, a cottage or tent; High walls may surround it or meadows of green, its furniture costly or homely and mean; Tall servants in livery may stand in the hall, or one little maiden wait on them all; Its inmates may glitter in purple or gold, or their raiment be ragged, tattered and old; Its tables may groan with rich viands and rare, or potatoes and bread be its costliest fare. 'Tis a house and no more which vile money may buy; It may ring with a laugh or but echo a sigh.

But a home must be warmed with the embers of love Which none from its hearthstone may ever remove; Be lighted at eve by a heart-kindled smile Which a breast though in sorrow with joy may beguile. A home must be home. No words can express it Unless you have known it you never can guess it. 'Tis vain to describe what it means to a heart That can live out its life on the banbles of art. It may be a mansion, it may be a cot, It matters not which and it matters not what, 'Tis a dwelling perfumed by the incense of love, And a beautiful type of the home that's above.

—Exchange.

HOW THEY FOUND CHRISTMAS.

"Clamity Dill, they never have Christmases at poorhouses!"

"Honest truly, Plumy? Oh, dear, not never?"

The second little voice had a wail of anguish running sharply through it.

"Honest, I don't believe they do, Clamity, you mustn't think of it any more."

"Not think of Christmas any more!" Scorn and indignation superseded the anguish momentarily. The face of little Clamity Dill, child of the town, flamed sudden fire. Not think of Christmas! Had she not waked up and gone to sleep thinking of it, ever since the first snowflake came? Was it not the one bright star in her dreary little sky? Not think of it any more.

Plumy Dill was eight. That was three years older than Clamity and gave her mother-airs. She slipped an arm around the child now, and put them on as a quaint little garment, over her childishness.

"I wouldn't, little one"—she always called her "little one," when she wore the mother-airs. "I'd stop thinkin' about it now, this minute, while I count three. One—two—three—"

"You needn't say three, Plumy Dill, no you needn't. You can stop thinkin' 'bout Christmas, your own self, I shan't."

"I've stopped," Plumy said, quietly. "You've stopped?"

"Yes, last night, right in the middle of the night I shut my eyes and swallowed hard, and then I stopped. I knew it wasn't any use keepin' on thinkin'. When it isn't any use, you'd better stop. You'd better, little one."

The tiny one broke away from her gentle clasp and regarded her with a look of puny defiance that sat oddly among the baby curves of her face. Her small brown fist tightened.

"Plumy Dill, don't you never, never say that again!" she cried, shrilly. "I've got to think about Christmas or else I'll die dead—do you want me to die dead?"

The stiff little form relaxed and tumbled, sobbing, into Plumy's arms.

"There, there," crooned Plumy, rocking her gently back and forth, "you can think about Christmas all you're a mind to, little one—but it won't come. Oh, Clamity, it won't come. They never do at poorhouses."

"Then we'll die dead," wailed little Clamity, desolately. "We couldn't live 'thout any Christmas, Plumy. 'Thout any tree with a little mites of candles on an'—an'—things. We've always had one forever 'n' ever."

"We've always had a mother 'n' father forever 'n' ever—till now," whispered Plumy, solemnly. "That's what's the matter with this Christmas, little one—we haven't got any mother 'n' father. When you haven't got any mother 'n' father, you haven't got any Christmas. It's that way."

The children, sent on an errand along the snowy road, had snuggled down on the door steps of the "great

house" to rest. Behind the curtains of one of the windows was sitting the "great lady" rocking—always rocking—with her slender white hands twisting each other ceaselessly. The fixed, sad look was in her sweet face, as always. She had caught a glimpse of the shabby little figures on her steps and recognized them, if she thought of them at all, as Emily Dill's little children, who had recently been "thrown on the town" by the sudden death of both their parents. Someone had told her—she did not remember who. It did not matter. Only one thing mattered to desolate Honoria Esterbrook. She rocked on and on steadily.

"There's the great lady, Clamity—look!" whispered Plumy, suddenly, looking back over her shoulder with awe in her lean, brown little face. "She's rockin' right along. She never, never stops rockin'. Clamity Dill, she's set right there a-rockin' a year—a whole long year!"

Plumy's eyes were wide with mystery and wonder. At the poorhouse the "great lady" was a favorite topic of gossip. The old crones touched their foreheads mysteriously and blinked knowingly at each other.

Plumy had not been sure what that meant, but it had something to do with the rocking, of course.

"Why don't she stop—now, this minute?" whispered practical Clamity.

"She can't—the chair keeps right on rockin'." It began when her two little mites of children died, and it keeps right on goin' with her in it. It's that way."

"Why," breathed little Clamity, softly. "I never heard of a rockin'-chair like that! Plumy, do you suppose she's thinkin' about Christmas, too?"

"I don't know—I guess maybe. But she'd better stop. It won't do any good. She couldn't have any Christmas without any little children. It's kind o' queer, Clamity. We can't have any because we haven't got any mother like her, an' she can't have any because she hasn't got any—us."

"We're going to have one, Plumy Dill!" exclaimed the child, sturdily. "We're goin' to have a Christmas—Christmas—Christmas! So there!"

Her voice rose in shrill crescendo, till the last "Christmas" was a shriek. Honoria Esterbrook caught the word and quivered as if it had struck her. Christmas—Christmas—was there no way to keep it out of her mind? Must she remember? "Christmas!"

She uttered it aloud and her voice woke uncanny echoes in the great, still room. It had been still so long! The noiseless, steady rocking went on and on, and always the white slim fingers wove in and out. But the pent-up flood of her memory surged in upon her then. Her will was powerless to hold it back.

"Oh, God in heaven, how can I bear this Christmas—this one!" she cried aloud. "I had to bear that other one—there was no other way. I had to see my little ones die—both my little ones—all I had. On Christmas Day! Why, that is my birthday, Lord, and all the little children are so happy on that day. But my little children died. While other mothers were kissing little warm, laughing faces, I kissed two little faces that were cold—my little cold faces. Oh, God in heaven, how cold they were! And it was Christmas Day—"

Suddenly the rocker came to a standstill. Honoria Esterbrook got to her feet and groped her way like one who was blind across the room and up the wide, beautiful staircase. Straight to the nursery she went and unlocked the door with the key that lay against her breast. She had not opened that door for, oh, so many months.

The room was wide and sunny. A rockinghorse was galloping across the path of sunshine that bridged it, and a battered doll lay in peril of its life under the horse's feet. All about there were child-treasures—a half-built house of blocks, a train of cars, a little cooking stove. But it was not at all these things the mother looked. It was straight across the room at the three little stockings hanging from the chimney-place. They were just as eager, clumsy little fingers had pinned them there. There had not been time to fill them. In one short hour both children had been clutched in the pitiless grip of a dread disease. And on Christmas night, with the sound of all the world's merry-making throbbing in her ears, this palid little mother had folded both pairs of little still, soft hands on quiet little breasts. On Christmas night!

For many months the mother's life had hung upon a slender thread, and then, slowly, unwillingly, she had crept back into life again. But with the return of bodily strength had begun the terrible mental anguish that presaged something infinitely worse than death. The young husband exerted all his powers to rouse her from her constant brooding—the doctors did their best. She would not go away, out of the sight of her little graves, and

so the desolate days had come and gone and numbered almost a year.

The little stockings hung from the mantel-piece, limp and empty. Honoria Esterbrook crossed to them and stood so close that they almost brushed her cheek. A sudden light leaped into her face and kindled the smoldering torches of her eyes.

"Sweetheart reached up on tiptoe, but I had to hold Heart's Delight up—he was so little!" she cried aloud, living it over again, in a blessed respite from grief. "He would fasten them up himself—both stockings! 'For s'posin' there shouldn't be room in one,' he said. And then Sweetheart laughed and called him 'little greedy,' and when his little lip quivered at that, how much we had to kiss it to smooth the quivers out—Sweetheart and I! How we took turns hugging him! How we loved him, Sweetheart and I, and I loved Sweetheart!"

With a swift turn she recrossed the room to the tier of drawers built into the further wall. One of them she pulled open eagerly. It was full of bright new toys. Doll-faces smiled up at her, and the painted eyes of wonderful woolly animals peered at her unblinking. A gay horn, silk-tasseled and glittering, was there and a Jack-in-the-box, released by the jar of opening the drawers, leered and nodded and grinned. The drawer was full of the treasures that celebrate a little child's Christmas. It was scarcely possible to imagine anything that was not there.

Honoria Esterbrook sank to the floor and filled her lap with toys. For an hour—two hours—three, she sat there before the drawer, sorting out the things into two piles, Sweetheart's and Heart's Delight's. She was almost happy. Once she laughed softly over a funny toy, but then the spell was broken. The sound of the laugh in the quiet, childless room frightened her—it awoke such strange, sad echoes. It came back to her from the walls and ceiling—a sob.

"And they never knew—they never saw them!" the young mother cried out passionately. "Oh, Lord in heaven, why didn't you give me time—just time for that! To give them these little Christmas things. It was Christmas Day and they had no gifts! They went away without knowing I had them all here for them. They never touched them with their little fingers, or laughed over them or broke them—see how new, how terribly new they all are! If just one could be broken and soiled! If I could let Sweetheart know they were here all the time—she would tell Heart's Delight. They would know then I didn't forget."

She rocked back and forth monotonously as if in her rocking chair. The veil of anguish was closing down over her sweet white face again. Suddenly a thought came to her and she stopped. For a moment's space she entertained it gravely, then she pushed aside all the little Christmas toys with gentle hand and stood on her feet. The veil had lifted.

"Oh, yes, I will do that," she murmured eagerly. "I never thought before. The little hemlock tree—I'll go down now and see if that will do. It is so straight and beautiful and I can reach the topmost point I know. I will put Sweetheart's angel on top. Oh, yes—oh, yes, I will do that."

It was almost sunset, and in the west, the round red disc of the sun sat on the horizon in a halo of glory. A band of rosy light lay across Honoria Esterbrook's little graves. It kissed softly the twin stones at their heads. Half in, half out of the path of light the straight little tree reared its green head sturdily.

"Yes, it will do," the mother whispered, touching the little green branches, one by one. "I am glad I thought of it. It will be like doing something for them. If they can know they will be glad. Oh, yes, Sweetheart will be glad and little Heart's Delight!"

But she must work carefully. No one else must know, or people would say she was losing her mind. What did people know of the things a mother must do to keep her heart from breaking?

Yes, yes, she would work quietly all by herself. Thank God, it was still and alone in the place of little graves. There were only the bare, dead fields and the fringe of woods and the everlasting hills—they would understand.

There were three days yet to Christmas, but no one thought of that at the poorhouse. It was through someone outside that Plumy Dill found out.

"Three days," she murmured, wistfully. "That's only a little while, isn't it, Clamity? Hold up three of your fingers; there, see how few there are! One, two three—you can't breathe once while you're counting. 'My, no—what's three days, Plumy Dill?' Clamity whispered.

The children had gone to bed and were huddled together in the dark. Suddenly Plumy sat up straight.

"You aren't expectin' little one? You've stopped thinkin' about it?" she questioned, anxiously.

"Yes, I am; no, I haven't," Clam-

ity answered, stoutly. "Plumy, why couldn't we pray?"

"Pray, Clamity? I thought you'd said your pr—"

"Course I have! I mean about Chris-mas, you know—pray like ever-erythin', both of us, together. Come on."

She slid out on to the cold floor, and dragged Plumy after her. The strong little fingers would not release their grip of her nightgown.

"Begin, 'Dear Lord'—why don't you begin, Plumy?"

"Dear Lord—"

"Dear Lord," echoed the tiny one through chattering teeth. "Go on, Plumy; I'll say mine after you. Say it hard."

"Dear Lord, if you please, send one to us; but of course, you can't anyway—"

"No, no. That isn't the way! Aren't you 'shamed, Plumy Dill— I should think you was a—heathen! What kind of a mountain could 'cast into the sea?' I guess you'd better get back into bed; I'll pray."

Plumy, faithless and sorrowful, crept between the coarse bed covers again, and sobbed softly into the hard pillow. If it were anywhere but a poorhouse—but how could even the Lord send a Christmas to a poorhouse?

"Dear Lord, up in father 'n' mother's house, send us a Chris-mas, won't you, please—me an' Plumy?" prayed the little kneeling figure, earnestly. "Of course, you can, because you're the Lord. An', honest, there isn't any other o' your little boys and girls any lonesome an'—an' orphan-er than me and Plumy. It's dreadful, dear Lord. If we don't have any Chris-mas, we shall die dead, I know we shall. Don't tell father an' mother; it would make them feel bad. An', oh, I forgot to say it'll have to be a tree, I guess. 'count of the holes in our stockings. There's holes in every single one. Thank you, dear Lord, because I know you will. Amen."

"There, I feel better, don't you, Plumy?" Clamity whispered, as she snuggled into bed. "You can begin to expect too, now. We're goin' to have a Christmas. Plumy, ain't you listenin'?' We're goin' to have one now, anyway. It's cold, isn't it? But you don't mind bein' cold when you're goin' to have a Christmas. I'm glad I asked him not to tell—mother—'n'—father—"

The little voice trailed into silence drowsily. Clamity was asleep.

If the Puritan ancestor from whom the little child had inherited her queer ill-fitting name could have seen the contented little face on the hard pillow—if she could have listened to the little, earnest prayer, would not her stern old face have softened into pride at faith like that?

But Plumy found it hard to believe. She tried her best, but as, one by one, the three days passed without any promise of Christmas, she grew discouraged and bitter. Of course, she had known all the time it could not come. Not here, in a poorhouse! It was to homes that Christmas came, where there were mothers and fathers to the little children—where folks loved other folks and tucked them into bed and mended their stockings. But, of course, not in poorhouses!

Her heart grew sore for Clamity. She could not bear to think of the disappointment in store, she was sure, for the tiny one. How could she ever bear it?

"It's to-morrow, Plumy. Plumy, Plumy, why don't you listen? It's to-morrow, I say. Can you hardy wait?"

It was Christmas Eve, and the children stood at the little attic window, with the moonlight over their faces. Suddenly, Plumy gathered the little figure beside her into her arms and rocked it with fierce tenderness.

"Little one, stop, stop! O, won't you stop?" she sobbed over it. "It won't come! It won't, it won't! The Lord can't send it to a poorhouse! If you'd only stop expectin'."

It was little Clamity's turn to put on the "mother-airs" over her scant little white nightgown. It was her turn to soothe and comfort.

"Sh, Plumy, don't you cry," she crooned, softly. "Sh, sh! There, now I've wiped 'em all off on my sleeve; don't you cry any more. There there, little one!"

She pulled Plumy gently to the bed and covered her over snugly. Her own eyes were dry and shining.

"You needn't worry, Plumy," she whispered. "I can't stop expectin', because I know it's comin', of course, I don't know how, never in this world, but it's comin'. Plumy, Plumy, you ain't forgot"—the little voice sank to solemn reverence—"you ain't forgot He's the Lord, Plumy? That's why I know it will come."

Christmas Day dawned mild and clear. The gentle Christmas peace brooded over the country side, and seemed to touch and soften, even the bleak, bare place where the town housed its poor. Even the dreary old faces at those windows took on unconsciously a little of the peace—a very little of the Christmas cheer.

"All day the children waited patiently, but Plumy's heart grew heavier

That which promotes interest in good literature and adds beauty to home environment, naturally appeals to those who exercise careful judgment in the selection of

HOLIDAY GIFTS

G.W. "Elastic" Book Cases are particularly appropriate. Write for catalogue.

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as it passed. She watched the little face that was so dear to her with growing fear. Would it break Clamity's heart when it did not come? How could she bear it—she was so little, and mother not here! Late in the day Plumy ran away into the fields by herself, out of sight of the patient little face—anywhere out of sight! She could not see it quiver and break, when all hope was over.

Twilight settled softly down over the bare woods and the hills and fields. Then it grew dark, but still Plumy wandered on. Suddenly she stopped with a low cry of wonder. Right before her stood a little Christmas tree shining with candles and brave with marvelous un-dreamed-of toys. It scarcely stirred in the quiet air and the lights of all the candles burned clearly. Plumy clasped her hands and gazed breathless with delight. It was the Lord's Christmas. It had come!

In another moment she had wheeled about and was flying back to Clamity with the strange news. Her feet scarcely touched the ground. She laughed aloud all the way.

"It's come, little one,—it's come! It's come!" she gasped, breathlessly, catching Clamity's hand and sweeping the child along with her.

"What did I tell you?" the excited little one shouted as she ran, "I knew He'd send it, Plumy Dill—I knew He would!"

A few minutes afterward both children stood beside the bright little tree, a solemn joy in their faces. In the little one's face it burst suddenly into radiance.

"It grew, Plumy. The Lord planted it for us, an' it grew," she cried, softly. "You can always expect things when you ask the Lord."

In the dark background, wrapped in her furs, Honoria Esterbrook was standing. Her work was done, but she waited to keep watch over the burning candles. The children's clear voices reached her distinctly, and in a flash she had read all their little story. Her first instinct had been to spring out into the circle of light, and rescue her little dead children's tree from this sacrilege. But something held her back—was it the Christmas Child's gentle touch on her arm? Something told her—was it His gentle voice?—that this was better this way. This was His way.

So she waited in the shadow, and, as the happy little voices shouted and laughed over the wondrous fruit of the beautiful Christmas tree, a little of the shadow lifted from her soul, and a little of the Christmas light and peace crept in.

It was His way.—Annie Hamilton Donnell in Epworth Herald.

15 Cent Cloth Dolls.

Tiny Tim is a darling of a doll printed in all colors on cloth to be cut out and stuffed with cotton. Tim is dressed in up-to-date clothes. When made up doll is 12 1/2 inches in height. Full instructions on each sheet. Very simple.

Dolly Dimple is a girl doll, same size as Tim, and handsomely dressed. Price pre-paid 15c each, or both for 25c. O. K. NOVELTY CO. Dallas, Texas.

MAY I CURE YOU.

If you have been suffering a month or more you have a chronic disease. The kidneys and glands are not carrying off the waste. YOU WILL NOT GET WELL TILL THEY DO. Carna Kidney Tablets will cure them, nature will do the rest. I have cured hundreds; I want to cure you. All I ask is send me \$1 money order which I will keep 60 days and send you 150 Kidney Tablets. If they do not cure in 60 days I will return money order.

J. J. CARNES, Afton, I. T.

PISO'S CURE FOR

CURES WHEN ALL ELSE FAILS. Best Cough Syrup, Tastes Good. Use in Time. Sold by druggists.

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I FEEL SO RICH ON CHRISTMAS DAY.

I don't know of another time in all the round of seasons When a fellow feels so kind of rich as he does on Christmas Day

It isn't that you've got so much, most likely, in your wallet, Nor yet it ain't the hay or oats or corn stored safe from harm;

On Christmas Day Maria Ann brings out her whitest linen, And her willow-pattern china that's sure fit for any king;

Some pay visits to the cellar where there's piles of winter apples, And mounds of yellow pumpkins and heaps of "Early Rose";

Then after dinner, in the dusk, we all get 'round the fire, A merry crowd you'd find it hard to match where'er you sought;

An' when at last the talking and the laughter grows more quiet, I get the Bible down an' read the Bethlehem story through,

An' then I try to thank the Lord for all the things He gives us, But my heart swells up and chokes me so, the words are hard to say;

CHRISTMAS PROPHECY AND FULFILLMENT.

It has happened many times in the history of the world that the coming of Christmas, with its immortal message of peace and good will from heaven to earth, has seemed, in the light of contemporary events, almost a mockery.

The first Christmas song, however, was a prophecy and a promise; nothing could have been further from its fulfillment than the condition of the world at the time when it was heard by the shepherds.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE, cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH and solid muscle. Elegantly sugar coated.

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climb the steep ascent of heaven. Painfully, and with almost tragic toil, the race moves upward making no progress without the shedding of its blood, gaining no ground without deep and bitter sacrifices; and yet, in the anguish of its long march, slowly but surely disciplining itself in self-denial, self-control and care for others.

ATTENTION, PRESIDING ELDERS NORTH TEXAS CONFERENCE.

Permit me to call your attention to the action of our late conference concerning an important part of Sunday-school work. You will note that now is the time the conference requested the work of agitation to begin.

We regret to have to say that the depressed financial condition of most of our conference has been sorely felt in our Children's Day collections.

In view of this great shortage our Board has set apart the amount, \$129.80, remaining in our hands from last year's Children's Day fund to help to meet the demands that will be made upon us during the year, and ask the conference to ratify the action.

J. A. WYATT, Secretary Pro. Tem. for the Board.

A JUST LAW.

It is claimed by those who are opposed to local option that the local option law is unfair because it allows an election to be held in thirty days after a county or precinct has gone "wet," but in case the county or precinct has gone "dry," there can not be another election in two years.

WHEN DADDY LIGHTS THE TREE.

We have our share of ups and downs, Our cares like other folk; The pocketbook is sometimes full, We're sometimes nigh dead broke;

For weeks and weeks the little ones Have lotted on this hour; And mother, she has planned for it Since summer's sun and shower,

The tiny tapers glow like stars; They 'mind us of the flame That rifted once the steel-blue sky The morn the Christ-child came;

The weest kid in mother's arms Laughs out and claps her hands, The rest of us on tiptoe wait; The grown up brother stands

Our grandpa says 'twas just as fine In days when he was young; For every Christmas, ages through, The happy bells have rung.

'Tis Love that makes the world go round, 'Tis Love that lightens toil, 'Tis Love that lays up treasure which Nor moth nor rust can spoil;

Lameness in the muscles and joints indicates rheumatism. Don't dally with it a minute. Take Hood's Sarsaparilla and cure it.

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures

Better content and cold potatoes than greed at the groaning board.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy Mrs. WINGLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, slings all pains, cures wind colic and is the remedy for the troubles...

Put the best construction on all you see and you will construct the best in yourself.

Tetter Entirely Cured.

M. A. Butler, Fort Fremont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a sight to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured."

The best portion of a good man's life is his little nameless, unpublished acts of kindness and of love.—Wordsworth.

READ THIS.

Waco, Texas, Dec. 21, 1902.—E. W. Hall, St. Louis, Mo. My Dear Sir—in 1894 I was a great sufferer from kidney and bladder trouble and your Texas Wonder cured me and I have never suffered since. I most heartily recommend it.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children.

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.

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According to our custom, next week's Advocate will be issued in half sheet. We want to give the printers a little of the Christmas occasion. So when you get half a paper next week, you will know the reason why.

A MOTHER IN ISRAEL GONE.

Some ten days ago there passed away from the membership of Trinity Church, this city, Mrs. M. E. Hay—the venerable mother of Bro. S. J. Hay, a member of Trinity Church and also a member of the School Board of the city. Sister Hay had been a member of the Church and a consecrated Christian from girlhood, and her faith was of that assuring kind that brings comfort. She was left a widow when a young woman, with two children, and she gave her life to them. They worshiped her, for she was worthy of their deepest love and affection. During her late life she was a great sufferer in body, but she bore her suffering with fortitude and Christian submission. Her life, under the stress of affliction, was a demonstration of the power of religion to sustain under any burden. She calmly and joyously awaited the end, and when it came she passed out and up with notes of victory on her lips. It is not like death—it was more like a translation. All was done for her that loving hearts could do, and her end was one of peace and praise. We had known her for nearly ten years, and a sweeter Christian woman has ever been on our list of friends. It was equal to a religious education to be associated with her and to come under the touch of her spiritual influence. Such a life is a rich heritage to her children, to the Church and to the community.

THE SUPERANNUATE HOMES.

To the Preachers and Laymen of the Texas Conference:

The homes provided for our homeless superannuated preachers will be decided to the trustees appointed by the conference for the use and benefit of our superannuated preachers.

I am anxious to correspond with any of our superannuated preachers who have no homes. Will not the preachers and friends of the Church help the old men?

R. W. THOMPSON, Agent, 391 Ervay Street, Dallas, Texas.

The man who cannot preach without a pulpit was never born to preach in one.

A SUNDAY IN WEATHERFORD.

We went over to Weatherford last Saturday night and spent Sunday in that prosperous city and most excellent community. The object of the visit was to take a hand in the local option campaign, by special invitation, and also to preach on Sunday morning to the congregation of Rev. J. W. Rowlett. We arrived about midnight and were driven to the good home of Mr. and Mrs. J. Bascomb Price where we found rest and delightful entertainment. The next morning we met a large congregation at the church, and we had a deeply spiritual service. We have never preached to a more attentive people. They are intelligent and devout. Brother Rowlett gave us an earnest and a brotherly welcome to his pulpit. As is well known, there has been some trouble in connection with his pastorate, on account of the character of some of his sermons. That trouble has not all disappeared yet; but we hope it will adjust itself to the necessities of the case, and that peace and harmony may prevail. Nobody questions the honesty of Brother Rowlett; neither does any one impugn his motives or his character. Those are good people; yes, they are among the best we have in Texas. Those who differ from Bro. Rowlett have about made up their minds to bear and forbear, and await the end of his pastorate without further protest. Brother Rowlett assured us that there would be nothing henceforth in his preaching to revive the trouble or to irritate the condition of things. In this event, there is no reason for further agitation. We feel this statement of the matter due him and his people. So we dismiss it as a closed incident.

In the afternoon a great throng gathered in the court house for a temperance mass meeting. The seats were crowded and all the available space where people could stand was occupied. We spoke to them an hour and a half. It was a most interesting meeting, and very responsive. Senator R. N. Stafford spoke in the same place the day before. When we heard that he had been there, we felt sure that Parker County would stay in the dry column. They always vote pro wherever he speaks. He canvassed his home county, Wood, and it voted dry. He spoke in Grimes and it voted dry. He spoke in Upshur and it voted dry. He spoke in Titus and it voted dry. He spoke in Parker, therefore, we knew it would vote dry! Mrs. A. C. Zehner canvassed the county and closed out Sunday night in Weatherford. Monday was election day. The good women and the children were conspicuous not far from the court house serving lunch and singing songs. Why not? They are the people who suffer most from the effect of the liquor business. The men drink it and the women and children are the victims. At this writing we have not had the full returns; but the papers say the pros won by about 850 majority. Four years ago they won by 18; and two years ago by 540. So 850 will show that the growth of sentiment continues. Does this satisfy the Brewers' Association and their promoter? If not, they are hard to please. Can any body say that the movement is a fanaticism? Do they think it will die out when it runs its course? The recent vote of Parker county is the answer to the question. Local option has come to stay. On with the battle!

A FEW NOTES IN PASSING.

Rev. J. B. Turrentine has been well received at Texarkana. No wonder, for he did fine work last year, and is popular with his people. They have already pounded him and his family. We hope to have a cut of their handsome church in the Advocate soon.

Rev. Theophilus Lee, of the Llano District, has already got his appointments going, and in a private note says that he intends to make a special canvass for the Advocate. Says he will put it in the homes of all official members sure. Like his predecessor,

he is a warm friend of the paper, and of every other interest of the Church.

Rev. J. M. Alexander, of the Austin District, is a wide-awake presiding elder. No grass grows under his feet. He makes the Advocate a specialty. No official gets any rest in his jurisdiction till he takes the paper. And we have many of that sort on district work. The more the better.

Rev. G. S. Sexton, who went from Central Church, Galveston, to West End, Houston, has things going out there already. The work was brand new. There was no organization, no membership, no lot, no anything when he arrived on the scene. But there was some sentiment. So he has gotten lots for a building, organized a congregation, elected an official board, and is holding services in the old Auditorium. His board has made ample provisions for his support. All these facts we get from the Daily Post. Good for Sexton, and for West End.

Dr. W. L. Nelms has started off well at Georgetown. This is his fourth year. He has done splendid work for the Church there in his preaching and pastoral work. But his pastorate goes beyond even this. He does a great deal of personal work among the student body of the University, and his work for the Summer School of Theology is among the vast achievements of our Texas Methodism. It has given to us a real live normal training school for our young preachers, in which they are getting the best brain work of the leading men of this country. This one work is enough to occupy the time of one man. It is among the very best summer schools in the Church.

The recent meeting held at Polytechnic College, in which the pastor was aided by Rev. H. D. Kniekerbocker, was a great success. Nearly the whole student body was touched by its influence. Those who were not already converted and in the Church, were brought into a saving knowledge of the truth. But very few are now out of the fold. So that Polytechnic College is not only looking after the mental training of that great body of young men and young women, but their spiritual interests are made a deep concern. There is no greater work than to train these young people and send them home and out into the world consecrated Christians.

Palestine is to have two robust pastoral charges. Two good organizations are already intact, and two first-class church enterprises will soon be on foot and under way. This is a fine move. Palestine is one of our leading cities, and we have long needed a forward movement among our people. Now the object will soon be accomplished. Two good congregations in two good edifices will make this point one of the most important in our Texas Methodism. Gradually we are taking hold of matters of this sort in our leading cities, and the result will add much to our progress and development. If we will take care of the centers, our work will be secure, for it is to these points that our young life is drifting.

Ft. Worth is moving forward. Dr. Monk has secured a fine location for our new First Church, and things are bending toward the accomplishment of a splendid enterprise. Missouri Avenue has a magnificent structure after their disastrous fire. The Central congregation is a new enterprise; but they have the people and the man to make it go. Mulkey Memorial is contemplating needed improvements; and it is just a question of time when Polytechnic will have to have a building. The other points are being guarded. So that Ft. Worth is coming to the front as one of our great Methodist centers.

Rev. W. F. Packard, of Marvin Church, Tyler, has been returned to

that charge now for the fourth year. During his three years, 400 members have been added to the Church, 175 of them the past year. One hundred per cent has been added to the conference claims in this time, and it has been paid. A good parsonage has been bought, and last year they raised \$1,950, all told, for missions, and \$7,500 for all other purposes. Congregations fill the house at the regular services. Two of the laymen of this Church were elected to the General Conference, and next fall Tyler will take care of the Texas Conference. Marvin is one of our best charges.

THE SUPERANNUATE HOMES.

In this issue will be found something on this subject from Rev. R. W. Thompson and Rev. C. E. Brown. They stand closely related to this question by the action of their respective conferences. We know of no worthier move than the effort to secure homes for our superannuate ministers and their widows and orphans. Such property will be Church property, held for the use of these men and women who have given all their lives to the work of the Church. It ought to be the most popular work in the Church. Not many of our worn-out preachers have homes when they drop out of the regular work. What a beautiful and helpful thing it will be for the Church to own a number of good homes where these grand old men and women can find a shelter during their retirement from active service. Brother laymen, you can not do a better act than to deed a cottage and a few acres for this purpose. We dot Texas over with such comfortable little homes as this; and the result will bless all concerned. If you can not deed a cottage and a few acres, then you can donate a few dollars with which to swell a fund sufficient to purchase such a cottage. Help this good cause.

PERSONALS.

Rev. R. A. Walker, of Italy, lived up our office the other day with a good visit. He starts off well with his new charge.

Rev. J. E. Roach, of Lewisville, was in the city attending the District Stewards' meeting, and he made the Advocate a brotherly visit.

Rev. J. F. Alderson opens up at Denton well. He is a fine preacher, studious in his habits and faithful to every duty. He has fine training, and he is a preacher of no ordinary ability.

Rev. B. H. Greathouse, of Longview, dropped into see us this week. He is beginning his second year with every encouragement, and he is looking for a bright year of additional labor.

The people at Kavanaugh are delighted to have Rev. S. C. Riddle and his good wife returned to them. They make a fine team as persistent workers in the spiritual life of a congregation.

Rev. Ed R. Wallace, of Arlington, was in to see us last week. He is starting off well in his new charge, and he and his people are contemplating a new church enterprise at an early day.

Rev. J. E. Vinson goes back to Wolfe City, where he and his wife are deservedly popular. They understand pastoral work as well as pulpit efficiency, for the one is the complement of the other.

Rev. W. T. Morrow, of Broadway, Gainesville, made a hurried call on the Advocate this week. We were glad to see him. He has been heartily received by his new charge, and will have a good year. He always does.

Rev. E. L. Armstrong, of Corsicana, announces the marriage of his daughter, Miss Eleanor Lavenia, to Dr. Jno. H. Thomas, which event will take place at Bro. Armstrong's home the 27th of this month. We extend congratulations.

We had a chance meeting with Bro. O. W. McLennan, of Fannin County, living near Dodd City. We were on the train to Weatherford when he recognized us. He is a staunch lay-

man, loves the Church, stands by the Advocate, and he thinks Rev. I. W. Clark and Rev. J. L. Morris are among the first preachers in the Church. He is one of the County Commissioners, and says they have the best Sheriff and County Attorney in Texas.

Charley Morris, of Winnsboro, was in the city last week and he came up to chat the office force for a while. He is one of the best friends to the preachers and a most companionable man. By the way, he is one of our lay delegates to the General Conference.

Rev. Charles P. Martin and Miss Laura Womack were married Wednesday night, December 20, 1905, at the residence of the uncle and aunt of the bride, Mr. and Mrs. M. E. Warren, Nacoga, Texas. We heartily congratulate the young couple and wish them unmeasured happiness.

Rev. E. A. Smith, of Hillsboro, dropped in to see us recently. He is recovering from the effect of having entertained the conference not long since, and he is planning for a successful year with his charge. He has one of the best places in Texas, and he will have a wide sphere for usefulness.

Rev. E. A. Bailey, the veteran presiding elder of the Dublin District, is off on a visit to his old home friends in South Carolina. He will be absent four weeks, and requests that the Advocate follow him for that time. His work is in good shape, and we are glad that he has the privilege of this visit.

In a note from Rev. T. M. Kirk, of Mt. Vernon, the county where they had a local option election the other week, he says: "Franklin County is so dry that the ants are spitting cotton. We had a great Thanksgiving service at the Methodist Church Sunday night. Men and women were happy!"

We have learned that Dr. James Campbell, of the Waxahachie District, has been wrestling with an attack of the grip; but we hope he will throw it off successfully. A little personal experience with that sort of illness makes us sympathize with any other brother who has a case of it.

We have a good, brotherly note from Rev. J. M. Perry, of Brunner Addition, Houston. He has entered upon his new field with great encouragement. His people have received him joyously and made ample provision for his comfort next year. The work is now a full station, and the outlook is bright with promise.

While at Mt. Pleasant, in the local option campaign, we had the fellowship of the parsonage a part of the time. Rev. J. M. Adams and his good wife are deservedly popular with these excellent people, and they were delighted to have the conference return them for another year. Sister Adam's health is not good, but we hope for its improvement.

While at Mt. Vernon the other week we had the pleasure of abiding with Judge and Mrs. S. D. Goswick. The Judge is an old Georgian, and we used to camp occasionally in his vicinity when we traveled the Tilton and Resaca Circuit thirty-odd years ago. He is a lawyer and a leading member of our Church also. It was good to be with him.

Bro. S. W. Webber, of Mt. Pleasant, a devoted member of our Church, was Chairman of the Local Option Campaign Committee in the recent fight in Titus. We saw much of him, and learned to estimate him very highly. He had many workers with him, and they showed business tact and discretion in the fight.

Rev. J. A. Biggs, of the Northwest Texas Conference, is engaged in preaching a series of doctrinal sermons at Abilene. This is a needed work, and we are glad to see it going on. Our people, and especially our young people, need preaching of this character. Bro. Biggs knows how to do it.

Rev. J. Wesley Smith, formerly pastor of South Ervay Street Church, this city, did not take an appointment this year in Texas, except nominally as assistant pastor of First Methodist Church. He is a fine preacher, a good revivalist, and a safe man. So that if any of the brethren need help in their meetings for a few months, Bro. Smith is a most capable preacher, and will render good service. We write this personal without consulting him. But

we know the man and want the brethren to use him, as all his time will not be taken up with his present duties.

In a note from Rev. S. W. Thomas, of Rockdale, dated at Fort Worth, he tells of the death of his good mother, near Arlington, last Sunday. She was a noble Christian woman, full of faith and good works, and she died in the triumph of an eternal hope—yea, a realizing fact—of her acceptance with God. She leaves four sons to mourn her departure, but she has gone to the better home, where they can join her some sweet day. She was nearly eighty years of age, and her whole life was one of devotion to Christ.

WORDS FROM OUR OLD TEACHER.

We take pleasure in reproducing what our enemies have to say about us, but it is rare that we ever quote the good things our friends have to say. But in the case of our old and revered teacher, Rev. Jno. H. Brunner, D. D., now past eighty years of age, we will have to make an exception. We love him like a father; for when we were poor and without aid, he was kind enough to make provision for us to enter Hiwassee College, and he kept us there till we had graduated. We shall never cease to love him as a son loves a father. In writing to us, as he often does, he added the following lines, and we ask nobody's pardon from quoting them:

Thanks for your reports from the Texas Conferences—full, vivid and reliable. I tell my wife that I can almost see, hear and feel what is going on! No other reporter ever carries me along as you do. Fifty-six years ago, today, I was married.

BOOK NOTICES.

The Story Bible, by Margaret Sangster, is one of the most entertaining and delightful books recently issued for children and young people. It puts the Bible stories in the most charming light. It is published by Moffat, Yard Co.

The Road Builders is a thrilling book by Samuel Merwin. It is written for boys and dedicated to the little son of the author. It is published by McMillan & Co. Portions of it appeared in the Saturday Evening Post under the title, "A Link in the Girdle."

Sunday-school Problems, by Professor Amos R. Wells, and published by W. A. Wilde & Company, Boston. This is a very fine treatment of the problems growing out of our Sunday-school work, and by a man competent to deal with them.

The Kingdom in the Cradle, by Dr. James Atkins, and published by Smith & Lamar. This is a book that ought to be in the hands of our fathers and mothers, as it deals with questions fundamental to the home. The Church generally ought to have it read by its members.

Wesleyan Christian Advocate Pulpit is a book gotten out by the Wesleyan Christian Advocate, and it reproduces a number of very able sermons published during the year in that excellent paper. It comprises sermons prepared by a number of our Bishops and other leading men in our Methodism. We are glad that Dr. Lovett has put these sermons in book form.

The Christianity of Christ, by Dr. J. J. Tigert, our Book Editor. This is one of Dr. Tigert's best books, and in it he strives, and successfully, too, to put into succinct form the germ and substance of Christ's teachings. It is a small book and can be read at a sitting; but it can not be digested at a sitting. It is thought in condensed and compacted form.

Memories of a Hundred Years, by Edward Everett Hale, and published by the McMillan Co. This work is in two large volumes, and it is really an autobiography of this distinguished man. Southern people will not agree with the venerable author in all he says, but it is a wonder-production and very interesting. It has much of fact and history that has passed under the observation of this aged minister and writer. He is at present the Chaplain of the United States Senate, and he is well-nigh one hundred years of age. He is a ripe scholar, a clergyman in the Unitarian Church and a writer of wide reputation. He has lived through the eventful periods of our country, and these books are the record of his observations and study.

WORK SUPPLIED.

The Wheatland Circuit has been supplied. This will answer all inquiries. J. L. MORRIS, P. E.

TEXAS CONFERENCE BOARD OF EDUCATION.

As President of the Board of Education of the Texas Conference I want to say a few things.

The Texas Conference Board of Education is composed of intelligent and active ministers and laymen. They give their best thought to the subject of education and work together with singular unanimity. They faithfully and earnestly discuss every proposition that is brought before them and the recommendations they have made to the conference have been unanimous. The assessments on the conference for all educational purposes are \$6,668, which is certainly not a burdensome assessment on the territory reaching from the Matagorda Bay to Texarkana and from Galveston to Wills Point. At the recent session of the conference at Pittsburg, the Board asked that the assessment for Southwestern University be raised from \$2,600 to \$3,900, which the Board believes was unfortunately voted

a well-known fact that I am opposed to professors giving their attention to outside matters. I believe, like preachers, they must be men of one work if they make themselves capable of doing the best work; but, like a preacher, they can only do this when they have sufficient compensation. Texas Methodism must properly remunerate her teachers if she expects to retain more than mediocre men and furnish first-class opportunities for a first-class education. The assessment plan may not be the best plan to secure financial aid, but it is the plan of the Church now, and until another is inaugurated it must be worked. Let all our preachers bring up the assessment this year. The Board of Education, at the recent session of the conference, recommended the calling of a great Educational State Convention, and the conference adopted the recommendation, pledging itself to the support of such convention when called. Personally, I hope our Commissioner of Education, Dr. John R. Nelson, will take the

BRO. LITTLEPAGE'S HOME.

As the Joint Board of our conference requested I now renew my call for help for this good cause. Last year the home was built—a very neat five-room cottage—and this good man and his good wife are comfortably housed. We owe a little over five hundred dollars on it, and it is for this I am calling, and calling in the interest of the Church, for this reason: If he had no home, the Joint Board would have to pay him that much more every year. Help him (or any other claimant on the board) to pay for their homes, and you reduce the demand; and I know there is not a member of our conference but what is willing to do all that he can for all these brethren. Now, brethren, let's all help this man who has done fifty years of hard service in our behalf and now retires for a few years before he goes to his reward. I know it can be raised. Why not ask your people to make a free-will offering Christmas for him? Then let all his personal

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitute.

THE SHAW HOME.

We have delayed our monthly report longer than we intended; will try and do better in future. Responses have come in slowly, but we are not discouraged, and very thankful to the kind friends who have remembered us. We expect to start afresh with the new year and astonish our friends. There are many noble-hearted people in Texas and Arkansas whom the Lord has prospered in material things this year. We hope many of them will rally generously to our help in the early days of 1906. We must have that home and we need it, oh, so badly!

Now, kind friends, send on your contributions as early as possible to the treasurer, Mrs. W. L. Davidson, Georgetown, and she will take pleasure in acknowledging them promptly.

Donations received up to date. Rev. Jerome Duncan, Waco, Texas, for his precious mother. Los Angeles, California \$10 00 Mr. Henry Belding and wife. Palo Pinto, Texas 5 00 Mrs. Harriet Taylor, Elgin, Tex 5 00 Who will be next and next? A. M. IRELAND.

December 9, 1905.

A GOOD MOVE.

The Settlement Home Board has purchased the little church building known as Hope Church, and located on Cochran Street, with furniture from the M. E. Church. This building is to be moved soon to the lot now owned by the Settlement Home Board, on corner of Orange and Collier Streets, and will be used as a chapel for worship. Rev. E. R. Barcus yesterday (December 17) preached in the afternoon, and will in future have charge of the services as pastor. Quite a number joined the Church by letter: some from the M. E. Church. Others will follow, and soon the membership will number some forty or fifty. The purpose of this Church is to conserve the work of the Settlement Home. They already have a large Sunday-school of 150 children, young ladies and young men. Bro. Henry Lamar, of Grace Church is the superintendent, with a number of teachers from Dallas Methodist Churches. This is a child of Dallas Methodism, and all who want to do Christian work and personal work are needed badly.

MILTON RAGSDALE.

MINUTES WANTED.

I have the minutes of the sessions of the North Texas Conference from 1887 to 1903, with the exceptions of the years 1898 and 1902. I would be glad to exchange them for the minutes of the Northwest Texas Conference, for at least ten years back. Write me what you have.

J. T. HOWELL, P. C. Floydada, Texas.

CLAIMANTS TEXAS CONFERENCE.

Conference claimants will please write me at Timpson, giving me their addresses. I do not know them all. I will promptly mail you checks for amounts allowed.

T. S. GARRISON. December 12, 1905.

PHYSICIAN WANTED.

A good physician up-to-date is wanted. Must be a Christian and prefer a Methodist. We want an enterprising man who will work to build up the community. A good field for the right man. Address

L. H. COPELL, R. R. No. 1, Dublin, Texas.

NOTICE.

My postoffice will be Stamford, Texas, for the present. So all my mail will be sent to Stamford. I start on my work at Abilene and I will be on the go all the time. I want to get my work planned and dates made as early as possible and I will plan to carry a line of good books; our people must be supplied with our books. My appointment does not confine me altogether to the Abilene District. You can arrange with my presiding elder, Bro. Morris, for my services. J. A. BIGGS.



METHODIST EPISCOPAL CHURCH, SOUTH, TEXARKANA, TEXAS.

The above is a very good picture of Central M. E. Church, South, Texarkana, Texas. The first church built in Texarkana was a small frame building, costing \$450. It was built during the pastorate of Rev. T. J. Millam, in 1874, on a lot given to the Church by Jas. T. Trigg, who has been in heaven these twenty-one long years. In 1876 the house was blown from its foundations by a storm, but was repaired and used for a short time, when it was sold to the negro Methodists, and old State Line Church was built on the corner of Fourth Street and State Line Avenue, in 1878, Rev. J. E. Walker, P. C. This lot was given to the Church by that old-time East Tennessean, Col. F. M. Henry, a lineal descendant of the great Patrick Henry. He is still one of the most loyal and useful members of the congregation. In 1902 the General Conference, at

down. The necessities at Southwest-ern are greater than many of our conference know. We have recently lost Professor Hardy, Carroll, Shands and McSwain because they were offered much better support elsewhere. This demonstrates the serious fact that we shall not be able to retain our best men in the Southwestern without better provisions for their support. We have been able to hold our honored Regent only because of his love for his Church and the institution for which he has already given many of the best years of his life. I doubt if there is a preacher in Texas who would remain on his work for years when another station was proposing to double his support.

It is sometimes argued that the professors are getting more money than the tolling preachers. There are also pastors in the conference who are getting more money than many of the tolling preachers and are getting more than the tolling professors, and there are presiding elders who get much more than some of the best equipped professors, and nobody is objecting to high assessments for presiding elders or preachers in charge. I don't hesitate to say that the professors, in proportion to their equipment and the money they have spent in securing that equipment, are the poorest paid men in the service of the Church in Texas. And it is a fact, whether it is according to our liking or not, skilled labor in every department of life does, and always will, command better remuneration than unskilled labor. If, therefore, we are to keep skilled men in our schools, we must provide sufficient remuneration. It is

Dallas, Texas, divided the city of Texarkana between the Little Rock and Texas Conferences, and the Little Rock Conference at once sent to this field Rev. Jas. Thomas, under whose wise leadership one of the handsomest buildings in the whole country was built, on the corner of Sixth and Laurel streets. The building on State Line has long since served its day of usefulness, and it became apparent very soon that Texas Methodists must build or close up. Rev. O. T. Hotchkiss, than whom no available man living could have carried the work to greater success, was appointed to State Line in the fall of 1902. With dauntless determination he went to work, and in spite of obstacles which were almost insurmountable, the work of building a new house was begun. At Marshall Bishop Hoss took Bro. Hotchkiss away from the further work at this place and sent him to Beaumont District, and the writer was sent

to finish this large and delicate work. Much remained to be done, but the people stood by the new man, and in spite of rain and snow and the failure of the contractor, the building was ready for opening on the 23d of the following April. Bishop Hoss preached the opening sermon and new Central took the place of old State Line. It is built of St. Louis pressed brick, trimmed with artificial stone. The interior is finished in a rough sand coat of plaster, with light green cal-somine finish. The ceiling overhead is steel, painted ivory white and trimmed with gold. The floor is carpeted with a beautiful Wilton velvet carpet throughout, and circular oak pews and altar-rails and pulpit furniture to match. A magnificent pipe organ completes the equipment and makes it easily one of the most thoroughly equipped church buildings in the conference. It is valued at \$40,000.

J. B. TURRENTINE.

B. H. GREATHOUSE.

NOTICE TO SUNDAY-SCHOOL BOARDS.

There was elected from each of the four Annual Conferences in Texas, at their recent sessions, two directors—one lay and one clerical—making eight, together with the State President, Vice-President and Secretary and Treasurer, compose the Board of Directors of the State Sunday-school Conference.

A meeting of the above Board of Directors is hereby called to convene in Austin, Texas, Tuesday, at 9 a. m., January 16, to organize, select place, prepare a program, and transact such other business as may be necessary for the success of our annual meeting next April.

Each member is urgently requested to be present.

D. H. ABERNATHY, State President.

THAT CHURCH IN JAPAN.

Of the amount subscribed at Mineral Wells to build a church at Hiroshima, Japan, \$97 yet remains unpaid. At the request of Dr. Whisner, I have undertaken to collect this money. I have the name, but not the addresses of the subscribers; hence, I call attention to this matter through the Advocate. Brethren, please send in the amount, and I will forward to Dr. Whisner. Address me at Haskell, Texas. J. H. CHAMBLISS.

friends who read this send him something to bring tears of gratitude to his eyes. In the name of him and Sister Littlepage, I render thanks for what was done last year, and thank all in advance for what will be done this year.

Send all donations to Rev. S. C. Littlepage, R. F. D. No. 6, Waco, Texas. I. Z. T. MORRIS.

THE METHODIST ORPHANAGE.

To the Friends of the Methodist Orphanage:

I wish to make a few plain statements. The financial exhibit will appear the 1st of January.

We have received from over the State all the orphans of whom we have had knowledge, numbering more than four hundred. We have been able to feed and clothe them about as our ordinary Methodists do their children. We have our own schools, which have become by constant effort second to none of their class. We attend Sunday-school and Church regularly. All the children who have reached years of accountability have professed faith in Christ and joined our Church. We are clean and healthy (some slight colds). We do not owe any money to any one. We have about one hundred in the Home now—happy, bright children, with empty stockings and expectant hearts. We will place the Christmas tree at the proper time. We have arranged a religious programme that will be carried out by the children, at the close of which what will the children receive from the tree? Answer. W. H. VAUGHAN.

Waco, Texas.



AFTER ALL, the money you invest in your children's education is the very best money you spend.

You will be astonished and delighted at how rapidly your little girl will learn to play the beautiful songs and hymns you love so well.

Epworth Organ

Write to-day while you think of it. Simply say, "Send Epworth Organ catalog and explain the month's special offer."

WILLIAMS ORGAN & PIANO COMPANY 57 Washington St., Chicago

Advertisement for Sunday School Workers featuring a portrait of a man and the text 'This FREE BOOK contains a wealth of up-to-date ideas'.

This new 20 page 'The Business End of a Sunday School' book contains everything that is new, fresh and invigorating in the line of practical Sunday School ideas and development.

Advertisement for 'Try for Health' featuring a testimonial about a man's recovery from illness and the use of 'Wine-Gardui'.

CONSTANCE WRIGHT—ANSWER TO GRACE TRUMAN. By Rev. W. S. May. We have read with great pleasure, as well as profit, 'Constance Wright, or The Heroine of Truth,' and gladly recommend it to all.

A DEEP FRIENDSHIP. Deep in a pond lived Taddy Pole (The pond was in a bog), And there upon the mud he met The lively Polly Wog.

NORTH ALABAMA LETTER.

The thirty-sixth session of the North Alabama Conference was held in the city of Athens November 22-27. This was the third time they had extended a like hospitality.

The name of Dr. C. B. Riddick was called, and some one out of kindness moved to refer his case to the Committee on Conference Relations for superannuation.

The Bishop made the hour for the reception of a class into full connection a thrilling and profitable occasion. In his address he emphasized in fitting words and spirit the fundamentals of ministerial character and usefulness.

The third day the conference began to vote for delegates to the coming General Conference to meet in this city next May. The laymen completed their list by electing J. B. Wardsworth, T. C. Banks, N. M. Rowe, M. K. Clements and E. J. Garrison.

Local preachers, 285; members, 74,490; infants baptized, 956; adults baptized, 2,817; Epworth Leagues, 89; members, 3,000; Sunday-schools, 644; officers and teachers, 4,225; scholars, 44,529; raised for the American Bible Society, \$605.40; paid presiding elders, \$18,815.40; paid pastors, \$118,302.46; number of churches, 733; value \$983,532; pastoral charges, 226; parsonages, 171; value, \$332,038; districts, 10; parsonages, 10; value, \$36,586; institutions of learning, 2; value, \$145,000; teachers, 20; students, 275. Our gain in membership was 2,390.

There was collected for the conference claimants \$8,329.41. When this sum is distributed among 65 or more claimants the average will be a very meager showing for support for the coming year.

We were honored with visits from men representing all the connective enterprises, and many from other conferences. Twelve young men were received on trial. May they prove worthy to take the places soon to be vacant by death and change of relation.

A Book to be Chewed and Digested.

Lord Bacon says, "Some books are to be tasted, some to be swallowed, some to be chewed and digested." "Ecce Agnus Dei, or the True Theory of the Atonement," is a book recently published by Smith & Lamar, to be chewed and digested.

INTER CHURCH CONFERENCE.

The Inter Church Conference on Federation, which recently closed its sessions in New York after having adopted a plan for the organized cooperation of the evangelical churches of America, brought together the notable men in the Protestant Churches as speakers on its platform.

The announcement that the Committee on Publication of the Conference is soon to issue a volume containing its proceedings, with the full text of the addresses, is therefore, a welcome one. No more notable book has been issued in recent years.

nominal Evangelistic Movements"; Justice Brewer, of the United States Supreme Court, on "Law and Justice". Many other names as notable as these might be mentioned.

It is expected that the book will be published soon after the first of the new year. In the matter of book-making the work will be worthy of the great conference. It will be a large, octavo volume, beautifully printed and bound, and will contain, besides the addresses, the reports and business of the conference and portraits of the officers.

THE SMITH SCHOOL FOR BOYS AND GIRLS.

Preparation for College, University, Teaching or Business under college graduates. Separate dormitories for boys and girls, each in charge of a teacher who assists pupils by precept and example.

DRAUGHON'S Business Colleges

Waco, Ft. Worth, Austin, San Antonio, Galveston, Denison, Tyler, El Paso, and Oklahoma City. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

WANTED Young men to learn telegraphy for Railway service. Write for prospectus, giving full information. DALLAS TELEGRAPH COLLEGE. Dallas, Texas.

Metropolitan Business College DALLAS, TEXAS.

"The finest business college in the South. Facilities unsurpassed. Positions secured. Write for full information. Ask about Chartier's electric short-hand—it's great."

TEXAS MIDLAND RAILROAD NO. 5—LONE STAR LIMITED—NO. 6

Table with columns for SOUTH BOUND and NORTH BOUND, listing arrival times for Houston, Galveston, St. Louis, and Kansas City.

operated over a smooth and dustless track in connection with Frisco System on the North and M. & T. C. on the South, forming through connections in Union Stations at Paris and Ennis for St. Louis, Kansas City, Chicago, Memphis, Houston, Galveston, Beaumont, Austin and San Antonio.

The St. Louis Southwestern Railway Company OF TEXAS.

Now has heavy steel rails, and ballast, over practically the entire system, is equipped with high-speed engines, modern wide vestibule day coaches, free reclining chair cars, parlor cafe cars and Pullman's latest style of sleepers.

The following trains are scheduled to leave our points DAILY in either direction: Nos. 202 and 208 Eastbound. Nos. 201 and 207 Westbound.

COTTON BELT ROUTE logo and contact information for John F. Lehane, R. C. Fyfe, and A. K. Ragsdale.

EXCURSION RATES TO ALL POINTS ON THE K. C. S. RY.

ARKANSAS, INDIAN TERRITORY, KANSAS, MISSOURI. Dates of Sale: December 21, 22 and 23, 1905. RETURN LIMIT: 30 DAYS.

IF YOU ARE GOING TO THE OLD STATES DURING THE HOLIDAYS GO VIA

The SOUTHERN PACIFIC CHEAP RATES TO ALL POINTS IN SOUTHEAST AND NORTH CENTRAL STATES. ROUND TRIP TICKETS ON SALE DECEMBER 21, 22 and 23. RETURN LIMIT 30 DAYS.

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 Maestri St., Dallas, Texas.

CHIME ON, SWEET BELLS.

O sweet across the glistening fields
The Christmas carols play,
And joyously each loving heart
Doth greet this holiday.

Now, "Peace on earth, good will to men,"
Is pealing through the air,
While hearts with kindness overflow
And rest replaces care.

"Behold the Christ-child, newly born!"
Resounds the glad refrain;
And every soul that hears the song,
Christ-like, is born again.

Chime on, sweet bells, till round the world
The message shall be born,
And men of every clime shall know
The peace of Christmas Morn!
—Selected.

A CORRECTION.

An editorial note written last week by this editor, calling attention to an error in printing a certain paragraph the week previous, in a communication to the members of the W. F. M. Society of the North Texas Conference, was by another mistake credited to Mrs. Werlein, appearing as the opening paragraph of her article of last week, under caption, "A Triumph." That opening paragraph had no connection whatever with the said article and it is due Mrs. Werlein and also this writer to make this correction.—Editor Woman's Department.

NORTHWEST TEXAS CONFERENCE WOMAN'S HOME MISSION SOCIETY.

Last some may in the enumeration of our large family at this Christmas time forget the unobtrusive member at Scarritt, Mrs. Honeycutt would have us gently call to mind the tact understanding among the sisterhood that she would be remembered at this season with articles of comfort for her wardrobe. Some did their part at the opening of school; but will not other well-to-do auxiliaries see that she has no lack? The climate of Kansas City requires warm clothing. It will entail no hardship on any one to provide an ample supply for her, and surely no more beautiful service could be performed in the line of home mission work. I will take this opportunity to make a little explanation. A number of our auxiliaries have written for information about appointing a lady to solicit for the Texas Christian Advocate. It was not intended that this call should interfere with the rights of the pastor. He is the regularly appointed agent and where he performs this work there is no need to appoint a lady. But in the large stations the pastor has not time to look after this interest, and it suffers in consequence. Then, there are pastors on smaller charges who habitually neglect to circulate our literature. In cases like these there is a fine field for a live lady to put in her effort. One such reports sixteen new subscribers in two weeks. Let it be understood that no call we make will ever conflict with the pastor's work. Home missions is intended always and altogether to be the pastor's helper.

Consult your pastor's wishes and then if he gives you the field, till it well.

The work of the great canvasses moves steadily on; some small auxiliaries report eight and nine additions; some that their membership has been doubled. One of our large Churches has received twenty-five "fine, permanent additions, as a beginning" they say. Mulkey Memorial, Ft. Worth, last week completed the house-to-house canvass and reports as the result ninety-three new members.

Mrs. Duff, the President, who has skillfully planned and brought this effort to a finish is overjoyed at its success. This Press Supt. has been notified that her presence will be expected on the occasion of a great reception to be arranged for these new members in the near future. With all my heart, Sister Duff! Who next?

Praying the blessings of the season upon all who look for His appearing, I am,
MRS. S. C. FOLLIN,
Ft. Worth, Texas. Press Supt.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Our Foreign Missionary Society at Terrell is growing into a "power." We have some seventy members. We are studying the books arranged for all Foreign Missionary Societies and feel that they have been helpful. We meet an hour before the regular program is taken up for study. We have just sent a box of clothes to a little girl in our Laredo school. We observed the "Week of Prayer" and

every one seemed to have had their "strength renewed." Our pastor preached a sermon for us at the close and took our collection which, with the week's offering, amounted to \$19. The night service was given to the Scarritt Bible and Training School, which Miss Kendrick, a former pupil, conducted. This meeting was very interesting; collection, \$10.

We are so glad it has been our privilege to have Miss Kendrick among us. We appreciate very much the space so kindly given us in the Advocate for our Woman's Department.
MRS. FANNIE M. POWELL,
Terrell, Texas. Reporter.

W. H. M. SOCIETY, WEST TEXAS CONFERENCE.

Honor to Whom Honor is Due.

The Auxillary at Floresville seems full of life and energy. They had failed to receive the bulletins, because sent to a wrong address and some weeks since wrote the Conference Press Superintendent, begging that they might have them "at any price," and expressing an intention to keep up a column in their secular weekly paper. This is the spirit that wins! May other auxiliaries catch the fire of their enthusiasm and go forward! West Point writes, asking for more than one copy of the Bulletin, ready and willing to pay for them. One can readily believe their claims that they are "doing their best"—which is all God ever asks; but He does ask that.

Seguin is the banner auxiliary of the conference. And Mill Creek, whose inspiration and prime worker is Mrs. S. M. Lillard, accomplishes wonders for its size.

Others might have honorable mention, but we will wait until another time.
MRS. L. E. WERLEIN,
Press Supt. Conf. Society.

WHY SHOULD WE BE INTERESTED IN FOREIGN WORK, AND WHAT CAN WE DO FOR MISSIONS?

Wanted, women, tender, true,
Women's work none else can do.
Women sit in darkness, yonder,
While we hesitate and wonder.
Women cursed with bands that tighten,
Bands of caste which naught can lighten.
Sisters, give a helping hand;
Take God's peace to sin-cursed lands.
Hear ye not the echoing ring?
Women wanted for the King.

Some one has said, the last command of our Lord is often set forth, as alike, a primary and a conclusive argument for missions. What was the last command of his lips must have been one of the nearest desires of his heart. So the work of missions is our duty, not chiefly because of the command, but because of the desire of his heart. Our duty in the matter is determined, not primarily by his command, but by the facts and conditions of life that underlie it. If Jesus had not embodied the missionary duty of the Church in the "Great Commission," we should be under obligations to evangelize the world by reason of the essential character of Christianity and its mission to the world. There are minds, doubtless, to which a verbal enactment is more solemn and coercing than the moral principle which lies back of it, and finds expression in it, but which would exist still with equally binding force if the verbal enactment were wanting.

The command, "Thou shalt not lie," does not create the obligation not to lie; that exists irrespective of its statement in a commandment. But there are, of course, uses of the formal declaration. It springs of necessity from the principle back of it and takes hold of minds that would evade or be unable to appreciate the unexpressed or vital principle.

To say that Jesus plainly ordered the Church to take up the missionary enterprise is to satisfy our minds and to close the question of duty.

If in our conviction and experience we are sure that in Christ we possess a great good, then we will give him to the world.

Christianity, of course, asserts that Christ means everything to the believer and surely, if he does, such an one would be driven by overwhelming desire to make known to all the glad tidings of so great a salvation.

The fundamental question in connection with missions is this: Is Christ of any worth? If he is of worth to us he is to all men and must be made known to all men.

Christianity not only declares that Christ is of worth, but declares him indispensable. "I am the way, the truth and the life; no man cometh to the Father but by Me."

Because Christ is a person, the

highest person, and that person made known unto me, he can truly say: "All authority hath been given unto me in heaven and in earth." The Scriptures give us two reasons why all authority belongs to Christ. On the one hand he is the eternal word and the only revealed of God and himself is God. He is the creating, upholding, and governing God. The only God with whom we have to do. Behind all delegated and subordinate authorities, stands the personal Christ. He alone has original and independent right to tell me what truth and duty are.

All authority belongs to Christ because he has undertaken to dissipate this darkness of the world by a special manifestation of God. He has joined himself to humanity to save it.

The throne of God has become the throne of the Lamb, and from the throne of the once crucified Savior proceeds the authority for foreign missions.

Without any uttered command of Christ, foreign missions would have claims upon us, for they are founded on right, reason and the best instincts of our nature. But that uttered command has been added, and to-day I derive the authority for foreign missions from Christ's express direction from his single word "Go." His one injunction to the unbelieving world is come, "Come unto Me," the one to all believers is "Go." If we are believers we should be interested in foreign missions, because (1) We with all mankind do share in the benefit of the highest civilization. (2) A desire for the extension of true religion. (3) A desire to mitigate the miseries resulting from ignorance of the laws of health and from superstitious medical practice, and (4) A desire to bring deliverance to the oppressed. But none of these nor all combined can constitute a supreme, all-constraining, permanent motive, adequate to the mighty enterprise of the evangelization of the entire human race.

Loyalty to Christ, the one in authority, and his "Great Commission" are alone equal to this. Let us as members of this society strive to send us the light and warmth of God's love over the mountains and through the valleys, over the waves of the sea, until all the nations of the earth shall know the story of the cross. Because of the memories of the cross and the love wherewith He loved us we as Christians should do our utmost to help in the evangelization of the world in this generation. Meyer says: "His name interpreted means his nature." What was his nature? He came to seek and to save. Are we gathered together in his nature? Do we truly desire to seek and to save? If this is the desire of our hearts, then we are gathered in his name. He is with us, let him lead. Let him say how much of our time can be spared for his service, how much of our money must go for missions, how much of our talents may be used for his glory, for without him you can do nothing.

It may be but little the most we can do, but this matters not if our motives be true;
We shall never go wrong while we steadily try
To redeem every hour as it passes us by.

Employment alone makes this life worth the living;
We must give our whole time, nor be grudgingly in giving;
God's work is unceasing for beauty and good,
And of us be it whispered, She hath done what she could."
MRS. R. B. BONNER,
Quanah, Texas.

THE SYSTEM OF TITHING AND PROPORTIONATE GIVING.

There is a cry from every pulpit of the land that our Lord's wealth may be brought and laid on the altar of the Church for the redemption of the world from sin and ignorance. The great message of the Twentieth Century is found in Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." God requires one-seventh of our time and one-tenth of our income, at least. How much more remains for us to decide? But God has stated so many times that one-tenth belongs to him, and we rob him when we do not give it. Now, listen: "The tenth shall be holy unto the Lord."—Lev. 27:32. "Thou shalt open thy hand wide unto thy brother, to the poor, and to thy needy in the land."—Deut. 15:11. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over," etc.—Luke 6:38. But I could read you one passage after another. Go read I Cor. 16:2, Mal. 3:8,

II Cor. 9:7, Matt. 10:8, and others. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come. It is the universal testimony of all who have faithfully followed God's plan that God does bless and care for them in temporal affairs as well as spiritual; that he keeps his promises to-day as truly as in the days of the prophets. In the Old Testament (Prov. 3:9, 10) we read this: "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy press shall burst out with wine." Here the giving of tithes is made the condition of an abundant outpouring of the Spirit. Tithing merits the consideration of all Christians, and it is gratifying that our members are beginning to adopt this system of proportionate giving. I speak as a Church. I am sorry to say our own members, as a Church locally or society, do not give this careful thought or prayer as they should. God help us to see and know the truth and be led by the teachings of God's Book. Some say if you teach men to give a tenth, they will be content with that small proportion, when they should give more. This might be true if they were bound to a tenth; but we have no such intention. Here is the pledge-card arranged for this department: "I hereby pledge myself to give not less than one-tenth of my income to God and use my influence to induce others to do the same." God does not say how much more we are to give; but he does require one-tenth of our income. Listen how the poor widow when she glided so softly that no ear but the King's heard her downfall, and shying so timidly that no eyes

but his saw her, until her hand was over the contribution box; the mites did not ring in the temple below, but they rang to the echo in that above. Jesus was Lord of the temple. Did he stop her? He came to preach the gospel to the poor. Did he tell her she was too poor to do as she had done. No, He brought all His apostles to witness the sight. How, then, did this poor woman give more than all others? Not in money value, but in self-denial, in faith, and in love. Go, then, and sow, not sparingly, but bountifully. Cast your treasure out of your grasp, out of your sight; cast it with a broad hand and glad heart. Some say: I must get something together for the children; but while you are doing that much for your children, what have you saved for yourself? In a week, or few days, your will may be read; all your money will be in the hands of others, and nothing invested where it will be of any account to you. As with our life, so with our money. He that saveth his money shall lose it; and he who for the Lord's sake and the gospel's sake loses his wealth, shall find it. The only money we save for ourselves is what we give to the Lord. Are we ready to receive the blessing the Lord has promised to pour out through the open windows of heaven? We should give this subject our prayerful thought, and after having learned God's plan, we should practice it, and may our lives be such that others may see the beauty and enjoy the blessedness of obedience.

MRS. E. A. SMITH,
Hillsboro, Texas.

Better a blushing cheek than a black heart.—Rams Horn.

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



This is an AUTOMATIC LIFT drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing 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. 4. 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.

A Full Set of Attachments are supplied without extra charge. They are of the Latest Design.

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

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,

BLAYLOCK PUBLISHING COMPANY,
DALLAS, TEXAS.

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

Sherman, Texas.

The first recital of the Vocal Department was given by the pupils of Mr. Louis Versel on the evening of the 15th. The program was a beautifully selected one, every number having a charm of its own and especially adapted to the individual pupil. Mr. Versel is himself a gifted and versatile musician, equally pleasing in voice, piano, organ and composition, some of his songs taking rank with the best of the moderns. Heared in his earliest infancy, and having been a pupil of the masters in France and Germany, Mr. Versel has lived music, and his artistic taste is unerring. The ensemble singing was charming and most effective, showing careful training. The simplest song, too, was sung with music taste and finish. The following program was rendered:

- The Nightingale and the Rose E. R. Park
- Where the Poppies Grow, Barbour
- Miss Ethel Foster
- Memories, Foote
- Love's Sorrow, Shetley
- Miss Etta Donagan
- Violin Solo—Chant Sans Paroles, Tchaikowsky
- Miss Louise Ball
- Love's Serenade, Shetley
- The Swallows, Cowen
- Miss Lucille Stinnett
- Cradle Song, Ries
- All for You, Hardelot
- Miss Olie Gilmer
- Piano Solo—2 Inventions, T. S. Bach
- Sonata in E flat, T. Haydn
- Miss Annie Crocker
- Obstination, Fontenailles
- His Favorite Flower, Lowitz
- Miss Fannie Parrh
- Margaretta, Meyer-Helmuud
- Cherry-Blossoms, Garret Smith
- Miss Ada Call
- Chorus—"Remember Now, Oh Holy Father," T. Massenet
- For chorus, piano, pipe organ and solo.
- Violin Solo—La Cinqtaine, Gabriel Marie
- Lucille Woodward
- Duets—Parting, Meyer-Helmuud
- That We Two Were Maying, Novin
- Lillian Werner and Claire Phillips
- The Night—Has a Thousand Eyes, Shetley
- Four-Leaf Clover, Brownell
- Miss Maud Davis
- Rose Fable, Handley
- My Shadow, Miss Allie Scott
- Till Death, Merschroon
- Old World Serenade, Meyer-Helmuud
- Emma Caldwell
- Vannah's Song, Hutzmann
- Serenade from Marietta, Meyer-Helmuud
- Bess Butler
- Piano Solo—Concerto in E flat, Mozart
- Orchestra on second piano.
- Mr. Kruger
- Miss Helen Norfleet

Mrs. L. A. KIDD-KEY, President

RESOLUTIONS ON THE DEATH OF MRS. M. M. DAVIDSON.

The news of "Grandma Davidson's" death has sent a thrill of sad emotion all through the Woman's Foreign Missionary Society of the Northwest Texas Conference. Her name and face are familiar to us all. For many years she has not failed to be present at annual meetings, and her presence always gave pleasure, inspiration and joy. For many years she was Vice-President of the society, and when on account of feebleness, she asked to be relieved of that office, we still retained her name as honorary Vice-President. All who were at annual meeting last June remember her beautiful talk after the election of officers, when she said: "I may never attend another annual meeting; but if I am gone, when you come together again, you may know that I am at home, in a brighter world than this."

Sister Davidson loved the work of foreign missions, and gave to it much of her time and service. Hers was a life of unselfish, thoughtful service for others—a life thoroughly consecrated to God—ever zealous in good works. She was rarely gifted with an intelligent, cultured mind. We have often read articles from her gifted pen, and have heard her talk in language so choice and beautiful; and who, once having heard her pray, could ever forget? One of her frequent petitions was that the "Old Ship of Zion might land us all safely on the other shore." She now has "crossed the bar," and sees her "Pilot face to face."

As conference officers, we delight to give these expressions of honor to her memory, and we thank God for her life, so long and so full of useful service in the cause of foreign missions. We deeply sympathize with her family—her children, grandchildren and great-grandchildren, who will so sadly miss her dear presence.

Resolved, That we send a copy of this action to the bereaved family and to the Texas Christian Advocate.

MRS. MARY E. BULLOCK,
MRS. J. P. MUSSETT,
MRS. W. F. BARNUM.

WHO IS JESUS CHRIST?

Who is Jesus Christ, whose birth the larger part of Christendom commemorates at this time?

It is now conceded as a historic fact, established beyond a doubt, that a man named Jesus—Jesus of Nazareth, Jesus the Christ—was born about 1200 years ago at Bethlehem, in the reign of Augustus Caesar, at Rome, and of Herod the Great, at Jerusalem; that he was brought up a carpenter at Nazareth; was poor—a peasant of no repute—and was unknown until about the year A. D. 26, while Tiberius was Emperor at Rome and Pontius Pilate was governor of Judea at Jerusalem.

At this time he entered upon his public career, and at once attracted wide-spread attention and aroused the Jewish nation to the highest pitch of intense and conflicting interests by his teachings and miracles.

His public life lasted for two and a half to three and a half years, at the end of which time he was executed as a criminal, under the authority of the Jewish Sanhedrin—the highest judicial and ecclesiastical authority of the Jewish people—and by the unwilling consent of Pilate.

That such a man, as above briefly described, did live is not now doubted by the well-informed. And, further, that his history is given in four biographies, written by Matthew, Mark, Luke and John, two of whom—Matthew and John—were of the inner circle of his disciples, known as the Twelve Disciples. These were chosen at the beginning of his career, and were with him continually, from the beginning to the end of his three years or more of public life.

The other two—Mark and Luke—were companions of the Apostle Paul. The latter affirms in the introduction of his narrative that he had "traced the course of all things accurately from the first," and that he had written out the results of his investigation "in order."

Luke was a physician, a Greek, a classical Greek scholar, whose writings show, according to Godet, "deficiency of sentiment and refinement of mind." He was a "fellow-laborer" of Paul, "greatly loved and faithful." "My Gospel," in Paul's writings, according to good authority, refers to the one written by Luke. No one can read Paul's writings carefully without being convinced that he had a written account of the great facts about Christ—his life, work and teachings. The fact of the indissoluble connection between Paul and Luke gives to Luke's narrative double force as authority. Two of the most astute minds of that or any other age—the one learned in all the lore of the Greeks and the Jews; the other, a learned and cultured Greek physician. Paul's prejudices, his Greek learning and Jewish exclusiveness, were against a willing acceptance of Jesus and his claims; Luke, with the double skeptical tendency, that of the cultured Greek and that of the physician, mark him out as one of the last to give credence to any teacher that claimed to be divine, much less one who claimed to be the Son of God and whose whole teaching was a reversal of the social laws of the times.

Mark was a Jew, a nephew of Barnabas, a companion of Paul and Barnabas, at the beginning of their first missionary tour, afterward a companion of Barnabas; then later of Peter, whose gospel, according to Papius (who was born about 75 A. D.), and generally by the ancient Church was held to have been "dictated by Peter." This gives his narrative a force peculiar to itself.

Matthew wrote the most characteristic Jewish gospel of all—wrote first in Hebrew, according to Papius. Before he became a disciple of Christ, he was a collector of customs at a port on the Sea of Galilee. He was a shrewd man of the world—keen and scrutinizing. In the habit of passing on men's real characters, and so not likely to be deceived, yet no New Testament writer gives more unreserved and enthusiastic indorsement to Christ than he.

John, who wrote the fourth Gospel, was a Galilean Jew—a fisherman of the common people, partaking of the intense and bold nationalism of the Galilean. He was enthusiastic, forceful, the "Son of Thunder," yet loving, gentle, metaphysical, abstract, yet clear and practical.

He was the bosom companion of Jesus, his "beloved disciple," the one above all others "whom Christ loved."

He writes from the closest view of Christ, disclosing the innermost heart of the Master. His testimony is to the meditative, the spiritual, the most convincing of all the gospels.

The facts stated in these four biographies are confirmed and augmented by the writings of the two brothers of Jesus—James and Jude—and by Peter and Paul. Each of these, in the very nature of the case, were fitted to give peculiar testimony; but of

them all, Paul's testimony has been the most overwhelmingly corroborative of the facts set forth in the four histories called gospels, as well as being an independent testimony of great value and power.

The facts of these authors—Matthew, Mark, Luke and John—are still further confirmed and enlarged:

First, by Luke in the continuation of his narrative in the book of Acts. In this book he gives the history of the outpouring of the Holy Spirit in accord with the promise of Jesus and of the extending and spreading of Christ's power by the Holy Spirit, as operating in conjunction with the apostles and the entire discipleship, but chiefly in relation to Peter and Paul.

Second, John, in his three Epistles and by his Book of Revelation, further confirms and enlarges the testimony of the four Gospel narratives. The Epistles might be called beautiful, sweet, consoling and comforting—personal addendas to his Gospel.

His revelation contains Christ's last words to the Church and the world. In the third place, these four narratives are confirmed by notices and references of authors other than those of the New Testament—such as Josephus, Tacitus, Suetonius, Pliny, etc. But all of all these, the four Gospels are the chief source, and will forever settle the historicity of Christ, as well as to answer the question more largely, "Who is Christ?"

The historicity of Christ is more firmly established than that of Julius Caesar, or Herod the Great.

The question, "Who is Christ?" may be further answered: All admit him to be a great teacher and a pure man. The vast majority of the world admit him to be **The Great Teacher**—the one teacher that stands out from all other teachers as **Alone!**—a teacher without a philosophy, a theology or a creed—without prejudices, or biases; a teacher whose life is as large as his teaching—one whose life, whose example, is parallel with his teachings.

With the other great teachers of the world, it is teaching by precept and by example—with the example always behind their precepts, and often far behind. With the other great teachers of history, even their precepts furnish glaring defects, and still more glaring, and often revolting, errors, and yet their teaching goes far ahead of their lives—not so with Jesus. His life is as large as his teaching—yea, larger. The world admits his life to be perfect and his teaching to be a true reflection of his life; but this is not all of Christ.

He claimed to be, in a peculiar sense, the Son of God; while he taught that God is our Father, and that all men are the sons of God, yet he taught that while he was man—a man, the Son of Man—yet he was more than the Son of Man. He was the Son of God in a larger sense than men are the sons of God. While he taught that he came to give to men of the content of his own Sonship, yet not in the full measure. All men receive of his fullness, but not his fullness. He speaks of his preexistence with the Father and of his experiences and events that occurred before the world began, and before his life as a man began. He speaks of his **Oneness** with the Father, not only in sympathy and work, but of **Being**. "I and the Father are **One**." "He that hath seen me hath seen the Father."

But who is Jesus? must not only be answered as to what he **was** and **is**, in the essence of his being, but what he is to men, to mankind, to the race. According to his most emphatic teaching he is **the life**. And men cannot have this life except in fellowship with him. True men may, and will, separated from him, continue to have conscious being. He nowhere hints at men's ever ceasing to be, but the opposite; yet he styles this being outside of fellowship with him—Death.

"I am the way, the truth and the **Life**."—John xiv:6. "For the bread of God is he which cometh down from heaven and giveth life to the world. I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me, shall never thirst."—John vi:33, 34. Again, verses 48:51: "I am the bread of life. This is the bread which cometh down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." That he means fellowship with him is explained in verse 56: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him"—a communion, a fellowship, so close, so vital, that it is assimilation. Further, he teaches that there is no approach unto God but through this fellowship with him. "No man cometh unto the Father but through me."—John xiv:6.

By what does Christ vindicate these tremendous claims?
1. His miraculous conception and birth.
2. The angelic interventions and

revelations. His whole life on earth, from his conception to his ascension, moves amid unseen forces and personalities.

3. The fulfillment in him of Old Testament prophecy and of Race Prophecy and longing, as evidenced in the literature and traditions of all men.

4. His pure, clean, holy life.

5. His ideal life. His life was complete, not defective, lacked nothing. He was a perfect man; hence he called himself the Son of Man; and his life vindicated his claim.

6. By his teachings. "Never man spake," said his enemies, "as this man spake."

7. By his miracles—of healing and raising the dead.

His power over nature, penetration into men's inner lives, motives, thoughts and purposes unerringly, his presence of men's future acts and future events of the world, the miraculous accompaniments of his death, his resurrection, his appearance for forty days, his ascension in the presence of many witnesses, and by his power in the world since his ascension, beginning with Pentecost, and that has continued in the world as a historic fact—the force that came into the world with Jesus and has ever remained and ever increases. It is identified with Christ. It has advanced as the constructive force for the betterment of men as a whole, right in the teeth of organized force in the form of government. It has fought its way right in the face of wealth and the power that accompanies wealth, and its tremendous purchasing power used in bringing impoverished, heavy laden and laboring virtue. This manifestation of Christ as a world-force for good is, after all, largely unconscious and an unseen force. But Christ's power, as seen in the individual, is separate from that of the world-power referred to above. The above is largely unconscious, while Christ's power in the individual is largely conscious.

Those who yield themselves to his gentle sway realize a power in them that is greater than that which is in the world. Of all the demonstrations that Christ is the Son of God—the life of men—this power that comes into the conscious life of the individual is the most emphatic in its proofs and results.

C. E. W. SMITH.

COMPLIMENTARY PAPER.

The following paper was unanimously adopted by the Louisville Preachers' Meeting December 11, 1905.

Having learned that one of our beloved members, Rev. Thos. H. Morris, has been transferred to the Texas Conference and stationed in Palestine, Texas, we desire to express our regret at losing him from our city and conference.

We commend him to our brethren in Texas, and our people in Palestine. He is a clean, cultured Christian gentleman. Pro. Morris has had a successful career with us from the beginning. The best of all is, that he knows how to call sinners to repentance, and succeeds in doing so. He has just closed a great revival in the Marcus Lindsay Memorial Church in this city in which nearly one hundred professed conversion. This was the beginning of his fourth year at this Church. Our loss will be Texas' gain.

We assure him and his family that our prayers will follow them to their new field.

Respectfully submitted,
S. J. THOMPSON,
WM. B. RICKS,
T. R. KENDALL,
Committee.

Attest: S. J. THOMPSON, Sec.
Louisville, Ky.

MARRIAGES.

Crump-Proctor.—At the bride's residence, near Dalby Springs, Texas, December 5, 1905, at 3:30 p. m., Mr. Ed Crump, of DeKalb, and Miss Rose Proctor, of Dalby Springs, Rev. J. M. Mills officiating.

Menington Haupt.—At the home of the bride, in Port Arthur, Texas, Dec. 4, 1905, Mr. Chas. Menington and Miss Ella Haupt, Rev. F. M. Boyles officiating.

Goodwin-Gleason.—At the home of the groom's parents, near Nederland, Texas, Dec. 10, 1905, Mr. W. F. Goodwin and Miss Zo M. Gleason, Rev. F. M. Boyles officiating.

Atherton-Cotton.—At the bride's home, in Kerney Community, December 12, 1905, Mr. C. G. Atherton and Miss T. L. Cotton, Rev. G. M. Marsey officiating.

Cook-Blair.—At Reynold's Church, Sunday morning, December 17, 1905, Mr. O. R. Cook and Miss Jennie Blair, Rev. T. W. Sharp officiating.

Cobb-Edger.—In Mart, Texas, December 12, 1905, by Rev. J. H. Braswell, Mr. T. W. Cobb and Miss Clemmie Edger; both of Lewisville, Texas.

POSTOFFICE ADDRESSES.

Rev. F. M. Winburne, Glenrose, Tex.
Rev. J. W. Clifton, Celina, Texas.
Rev. T. R. Cain, Keisler, Texas.
Rev. Jas. J. Rape, Bruceville, Texas.

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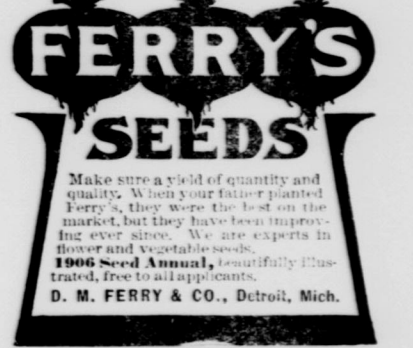
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WEST TEXAS CONFERENCE.

Cuero District—First Round. Cuero, Dec. 23-24. Shiner, at Shiner, Dec. 25-27. Leaville, at Liberty, Dec. 28-31. Clear Creek, at Rocky, Jan. 6-7. J. C. WILSON, P. E.

Beeville District—First Round. Beeville, Dec. 24. Middletown, Dec. 27. Brownsville, Dec. 28, 31. Kingsville, Jan. 2. District Stewards will meet at Beeville, November 30. F. B. BUCHANAN, P. E.

Llano District—First Round. San Saba, Dec. 23. San Saba Circuit, 3 p. m., at C. Dec. 23, 24. Cherokee, at Cherokee, Dec. 24, 25. Johnson City, at Rd. M., Dec. 31, Jan. 1. Willow City, at Willow City, Jan. 1. Blanco, at Blanco, Jan. 6. THEOPHILUS LEE, P. E.

San Antonio District—First Round. Sherman St., 11 a. m., 4th Sunday in Dec. South Flores St., 7:30 p. m., 4th Sun. Dec. West End, Dec. 27. Prospect Hill, Dec. 28. Eagle Pass, 4th Sunday in December. Del Rio, Jan. 1. Laredo, Jan. 6. Moore Circuit, at Moore, 1st Sun. in Jan. Devine, Jan. 8. Rock Springs Circuit, at R. S., 2nd Sunday in January. W. J. JOHNSON, P. E.

San Angelo District—First Round. Miles Station, 4th Sunday, December. Water Valley, Paint Creek, 5th Sun., Dec. Garden City, night of Jan. 2. Center City, 1st Sunday, January. Goodthwaite, night of Jan. 1. Lampasas, Jan. 2. Lometa, 20th Sunday, January. Muburn, Lockner, 3rd Sunday, January. Brady Station, Jan. 23. Brady Ct., Lohn, Jan. 24. Pontotoc, 4th Sunday, January. Mason, night of Jan. 25. Menard, Long Mound, Jan. 31. Junction City, at J. C., first Sun. in Feb. J. D. SCOTT, P. E.

Llano District—Second Round. Llano, Jan. 13, 14. Burtram, Jan. 18, 19. Liberty Hill, Jan. 20, 21. Boerne, at Warsaw, Jan. 23. Banderita, at E., Jan. 23, 24. Center, Feb. 3, 4. Kerrville, Feb. 4, 5. Marble Falls, Feb. 10, 11. Burnet, Feb. 15, 16. San Saba, Feb. 23, 25. Kingsland, Feb. 26, 27. San Saba cir., March 2, 4. Cherokee, March 10, 11. Willow City, March 17, 18. Johnson City, March 22, 23. Blanco, March 27, 28. Theophilus Lee, P. E.

San Marcos District—First Round. Staples Cir., at Harris' Chap., Dec. 23, 24. San Marcos, Dec. 24, 25. Dripping Springs Circuit, at Driftwood, December 31, January 1. D. K. PORTER, P. E.

Austin District—First Round. LaGrange, Dec. 23, 24. Weimar, at Weimar, Dec. 26, 31. Columbus, Jan. 2, 3. Eagle Lake Circuit, at Eagle L., Jan. 6, 7. J. M. ALKANDER, P. E.

NORTHWEST TEX. CONFERENCE.

Waco District—First Round. Waco, Elm St., 11 a. m., Dec. 24. Waco, 5th St., 7:30 p. m., Dec. 24. Hubbard City, Dec. 21. Bosqueville, Jan. 4, 7. Lorena, Jan. 13, 14. West, 11 a. m., Jan. 17. Waco, Austin Ave., 11 a. m., Jan. 21. Waco, Morrow St., 7:30 p. m., Jan. 21. Abbott, Jan. 25, 26. Feoria, Jan. 28, 29. Morgan & Walnut, Feb. 3, 4. Whitney, 3 p. m., Feb. 5. Mart, Feb. 11, 12. Reisel, Feb. 17, 18. Penelope, Feb. 24, 25. J. G. PUTMAN, P. E.

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

Dubin District—First Round. Stephenville Cir., Jan. 27, 28. Stephenville Sta., 8 p. m., Jan. 28, 29. Greens Creek, at G. C., Jan. 31. Carlton, at Fairview, Feb. 3, 4. Duffau, at Duffau, Feb. 10, 11. Iredell, at Iredell, Feb. 12. Fairly, at Fairly, Feb. 14. Eastland, at Eastland, Feb. 16. Cisco Sta., at Cisco, Feb. 18, 19. Carbon, at Carbon, Feb. 20. Glen Rose, at Glen Rose, Feb. 24, 25. Bluffdale, at Bluffdale, Feb. 27. Desdemona, at Desdemona, Mar. 1. The District Stewards will please meet in Dublin, Wednesday, January 25th, 2:00 p. m. E. A. BAILEY, P. E.

Waxahachie District—First Round. Waxahachie, Dec. 24, 25. Bethel, Dec. 28. Hillsboro, First Church, Dec. 31, Jan. 1. Hillsboro, Line Street, Dec. 30, 31. Lovelace, at Osceola, Jan. 2. Grandview, Jan. 13, 14. Itasca, Jan. 14, 15. Maypearl, at Oak Branch, Jan. 20, 21. Palmer & Boyce, at Palmer, Jan. 27, 28. Barwell, at Avon, Feb. 3, 4. Bristol, at Carroll, Feb. 7, 8. Ovilla, at Ovilla, Feb. 10, 11. Feroston, at Feroston, Feb. 17, 18. Red Oak, at Red Oak, Feb. 21, 22. J. A. CAMPBELL, P. E.

Corisicana District—First Round. Corsicana cir. at N. Corsicana, Dec. 23, 24. Corsicana, at Bazette, Dec. 29, 31. Richland, at Richland, Jan. 2. Wortham, at Wortham, Jan. 2. Cotton Gin, at Shilo, Jan. 6. Cooldidge, at Munger, Jan. 6. Irene, at Irene, Jan. 6, 7.

Brandon, at Mertens, Jan. 8. Frost, at McCord, Jan. 9. Blooming Grove, Jan. 10. Barry, at Barry, Jan. 11. Thornton, at Steel's Creek, Jan. 13, 14. Groesbeck, Jan. 14, 15. Horn Hill, at Kirk, Jan. 17. Alma, at Keyhole, Jan. 20, 21. Rice, at Tupelo, Jan. 21, 22. Mexia, Jan. 28, 29. Corsicana, First Ch. Jan. 30. Corsicana, 11th Ave., Feb. 4, 5. Teachers meeting and Missionary Institute, at St. Lauruch, Corsicana, Dec. 23, 29, beginning at 10 a. m., 28th. JNO. M. BARCUS, P. E.

Fort Worth District—First Round. Azle, at Dido, Dec. 23, 24. Feach Street, Dec. 27. Polytechnic, Dec. 28. Bono, Dec. 29, 30. Cleburne, North side, Dec. 30, 31. Cleburne, Main St., Jan. 1. Grandview, at Greenbrier, Jan. 6, 7. Joshua, at Marystown, Jan. 7, 8. Covington, Jan. 12, 13. Blum, Jan. 14, 15. Central, Jan. 17. Creson, Jan. 20, 21. First Church, Ft. Worth, Jan. 25. Mo. Avenue, Jan. 26. Glenwood, Jan. 27, 28. Mulkey Memorial, Jan. 28, 29. River Side, Feb. 4, 5. North Fort Worth, Feb. 4, 5. O. F. SENSBAUGH, P. E.

Weatherford District—First Round. Weatherford Mission, at Bethel, Dec. 23. Santo, at Lipan, Dec. 30, 31. Aledo, at Aledo, Jan. 2. Millsp, at Millsp, Jan. 5. Gordon, at Gordon, Jan. 7, 8. Ranger, at Ranger, Jan. 13, 14. Wayland, at Wayland, Jan. 15. Crystal Falls, at the Falls, Jan. 18. Breckenridge, at Breck., Jan. 20, 21. Palo Pinto, at Graford, Jan. 27, 28. Mineral Wells, Jan. 29. Whitt, at Bethesda, Feb. 3, 4. Peaster, at Poolville, Feb. 7. Springtown, at Springtown, Feb. 10, 11. Graham Mis., at Goose Neck, Feb. 17, 18. Graham Sta., Feb. 18, 19. Farmer, at Farmer, Feb. 24, 25. Eliasville, at Fish Creek, Feb. 28. Throckmorton, at T. M., March 3, 4. E. F. BOONE, P. E.

Gatesville District—First Round. Oglesby, at Oglesby, Dec. 23, 24. C. Cove, at C. Cove, Dec. 29, 31. Evant, at Evant, Jan. 6, 7. Hamilton, at Hamilton, Jan. 7, 8. Turnersville, at Turnersville, Jan. 13, 14. Jonesboro, at Levita, Jan. 20, 21. Pearl, at Pearl, Jan. 21, 22. McGregor, at McGregor, Jan. 28, 29. Brookhaven, at Sugar Loaf, Feb. 3. Kingston & Nolanville, at N., Feb. 4, 5. Gatesville Sta., Dec. 29. S. W. TURNER, P. E.

Abilene District—First Round. Abilene, Dec. 23, 24. Baird, Dec. 30, 31. Putnam, at Atwell, Jan. 3. Clyde, at Clyde, Jan. 6, 7. Merkel, at Cross Roads, Jan. 9. Sweetwater Mis., at Centerpoint, Jan. 13, 14. Hitson, at Hitson, Jan. 17. Aspermont Sta., Jan. 20, 21. Aspermont Mis., at Shilney Bend, Jan. 22, 23. Albany & Moran, at A., Jan. 27, 28. Truby, at Truby, Feb. 3, 4. Nugent, at Nugent, Feb. 6, 7. Haskell Mission, at Wards, Feb. 10, 11. Haskell Station, Feb. 11, 12. Pinkerton, at Pinkerton, Feb. 13. Roby, at Roby, Feb. 17, 18. Lorraine, at Lorraine, Feb. 23. Lawn, at Jim Ned, Feb. 25. The District Stewards will meet at the district parlourage at 2 o'clock p. m., January 11. Turkey and "Inns." Don't fail. JNO. K. MORRIS, P. E.

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

Clarendon District—First Round. Clarendon Station, Dec. 23, 24. Amarillo Station, Dec. 30, 31. Claude Circuit, Jan. 6, 7, 1906. Hereford Station, Jan. 13, 14. Hereford Mission, meets with station. Umbarger Mission, 11 a. m., Jan. 15. Canyon City, 7 p. m., Jan. 15. Channing and Dumas, Jan. 20, 21. Dalhart, 7 p. m., Jan. 23. Jan. 25. Piersons, Jan. 27, 28. Higgins, Feb. 3, 4. Canadian, Feb. 6. Miami, Feb. 6. Panhandle Mission, at Jericho, Feb. 10, 11. McLean, at McLean, 11 a. m., Feb. 12. Rowe, at Bray, Feb. 17, 18. Tullis Mission, Feb. 24, 25. Silverton Circuit, Feb. 27. Memphis, 3 p. m., Jan. 2. JAMES M. SHERMAN, P. E.

Vernon District—First Round. Vernon Cir., Dec. 23, 24. Quannah Cir., Jan. 6, 7. Quail Cir., Jan. 12. Wellington Sta., Jan. 13, 14. Seymour Cir., Jan. 20, 21. Knox City, Jan. 23. Munday & Gore, Jan. 24. Spring Creek Cir., Jan. 25. Seymour Sta., Jan. 27, 28. Estelle Cir., Feb. 1. Turkey Miss., at Turkey, Feb. 3, 4. Matador Cir., Feb. 8. Paducah Miss., Feb. 8. Crowell Cir., Feb. 10, 11. W. H. HOWARD, P. E.

Colorado District—First Round. Gomez Mis., at Brownfield, Dec. 23, 24. Gaines Co. Mis., at Gaines, Dec. 27. Tahoka Mis., at Tahoka, Dec. 30, 31. Colorado Cir., at Ren, Jan. 6, 7. Gall Mis., at Prairieview, Jan. 13, 14. Dunn Cir., at Dunn, Jan. 20, 21. Snyder Sta., Jan. 27, 28. Stanton & LaMesa, at Stanton, Feb. 3, 4. Big Springs Sta., Feb. 10, 11.

Midland Sta., Feb. 17, 18. Colorado Sta., Feb. 24, 25. The District Stewards will meet at Colorado, January 5, at 2 o'clock p. m. All of these officials are earnestly requested to attend this meeting. J. T. GRISWOLD, P. E.

NORTH TEXAS CONFERENCE.

Bowie District—First Round. Fruitland, Dec. 23, 24. Bowie, Dec. 23, 24. Rhoads, Dec. 30, 31. Boyd and Garvin, Dec. 31, Jan. 1. Bridgeport, Jan. 6, 7. Paradise, Jan. 7, 8. Bryson, Jan. 13, 14. Jacksboro, Jan. 14, 15. Henrietta, Jan. 20, 21. Benavue, Jan. 21, 22. Blue Grove, Jan. 27, 28. Bellevue, Jan. 28, 29. Iowa Park, Feb. 3, 4. Wichita Falls, Feb. 4, 5. Holiday, Feb. 10, 11. Archer, Feb. 11, 12. Craton, Feb. 17, 18. Gibtown, Feb. 24, 25. Decatur cir., March 3, 4. Decatur sta., March 4, 5. The District Stewards will meet in Bowie, in the Methodist Church, Jan. 4, 1906, at 2:30 p. m. T. R. PIERCE, P. E.

Terrell District—First Round. Reinhardt, at Reinhardt, Dec. 30, 31. Fats, at Fats, Jan. 7, 8. Rockwall, at night, Jan. 7, 8. Garland, at night, Jan. 8. Pleasant Mound, at P. M., Jan. 13, 14. Mesquite, Jan. 14, 15. Forney, at night, Jan. 15. Etno, at Etno, Jan. 20, 21. Terrell, at night, Jan. 21. Royse, Jan. 28, 29. Kemp, at Kemp, Feb. 3, 4. Mabank, at Mabank, Feb. 10, 11. Crandall, at Sego, Feb. 17, 18. College Station, Feb. 24, 25. Kaufman, at night, Feb. 25. Chisholm, at Poetry, Mch. 3, 4. O. S. THOMAS, P. E.

Paris District—First Round. Bonham Street, Paris, Dec. 23, 24. C. Cove, at C. Cove, Dec. 29, 31. Deport Circuit, at Deport, Jan. 6, 7. Rosalie, Circuit, at Rosalie, Jan. 7, 8. Clarksville Circuit, at Liberty, Jan. 13, 14. Clarksville Station, Jan. 20, 21. Bagwell Mission, at Robinsville, Jan. 27. Whittier Station, Feb. 3, 4. Annona and Williams Chapel, at Williams Chapel, Feb. 4, 5. Avery Mission, at Avery, Feb. 10, 11. Marvin Circuit, at Shady G., Feb. 14. Colson Circuit, at Colson, Feb. 17, 18. Emberson Circuit, at Sunset, Feb. 24, 25. Paris Circuit, at Hoppered, Feb. 25, 26. District stewards will meet in Centenary Church, Paris, December 28, at 1 p. m. Called to meet at 2 p. m., December, 28. Centenary Church. Business of importance. E. H. CASEY, P. E.

Bonham District—First Round. Lamasco, at Telephone, Dec. 23, 24. Lannus, at Lannus, Dec. 23. Honey Grove Station, Dec. 29, 31. Home Grove, McCreary, Dec. 29, 31. Trenton, at Trenton, Jan. 6, 7. South Bonham, at S. B., Jan. 13, 14. Kandoopa, at Edhub, Jan. 13, 14. Dodd, at Windom, Jan. 20, 21. Brooks, at High Jan. 23, 24. Ector, at Ector, Jan. 27, 28. Ladonia Station, Feb. 3, 4. Bonham Station, Feb. 10, 11. JNO. M. MOLEMAN, P. E.

Dallas District—First Round. First Church Station, Dec. 23, 24. West Dallas and Grand Prairie, at G. P. Dec. 30, 31. Wheatland, at De Sota, Jan. 6, 7. Ervay Street Station, Jan. 13, 14. St. Marks Station, Jan. 13, 14. Lewisville Station, Jan. 20, 21. DeLeon Station, Jan. 27, 28. Grand Avenue, Jan. 27, 28. Cedar Hill and Ducanville, at C. H., Feb. 3, 4. Argyle, at Argyle, Feb. 10, 11. Cochran and Maple Avenue, at M. A., Feb. 17, 18. Trinity Station, Feb. 24, 25. J. L. MORRIS, P. E.

McKinney District—First Round. Wylie, at St. Paul, 11 a. m., Dec. 22. Allen, at Perkins, 11 a. m., Dec. 22. Frisco, at Frisco, 11 a. m., Dec. 27. Prosper, at Prosper, 11 a. m., Dec. 28. Celina, at Rceiland, 11 a. m., Dec. 29. Weston, at Weston, 11 a. m., Dec. 30. Anna, at Anna, 11 a. m., Dec. 31. McKinney, 7:30 p. m., Jan. 2. Hano, 7:30 p. m., Jan. 2. Farmers Branch, at Carrollton, 3:30 p. m., Jan. 4. Princeton, at Princeton, 3 p. m., Jan. 6. I. W. CLARK, P. E.

Sherman District—First Round. Travis Street, Dec. 23, 24. Key Memorial, Dec. 24, 25. Whitworth, Dec. 30, 31. Trinity, Dec. 31, Jan. 1. Belis, at Virginia Point, Jan. 6, 7. Pecan and Friendship, at P. Jan. 13, 14. Howe, at Howe, Jan. 14, 15. Pilot Grove, at Pilot Grove, Jan. 20, 21. Pottsboro, Jan. 27, 28. Collinsville and Tioga, at C. Jan. 28, 29. Sadler, at Gordonville, Feb. 3, 4. Whitesboro, Feb. 4, 5. Preston, Feb. 10, 11. Gunter, at Gunter, Feb. 17, 18. Southmayd, Feb. 24, 25. E. W. ALDERSON, P. E.

Sulphur Springs District—First Round. Klondike, at Klondike, 11 a. m., Dec. 30. Cooper Sta., 7 p. m., Dec. 30. Cumbly, at Brier, 1st Sun. in Jan. Yowell, at Moss' Chapel, 2nd Sun. Jan. Reiley's Springs, at K. S. 3rd Sun. Jan. Winsboro Sta., 4th Sun. Jan. Mt. Vernon, at Weaver, 1st Sun. Feb. Sulphur Springs Sta., 7 p. m., Feb. 5. Lake Creek Sta., at Enloe, 2nd Sun. Feb. Birthright, 3rd Sun. Feb. Purley, at Pleasant H., 4th Sun. Feb. Bonanza, at Shurley, 1st Sun. Mch. Sulphur Bluff, at S. B., 2nd Sun. Mch. Como cir., at Forest, 3rd Sun. Mch. The District Stewards' meeting will be held in Sulphur Springs, January 3, at 2:30 p. m. C. B. FLADGER, P. E.

Greenville District—First Round. Kavanaugh, Dec. 24, Jan. 6, 7. Floy, at Floy, Jan. 13, 14. Lone Oak, at Lone Oak, Jan. 14, 15. Fairlie, at Fairlie, Jan. 20, 21. Lee Street and Jones Bethel, at Lee St., Jan. 21, 22. Leonard, at Leonard, Jan. 27, 28. Quinlan, at Quinlan, Jan. 28, 29. Greenville mis., at Shady G., Feb. 3, 4. Campbell, at Campbell, Feb. 4, 5. Kingston, at Mt. Carmel, Feb. 10, 11. Celeste and Lane, at Celeste, Feb. 10, 12.

Wesley, Feb. 18, 19. Commerce mis., at Mt. Zion, Feb. 24, 25. Commerce Sta., Feb. 25, 26. Conferences on Mondays will convene at 9:30 a. m. and preaching at 11 a. m. We earnestly request all the officials to be present at their first conference of the new year. Much depends upon it. J. M. PETERSON, P. E.

GAINESVILLE DISTRICT—FIRST ROUND.

Sanger and V. V. Dec. 23, 24. St. Jo, Dec. 30, 31. Rosston, Jan. 6, 7. Ponder and K., Jan. 11, 12. Justin, Jan. 13, 14. Woodbine, Tuesday, Jan. 16. Greenwood, at Greenwood, Feb. 17, 18. Dexter, Jan. 20, 21. Aubrey, Jan. 25, 26. West Church, Dec. 24, Feb. 8. Erard, Feb. 3, 4. Bonita, Feb. 10, 11. District Stewards meet at Denton St. church, 1:30 p. m. Wednesday, December 27. J. A. STAFFORD, P. E.

Beaumont District—First Round. Orange, Dec. 19, Jan. 24. Port Arthur, Dec. 17, Jan. 31. Cartwright Chapel, Dec. 24, Feb. 6. West Church, Dec. 24, Feb. 8. Netherland and Sabine Pass, at Netherland, Dec. 30, 31. Sour Lake and China, at China, Jan. 6, 7. Sissoc, at Sissoc Junction, Jan. 13, 14. Amelia, at Amelia, Jan. 20, 21. Koutze, Jan. 25. Livingston, at Livingston, Jan. 27, 28. Burkeville, at Newton, Feb. 3, 4. Jasper Mission, at Byerly C. G., Feb. 10, 11. Woodville, at Woodville, Feb. 17, 18. Warren, at Warren, Feb. 18, 19. Liberty, at Liberty, Feb. 24, 25. Wallisville, at Wallisville, Feb. 25, 26. Call, at Call, Mch. 3, 4. Jasper and Kirbyville, Mch. 4, 5. Saratoga and Batson, at S., Mch. 10, 11. Corrigan, at Corrigan, Mch. 17, 18. Laurelia, at Laurelia, Mch. 18, 19. O. T. HOTCHKISS, P. E.

TEXAS CONFERENCE.

Beaumont District—First Round. Orange, Dec. 19, Jan. 24. Port Arthur, Dec. 17, Jan. 31. Cartwright Chapel, Dec. 24, Feb. 6. West Church, Dec. 24, Feb. 8. Netherland and Sabine Pass, at Netherland, Dec. 30, 31. Sour Lake and China, at China, Jan. 6, 7. Sissoc, at Sissoc Junction, Jan. 13, 14. Amelia, at Amelia, Jan. 20, 21. Koutze, Jan. 25. Livingston, at Livingston, Jan. 27, 28. Burkeville, at Newton, Feb. 3, 4. Jasper Mission, at Byerly C. G., Feb. 10, 11. Woodville, at Woodville, Feb. 17, 18. Warren, at Warren, Feb. 18, 19. Liberty, at Liberty, Feb. 24, 25. Wallisville, at Wallisville, Feb. 25, 26. Call, at Call, Mch. 3, 4. Jasper and Kirbyville, Mch. 4, 5. Saratoga and Batson, at S., Mch. 10, 11. Corrigan, at Corrigan, Mch. 17, 18. Laurelia, at Laurelia, Mch. 18, 19. O. T. HOTCHKISS, P. E.

Houston District—First Round. Brunner Avenue, Dec. 23, 24. McKee Street, Dec. 30, 31. McAshan and Harrisburg, Dec. 31. Washington St., Jan. 3. Comstock and Brazoria, Jan. 6, 7. Tabernacle, Jan. 10. Bay City and Matagorda, Jan. 13, 14. Wharton and Lane City, Jan. 14, 15. South End, Jan. 17. Angleton and Velasco, Jan. 20, 21. Rixton, Jan. 22. Rosenberg, Jan. 27, 28. Richmond, Jan. 28, 29. League City, Feb. 3, 4. Shearn, Feb. 6. Cedar Bayou, Feb. 13, 14. Houston Heights, Feb. 15. Alvin, Feb. 14, 15. Galveston, First Church, Feb. 21, 22. Galveston, West End, Feb. 25, 26. District Stewards will please meet at Shearn, December 28, at 10 a. m. S. R. HAY, P. E.

Brenham District—First Round. Davilla, Friendship, Jan. 6, 7. Buckholts, Buckholts, Jan. 7, 8. Maysfield, Maysfield, 11 a. m., Jan. 10. Young Full, Jan. 13, 14. Milano, Milano, 2 p. m., Jan. 15. Belleville, Belleville, Jan. 20, 21. Sealy, Sealy, Jan. 22. Fulshear and Brookshire, B., 11 a. m., Jan. 23. Chapel Hill, 8 p. m., Jan. 25. Lexington, Jan. 27, 28. Other dates to follow. Chas. F. Smith, P. E.

Tyler District—First Round. Tyler Cir., at Pleasant Grove, Dec. 23, 24. Cedar Street, Dec. 17. Emory, at Emory, Dec. 30, 31. Aisa, at Pleasant Ridge, Dec. 31, Jan. 1. Willis Point Cir., at Palmer Grove, Jan. 6. Willis Point, Jan. 6. Canton and Edgewood, at C., Jan. 7, 8. Colfax, at Tunnell's Chapel, Jan. 9. Edom, at Union Grove, Jan. 19. Athens, Jan. 13, 14. Malakoff, at Malakoff, Jan. 14, 15. Mt. Sylvan, at Mt. Sylvan, Jan. 20, 21. Meredith, at Meredith, Jan. 25, 26. Big Sandy, at Big Sandy, Jan. 31. Grand Saline, Feb. 1. Troup and Overton, at Overton, Feb. 3, 4. Whitehouse, at Lane's Chapel, Feb. 10, 11. Marvin, Feb. 11, 12. Lincoln Cir., at Sabine, Feb. 13. Brownsville cir., at Red Hill, Feb. 17, 18. E. W. SOLOMON, P. E.

Huntsville District—First Round. Willis and Conroe, at Conroe, Dec. 30, 31. Navasota, Jan. 7, 8. Hempstead, Jan. 14, 15. Madisville, Jan. 20, 21. Bryan, at Bryan, Jan. 27, 28. Huntsville, Feb. 4, 5. Iola, at Iola, Feb. 10, 11. Monigony cir., at M., Feb. 17, 18. Millican cir., at Millican, Feb. 24, 25. Waller cir., at Waller, Mar. 3, 4. Cleveland and Waverly, at C. Mar., 10, 11. Cold Springs cir., at C. S., March 17, 18. Dodge mis., at Dodge, March 24, 25. Prairie Plains, March 31, April 1. H. C. WILLIS, P. E.

Calvert District—First Round. Kosse, at Alto, Jan. 3. Marlin, at Jan. 3. Beamon and Reagan, at R., Jan. 6, 7. Herndon sta, Jan. 2. Rosebud sta, Jan. 13, 14. Travis, at Travis, Jan. 14, 15. Durango, at Durango, Jan. 18, 19. Lost and Chilton, at L., Jan. 21. Fairfield and Dew, at F., Jan. 24. Brewer, at Brewer, Jan. 27, 28. Jewett, at Jewett, Feb. 3, 4. Centerville, at Evans' Chapel, Feb. 10, 11. Rogers Prairie, at R. P., Feb. 14. Wheelock, at Wheelock, Feb. 17, 18. Calvert sta, Feb. 21. Franklin sta, Feb. 24, 25. Petteway, at Petteway, March 3, 4. The District Stewards will meet me at Hroate January 3, at 3:30 p. m., on the 16th and 17th of January. We will hold a Sunday-school and Missionary Institute and Pastors' Meeting. Let all the pastors and Sunday-school superintendents and any others who will, come. The program will be sent out soon. We must have a good start. R. A. BURROUGHS, P. E.

San Augustine District—First Round. Center Cir. at Newburne, Sat. and Sun. Dec. 30, 31. Shelbyville cir. at Shelbyville, Sun. and Mon. Dec. 31, Jan. 1. Center sta, Wednesday, Jan. 3. Geneva cir. at Milam, Saturday and Sunday, Jan. 6, 7. San Augustine sta, Wednesday, Jan. 10. Hemphill mis., at Bronson, Saturday and Sunday, Jan. 13, 14. Timponia sta, Wednesday night, Jan. 17. Melrose cir., at Melrose, Saturday and Sunday, Jan. 20, 21.

Nacogdoches sta, Sunday night, 21st, and Tuesday night, 22d. Carbo, Monday night, Jan. 22. Garrison, at Caladonia, Saturday and Sunday, Jan. 27, 28. Burke, at Burke, Saturday and Sunday, Feb. 3, 4. Lufkin, Feb. 4, 5. Kellys, at Kellys, Tuesday, Feb. 6. Nacogdoches mis, Wednesday, Feb. 7. Cushing, at Cushing, Thursday, Feb. 8. Gary, at Clayton, Saturday and Sunday, Feb. 10, 11. Carthage st., Feb. 11, 12. Tenaha, at Tenaha, Saturday and Sunday, Feb. 17, 18. Minden, at Redland, Saturday and Sunday, Feb. 24, 25. The District Stewards will meet at Timponia, Thursday, December 28, in the Methodist Church, at 7:30 p. m. E. L. SHETTLES, P. E.

Palestine District—First Round. Howard Ave., Palestine, 11 a. m., Dec. 24. Centenary, Palestine, 7 p. m., Dec. 24. Westville and Benford, at W., Dec. 30, 31. Trinity and Lovelady, at T., Dec. 31, Jan. 1. Augusta cir., at Enterprise, Jan. 3. Willard cir., at Carmona, Jan. 6, 7. Groveton sta, Jan. 7, 8. Jacksonville cir., at Cove Spring, Jan. 11. Mt. Suman and Bullard, at Mt. S., Jan. 13, 14. Rusk sta, Jan. 14, 15. Crockett cir., at Union, Jan. 20, 21. Crockett sta, Jan. 21, 22. Brushy Creek cir., at B. C., Jan. 25. Neches, at N., Jan. 27, 28. Elkhart cir., at Corinth, Jan. 31. Grapeland sta., Feb. 1. Alto cir., at Cold Springs, Feb. 3, 4. Kennard cir., at Kennard Mill, Feb. 7. LaRue cir., at New York, Feb. 10, 11. Note: Officials—it is important for many reasons that the first quarterly conference should be early in the year. For this reason an unusually large number of quarterly meetings are set on week days. Besides, I have noticed that Saturday is about as hard a day as any in the week to get officials together. The first quarter has much to do with the success of the year; therefore, let every official attend. Jos. B. Sears, P. E.

Pittsburg District—First Round. Park, at Park, Dec. 23, 24. Central, Dec. 25. Hardy Memorial, Dec. 26. Linden, at Douglassville, Dec. 30, 31. Atlanta, Dec. 31, Jan. 1. Naples and Omega, Jan. 3. Gilmer cir., at South Chapel, Jan. 6, 7. Gilmer sta, Jan. 7, 8. Winfield, at W., Jan. 13, 14. Mt. Pleasant, Jan. 14, 15. New Boston mis., at R. B., Jan. 17. New Boston sta, at R. B., Jan. 17. Pittsburg cir., at U. R., Jan. 20, 21. Pittsburg sta, Jan. 22. Cason, at Cason, Jan. 27, 28. Daingerling, H. S., Feb. 3, 4. Red Water cir., at R. W., Wed., Jan. 7. Queen City, at Q. C., Thurs., Feb. 8. Leesburg, at M. S., Feb. 19, 11. Quitman, at Q., Feb. 17, 18. Daiby, at Daiby, Feb. 24, 25. The Stewards—Dear Brethren: Suffer this word of exhortation: First, let us determine to make this a great year in our charges in revivals and spiritual growth. Grow in grace and knowledge. This may be the last year on earth for some of us. Second, determine to do your full duty as stewards. Love and pray for your preacher and speak highly of him. Third, begin at once to see after his living. Make early collections. See all your people, urge each to do something, and when your Quarterly Conference comes be sure to be there. If you will do your full duty, you won't mind going to the Quarterly Conference. May the good Lord bless us all. J. T. Smith, P. E.

Marshall District—First Round. North Marshall, Dec. 30, 31. Marshall, First Church, Dec. 31, Jan. 1. Hallville, at H., Jan. 6, 7. Kellyville, at Moore's C., Jan. 13, 14. Jefferson sta, Jan. 14, 15. Longview, Kelly Memorial, Jan. 21, 22. Harrison, at Grover, Jan. 27, 28. Arleston, at Bethany, Wed., Jan. 31. Kilgore, at K., Feb. 3, 4. Tatum, at Tatum, Feb. 10, 11. Beckville, at B., Feb. 2, 11. Coffeeville, at Stamp's M., Feb. 17, 18. Henderson cir., at Carlisle, Fri., Feb. 23. Church Hill, at Oakland, Feb. 24, 25. Henderson sta, Feb. 25, 26. Jas. W. Downs, P. E.

Mineral Wells, Texas, THE HEALTH AND PLEASURE RESORT OF THE SOUTH. Reached via the WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY. "THE MINERAL WELLS ROUTE." Excursion round trip tickets on sale with all the principal roads in the State ALL THE YEAR ROUND. Close connection with the Texas & Pacific and Santa Fe trains at Weatherford, Texas. For further information, address P. E. BOCK, Second Vice-Pres. and Gen. Supt., Weatherford, Texas.

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It is worth while to exercise care in purchasing baking powder to see that you get the kind that makes the food more wholesome and at the same time more palatable.

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REPORT OF METHODIST CONFERENCE COMMITTEE ON SABBATH DESECRATION.

We, your Committee on Sabbath Observance, beg to submit the following report:

We have had under serious consideration the subject referred to us. We believe the importance of this subject is not generally realized. Ours is a Christian nation. Christian men met in counsel to found our nation. Christian men led our Revolutionary troops to victory, and Christian men laid down their lives on the battlefield for their country's freedom. Our Constitution was built on the Christian Bible. From our legislative halls, from our Supreme Courts, have come uniform declarations expressed, or implied, that ours is a Christian nation. This is settled. It is too late now to question it. But a Christian nation hinges upon a Christian Sabbath. Emerson says: "Sunday is the core of our civilization." Without it we could not have Christian worship, civilization and institutions.

Therefore, nothing more vitally concerns our nation or the Church of God than the perpetuation of the Sabbath of the Bible. Not only religion, but freedom for our common people, is at stake. The celebrated De Toqueville once said: "France can never have America's liberty until she has her Sabbath." So far our railroads are concerned, the Sabbath is already abolished. If a poor man approaches them for work they demand that he surrender his Sabbath. If he refuses, he cannot get work, for plenty of men are willing to serve seven days in the week for them. This is already spreading to other employments.

When it becomes general no poor man will have a Sabbath of rest with his family or for intellectual or religious culture. Then the laboring man of our nation will be ground under the heel of oppression and bound under a slavery more galling than ever came to the negro of the South. As Dr. Mark Hopkins said: "God has joined liberty with the sacred Sabbath." It is the bulwark of freedom for the poor of our land. Every desecration of the Sabbath day tends to destroy its sanctity, and is therefore a link in this chain that shall bind our common people in slavery. Among these we mention the following as needing our special attention at this time. Our railroads are encouraging Sunday excursions by extra low rates. These excursions take the people away from the house of God, and usually take them to where intoxicants can easily be procured, and send back at night drunken crowds that are a shame to our civilization.

Our baseball games played on Sunday furnish abundant occasions for these excursions, and are furnishing a form of gambling far more demoralizing than any other we have.

The running of cold drink stands, ice cream parlors, etc., forbidden by law, but allowed by our officers, do a great deal in breaking down our Christian Sabbath, and there is a very common practice even among our mem-

bers to indulge in visiting neighbors and friends on Sunday and thereby keep both families away from church, and hinder the cause of Christ.

Perhaps the most flagrant violation of the Sabbath day is the opening of the Fair at Dallas on Sunday. The city of Dallas compels all theaters and places of amusement to close, but the management has secured a special act of the Legislature which gives them the privilege of running all side shows and theaters all day Sunday. The Sunday excursions from all parts of the State lend the last touch to this nefarious and demoralizing influence. In view of these, we heartily concur in the resolution passed by the Northwest Texas Conference, viz.: "That a committee of three be appointed to petition the management of the Dallas State Fair to close its gates on Sunday, and that we assure them that if they expect the support of the Christian people they must respect the Sabbath."

If our Sabbath goes, our Church must go with it. Therefore, it is high time that we were taking decided action to stem the tide that for a quarter of a century has set so strongly against our Christian Sabbath.

Resolved (1). That the pulpit more vigorously sound the alarm of the approaching danger.

(2) That we, as Christian men and women, both abstain from anything desecrating the Sabbath, and also use our influence against the above specified forms of Sabbath desecration.

(3) That we call out all candidates for the State Legislature as to their attitude towards these forms of Sabbath desecration, and demand of those who receive our votes that they pledge themselves to give us relief from these evils.

(4) That we, as a Church representing 225,000 members in Texas, request our State Legislature in its next session to pass such laws as will effectually prohibit these desecrations, and that this request be laid before the Legislature by the committee mentioned.

(5) That as a conference, we emphasize our condemnation of the practice of some ministers who buy tickets and ride on trains on Sunday.

M. H. NEELY, President.
ATTICUS WEBB
Secretary for Committee.

In connection with the report of the committee on Sabbath observance the following resolution offered by Rev. P. R. Knickerbocker, of Dallas, was unanimously adopted:

Resolved, That we condemn utterly and absolutely the policy of the Dallas Fair in fostering gambling through its race track, and in thereby saddling upon the whole State which licenses and makes respectable a system of gambling that is nefarious and demoralizing to an extreme degree, and that we pledge ourselves to use all legitimate effort before the next Legislature to repeal this law.

P. R. KNICKERBOCKER,
H. D. KNICKERBOCKER,
T. J. BECKHAM,
M. H. NEELY,
R. G. MOOD.

INDIAN MISSION CONFERENCE NOTES AND PERSONALS.

The recent session of our conference was in most respects the most satisfactory ever held in its history. The presidency of Bishop Hoss was highly satisfactory, and as this ends his quadrennium with us, we take this opportunity of saying that never in the history of the conference has it made such growth as during the four years just closed.

The Bishop's sermon at our recent session on Sunday met all expectations. Our Lord's Gospel and Methodism were honored in this great sermon, while our hearts were drawn closer to God our Father.

The visits of Dr. Seth Ward are always enjoyed by his brethren of this conference. We hope the General Conference will continue him in this connectional relation with us, or even enlarge his official relation.

Many churches have been built during the past year, many others are and will be built this year. Forty-nine new men were added to our ranks this year by transfer and admission on trial. We are now bringing into the membership of our body many strong young men, who understand this field, and will do us great service. We are also receiving by transfer many able men who are and have been successful in their home conferences. These, with the men we have, together with the many strong laymen who are active in church work, and the rapidly increasing in population, will soon place us along with the stronger conferences of our great Church.

Rev. J. M. Gross, D. D., President of Hargrove College, is making of that institution a great and needed factor in our church work. Gross is a true man, a success anywhere he is placed by his brethren. Spaulding Female College located at Muskogee, under the direction of Rev. T. F. Brewer, was never in a more prosperous condition than at this time. Dr. Brewer is one of the most popular and best loved men of the conference. A cultivated Christian gentleman.

Willie Halsell College, under the direction of Rev. J. W. Nelson, is doing good work. This school has great possibilities and we predict for it a great future.

Epworth University, has an enrollment of 200, and the student body represent many of the best families in the two Territories. Drs. Bradford and Jones are the leaders and will make of this the greatest school in our conference.

Bishop Hoss made some unexpected changes and appointments, but almost without exception satisfactory both to preachers and people.

Sam G. Thompson, one of the strong men of the conference, went back on district work. Rev. A. B. L. Hunkapillar, having finished his four years on the McAlester District, goes to Tahlequah Station, the capital of the Cherokee Nation.

W. F. Dunkle, former Conference Missionary Secretary, goes to Vinita, one of our strongest stations. J. B.

McDonald, P. E. of Cherokee District, has announced one of the strongest programmes we have seen for a Pastors' and Sunday School Superintendents' Conference to be held at Vinita the 11 and 12th.

Dr. W. K. Piner is completing a \$5000.00 parsonage in Oklahoma City. He is much loved by his people and is regarded, the preacher of the city.

N. L. Linebaugh, presiding elder of the Duncan District, is making a very fine record and has the confidence of his preachers and official boards. Texas (grand old State) is giving us many strong men.

A. N. Avryt, after twelve years on districts, goes to Altus Station. He has wrought well, and his brethren love him. O. E. Goddard, our new transfer, starts well at Muskogee.

W. J. SIMS.

Oklahoma City.

THE POLYTECHNIC REVIVAL.

We have just closed a truly great meeting at Polytechnic College. Of the more than one hundred girls in the girls dormitory only one or two are now unsaved. The number of unconverted boys is also small.

The revival tide ran high and the power of the meeting was most wonderful. On Sunday, the last day of meeting, forty or more young men and women were converted. The joy and gladness of the services were enrapturing, and the spectacle of so large a number of young men and young women rejoicing in conscious salvation and seeking their friends with such quiet determination, was little less than sublime.

You are not to infer that the meeting was all enthusiasm. The services were characterized by joyful, determined work.

The preaching was done by Rev. Hubert D. Knickerbocker, and our verdict is that we have never heard more solid, far-reaching revival preaching. He is untiring and enthusiastic in his efforts and his sermons are full of religious fervor and a gospel of good will. The channels of great deep were stirred in many hearts and a high standard of Christian living was set forth.

The judgment of our people is that Bro. Knickerbocker is in every sense a truly great preacher, and what is more a sweet-spirited, consecrated Christian brother.

The preaching the first few days of the meeting was done by our President, Bro. Boaz, who is as much at home in a revival meeting as he is at the head of a great institution. His joy was unbounded as he beheld the conversion and religious zeal of his boys and girls. Our popular presiding elder and his most excellent family were in the meeting and rendered great service.

The Church here at Polytechnic College is in fine condition. Within the last year four hundred dollars have been added to the assessment for the pastor. We have been overwhelmed with kindness and have received an orthodox pounding given with Methodist measure.

The college was never in better condition. Great plans for the future are being laid by our good President and pushed with a relentless determination and an optimistic zeal that is almost irresistible. The patrons of this school, whose girls live in the College Home should count themselves happy that their girls are under the care and influence of H. A. Boaz and wife. Our Business Manager J. D. Young could not be spared.

J. H. STEWART, Pastor.

December 12, 1905.

SUPERANNUATES' HOMES.

Resolutions appointing Rev. R. W. Thompson as Agent for Superannuate Homes:

Resolved, That this conference appoint one of its members as an agent to travel through the bounds of the Texas Conference to secure homes for our superannuate preachers.

Resolved, 2. That the Bishop be requested to appoint as said agent Rev. R. W. Thompson.

W. F. PACKARD,
CHAS. U. McLARTY,
W. H. VANCE.

The following were appointed trustees for the superannuate home: R. W. Thompson, of Dallas, Texas. D. H. Abernathy, of Pittsburg, Tex. J. D. Campbell, of Beaumont, Texas. R. M. Kelly, of Longview, Texas. H. C. Pritchett, of Huntsville, Texas. I. Jas. W. Downs, Secretary of the Texas Annual Conference, M. E. Church, South, do hereby certify that the above and foregoing resolution is a true copy and correct copy.

Witness my hand, at Pittsburg, Texas, this fourth day of December, 1905.

JAMES W. DOWNS, Secretary.

PREACHERS WANTED.

Two preachers needed for circuits that will pay \$500 and \$600. The latter has a parsonage. Write me and have your pastor and presiding elder to write.

D. K. PORTER, P. E.
San Marcos, Texas, Dec. 12, 1905.

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WANTS A PREACHER.

I am in need of a good preacher for Birthright Circuit. It is a very good work, with very good parsonage. A man with a family preferred. Please address me, with references, at Sulphur Springs, Texas.

C. B. FLADGER, P. E.

UNANSWERED LETTERS.

Dec. 13—G. W. Kincheloc, subs. C. N. Morton, sub. Geo. Ward, subs. J. A. Foster, has attention.

Dec. 14—C. B. Golson, sub. Chas. U. McLarty, sub. J. T. H. Miller, sub. E. R. Wagner, sub. has attention. W. T. Renfro, sub. S. J. Drake, sub. A. H. Hussey, sub.

Dec. 15—M. S. Hotchkiss, sub. S. P. Brown, sub. A. E. Turney, sub.

Dec. 16—J. M. McCarter, sub. J. C. Huddleston, subs. W. T. Morrow, sub. Dec. 18—W. E. Caperton, subs. Thos. Gregory, sub.

Dec. 19—W. B. McKeown, sub. C. L. Bounds, subs.

Blossom.

J. A. Wyatt, Dec. 18: I was given a very hearty welcome on my return to Blossom and Sylvan for another year. We started in with a good Thanksgiving service, and have been moving right ahead ever since. In Church Conference we decided to hold a protracted meeting, beginning on the second Sunday in January, and have secured the promise of Bros. Casey and Gober to assist in the meeting. We are hoping and praying for great results. We will soon have expended some \$15 or \$20 on the church in preparing it so as to make our congregations comfortable in any kind of weather. Our first Quarterly Conference for the year embraced last night and this morning. Bro. Casey was not quite at his best last night in preaching, but the sermon was strong and practical, and will bring good results. The Quarterly Conference this morning was a very fine one. Considering the financial stringency prevailing, the financial report was extraordinary—\$122.25. The stewards had previously met and placed my salary same as last year—\$550. They hope to make it \$600, if financial conditions later in the year will permit. Hopefulness prevails.

Good cheer goes from heart to heart rather than from table to stomach.

COME BACK HOME CHRISTMAS.

Low rates from the Southwest to points in Tennessee, Alabama, Georgia, and the Carolinas, December 21, 22 and 23, via Memphis and the Nashville, Chattanooga & St. Louis Railway. Tickets good 30 days. Give me your starting point and destination, and I will name you round-trip rate, and tell you about schedules and through car service.

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