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Editorial.

A ROMAN CATHOLIC SCHISM.

From time immemorial the Roman Catholic Church has had undisputed sway in the Philippine Islands, and the result is ignorance, superstition and degradation. History teaches us that this is the case under all circumstances where Romanism is unrestrained by the civil authorities or by a healthful competition with the work of Protestantism. In fact, it is only where these conditions of restraint do not exist that the Roman Church flourishes in all its glory. For years and years the Filipinos were wholly under the power and instruction of this colossal religious organization. Look at them when they passed under the control of the United States Government. They had no breadth of intelligence, no liberty of conscience, no ideas of self-government and but little sense of right or wrong. Yet they were the devotees of Romanism and knew no other form of the Christian religion. But we have introduced the public school system, put trained teachers among them and Protestant missionaries are sowing the islands down with Bibles and with the truths of a preached gospel. Those people are beginning to open their eyes and take in the light, and the result is a large size schism in the ranks of Rome. A leading ecclesiastic, whose influence is far-reaching, by the name of Agilpay, has lifted up the standard of revolt and the people are following his leadership. In many places these schismatics, having a large majority, are taking charge of the Church property and organizing an independent movement, and it is becoming widespread and general. The representatives of Rome have become alarmed, and they proceeded to appeal to Governor Taft for authority to dispossess these heretics and regain the property thus alienated from the Church. This application the Governor denied, on the ground that the question involved was one that the civil courts would have to settle, inasmuch as the executive department had no authority to act. From this decision an appeal was taken to Washington, and the decision of the Governor was sustained, and now the civil authorities of the Government will pass upon it. The importance of this movement is seen in the fact that the Filipinos are throwing off the yoke of Rome and are beginning to think and act for themselves, and this is the most hopeful sign yet made manifest in those islands. It shows that the truth is getting in its work and that priestcraft is losing its hold upon those people. And it furthermore shows that Romanism, with all its authority, can not hold its subjects under servile fear and obedience. They now appreciate the fact that during all these years the Roman Church, instead of being a mother to foster and nourish them, has been a despot to oppress and degrade and rob them. Their patience has become exhausted and they no longer fear the corrupt and domineering friars who have hitherto lorded it over their minds and consciences and made life miserable and awful to endure. Therefore the

conditions over there are full of hope for the Filipinos and full of trouble and forebodings for Romanism.

THE TAX LEVIED UPON THE MINISTRY.

There are a great many people who seem to think that the life of the minister is one of comparative ease and that his duties are very simple and not very exacting. Whenever he is not in the pulpit or at the prayer service or at their homes, they imagine that he is at the parsonage taking life easy or off at a dining having a pleasant time. But such people have no adequate conception of a minister's life, and the work that is imposed upon him. The fact is, he is the hardest worked man in the whole community. Take him in his study, and there he places himself under the intensest mental strain in the preparation of his two sermons for the coming Sabbath. He investigates his text, gets the letter and spirit of its meaning, selects his thoughts, develops them into sermonic form, gathers from every available source such materials as he needs and works them into the body of his discourse, and then writes out the whole sermon just as he wants to use it when he enters the pulpit. Do you imagine that this is easy work just because he preaches with but little apparent effort? If so, you are not a judge of hard work. But this is not all. He must keep up a systematic course of good reading in order to replenish his mind and enrich his resources for first-class pulpit effort. Without this he will soon run dry and become stale and dull. But his study work is only a part of the tax levied upon his time and strength. In the afternoon he is out in the field finding where his people live, reading and praying with them, looking after the sick and ministering to the sorrowing and attending funerals and keeping track of strangers. And with all these duties he belongs to the public, and everybody is at liberty to call upon him for various services. The poor come to him for help, the book agent claims a part of his time, those out of employment call on him to help them find a job, the tramp expects his favor, the man passing through the town or city with a few hours to while away seeks his company, and the folks who have something to sell think that he ought to aid them with his money or with a list of his people. Nobody but the preacher himself knows the burdens that he has to bear. Therefore, you ought not feel hurt at him if he does not visit you as often as you desire. Pray for him more and find fault with him less, and he will do you better service.

ZEAL WITHOUT KNOWLEDGE.

There are a great many well-meaning people throughout the world whose zeal is without question, but whose knowledge is imperfect and whose judgment is faulty. They are good people and worthy of confidence, in so far as their motives and integrity are concerned, but they are not wise as leaders of a great cause. They are governed by impulse instead of judgment, and their methods are impracticable and out of harmony with good common sense. They mean well and aim at the accomplishment of good ends, but their

lack of discretion discounts their efforts in public sentiment, and conservative people will not follow them in their enterprises, however good and noble their enterprises may be. Such people, strange to say, seek to become leaders and expounders of movements whose advocacy needs to be entrusted to safer hands and to wiser heads. You find such people in Church work, in Sunday-school issues, in moral reform undertakings and in temperance movements. Such is their persistence that they are often in the way of the success of the very cause they seek to promote, and instead of helping they actually retard these wholesome enterprises. It is no use to argue with them, for they are incapable of reason or argument outside of a given circle. They unconsciously fill such a large domain in their own thought and esteem that to disabuse them of their mistakes and errors is well-nigh impossible. They press themselves forward, they are easily offended, they talk and write profusely, they are an unending fountain of advice and suggestion, they keep themselves constantly before the public and they imagine that no good movement is complete without their ever watchful co-operation and oversight. Hence, the Church, the Sunday-school, civic and moral reform and the cause of temperance have to carry them and be responsible for them. And the excessive and unwise speech and doings of such people often do more to obstruct the progress of these movements than the open enemies we have to fight. But we are helpless, because neither nature nor grace has prepared a remedy for the permanent cure of such folks. You can't close their mouths and you can not make any impression upon their minds. Perhaps they are intended for some wise use, but the world has not yet discovered it. O for the grace of patience to deal with them!

NO STATE PROHIBITION AMENDMENT.

Such has been the progress of prohibition sentiment under the operation of our local option laws during the past three or four years that there are a few earnest people urging the State Legislature to submit a prohibition amendment to the Constitution to a vote of the people. We do not hesitate to say that such a move at this time is unwise and impracticable. All that the present Legislature ought to be urged to do for prohibition is to so amend our local option laws as to prevent the importation of intoxicants into local option districts to be dispensed from "club rooms" and "cold storage" cellars. This is about all that is necessary to make our local option laws complete, and beyond this we do not think the Legislature ought to tamper with this question. In many portions of the State the sentiment of the people is not yet sufficiently strong to make prohibition a success were it even a part of the Constitution. We do not, therefore, want to make the mistake of trying to force public sentiment prematurely as to prohibition, because such a mistake will carry with it perilous results for our cause. We can educate public opinion, but we cannot force it; and as much as we want prohibition throughout the

State, we have to look at conditions as they exist, and not as we would like to have them. The fact is, we are already making a serious mistake in some places by bringing on local option elections before the time and the conditions are ripe for them; and to ask the Legislature to submit an amendment to a vote of the people at the present time is to jeopardize the progress we have already made in our fight against the liquor traffic. We had better let well enough alone, take our time, continue to make progress under the operation of our wholesome local option laws before we undertake something that is still beyond the reach of public sentiment. Past Legislatures have given us all the advantage in this warfare we can ask, and that we can make use of, and until we have given the full benefit of this advantage we ought not to assume further obligation by asking for the submission of a prohibition amendment to a vote of the people. We are very far from being prepared to take care of State prohibition were we able to carry it in Texas. But we are able to take care of local option in the districts where public sentiment is sufficiently strong to bring it about, and as this work of fighting the saloon through the adoption of local option we ought to devote our efforts, wherever advisable and practicable, with unrelenting zeal and wisdom. But the conservative and wise leaders of local option ought to use their utmost endeavor to prevent, at the present time, the submission of a prohibition amendment to a vote of the people. It is a premature move and its advocacy is unwise and fraught with peril.

The world looks at religion, not through the Bible, but through the conduct of those who profess to accept and practice the teachings of the Bible. Then it becomes binding on those who take upon themselves the public vows of religion to live carefully and consistently, for they are Christ's representatives before men.

Satan never bothers the man who does not disturb his plans. But the moment you do anything for God and for humanity you may expect a conflict. He will not break any opposition. When Christ came into the world, Satan recognized the fact that he was the forerunner for good, and his efforts to destroy him were swift and terrible. He hates the works of righteousness, and those who endeavor to promote them will meet his fiercest opposition.

People who are sensitive are usually selfish. They are so wrapped up in themselves and in their personal interests that the least thing of a derogatory nature said about them is very painful to their feeling. They easily imagine that every little remark of an unpleasant sort is intended for them. They live so constantly in their own thoughts and feelings that they fancy the rest of the world is concerned with them. If such people could forget self for a time and think about some one else, they would find relief. Half of the things which they imagine are said to wound them are not intended to refer to them at all. But to convince them of this fact is the trouble.

Devotional and Spiritual

A PRAYER.

Father, we thank Thee that Thou art no respecter of person, for then the little waifs, who wander homeless and friendless through the streets, can claim an equal share in Thy love and protection with the child born and raised in a palace.

We thank Thee, Father, for the labor given Thy children. We thank Thee for accepting heart service, for none are so poor but can give from their hearts love, a word of cheer, a kind look.

We thank Thee for the many, many evidences of Thy love no wise and loving earthly parent could possibly provide for their children as Thou hast provided for them. From the inexhaustible storehouse Thou hast placed before our use everything to satisfy the needs of the body, for knowledge to supply the cravings of the mind, for love to fill the longings of the soul.

We thank Thee, Father, for the love which spared not the brightest and best from Thy home above, that we might have an unfailing guide and an unfailing example, that none could make no mistake when seeking for guidance and righteousness.

All down through ages, from the beginning of creation to the present time, Thou hast proven to be a God of love and mercy. And yet, O our Father, sin has so darkened the world that people creep and grope through life blind to all its beauties, blind to all its grand possibilities—sin, that makes man man's enemy; sin, that makes men swear and women scold, and clothes children in rags and robs them of happy childhood; sin, that makes one carry the burden of twenty; sin, that robs young manhood and womanhood of honor, of bravery; sin, which makes moral, mental, physical and spiritual dwarfs; sin, which makes outcasts from the society and companionship of the noble, the brave; sin, which is filling the graveyards, the poorhouses; sin, which has so darkened the minds of people that they stagger on down the dark road to ruin, heedless of the doom awaiting them; sin, which crucified the Innocent, the Just.

And now, O our Father, may we to whom Thou in Thy might and power have brought from darkness to light never falter by the way, and trusting only in Thy strength go forward to conquer this mighty enemy of humanity; and, though our pathways are thickly strewn with thorns, and difficulties mountain-high surround us, and tossing billows of temptation seem sometimes to overcome our weakness, and we almost lose our way and long with inexpressible longing for release from a life which sin has cast a shadow and gloom, force life of peace, joy and holiness. And, Father, we beg of Thee to continually let the brilliancy and grandeur of thy righteousness and might and power shine on our weakness and nothingness and dependence upon Thee for all that we are or hope to be. May we have submissive spirits to Thy will; willing to stay, willing to go, till at last our work is finished and we can rest in peace with Thee.

We ask all not because of our worthiness, but for and through our Redeemer's sake. Amen.

MRS. ETTA GILLILAND,
Giddings, Texas.

"IN CARE OF."

A young girl friend, visiting her aunt, came to me the other day inquiring how she should abbreviate "In care of," in addressing her letter. How comforting, thought I, whether at home or far away, to be "In care of" some friend! And are not all God's children in his care! His servants, the holy angels, are

ready to do his bidding, watching by day and by night; "for he shall give his angels charge over thee, to keep thee in all thy ways." Did ever queen have such royal attendants? "In care of God." Let us say it over and over, and, turning to his holy word with prayer, find that from Genesis to Revelation those who trust in him need never have a fear. "In care of." We see it in every leaf of the tree, on every blade of grass. His smile rests upon every flower that blooms. When the sun beats too heavily upon his weary ones, look up, and he will spread the shadow of his wings over you. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." When the waves would go over us, we can find shelter in the "Rock." When the ship would go down, he stilleth the waves, whispering: "Peace! Be still!" In temptation he putteth this song in our hearts: "I am with thee, to deliver thee." In trouble, how quickly the door swings open! "I will be with him in trouble. I will deliver him and honor him." Every assurance is in this—"in care of God."—Selected.

ENDURING HARDNESS.

Last year James Chalmers laid down his life for Christ. He was clubbed to death and eaten by savages in New Guinea. In a speech made on Exeter Hall fifteen years before he said: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages and spears and clubs, give it me back with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary." In asking for new men, he said: "Send out two or three young missionaries, men altogether Christ's, who will think nothing of a few hardships, and spurn the notion that the work involves any sacrifices. I think the word 'sacrifices' ought never to be used in Christ's service. Let them be men and women without any namby-pambyism." Livingstone had the same thought. After thirty years of service he said: "I never made a sacrifice." He made an investment, rather. He was paying back his Lord what he owed him. He was filling up that which is behind of the sufferings of Christ. Robert Louis Stevenson wanted to write the life of Chalmers, but died before him. Speaking of Chalmers, he said: "He has plenty of faults, like the rest of us; but he's as big as a Church."—The Epworth Herald.

THE ENDUENCEMENT OF POWER.

"Tarry until ye be endued with power."—Jesus.

"Tarry ye in the city of Jerusalem until ye be endued with power from on high."—Luke 24:49.

A medieval legend relates that once upon a time Satan turned preacher and spoke with great beauty and eloquence upon the humble birth, the lowly life, the cruel death of the Son of God upon Calvary. He spoke with such tenderness and pathos that his hearers wept at the revival of the tragic story. At the conclusion of the sermon, one who knew him asked why he preached. He replied: "I preach withoutunction, therefore all who hear me, although I give them the pure gospel, are but hardened by it." St. Paul refers to just this thing when he says to the Church at Corinth: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

In the last twenty-five years the subject of spiritual power for service has engaged the earnest and prayerful attention of Christian

men as it has not since the days of the apostles. We are to review the results of these profound studies as given to us in the published works of the leading pastors and evangelists of Europe and America. A symposium of views upon this subject that, so far as I am aware, has never before been made.

I ask first of all, In what does this enduement consist? what does it do for men?

It is what the Scriptures call a "baptism of the Holy Ghost," by which a Christian becomes endued with power for the work to which God has called him. It was received by the disciples upon the day of Pentecost and by multitudes in every age since that time.

Dr. Fletcher Wharton, in a published sermon, asks: "What is it, then, to have this spiritual power?" He answers: "Let me answer. Let me answer slowly. It is to have God in our souls. Not some other one's experience of God, but God. Ye shall receive power after that the Holy Ghost is come upon you."

President Finney says that the term "power," used in our text, means "The power to prevail with God and man, the power to fasten saving impressions upon the minds of men."

Dr. Adam Clark says: "The apostles were endued with power for three purposes, one of which was that their preaching might be attended by the power of the Spirit, so that their hearers might believe and be saved."

It is the united testimony of all effective workers that the apostolic baptism of fire, giving power for service, is the supreme need of the Christian to-day.

Says Dr. B. M. Long: "Our efforts will be futile unless we are anointed by the Spirit of God." He adds this important truth: "Too many of us are satisfied with conversion, and therefore fail to go forward and get the anointing of the Spirit, the baptism of power."

Mrs. Booth: "I most unhesitatingly assert that the great want is power."

Mr. Moody: "God has a great many sons and daughters without power. A great many people are thinking that we need new measures. That is not what the Church of God needs to-day. It is the old power that the apostles had. When the Spirit of God is upon us for service, we are anointed, and then we can do great things. So we are not going to lose anything if we tarry till we get this power."

Mr. Finney said: "No one has at any time any right to expect success unless he first secures this enduement of power from on high." It is the supreme need of to-day.

The importance of this matter is vastly intensified if we remember that Jesus sought and obtained this enduement by the Spirit. It was at His baptism by John that the Spirit came upon Him, anointing Him for His life-work.

F. B. Meyer: "His human nature needed to be empowered by the Holy Spirit before even He could do successful service. If Christ waited to be anointed before he went to preach, no young man ought to preach until he, too, has been anointed by the Holy Ghost."

Mr. Moody: "Even Christ himself did not undertake the great work of preaching until the Holy Ghost descended upon him for this special service."

Dr. Tuttle says: "Not to the disciples alone was the gift of power a necessity. The Master as well as the follower must receive it."

The argument is short, but very decisive. If Jesus Christ, the Holy One, was not fitted to do Christian work without a special anointing by the Spirit of God, no more are we.

Dr. Gordon said: "It is a Christian's duty and privilege to claim a distinct anointing of the Spirit to qualify him for his work."

Mr. Moody says of it: "I believe this gift for service is a thing that

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the Church has mislaid. Conversion is one thing, and this is another, distinct and separate. In some sense the Holy Spirit dwells with every believer, but there is another gift which may be called the gift of the Holy Spirit for service. This gift, it strikes me, is entirely distinct and separate from conversion and assurance. God has a great many children that have no power, and the reason is, they have not the gift of the Holy Ghost for service.

The divine order in the growth of the spiritual life is, first, the new birth which includes the pardon of sin and the cleansing of the heart; second, full assurance, or the power by faith, to abide in Christ; third, the anointing of the Spirit for service, or the gift of power. "First the blade, then the ear, after that the full corn in the ear." Or, as Evangelist Moody says: "This gift is distinct from conversion and assurance."

Before we can be given this great blessing, the gift of power, there must be the destruction of every unholy ambition having in any wise the taint of selfishness.

In the harbor of Marseilles lay a fleet of crusaders waiting for the winds of heaven to come to move them out upon their holy mission. But they came not. Now, with one accord, lifting high in air their weapons, they sing the hymn, "Veni Creator Spiritus," when, as by divine power, the wind fills their sails and they go forth to conflict.

Let us each, emptied and cleansed, yield himself fully to God in faith that to do God's will the Spirit of God is now given him, to give with power for service. And it shall be so. Bowing low at the cross of Jesus, may we, as his disciples, pray as did these crusaders, and the Spirit shall fill our hearts, sending us forth to victory.—Central Christian Advocate.

THE SECRET OF GROWTH.

"We can't make things grow," said an old gardener significantly.

"We can only get them to grow." That is a wide distinction, and one which applies to human as well as plant growth. The secret of the promotion of growth is not what we do to the plant or the soul, but what we do for it. Our work must be done through the medium of changed or bettered conditions. The only legitimate or effective way to induce growth in others, or in ourselves, is to make circumstances more favorable to growth. Stimulate by ministering to—that is the divine law.

Too often we try to force mental or moral growth by chiding or shaming. But this is a wholly unnatural and fruitless method—as barren of results as would be the constant unweaving and spozing of a sprouting potato. The only way to make anything grow faster is to draw it out by fulfilling or improving the natural conditions of its expansion from within. Provide richer soil. Supply the elements particularly needed for individual growth. Water, weed, cultivate—this is the secret of both the plant gardener and the soul gardener. I do not nourishment the foundation of all real stimulus?

The wise parent, friend, teacher, helper, will never use accusation or complaint as a means of growth promotion. That method only offends and stunts. To greatly improve the conditions and materials for the natural expansion of mind or soul is the only reasonable, effective method. It was Christ's method, and none was ever so successful as he in expanding and enriching the individual human life. Young Woman.

HEROD'S REMORSE.

When Herod heard of the fame of Jesus a species of remorse then occurred. The night of supernatural need came back; the holy prophet's blood dripped upon the palace floor again; and the soul said, "This Jesus is the man whom I murdered!" There is, so to speak, a moral memory as well as a memory that is merely intellectual. Conscience writes in blood. She may be in long silence, but she cannot forget.

The next passed, the dancing, demon-hearted daughter went back to her blood-thirsty mother, the lights were extinguished, and the plate re-laid into the accustomed order; but the prophet's blood cried with a cry not to be stifled, and angels with swords of ice watched the tetrarch night and day.

All men are watched. The sheltering wings of the unseen angels are close to every one of us. The eye sees but an infinitesimal portion of what is around— we are surrounded with God. This great truth we forget; but exceptional circumstances transpire which for a moment rend the veil, and give us to see how public is our most secret life—how the angels hear the throbs of the heart, and God counts the thoughts of the mind.—Joseph Parker.

Every hour, every circumstance, brings some lesson, some benefit, from God. Every hour, every circumstance, therefore, should carry with it some tribute of our gratitude. Peculiar mercies should receive peculiar acknowledgments. Every morning's comforts should draw forth every morning's praise. Every evening's mercies should excite every evening's gratitude. Every day should be a Thanksgiving-day. Our whole life should be a life of praise.—Rev. J. Stevenson.

COFFEE AGAIN.

An Old Philadelphia Physician Tells the Truth About It.

A physician of Philadelphia, of many years practice, during which time he has carefully watched the effects of coffee drinking upon his patients, writes:

"During my practice in Philadelphia, I have had many serious cases of stomach, kidney and liver disorders, which I have traced to the use of coffee."

"Last year a fellow physician called my attention to the merits of Postum in the place of coffee. In many severe cases of torpid liver, various kidney diseases, etc., since then I have forbidden the use of coffee and prescribed Postum."

"In many cases the results were almost miraculous and in all there was marked improvement due solely to the use of Postum in the place of coffee."

"If you wish it I will furnish you the names of my patients as cured."

"Owing to the feeling that exists among the medical fraternity against physicians using the columns of the papers to advertise themselves, I request that you withhold my name, but you may refer any inquirers to me." Name given by Postum Co., Battle Creek, Mich.

tractiveness seems to make it and passing impression. Undered through the streets my carpenter shops—crude, its—and in one, I remember, key-eyed boy helping his fashion a simple article out of st. I stood long and watched could easily fancy the boy he long ago working peacefully at the carpenter's, even as this dark-haired boy to-day.

ventire the traveler is urged Nazareth; but carpentry sets fashioned from olive-wood especially appropriate to from the town, where the man had, as a boy, sanctest labor.

northern end of the town called the Virgin's Well. A is built in a wall where the gushes forth in two streams. come women in bright-colored with their little children, to carrying the jars on their heads in olden times.

ark-eyed women, laughing, with each other, starting at stranger, make a true pic- nient life. One is especially with the brilliancy of color. poorest, most ragged one is scarlet or green or blue of nes.

scintated in watching these women of the Orient, and I could see the Beautiful ng happily with the other alting for his mother. This I called the Virgin's Well, ture of the water-carrier we o-day is like that when the Jesus went with the other nen to draw water for her but the real spring, where and Child Jesus used to go, stance further up the hill ed by a church, the spring the altar.

s spring the water is piped ed well about a block and a Thus the water which we nen of Nazareth drawing to same source as that drank id his mother.

I remember one afternoon spring day in early March one of the high, steep hills reth! Part of the way we horseback up almost per- paths and great rocks, until n it became too steep for we dismounted and made the way on foot.

great was our reward upon a summit! There, to the the great fertile plain of to the west, beyond the lovely glimpse of the blue can, with a ship in sight; the white houses of the its narrow, winding streets sque, bright-robed people; hout were the sacred hills s must have loved and wan-

deture full of loveliness and one on which Jesus must looked. As I stood looking n below I could fancy him the scene, drinking in its and yet looking on the peo- little children, of that tender yearning, a feeling ion, sorry for their sins, ws, their trials, and long- m to understand him and es.

night we spent at Nazareth t at the stary dome above, ren below lay sleeping, and something infinitely sweet in the quiet stars shining ove the town so full of sa- ations.

e to leave early the next sd I should long since have the wondrous beauty of the ern night held me spell- stars seemed to whisper to of the past—stories of a licho had once looked upon light, who had once slept dr solemn gaze.

it morning we mounted our outline our journey south- is we gained the summit of sky hill I turned to take a ll look on the little town, ling white in the morning How serene and lovely it resting among the flower- a fit place for the Man of spend those early years, or his great life mission of ve and sacrifice!—Gertrude nger, in Western Advocate.

he diamond among the jew- eliever's breast-plate. The s shine like the precious ature, with their own pecu- and various hues, but the white. Now, in white all dora are united; so, in love every Christian grace and ve is the fulfilling of the s the only source of true to the commands of God. God, we must necessarily ology law which is a tran- s divine mind and will.

The Home Circle

OPEN THE DOOR.

Open the door, let in the sun;
He hath a smile for everyone;
He hath made of the raindrops gold
and gems,
He may change our tears to diamonds—
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which will ban-
ish sin;
They will grow and bloom with a
grace divine,
And their fruit shall be sweeter than
that of the vine—
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the hearts so
fair,
That angels may enter unaware—
Open the door!

—The United Presbyterian.

A BOY'S BRAVERY.

It was a balmy day in late Novem-
ber, such as every boy and girl loves
so well, when the brown nuts are
stored away in the cellar and the trees
stand bleak and bare.
"Boys," said the father, "to-day is
Thanksgiving. No work shall be done
on the farm, and you may spend the
day just as you like."

Frank and Joe listened, with their
light, boyish hearts filled with antici-
pation. Such a time as they would
have! Their little friend, Walter, was
invited to join in the sport. Guns
were brought from their places of con-
cealment, and soon they were on their
way to the woods. They would stop
occasionally to watch a little gray
squirrel as he crept from his snug nest
and hopped from place to place, or
saw a stone at a snare-crow which
sang "Caw, caw" from the top of a
tree. They wandered down to the
river, where game was plentiful, and
so great was their enjoyment that the
hour for returning soon came, and,
gathering up their trophies, they
started for home.

There was a lake near by that had
been drained into the river through a
deep opening made in the ground. The
boys, knowing nothing of this, walked
on, wading water in low places. Wal-
ter, who was wading a few rods ahead
of the other boys, stepped off into the
trap which lay in their path. The
boys, seeing what had happened, gave
a cry of distress, and Frank, holding
for support to a small bush on the
bank, tried to rescue him, but as he
reached for the struggling boy he lost
his hold, and in he went on top of
Walter.

Such a sad spectacle little Joe had
never witnessed. For a moment he
stood, not knowing what to do, but
seeing the danger he rushed to the
scene, threw his small arm around a
strong sapling and reached for his
brother. He was not a moment too
soon for Walter was sinking the last
time. He took Frank by the hand,
and Walter clinging to him, he drew
them both to a place of safety.

Such rejoicing as there was when
they reached home! The brave little
fellow was kissed and caressed and
all the kind attentions of a loving
mother were lavishly bestowed upon
her little hero.

What was the first thing you
thought of when you began to sink,
Frank?" said his sister.

"I thought of papa and mamma," he
answered.

"And you?" she said, addressing lit-
tle Joe.

"I thought," he said solemnly, "that
we should be better boys."

When Walter's mother heard the
story she thanked his brave deliverer
over and over for saving her dear boy.
What loving mother's heart would not
overflow with gratitude to any one for
saving the life of one so dear to her?

Little Joe will by and by grow into
a man. As father Time passes along
he will place furrows upon the brow
now so fair and free from sorrow, and
we hope, as he grows older, he will
grow more forgetful of self and ever
be ready, if needs be, to suffer for his
friends, thus emulating the example
of Him who gave his life for his chil-
dren. JENNIE SHUPTRINE,
Tadmor, Texas.

THE PIG'S DINNER.

Hornace and Charlotte were playing
in the barn, running up and down lad-
ders, jumping on the hay and pelting
the horses. At last they lay down on
the soft new hay in the hayloft under
the big open window.

"I'm going to see how far I can lean
out of this window without falling
out," said Hornace. He liked to do
things to tease Charlotte.

"Please don't, Hoz," pleaded his cous-
in. "I know you'll fall out."

"Pooh, there ain't any danger," said
the boy. "Sif I couldn't hold on good
and tight!" He jammed his straw hat

down on his head and took a tight grip
of the sides of the window.

"Oh, Hoz, please don't!" cried Char-
lotte, with a little gasp. Then she held
her breath and watched him as he
leaned far out. She was too frightened
to scream.

"There, I told you so!" cried Char-
lotte, as the new straw hat dropped
from Hoz's curly head straight down
into the pig pen.

Hoz drew himself back with a very
red face. "You didn't, Lottie! You
said, I'd fall out—you never said one
word about the hat."

"Let's run and get it quick!" cried
Charlotte; she was so glad that he was
safe that she didn't mind his scolding.

Down the steep ladder they clattered
and rushed into the yard. There was
the pig pen, but where was the new
hat? All the pigs were gathered in a
crowd around something, which they
were pulling and tearing at, grunting
all the while.

"If those pigs ain't eating up my
hat!" cried Hornace, and Charlotte's
eyes filled with tears.

"It's too bad, Horry. Aunt Helen
won't like the pigs to eat your hat.
But it's a good thing you didn't fall
into the pen instead of the hat."

"Well, I just guess it is," said the
boy, looking thoughtfully at the
greedy Pigs.—Brooklyn Eagle.

THE NEXT THING.

The close little kitchen fairly
steamed with the heat. Hetty's face
wore a look of despair as she gazed
at the piles of dirty dishes. "There's
always more when one's tired," she
thought, "but I'll hurry and get them
out of the way before ma comes in." Her
fair face flushed red as she bent
over the big dishpan of hot water, but
the dishes rattled fast as she piled
them ready to dry.

"Oh, Hetty!" cried the young girl
who came into the kitchen fanning
herself with her sunbonnet. "My,
but this is a hot place an' you ain't
done the dishes yet. I'll help you.
Where's a towel?"

"Get clean ones, the others are all
in the wash," said Hetty, "an' let's
hurry, Bess, an' get all done before
ma gets in with the clean clothes."

"All right, I'm a patent dish-wi-
per," Bess cried, swinging her towel,
"but, Hetty, I wanted to ask you, did
you ever hear such a funny name for
a book as 'The Next Thing'? Miss
Power had it sent her for a present,
an' she said she'd lend it to me, af-
ter she finished reading it, for it is
such a good story. It begins with this
verse."

Bess flourished her towel as she re-
peated:

"Do all the good you can,
In all the ways you can,
To all the people you can,
Just as long as you can."

"I read that, and the first chapter,
and it tells how a girl tries to do
good, an' 'twas the next thing. I
think sometimes the next thing
mean to do, don't you? I can hard-
ly wait to see what that book girl
did then—if she did it, or tried to get
out of it somehow."

"Your next thing was good this
time," laughed Hetty, looking at me
piles of clean dishes. "There's ma
callin' you to come feed the chickens.
Dick hasn't come home yet. Run
'long, I can easily finish now." She
smiled at her sister, "Little Sister,"
as she often called her, although Bess
was nearly as tall as herself. She
hurried about her work with the feel-
ing she was finding many "next
things," and as she did one after the
other, she wondered if the little
things counted. She remembered
Bess' verse: "In all the ways you
can must be everything," she thought,
as she half-whispered the verse.

Just then Mrs. Gardener, Hetty's
mother, came into the kitchen car-
rying a heavy basket full of clean
clothes. "I never saw it so hot in
all my life," she groaned. "We'll
have to get up early an' iron or we'll
smother. My! Hetty, but I'm glad
you've done the night's work, for
some way I'm all tuckered out. What
with this long hot spell, an' pa's fret-
tin' over the corn, an' his feelin' so
poorly, there ain't much chance o'
restin'."

"Pa does feel dreadful over his
corn," said Hetty, sympathetically.
"I'm real sorry for him, he's so mis-
erable. Ma, you just leave the
clothes, I'll look after them, an' I'll
get up early an' do the ironin'. You
go rest on the side steps, it's cooler
there."

"I believe I will, Hetty," said Mrs.
Gardener, gratefully, "but whatever
will I do if things stay this way after
you go?"

"I haven't gone yet," Hetty
laughed. "But, ma, you'll melt if
you stay here."

Hetty was busy folding the clothes
when Dick, her little brother, ran into
the kitchen carrying five small fishes

strung on a twig. "Oh! are you done
supper?" he cried. "I thought mebbe
I'd get home in time onct to have my
fish cooked; they'll spoil 'fore morn-
in'—they do every time."

Hetty looked at his eager face, all
clouded with disappointment and
streaks of dirt, and remembered how
often he came home in the same way,
and she would not take the trouble
to cook his fish. "He's one of the peo-
ple in Bess' verse, and this is a next
thing," she thought.

"I tell you what I'll do, Dick," she
said, smilingly. "I'll cook your fish
if you'll wash your face, hands and
feet, an' comb your hair."

"Cracky! but you're a good Het,"
he cried, looking at her in delight. "I
jest hate to think o' your goin'
away." And he rushed off to wash
himself, while Hetty cooked his sup-
per.

Later in her little upper room Het-
ty tried to sleep. She rolled and
tossed for a time, and at last started
up with a cry. "It's hot as an oven
up here an' that little verse, an' the
next thing, bothers me." She crept
softly to the window, then without a
sound stepped out on the porch roof
below. Her father and mother were
on the porch, and before she had time
to call to them Hetty heard her moth-
er asking: "Ain't there anyway, pa,
you can raise a little money an' go
to that doctor?"

Mrs. Gardener's voice was sharp
with anxiety. Hardly conscious of
what she was doing Hetty waited his
answer.

"The way I'm fixed, ma," he said,
"poor crops, an' hard times, I don't
know a way I can raise a cent. We've
worked our hardest, an' done our best,
but we're awful poor. There, there,
ma, don't take on so, mebbe the doctor
don't know."

"I can't help it, pa," sobbed Mrs.
Gardener, "when the world's full o'
dollars, an' you could be cured for just
a few o' them."

Hetty stepped softly back into her
room. Bess was sleeping quietly.
"Oh! little sister," Hetty whispered
as she stooped to kiss her, "I've found
my next thing, an' I'm so selfish it's
hard to do, even for pa's sake; but
every line in that verse ends—you
can, you can; then I can—why! our
last Golden Text was, 'I can do all
things through Christ which strength-
eneth me.' Oh!" she cried softly,
"that's the secret of the next thing,
it's work for Christ's sake—you do it
for others, for him."

An old trunk stood in one corner
of her room. Hetty unlocked it and
took from its tray a roll of money.
Without waiting to dress, she held
it tight in her hand and hurried down
stairs. Her father heard her coming
and called, "Are you hot up there, Het-
ty? Come out on the porch, it's a lit-
tle cooler."

"It's something else," she cried,
"for, pa an' ma, I heard you talkin',
an' you must take this." She pushed
her money into her father's hand, say-
ing, "You know Aunt Mary said I
could use it in any way I pleased, if
I didn't want to spend it visitin' her,
an' oh, pa now you can get a doctor
to cure you. That's better than thou-
sands of visits, an', anyway, ma needs
it at home now."

"I can't do that," her father began,
"I never can take your money. O
child, I can't!"

Mrs. Gardener, delighted at the
thought that he could have the help
he was in great need of, sided with
Hetty, and at last they persuaded him
to do as they wanted—use the money
Hetty was so glad to give him.

The loss of her visit card was a
heavy cross, but Hetty bore it bravely,
and rejoiced with her mother over
her father's returning health. She
did her next things, "for Christ's
sake" so faithfully, that Bess told her
one day, "Hetty, you're real better
than any book girl." And little Dick
had almost a fight with one of his
friends, each claiming "the best sis-
ter."

In the fall Aunt Lavinia, Mrs. Gar-
dener's sister, came for a long visit.
Then Aunt Mary, Mr. Gardener's sis-
ter, stopped to visit them on her way
to spend the winter in California. She
soon learned how Hetty had used her
money, and almost before Hetty fully
realized how it came about, she found
herself among the roses and lilies of
the "Golden State."

"O Aunt Mary!" cried Hetty one
bright morning, as she pulled the
long-stalked callas, and held them up
for her aunt to see. "I'm so glad I can
see them growing as they do here—
it's wonderful! This is better than if
I had visited you in the east last sum-
mer." Then, looking up in her Aunt
Mary's face, she told the story of the
next thing. "It was hard at first, but
easier when I thought of doing it for
Christ," she added, shyly; "and see all
I gained: father is well again, mother
happy, and now this lovely time."

Aunt Mary's face grew tender as
she looked at the dear young girl
with her arms full of the pure white
lilies. "For his sake," she said soft-
ly: "it's little we can do, but for our
sake he does every thing. O childie,
remember no matter what you give up
or do for Christ, it's all gain in the

**Dingy carpets can be
cleansed and brightened
on the floor. Sweep thor-
oughly, spread a stiff
lather of Ivory Soap over
a small surface at a time,
scrub with a clean scrub-
bing brush and wipe off
with a damp sponge.**

The vegetable oils of which Ivory Soap is
made fit it for many special uses for which other
soaps are unsafe or unsatisfactory.

end, for 'all things' end in his good-
ness.—Louise Hardenbergh Adams,
in New York Evangelist.

CAN YOU TELL?

Uncle Harry came into the nursery,
where his four nieces and nephews
were playing and held up a big, round,
rosy, red apple.

"Children," he said, "I am going to
give this apple to whichever one of you
can answer a question that I shall
ask about it. Stand in front of me in
a row and listen."

So Fred and Josie and Dick and
Totty came and stood in a row with
their eyes fixed on the beautiful ap-
ple.

"What is in this apple?" asked Unc-
le Harry.

"A core," said Fred, "that easy."

"Yes, my boy; but what is in the
core?"

"Seeds," said Dick.
"Certainly; that's right. But those
are, neither one of them, the test
question. Here it is: There are several
seeds in this apple. Now which way
are they pointing, upward or down-
ward, in toward the core or out to-
ward the skin? Who can answer?"
The children looked puzzled. They
had seen the core of an apple hun-
dreds of times, but they couldn't seem
to remember the position of the seeds.

However, as there were four direc-
tions to guess, Fred proposed that
each guess one and then, as one of
them must be right, whoever won the
apple was to give a quarter of it to
the other three. They agreed to this
and Fred guessed that the seeds point-
ed down. Then Josie guessed that
they pointed up. Dick said he guessed
that they all pointed inward toward
the core; and, as there was only one
guess left, of course Totty guessed
that they pointed outward.

"You are right," said Uncle Harry,
handing the apple to the one who
guessed correctly; "and I am glad
you are going to share it with the oth-
ers. But I must say you are a stupid
lot of children; for if you had known
which way the seeds pointed and had
all told me correctly, I would have
given you each an apple. As it is, I
shall keep the other three myself."—
Carolyn Wells.

HOW DOGS FIND THEIR WAY HOME.

In the old days of the James River
canal a fine setter was taken by his
master on a packet-boat which was
so crowded that the dog was put in
the captain's cabin to be out of the
way. His owner reached his destina-
tion after nightfall and had taken so
much wine by that time that he was
carried off the boat, and no one re-
membered his setter.

Next morning the captain took the
dog on deck with him, but was much
afraid he would jump off to the tow-
path and try to return that way, and
so handsome an animal would have
been in danger of being stolen.
Carlo, however, lay perfectly quiet,
but with an air of listening that at-
tracted notice. Toward noon he heard
the sound of the horn of a packet com-
ing from the opposite way; and as the
boats passed each other he made a leap
and was next heard from as having
got off at the place where his master
had stopped and as having gone at
once to the house where he was a
guest. Could human intelligence have
surpassed that?

This same dog lay on his master's
grave and refused food until he died
from starvation. But I do not give
this as a case in point.

A gentleman who lived a hundred
miles from a city moved there with all
of his possessions, including a bulldog
which had been raised at his father's

home, where he had hitherto resided.
He was locked up in the car with the
furniture and in the bustle of unloading
he disappeared and two days after-
ward he reached his former home,
coming by an inland route, as was
known by parties who recognized him,
so that he evidently marked out his
own path without reference to the
railroad on which he had been car-
ried away.—Christian Endeavor
World.

FOR BOYS TO THINK ABOUT.

It is easier to keep out of jail than
to break out, provided you begin in
time.

It is easier to avoid forming a bad
habit than it is to break away from a
bad habit.

The dollar you earn and spend is
only a dollar; the dollar you earn and
save is two dollars.

He who makes it a rule always to
earn his dollar before he spends it,
will never be a beggar or a slave to
debt.

It is easier to avoid beginning to
tamper with tobacco and strong
drink than it is to free yourself from
the appetite if it once be acquired.

Poverty may keep a boy down for
a time, but if he has in him the true
mettle he will rise. Jay Gould was
a poverty-stricken surveyor, George
W. Childs was a bookseller's errand-
boy at a salary of four dollars a
month, John Wannamaker started
business on a salary of a dollar and
a quarter a week, Andrew Carnegie
began life on a weekly salary of three
dollars. Abraham Lincoln was a mis-
erably poor farmer's son, Andrew
Johnson was a tailor apprentice boy,
and learned to read after he was mar-
ried. James A. Garfield was a poor
widow's son, and as a barefooted boy
drove mules on the tow-path of an
Ohio canal.—Religious Telescope.

TO THE ROOTS.

**A School Boy Digs Down to Find Food
to Build Him Right.**

A good, straightforward letter was
recently sent by a bright clever youth
which shows his ability to go to the
bottom of a trouble and rectify it.

He says, "I attended High School
for three years but made little progress.
I did not enjoy good health; my
food was not properly digested; this
caused headache and hence I could
not study. I tried taking exercise in
the foot-ball field but was unable to
stand it as it always increased my
headache.

During the summer holidays I began
eating Grape-Nuts and the benefit was
immediate, the headache stopped, my
food digested properly so that I had no
more stomach trouble, my general
health improved, my weight increased
and my brain was clear and bright.

The result was that this summer I
procured Junior Leaving and Junior
Matriculation Standing. I also took
my place on the foot-ball team as half-
back and played in all the games of
1901.

This wonderful increase in mental
and physical health I attribute to no
other cause than the nourishment I
got from Grape-Nuts. I recommend
them to everybody who desires health.
I am only a boy of 17 years, but my
weight is 148 pounds and this weight
was procured solely by the use of
Grape-Nuts." Name given by Postum
Cereal Co., Battle Creek, Mich.

There is a reason why Grape-Nuts
should correct a delicate, physical, or
a sluggish mental condition. The food
is highly nutritious and is predigested
so that it helps the digestive organs
to assimilate other food. It is also rich
in the phosphates that go directly to
make up the delicate gray matter of
brain and nerve centres.

THE DEAREST

Just the dearest spot
Do you guess 'tis I
Where the sleigh-bell
Ever on the air po-

Yes, I love the breeze
And the sleigh-bell
But you have not got
The dearest spot o'

In the South-sunshi
Yes, I own its love
But you have not got
That I above all o'

Is it where the hill
Piles like snowdrift
Or upon the mound
Atmosphere from

North or South,
East or West, wh
My heart will echo t
The very dearest s
ELSIE MALDEN
Haskell, Texas.

THE NIGHT THAT BORN

When Christ was be-
so long ago there v
heaven, for a way l
clear by which the fi
his great privilege co
There were many he
who had lived here l
that the sacrifice mai
in vain. God was wil
Son should take the
shoulders, if he so d
pleased to know th
noble a being existed
that would be wort
to be spent among t
last, to be given as t
for man's redemption.

Many of the ange
door as the Son pass
Godspeed and a sneer
the sinful world. Mat
selves as worthy, but
make the great sacrific
made; others would I
make the journey an
the pain for the hono
not worthy; all wer
jealous because of th
the honor to be best

The Son alone, of
through, did not for on
or blessing of the ign
end of his earthly pil
one great desire was
tion of the fallen rac

So, as he left his s
hand of the Father t
greatest labor yet p
realms of his Father
stars shone with a p
brighter glow; the su
realm with a bright
light; the clouds var
aerial sea; the earth
ped in a peaceful rep
heads up on the hill
the light of the Star
the sheep that lay as
protecting care.

The wise men wer
singing their songs o
tion, while their eyes
fixed on the Star th
Bethlehem.

The great Passover
held in the Holy City
of worshippers from t
Jewish world had gut
ber, by act and preser
prayer, the great eve
many years before i
thers at liberty from
of Egyptian slavery, a
their feet upon the s
land of Canaan.

So great was the
only to overflowing,
the little towns for n
filled to their fullest

The court yards a
the city were throng
and asses, all relieved
which they had labor
the long, weary jou
end. The camels w
shapes, some rolling
and aching backs, w
ones were chewing
drivers or owners w
of their faithful beast
where necessity den
ministering what all
the sick animals, w
lying in deep slun
heads pillowed upon t
of the dumb creature
But the walls of th

DRAKE'S PALMI

is a tonic remedy that
relief and cures e
trouble and constipa
der worker for torpi
tion, dyspepsia, flatul
patron, and cures eve
its soothing and heal
mucous membranes i
der, and female comp
ture like magic and

A trial bottle is so
of charge to any sub
of the Texas Christi
writes for it to Dral
pany, Drake Buildin
Lake Sts., Chicago.
postal card is your

This wonderful ton
to take, and one st
cures quickly, and to

THE DEAREST PLACE.

Just the dearest spot to me— Do you guess 'tis in the North, Where the sleigh-bells' merry chiming Ever on the air peal forth?

Yes, I love the bracing air, And the sleigh has charms for me, But you have not guessed the spot— The dearest spot on land or sea.

In the South—sunshine and flowers? Yes, I own its loveliness; But you have not named the place That I above all others bless.

Is it where the billows' foam Piles like snowdrift on the sea, Or upon the mountain top— Atmosphere from poison free?

North or South, on land or sea, East or West, wherever I roam, My heart will echo the refrain, The very dearest spot is home.

ELSIE MALONE McCOLLUM Haskell, Texas.

THE NIGHT THAT CHRIST WAS BORN.

When Christ was born on that night so long ago there was rejoicing in heaven, for a way had been made clear by which the fall of man from his great privilege could be redeemed.

Many of the angels stood by the door as the Son passed and bade him Godspeed and a successful journey to the sinful world. Many thought themselves as worthy, but did not wish to make the great sacrifice that must be made; others would have been glad to make the journey and to undergo all the pain for the honor, but they were not worthy; all were more or less jealous because of the selection and the honor to be bestowed.

The Son alone, of all that mighty throng, did not for once think of honor or blessing or the ignoble death at the end of his earthly pilgrimage, but his one great desire was for the redemption of the fallen race.

So, as he left his seat at the right hand of the Father to undertake the greatest labor yet performed in the realms of his Father's kingdom, the stars shone with a purer luster and a brighter glow; the suns shone in their realm with a brighter and a diviner light; the clouds vanished from the aerial sea; the earth itself was wrapped in a peaceful repose. A few shepherds up on the hills that reflected the light of the Star, were watching the sheep that lay asleep under their protecting care.

The wise men were also plodding, singing their songs of love and devotion, while their eyes were steadfastly fixed on the Star that hung over Bethlehem.

The great Passover Feast was being held in the Holy City, and thousands of worshippers from the whole known Jewish world had gathered to remember, by act and presence as well as by prayer, the great event which had so many years before set their forefathers at liberty from the cruel yoke of Egyptian slavery, and finally placed their feet upon the solid rock in the land of Canaan.

So great was the throng, that not only was the great city of Jerusalem filled to overflowing with guests, but the little towns for miles around were filled to their fullest capacity.

The court yards and the streets of the city were thronged with camels and asses, all relieved of their burdens which they had labored under during the long, weary journey now at an end. The camels were lying in all shapes, some rolling from tired limbs and aching backs, while the stronger ones were chewing their cud. The drivers or owners were by the sides of their faithful beasts of burden, and where necessity demanded were administering what aid they could to the sick animals, while others were lying in deep slumber with their heads pillowed upon the heaving sides of the dumb creatures.

But the walls of the city could not

DRAKE'S PALMETTO WINE

is a tonic remedy that gives immediate relief and cures chronic stomach trouble and constipation. It is a wonder worker for torpid liver, indigestion, dyspepsia, flatulence and constipation, and cures every such case. By its soothing and healing action on the mucous membranes it relieves catarrh and inflammation of kidneys and bladder, and female complaints of any nature like magic and cures perfectly.

A trial bottle is sent prepaid, free of charge to any subscriber or reader of the Texas Christian Advocate who writes for it to Drake Formula Company, Drake Building, Dearborn and Lake Sts., Chicago, Ill. A letter or postal card is your only expense.

This wonderful tonic remedy is nice to take, and one small dose a day cures quickly, and to stay cured.

contain the entire retinue, so the hill slopes leading to the city and the valley leading to Bethlehem were thronged with groups of the pilgrims, and many were the camp fires that could be seen flickering in the bright mid-night air.

The temple that stood for many years, in whole or in part, surmounted the hills within the walls and flung out the reflected light of the Star from its gilded dome, a gem of loveliness to behold from a distance; the dark recesses standing out in contrast to the golden spires, but the dome was reflecting the beauty and holiness of its founder, David, while the dark shadows but gave the emblem of the spirit then slumbering within its walls. For the money changers were kept very busy in changing the local for the foreign money for a compensation, and the keepers of the oxen, sheep, goats and doves were hardly able to supply the demand for choice animals for the sacrifices, which were now sleeping quietly within the walls which surrounded the temple.

During the evening and the long vigils of the night, within the Jewish homes, the synagogue and the temple had gone forth the same prayer that had ascended heavenward on the wings of thousands of nights before, that God would send to them the promised Savior, and those prayers had been long and earnest. Old Simeon had prayed his whole life through that he might behold the face of the King to be born, and this night the prayer was no less fervent. Many had been the women whose lot it had been to be the head of some great household, that had spent hours and weeks in prayer, that she might give birth to the promised Messiah. Not only was this prayer wafted on the wings of the messenger, for this night to the throne of God, but for centuries had these faithful prayers arisen.

Each poor woman wished, but hardly dared to hope, that she might possibly be the favored one, for in the minds of the people, He must come through some royal family or else He must be rich and powerful.

Little did they know how near at hand the Son from God's high throne was approaching.

But the day before this eventful night had seen Joseph and his beautiful young bride trudging to the city of the Passover, for it had been their yearly custom; but as the night closed in upon them they were near the little town of Bethlehem, with the Star hovering about them in the beautiful, clear sky. When the time came for Joseph and Mary to retire for the night and thus secure the much needed rest, it was found that there was no place where they could be housed, save within the walls of the stable.

The night being cold and chilly, and Mary being in delicate health, Joseph was obliged to secure the only bed that he could for his young wife, which proved to be a manger in front of the asses. That was the bed that received the young couple. As they retired for the night Joseph offered his nightly prayer, that God would send the much needed Savior; and Mary silently offered her prayer, that her babe might be the Great One, and that He might rule the world rightly and justly, and make Himself great and honorable.

These prayers were no more nor less fervent than many a mother had offered that long since had ceased to be known among those of earth.

There were many baby boys born that night, both in Jerusalem and in the bordering towns; some to pass from this world before the dawn of the morning, others to receive the cruel sword of Herod's soldiers, while others were to become good and honorable men, and some to become devout followers of the coming Master.

The Star began to throw its beautiful golden rays into the manger where the wakeful Joseph and Mary were. As its brightness increases the shepherds are seen astir, for their flocks are preparing to leave, for they think that the day has dawned.

The Holy City begins to stir because of the increased brightness of the Star, and in their amazement wondered why this strange object had thus suddenly appeared before them. The camels and the asses began to stretch their weary limbs, their keepers awoke and rubbed their eyes in astonishment to think that they had thus overslept; but when their attention was called to the Star their wonderment was complete, for where could this strange object in the heavens have come from and what could be its mission? Some were fearful lest some great calamity had befallen the dear ones at home, many weeks' travel away; others were afraid that something terrible was going to happen and fell on their knees and implored divine aid and protection from the strange omen; while yet others reasoned with themselves in this way: Could a star so beautiful, so grand, so bright and so peaceful be other than a messenger of love and good-will to mankind?

As the brightness of the Star reached its fullness, Mary gave birth to

the Christ Child. As she lay in the manger and as the Child smiled, the halo of His greatness appeared above His head. His face shone like the Star itself, while the same beautiful light fell upon the brow of the mother, and the dreary stable shone as bright as noon-day.

All that saw could not doubt but what the babe lying there in swaddling clothes was the long-looked-for Messiah.

Thus the news spread as on the light of the morning, that into the world a child had been born, that was surely the Christ Child. Among the many that came to see the Christ Child was Simeon, who took the Child in his arms and, blessing it, said: "Now I am willing to die, for God has permitted me to look upon the face of the Messiah."

When the night had passed away and the fullness of the morning shone in all its brightness, it looked upon the first Christmas in the history of the world.

Christ had arrived to perform the mission that he had been meditating upon for centuries, while seated in glory with the Father, but as it had been before arranged, he must take upon himself the wife of him that he came to redeem.

He came not in splendor that he might be worshipped for his wealth. He came not as a potentate that he might rule in state. But he came in humbleness and simplicity, with the power from on high to redeem a lost world.

For there is no other name through which lost man may gain the crown.

There is no other blood that can atone for sin. A. G. GATES.

HOW STANLEY FOUND GOD IN AFRICA.

Generally we send Americans to convert the natives of Africa, but the following letter by the most world-renowned explorer of the present day, Henry M. Stanley, will show how God caused the trials and misfortunes of an American in Africa to bring this intrepid discoverer to realize that the Bible is true, and that God always answers prayer.

In writing an account to Emin Pasha Relief Expeditions, Stanley said: "You, who throughout your long and varied life have steadfastly believed in the Christian's God, and before men have professed your devout thankfulness for many mercies vouchsafed to you, will better understand than many others, the feelings which animate me when I find myself back in civilization, uninjured in life or health, after passing through so many stormy and distressed periods."

"Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitude that I would confess his aid before men. Silence, as of death, was round about me; it was midnight, I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery."

"In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column." In another instance he says: "Each officer had economized his

ration of bananas. Two were the most that I could spare for myself. My comrades also were as rigidly strict and close in their diet, and a cup of sugarless tea closed the repast. We were sitting conversing about our prospects, discussing the probabilities of our couriers reaching some settlement on this day, or the next, and the time it would take them to return, and they desired to know whether in my previous African experience I had encountered anything so grievous as this. "No, not quite so bad as this," I replied. "We suffered, but not to such an extremity as this. Those nine days on the way into Ituru were wretched. On our flight from Bunbire we certainly suffered much hunger, and also while floating down the Kongo to trace its course our condition was much to be pitied. We have had a little of something, and at least large hopes, and if they die where are we?" The age of miracles is past, it is said, but why should they be? Moses drew water from the rock at Horeb for the thirsty Israelites. Of water we have enough, and to spare. Elijah was fed by ravens at the brook Cherith, but there is not a raven in all this forest. Christ was ministered unto by angels. I wonder whether any one will minister unto us?"

"Just then there was a sound as of a large bird whirring through the air. Little Randy, my fox-terrier, lifted up a foot and gazed inquiringly; we turned our heads to see, and that second the bird dropped beneath the jaws of Randy, who snapped at the prize, and held it fast as in a vise of iron."

"There, boys," I said, "truly the age of miracles is not past, and my comrades were seen gazing in delight and surprise at the bird, which was a fine fat guinea-fowl. It was not long before the guinea-fowl was divided, and Randy, its captor, had his lawful share; and the little doggie seemed to know that he had grown in esteem with all men, and we enjoyed our prize each with his own feelings."— Scribner's Magazine.

Christianity excludes malignity, subdues selfishness, regulates passions, subordinates the appetites, quickens the intellect, exalts the affections. It would unite man in one great brotherhood. Mark Hopkins.

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O THE ROOTS. y Digs Down to Find Food Build Him Right.

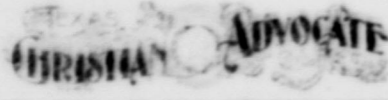
straightforward letter was it by a bright clever youth s his ability to go to the trouble and rectify it. "I attended High School cars but made little prog- not enjoy good health; my d properly digested; this dache and hence I could I tried taking exercise in l field but was unable to t it always increased my

e summer holidays I began e-Nuts and the benefit was the headache stopped, my d properly so that I had no ach trouble, my general oved, my weight increased it was clear and bright.

It was that this summer I nior Leaving and Junior n Standing. I also took the foot-ball team as half- dayed in all the games of

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a reason why Grape-Nuts ect a delicate, physical, or mental condition. The food utritious and is predigested helps the digestive organs e other food. It is also rich phates that go directly to e delicate gray matter of erve centres.



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All notices to appear work in the M. E. Church, South, in Texas are agents and will receive and ready for subscribers. If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Managers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

IMPORTANTANCE—This paper will be stopped only when we are notified and all arrears are paid.

BACK NUMBERS—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible, but, as a rule, subscriptions must date from the current issue.

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

A good steward in the Church is the man who gives right and who leaves no stone unturned to aid in all good work. He not only looks punctually after the list of members entrusted to him, but as far as possible he finds out who is sick and keeps the preacher posted as to such matters. That sort of an official member is a blessing to the preacher.

If as a member of the Church you are not made as prominent as you ought to be, do not take it to heart and worry yourself about it. There is one thing that you can do, and that is you can go into your church as often as you please and talk with God and he will put all the prominence on you that you can stand. To live close to him is the greatest blessing that you can expect, and no man can keep you from its enjoyment.

If you are an adult Christian, and it is possible, you ought to be regularly in the Sunday school. The Sunday school needs your presence and cooperation, and then you stand badly in need of the Sunday school. If you are a beginner, you might be there; and if you have graduated in Bible knowledge, the Sunday school can make great use of you. The fact is, unless you have an excuse that is very urgent, there are several strong reasons why you should be in the Sunday school every Sabbath morning.

There are good men and leading men enough in any community to manipulate the headlines and keep out of sight if there is a wise, level-headed man to lead in such matters. With such leadership the people will do the best. We are aware of the fact that they will not be absolutely eradicated as long as there is sin in the world and bad men to practice it, but it can be made to keep itself in the dark places and to fear the light rather than to defy it. And by violence and persistent effort these offenses against society can be reduced to a minimum.

I am sure that I am "going about doing good" when I am putting the Advocate in the homes of the people. M. I. BROWN, Appleby, Texas.

THE DALLAS COUNTY LOCAL OPTION ELECTION.

To the regret of hundreds of the leading friends of local option a prohibition election has been ordered for Dallas County, to take place just a little more than two weeks from this date. We did our utmost to prevent it, but one man who had in his hand a petition for it, gotten up about ten months ago, and mostly signed by voters living in the country and smaller towns, would not listen to reason or argument and submitted it a few days ago to the County Commissioners, and under the law the election was ordered for February 17. Had these good people who signed that petition known all the facts as we know them here in the city, they certainly would not have become the instrument in the hands of one man in forcing this ill-considered campaign upon us at the present time. But after it became known that the petition was going to be submitted, we had no opportunity of letting the signers know the state of the case. However, since it is now too late we have heard from a number of them, and they regret the course the matter has taken. So, here we are, face to face with a struggle for which we are in no way responsible, and with no sort of preparation to meet it. The people who are the leading support of local option were not consulted as to the advisability of calling the election at this time, and though many of us volunteered our counsel against it, there was no attention given to our protest and importunity. The masses, the Church members, the W. C. T. U. organization and hundreds of local optionists in the city were completely ignored and not asked. The result is, that there is no sort of organization formed through which to carry on the campaign and no money for campaign purposes. On the other hand, the brewers, the saloon men, the politicians out of a job, the rascals who expect pay for voting and a few outside parties who want employment as campaigners are anxious for the election. The brewers and the saloon men know that this is the most favorable time imaginable for them to have the election and they are all urging it. The fact is, such is their extraordinary interest in having the election pushed to a finish that there is an impression that they have been despectively flouting in the background of the movement for sometime to bring it about. And the reason why they wanted to have it now is that they know the recently adopted poll tax amendment is without legislative safeguard, and that it is open to the most brazen abuse and fraud. At present, these fellows are rushing hundreds of names with the money into the Tax Collector's office, getting receipts for the same, and on the day of the election they will scour the country for illegal voters, who will use these poll tax receipts in voting against us, and we have no sort of way to prevent them. The present Legislature has a bill pending which, when passed, will so protect this amendment as to prevent these frauds, but it is not operative now, and the saloon men are making the most of their advantage to secure the completest victory on the day of the election. And there is nothing to prevent them from carrying out their fraudulent schemes. Therefore, hundreds of local optionists have made up their minds to let the election go by default, and in no way be responsible for its results. They say that it is not their election, and that it will not represent their strength when the vote is counted. Last Sunday night Rev. Sam Jones addressed eight thousand people on the public streets of Dallas, and he advised the local optionists to pursue this course, and they have made up their minds to take his advice. So the election will be a farce, so far as local option is concerned. But these real friends furthermore say that some time in the future, when we are ready for it, that we will have an election in Dallas County that will mean something. Then we will be organized, sow the county down in local option literature, make a thorough canvass of the field with able

speakers, keep the crazy element out of the lead, and give the anti the hardest fight that they have ever known. Then, the poll tax amendment will be hedged about so that frauds upon the ballot box will be well-nigh impossible. But as we have intimated, Rev. Sam Jones has sized up the situation, and we quote his remarks as we close this article.

Gentlemen, I have spoken in forty States of the Union and provinces of Canada, and to all kinds and sizes of pathologies, and if this audience will be quiet I will do business at the same old stand.

Some propositions are self-evident, and however we may differ on some propositions, we must agree on these: "Whatever makes a good citizen in Georgia, a good husband to his wife, a good father to his children, makes any man a good citizen of Texas, a good husband to his wife, and a good father to his children."

This being true, gentlemen, we may waive upon some other proposition, like this, for instance—whisky is the enemy of good citizenship, the enemy of the home; it blights and curses only whatever it touches.

For thirty years I have fought whisky uncompromisingly. I have said, and I will stick to it till I die, that I will fight the whisky gang as long as I have a weapon. I will hit them as long as I have a fist, will kick them as long as I have got a foot. I will bite them as long as I've got a tooth in my head, and when they are all gone I will ram them till I die.

But, gentlemen, I am not in the present fight for local option. It's not a fight to get licked. I'm getting too old for that sort of thing.

I do not believe that the great body of temperance people in Dallas are lined up with or allied with the present local option fight. They have neither organization nor money to meet the issue on the 17th of February, scarcely more than two weeks off.

The whisky gang have both money and organization, and they will have the tax receipts and the voters to show you under boys.

Let this election go by. At the proper time your Uncle Jones and your Uncle George Stuart, too, will come with a tent to hold 15,000, and there will be blood and hair, and the ground torn up for fifty miles around Dallas, and Dallas will be so dry after the freeze that a fellow can spit.

If you enter into a fight now and get licked, you will hurt and harm the cause all over the State, and we all know that there is a tidal wave of temperance rolling over Texas today, such as the oldest inhabitants never saw before.

Now, gentlemen, I yield the palm to nobody when it comes to hatred for liquor and antagonism to the saloon, but don't go down the street now with your brass bands and tambourines simply to be run over by the procession.

I implore the motives of no man who works for prohibition and who is working in the present local option fight. They are good and true men, but I believe they are better than they are wise.

I made last Saturday Advocate day. So here I come with twelve new subscribers. J. H. STEWART, Vernon, Texas.

REV. SAM JONES IN DALLAS.

Last Friday Rev. Sam Jones came to this city to lecture that night, and in the afternoon called to see us and we had a delightful time with him. He is somewhat reticent in speech, having been in ill health quite a good deal the past year or two. And he is aging somewhat, but he is still the same old Sam Jones in spirit, vivacity, originality and inextinguishability. There is but one Sam Jones, and there will never be a duplicate of him. It took the Lord a long time to make him, and in all probability he will never make another one. At night he lectured to about one thousand people at Turner Hall. He made it a trifle hot for the saloon business, and the saloon-keeper who has the hall leased and who runs a saloon in the basement of the place took offense and ordered the lights turned off while Bro. Jones was talking. But he talked right on and the audience cheered. Then the unclean fellow ran upon the stage and called Jones a liar. But a Deputy Sheriff appeared upon the scene and the lights were turned on and the lecture proceeded. The people were outraged at

this ruffian conduct, and public sentiment was hot toward the "Turnerites," but they listened in print and condemned the act and the conduct of the saloon-keeper and disclaimed all responsibility for it. This put them right, but it left the saloon man in an awkward light, and it hurt the saloon business.

On Sunday afternoon Sam Jones returned to the city and was announced to preach at the Opera House at 7 o'clock. About 8 o'clock the manager of the Opera House said he was told that the meeting would be a political one, and he refused to open the building. From five to eight thousand men were crowded around the place clamoring for entrance, but Bro. Jones stopped across the street and addressed the throng from a buggy. In the meantime the Mayor of the city took a hand and made the manager open the Opera House, but it was too late. What right had that man to conclude that the meeting was to be a political gathering on a Sunday night and a Methodist preacher at the head of it? His conduct was inexcusable under the circumstances, but Sam Jones got in his work in great shape, and the treatment accorded him by these two men only made his work the more effectual. The community was practically with him, and he lost none of his lifetime drawing power. No man who has ever visited this city has such a hold upon the listening masses as Sam Jones. No building could be secured that would accommodate the crowds willing to flock to hear him. They hang upon his words perfectly enrapt, though he is awfully severe in his denunciation of the sins of which men are guilty. No one doubts Sam Jones' prohibition, and he did not hesitate to advise the people of Dallas County who claim to be sensible supporters of local option to stand aloof from the ill-considered election that has been called by one or two men who have more zeal than judgment and wisdom. He was here and learned the facts in the case, and it is his judgment that local option must not be held responsible for the results of this pending election. He is fully aware of the fact that we are in no sense ready for a campaign of this sort at the present time.

A SUNDAY IN HOLLAND.

I do not mean Holland, in Europe, but Holland in Texas, a small town situated twenty miles south of Temple, on the M., K. and T. Railway, where Rev. C. S. Cameron is the pastor. Last Saturday I made him and his people a visit. He was entitled to it because he had not been on his work three months until he had sent in thirty-five subscribers to the Advocate. A man who does that sort of work ought to command the services of the editor at most any time. Yet his work is a new one, and not one of the large churches in the Georgetown District either. But he appreciates the influence of the paper on the minds and hearts of his people, and he puts forth special effort to hedge a copy of it in the homes of his families. He knows that when they read the Advocate and keep in sympathy with the work of the Church, they are more useful and devoted to the interests of religious effort. So when he wrote to me to give him the fourth Sunday in January, I sent him the appointment and was there in due time to fill it. Bro. Cameron met me at the depot and gave me a whole-souled entertainment in his home. He and his wife and six interesting children make up a happy household, and they all fear and serve the Lord. I staid with them till Monday morning and found their hospitality to be open and generous. A preacher's family always make good company, and so we had pleasant communion. The Church organization in Holland is not very large, but they are earnest and devoted people. Many of the members live in the country near by, but the deep, black mud interfered with their attendance upon the service. Still we had a fair congregation morning and evening and profitable services. The people were attentive and devout. There are three or four other appointments on the circuit, and Hol-

land only gets two Sundays in the month. But the preacher lives there, and he keeps up a regular weekly prayer-meeting. They also have an Epworth League. The building is not large, but it is modern and comfortable, and they have paid the rent of a house for the pastor for the year; and in the meantime the people are going to build a parsonage. The Sunday school is well organized and doing good work. Rev. Abe Mulkey is looked for a meeting there to begin next week, and good results are expected. Bro. Cameron is a fine organizer, and he will make this charge one of the best in the district outside of the large towns where there are more people to reach through the service. His people have made good provision for the support of the pastor's family. The rent of the house, its furniture, corn, hay and a good pounding are all thrown in. Bro. Cameron is popular already with his flock. He is expecting a good year. The town is in Bell County and liquor is sold there. They have three or four saloons, though there are perhaps less than fifteen hundred people in its corporate limits. These do not exert a wholesome influence over the public morals of the place, though they have as little drinking as any other community where liquor is sold. They have a fine public school, with a principal, six teachers and three hundred pupils. The Advocate is well read there now, and this made me feel very much at home. I heard good reports of the work their new presiding elder, Dr. Chapman. He is making an excellent start. G. C. R.

TEXAS PERSONALS.

Rev. C. H. Govette, of Willow Street, Sherman, was in the city last week and made the Advocate a cheerful visit. His work is prospering.

Rev. T. N. Weeks, of Mesquite, was to see us this week. He is starting off well on his work, but he says the people out that way are very blue over the local option election so he is advisedly thrust upon them by the few who are back of this movement.

Rev. Z. V. Liles, of the West Texas Conference, was present at the inauguration of Governor Lanham and made the opening prayer. He and the Governor are personal friends, and two of Col. Lanham's sons were his schoolmates in the University of South Carolina.

We are in receipt of an invitation to the marriage of Miss Annie Browne, of San Marcos, to Mr. G. S. Combs, which event will take place February 5. Miss Browne is the accomplished daughter of Judge and Mrs. L. H. Browne, of San Marcos. The Advocate sends congratulations with best wishes for the happiness of this worthy young couple.

Rev. E. R. Bolton, of the Waco District, tells us of the death of Mrs. Margaret Ruffner, mother of Rev. J. A. Ruffner, of the Northwest Texas Conference. She died at the home of her son in West, last Saturday. Her remains were taken to Waco for interment. She was a noble, devoted and consecrated woman and her death is a loss to the Church.

Mr. D. M. Smith, one of the Publishing House Agents, is now in the city, looking after the interests of the Branch House. Mr. Smith is one of the best business men in the Church, and his work at Nashville has had much to do with putting our great plant on a solid basis. He is pleased with the work at this end of the line and will help it in every way possible.

A noted gambler was shot and killed in Fort Worth last week, and Dr. Werlein, of the First Church in that city, made the murder the basis for a strong sermon on Sunday night, touching the causes and the crime of murder. The house was crowded, and the sermon was published in the Fort Worth Register. Killings are becoming too frequent in Fort Worth and other places, and it is time that public sentiment was being touched up on that subject.

Rev. W. T. Morrow, always a live agent for the Advocate, says: "I am going to try to treble our subscription list on Lone Oak charge this year."

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SOOT EVERYBODY For Sunday School Young People's Society Revival Meetings, etc. 100 New Songs. 200 Pages. Bound in cloth. YOUNG SONGS

Gleanings from the Exchanges

MR. KRUGER'S BOOK.

The Pittsburg Advocate very pertinent remarks:

Much may be excused Mr. Kruger in his forthcoming autobiography because he is an old man, generations behind the times...

NEWSPAPERS AND PREACHERS.

The Methodist Protestant sizes up the situation as to newspapers and preachers very correctly:

Recently two of the most distinguished men in the American pulpit, Bishop Alpheus Wilson, of Baltimore, and Dr. Patton, of Princeton, preached in this city on the same Sunday...

On that particular Monday quite a number of sermons by sensationalists, self-advertisers and other sorts of nobodies were extensively noticed...

G. C. R.

PERSONALS.

Govette, of Willow Street, as in the city last week the Advocate a cheerful work is prospering.

Weeks, of Mesquite, was his week. He is starting his work, but he says the hat way are very blue over their election so ill-advised...

THE PASSING OF FORTUNE TELLING.

Upon this subject the Wesleyan Methodist says:

Last week in Rochester, N. Y., representatives from the office of the District Attorney of Monroe County visited nine persons who claim the ability to tell fortunes...

Referring to the union of all Methodist bodies in Canada and Australia, The Methodist Times of London, Mr. Hughes' paper (which is to be continued and strengthened), declares for one Methodist Church in every country...

Rev. E. L. Powell, pastor of the First Christian Church of Louisville, gives his ninth annual banquet on January 22 to 499 invited guests. It is his purpose, he says, not to make it a religious occasion, but one of innocent good fellowship.

Rev. J. A. Russell, a Confederate veteran and a veteran of the St. Louis Conference preachers, has been chosen Chaplain of the Missouri House of Representatives. Uncle Joe will be heard from about the capital and will fear no man.

Governors S. T. W. Lanham, of Texas, and J. B. Frazier, of Tennessee, are members of the M. E. Church, South. The fact is the Methodist Church has a great many prominent men in its membership.

The plan of Indiana Methodists to establish a hospital and dispensary for the benefit of the poor is being carried out. A report just made public shows that the fund is now \$65,000.

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question, the methods we use it may ridicule and despise, but never yet has it denied the power of a life "hid with Christ in God." Justice, mercy and truth are recognized as real and as worth while wherever they are seen.

CLEAN CHURCH HOUSES.

The Alabama Advocate hits the nail on the head in the following:

We never see a handsome church edifice going up without experiencing a rising appreciation of the good people who erect it. It is tangible evidence of their faith and of the estimate in which all the better things of life are held by them.

HIGH CHURCHISM.

Says the Nashville Advocate: The Church Review, an ultra High Church organ, in London, has suspended publication. It is becoming increasingly evident that there is no logical standing ground for two "Catholic" Churches.

CHURCH NEWS.

The German Methodist deaconess movement in America has ten institutions, seventy deaconesses and property worth \$250,000.

The New York Christian Advocate publishes some interesting statistics of the growth of the Churches in 1902, prepared by H. K. Carroll, I.L.D., who had charge of the Government census of Churches in 1890.

At the Ministers' Union of Richmond recently Bishop J. C. Granbery, D. D., read a paper by request. His topic was: "The pulpit Fifty Years Ago." A paper of great value and historical worth.

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General, in the tomb by the Bishop Andrews, of the Methodist Episcopal Church, read the memorial service, and Bishop Granbery, of the Protestant Episcopal Church, read the prayer, "Lord, kindle our hearts with thy light," and "Abide with me" were sung; and Bishop Smith read a favorite hymn of Mrs. Grant, "The Boat Beyond the Sea."

Dr. H. F. Williams has been re-elected manager of the foreign committee of the Southern Presbyterian Church, succeeding Dr. D. C. Hamlin, who recently died in Korea. Dr. Williams is pastor of the Westminster Presbyterian Church Nashville, Tenn., and has held the office temporarily since the Hamlin's departure for Korea, six months ago, and has also been elected member of the Foreign Missions Executive Committee to succeed Mr. R. M. McGill.

Dr. R. A. Torrey claims that there has not been a Sunday for the last seven or eight years when no prayer meeting did not occur in his Church in China.



JOHN B. DUNN

John B. Dunn is a native of the State, a student of one of our universities, and has been for the last few years his full time in the study of the Bible. He has been a regular contributor to the Advocate on these subjects for the last few years.

go, and that no year has passed since two hundred and fifty sermons were preached in the Church. This is a record for the preacher, but to the student of the Bible that he has a Church of no other members.

Bishop Moses and Dr. W. F. O'Connell are making a tour in the interest of missions, visiting twenty-nine cities from Topeka, Kan., to Atlanta, Ga. They speak every night.

Rev. R. D. Smart, D. D., pastor of Epworth Church at Nashville, will preach the bicentennial sermon before the students of Randolph-Macon Woman's College at Lynchburg, Va. June 7. Dr. J. M. Buckler, editor of the New York Christian Advocate, will make the literary address on June 8.

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Salt Rheum

It is a disease of the face and neck, characterized by the formation of crusts and scales, which are very painful and often very disfiguring. It is caused by the action of the sun's rays on the face, and is most common in the summer months.

Hood's Sarsaparilla

It is a medicine which purifies the blood, and cures all diseases of the skin, such as salt rheum, eczema, and other eruptions. It is a reliable and effective remedy, and is sold in bottles of \$1.00 and \$2.00.



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TIP TO TRAVELERS

Advertisement for W. S. Keenan, G. P. A., featuring a cross logo and text about sewing machines and services in Houston and other cities.

Large advertisement for POND'S EXTRACT, featuring the brand name in large letters, a list of ailments it treats, and a cautionary note about its use.

Advertisement for 'Young People's Songs of Praise', listing features like 100 new songs, 226 pages, and a bound cloth cover.

Sunday-School Department.

First Quarter, Lesson 6, February 8.

THE CHURCH AT CORINTH FOUNDED. Acts 18:1-11.

Golden Text: "Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11.

In the Sunday school Magazine Dr. Paul Whitehead, under the title "Doctrinal Teaching" makes the following remarks on the lesson:

Much may be learned from the founding of this large, flourishing, interesting Church. It was in a great center of Greek trade, prosperity, luxury, culture. Here, if anywhere, might be found great illustrations of the power and reign of sin. Here might also be expected great fruits of righteousness, great specimens of the gospel's "power of God unto salvation."

A doctrine as to Christian labor for the Kingdom of God is here furnished—namely, to build where we can upon foundation already laid. Paul began here as in so many places, in the Jewish synagogue. He occupied all the undisputed ground to start with. From that vantage ground he urged that Jesus was Christ, the promised Messiah, Deliverer, and Savior of the race of mankind. He formed a close alliance with those godly persons, Aquila and Priscilla, of the same craft as "tentmakers." Working and boarding with them, he made an honest living, and gained access to their fellow-countrymen and all their customers as well. Let us despise no means of access to the souls of men, not of an unworthy nature.

Another principle practiced by Paul was separation of sincere and genuine disciples, as much as may be from an admixture of unbelieving, contentious, and selfish elements, especially if yet more polluted by blasphemy and profanity. In the management of our Churches and religious organizations we must keep out—or else withdraw from such sources of corruption—disorder and degradation. The opposing, blasphemous Jews it was impossible to benefit. The apostle removed his lambs out of the reach of these wolves as much as he could.

The gospel displayed its signal power in Corinth as it has done in so many places, by the character of its converts. "Crispus, the chief ruler of the synagogue," became a zealous Christian. Others followed him. There was a mighty turning unto the Lord. Christianity became the "sensation" of the day. The despised Jewish preacher, whose doctrine was regarded by the learned and philosophic Greeks as "foolishness," captured for his Lord the souls of many prominent and influential Greeks, as well as the ecclesiastical head of the Israelites.

We are taught by this lesson that God sometimes providentially intervenes to protect his servants from bodily harm that they may do his work without serious hindrance. Not always, as good men as ever preached the gospel have been. Like Stephen and James the son of Zebedee, martyrs to their Master's cause and word. But here the Lord was pleased by a vision to assure his servant that "no man" should "set on" him to "hurt" him. And the promise was kept. No enemy reached that pitch. The faithful man of God was not intured in the eighteen months of his labors. The Lord had "much people" in that city. They were worth seeing and he averted every dart of death that was or would have been aimed at Paul. All this he knows how to do without violating any one's free agency.

And as it is alike reason and reasonable to pray for God's misfortunate servants "that the word of the Lord may have free course and be glorified" and that they "may be delivered from unreasonable and wicked men" and let us remember that we are intended such success. If hundred agonies felt the word of them and asked for them, much more may we wonder in amazement of some welcome those in testimony of God's saints for us and our work.

All that I have thought of and everything that I have written every moment that there has been, to any thought of mine, whatever I have done in my life, has always been due to the fact that when I was a child my mother, or daily read with me a part of the Bible, and daily made me learn a part of it by heart.—Rushdie.

Convalescence.

Convalescence is a somewhat peculiar condition, and one which is not generally understood. It is a condition which is often the result of a long illness, and it is a condition which is often the result of a long illness, and it is a condition which is often the result of a long illness.

PREACH THE CROSS.

In these days no preacher can improve on Paul. To his converts in Corinth he wrote: "I determined to know nothing among you save Jesus Christ and Him crucified." He also declared: "First of all I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for he had sounded the Gospel trumpet elsewhere before he struck its keynote among the corrupt idolaters of Corinth. It means that as the principal thing he preached the Cross, and salvation by the atoning blood. Whatever else came second, this came first; whatever he omitted, he never omitted the core and marrow of the gospel.

The Atonement is the cardinal doctrine of the New Testament; for the very core of Christianity is the sacrificial death of its Divine Founder. All its paths converge on Calvary. The gospel does not underrate ethics, or the duties of human brotherhood, or the spotless example of Jesus; but the Atonement is the sublimest display of the Divine love, and it transcends all other revealed truths in saving power. If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text, "Christ Jesus died for our sins." This is the truth that has lain closest and warmest to the Christian heart in every age of the Church. This is the touch-stone for every pulpit. Wherever the highest spiritual power has been attained, there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Christ Jesus on the Cross of Calvary. It is the duty of every minister to thunder against injustice and intemperance and fraud and selfishness and hypocrisy and covetousness and every form of wickedness; but the true vantage-ground from which to assail them is beside the cross where Jesus died to condemn all sin and to save the sinner.

Sometimes a theory of the Atonement is presented in the pulpit from which every drop of its vital fluid has been drained away. Neither Paul nor Peter nor John would have recognized their doctrine. The one theory of the Atonement which meets the tremendous necessities of a world lying in wickedness in this plain short simple line: "Christ Jesus died for our sins." The three great and glorious ideas compressed into this line are—Substitution, Sacrifice, Salvation! Christ became our substitute and suffered for us, Christ became our sacrifice, and laid down His life to take away our guilt; the "Lord laid on Him the iniquity of us all." Christ secures eternal life to every true believer and faithful follower.

The highest success in preaching lies just there. Paul's keynote, struck amid the idolatries of Corinth and in defiance of Caesar's lictors at Rome, has been the secret of converting power everywhere. Luther preached this gospel of atoning blood to slumbering Europe, and it awoke the dead. Amid all his emphasizing and defenses of the divine sovereignty, Calvin never ignored or belittled the Atonement. Cowper sang of it in sweet strains among the water-lilies of the Ouse; and Bunyan made the Cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingwood and the swartly miners of Cornwall. Moody's bells all chimed to the keynote of Calvary. Spurgeon thundered his doctrine of vicarious atonement into the ears of poor and peasant with a voice like the sound of many waters. The heart of God's Church has in all ages held to this as the heart of all Christian theology—"Christ Jesus died for our sins."

This sublime central truth is no mere absolute to-day than yonder sun in the firmament. To every young brother who is about entering the ministry I would point the ex-

ample of the mightiest of all preachers, and would say to him—Follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto Him!—Rev. Theodore L. Cuyler, D.D.

MOTHER'S PRAYERS.

We need much better homes to-day. The homes of our children should be as our parent's homes were for us. If we go back to our homes to-day and study our children, we will find that they have not a fault or virtue that their parents have not got. O for a revival of the old custom of having a family altar in a home where the father acts as priest, and the mother as a saint; we could stir the whole country for Christ.

One of my dearest friends was prodigate until he was a man grown. In a great Western city he had determined to take his life, threw himself down on his bed just to collect himself before the awful deed, and jarred a little book off from a shelf just above his bed, and it struck him in the face. With an oath he threw it from him, and then it dawned upon him that it was his mother's Bible given him to read. He walked across the room to pick it up just to show her some mark of respect, and read upon the flyleaf, written in his own hand: "Dear boy, you can never get away from your mother's prayers." Instead of being a self-murderer he became one of the country's greatest preachers. I wish that we might dig again the well that our fathers dug before us, and make homes like heaven.—J. W. Chapman.

The key of yesterday I threw away, And now, too late, Before to-morrow's close-locked gate Helpless I stand—in vain to pray! In vain to sorrow! Only the key of yesterday Unlocks to-morrow!

—Priscilla Leonard.

The greatest work has always gone hand in hand with the most fervent moral purpose.—Sidney Lanier.

THE VALUE OF CHARCOAL.

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

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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

LOOK OUT FOR CATARRH



When the cold wave flag is up, freezing weather is on the way. Winter is here in earnest, and with it all the miserable symptoms of Catarrh return—blinding headaches and neuralgia, thick mucous discharges from the nose and throat, a hacking cough and pain in the chest, bad taste in the mouth, fetid breath, nausea and all that makes Catarrh the most sickening and disgusting of all complaints. It causes a feeling of personal defilement and mortification that keeps one nervous and anxious while in the company of others.

In spite of all efforts to prevent it, the filthy secretions and mucous matter find their way into the Stomach and are distributed by the blood to every nook and corner of the system; the Stomach and Kidneys, in fact every organ and part of the body, become infected with the catarrhal poison. This disease is rarely, if ever, even in its earliest stages, a purely local disease or simple inflammation of the nose and throat, and this is why sprays, washes, powders and the various in-haling mixtures fail to cure. Heredity is sometimes back of it—parents have it and so do their children.

In the treatment of Catarrh, anti-septic and soothing washes are good for cleansing purposes or clearing the head and throat, but this is the extent of their usefulness. To cure Catarrh permanently, the blood must be purified and the system relieved of its load of foul secretions, and the remedy to accomplish this is S. S. S. which has no equal as a blood purifier. It restores the blood to a natural, healthy state and the catarrhal poison and effete matter are carried out of the system through the proper channels. S. S. S. restores to the blood all its good qualities, and when rich, pure blood reaches the inflamed membrane and is carried through the circulation to all the Catarrh infected portions of the body, they soon heal, the mucous discharges cease and the patient is relieved of the most offensive and humiliating of all complaints.

S. S. S. is a vegetable remedy and contains nothing that could injure the most delicate constitution. It cures Catarrh in its most aggravated forms, and cases apparently incurable and hopeless. Write us if you have Catarrh, and our physicians will advise you without charge.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

SSS

Manchester, Va., March 6, 1901. Gentlemen:—I had all the symptoms that accompany this disease, such as mucus dropping in the throat, a constant desire to hawk and spit, feeling of dryness in the throat, cough and spitting upon rising in the morning, scabs forming in the nose, which required much effort to blow out, sometimes causing the nose to bleed and leaving me with a sick headache. I had thus suffered for five years.

I commenced to take S. S. S. and after I had taken three large bottles, I noticed a change for the better. Thus encouraged, I continued to take it and in a short while was entirely cured. JUDSON A. BELLAM, Main and Vine Sts., Richmond, Va.

The Right

A New Catarrh Cure

Coming to

For several years col and Hydrastin nized as standard tarrral troubles, but been given separat



recently an ingenio ed in combining the other antiseptic, in fective tablet.

Druggists sell the name of Stuart's Ca it has met with rem the cure of nasal and throat catarrh the stomach.

Mr. F. N. Benton, care of Clark House, "When I run up aga is good I like to ta have been troubled t or less for some t more than ever. I called cures, but did fit from them. About bought a 50 cent bi tarrh Tablets and as they have done won do not hesitate to I know that Stuart's C the right thing."

Mr. Geo. J. Casan fon, West 9th street writes: "I have com art's Catarrh Tablets have given me bette catarrh cure I have I A leading physicia vises the use of Stu lets in preference ment for catarrh of or stomach.

He claims they a inhalers, salves, loti are much more com ant to take and are little children take as they contain no any poisonous drugs All druggists sell Tablets at 50 cents age and they are p and most reliable cu catarrh.

FOR AN ELECTRIC

Located in Ch Cost \$12,000; will fr from one to five yo Everything complete, cept an engine. Ad R. M. CIA

Advertisement for RUPTURE CURE WITHOUT PAIN, featuring a portrait of a man and the name DR. DICKEY & DICKEY.

SEED

Farmers who planted our ad last season made corn. This made nothing. Our catalog describes other Field and G kinds, Plants, Roses, Etc. BAKER BROS.

Advertisement for a product, featuring a portrait of a woman and the name MARIANE N. BIRALLI, DDS.

Large advertisement titled 'Whether you are owner of a pocket handkerchief garden in the city, a fruit, truck, poultry, stock or other farm, or a 500,000-acre ranch, it will pay you to read FARM AND RANCH.' It includes text about Home Builders' Guide to Success, a picture of a man with a tool, and a box for 'PAPER STOPS AT END OF TIME PAID FOR.'

Sewing Machine and Advocate for only \$23.50

The Right Thing.

A New Catarrh Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Gualcol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given separately and only very



recently an ingenious chemist succeeded in combining them, together with other antiseptics, into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Catarrh Tablets and am glad to say that they have done wonders for me and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. Geo. J. Casanova of hotel Griffon, West 9th street, New York City, writes: "I have commenced using Stuart's Catarrh Tablets and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburg advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat or stomach.

He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and pleasant to take and are so harmless that little children take them with benefit as they contain no opiate, cocaine or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package and they are probably the safest and most reliable cure for any form of catarrh.

FOR SALE

AN ELECTRIC LIGHT PLANT

Located in Clarendon, Tex.

Cost \$12,000; will take \$5,000, and give from one to five years to pay for it. Everything complete for operation, except an engine. Address

R. M. MORRIS,

Clarendon, Texas.



RUPTURE AND PILES

CURED QUICKLY, SAFELY AND PERMANENTLY WITHOUT THE KNIFE.

Fistula, Fisures, Ulcerations and Hydrocele. No Cure no Pay.

Pamphlet of testimonials free.

DRS. DICKEY & DICKEY, Lint Bldg., Dallas, Tex.

SEED CORN

Farmers who planted our selected southern seed corn last season made corn. Those who planted native corn made nothing. Our catalogue tells all about it. It describes about 400 kinds and Garden Seeds, Trees of all kinds, Plants, Roses, Etc. Catalogue free.

BAKER BROS., Ft. Worth, Tex.



Lovely Complexion FREE.

A Cold Cream Sold FREE which will give you a lovely complexion. It is like a face powder, makes the complexion look soft and beautiful. It is made of the best ingredients and is perfectly safe. It is sold in all drug stores. Price 25 cents a box. 100 boxes \$2.00. Address: **MARGIE M. VITALL, 4299 Elm Bldg., Cincinnati, O.**

RESISTOR
CURE WHERE ALL ELSE FAILS.
Great Cough Syrup. Tarted Good. Use in time. Sold by druggists.

THE REUNION.

Faintly from over the river of death come voices of far away. Voices I knew when life's morning dew on my opening pathway lay. Voices long missed from lips that mine kissed on a cherished bygone day.

But in tones of joy they are chanting on high an anthem full of praise!

The words I hear, with a straining ear, to God's feet my senses raise:

"Glory! Glory! Glory! to the blood of the crucified.

Glory! Glory! to Him who for sinners died.

We have washed our robes and made them white in the cleansing crimson tide.

Kissing His feet, our loved we will meet where the shade of His white wings hide!"

Brother, your mother is over there, waiting her long-lost boy;

Sister, your father is longing for you, even in that world of joy;

Husband, your wife, dearer than life, waits where no pleasures cloy—

Away over there, where the sunbeams so fair flash from the throne of God.

Far over there, land wondrous fair, where so many we have lost have trod.

What is this life? Labor and strife? Keep thine eyes set on high.

And 'mongst that band yet may thou stand, 'neath heaven's cerulean sky.

Clasping in love those joined above, where death's sickle comes not nigh;

When the sun, and moon, and myriad stars, sink down on time's breast to die.

VERE V. HUNT, M. D.

Vernon, Texas.

SOME TRIBUTES TO MOTHERHOOD.

Motherhood, as revealed in biography, has ever a perennial charm. Often only a few letters tell the story, but the true loving spirit has asserted itself, and all life is richer. When Longfellow, at the age of twenty-one, writes from Rome to his mother (1828) that for him a line from her was "more efficacious than all the homilies preached in Lent," is there not revealed a blessed heart-revelation we all delight to see? And when he adds that he found "more incitement to virtue" in merely looking at her handwriting than "in a whole volume of ethics and moral discourses," indeed, that "there was no book in which he read with so much interest and profit as one of her letters," is it not a beautiful tribute to parental and filial affection? He showed this same richness of heart-life when, the following year (1829), upon the marriage of his sister, he wished her "all happiness, all rest, all confidence, and, with all, a love that passeth understanding."

The letters young Motley, when studying law in Berlin, wrote his mother also reveal the charming confidence and understanding she inspired. He was only nineteen years of age, but his eyes were open to the state of affairs around him. Upon seeing so much money spent by the Government upon every branch of the fine arts, he could not help asking why they at home had no picture galleries or libraries. (This was in 1833.) He could not give himself any reason why "the American Government should not spend some of its surplus money upon them."

This love of the fine arts seems to have been present with him when writing letters. Years later, when in Dresden (1852), he wrote his mother that the Madonna di San Sisto was "the first picture in the world. It hushes criticism. It is the only picture which awes me into silence." The next year he is writing Dr. Oliver Wendell Holmes that it made him sad to think he should never look at the face of the Madonna di San Sisto again, "that picture of all pictures in the world, in which the artist certainly did get to heaven and painted a face which man never saw on earth, so pathetic, so gentle, so passionless, so prophetic, half of earth and half of heaven." He then refers to the effect on him of Ruben's "Descent from the Cross," in Antwerp: "What a picture! Never was the grand tragedy represented in so profound and dramatic a manner." His description of Bismarck as a fellow-student in his early days is well worth our reading; as is also his account of the duel as fought by German students. But underlying all is the filial affection, the delightful confidence between mother and son.

Max Muller, in speaking of his religious beliefs in his "Autobiography," reveals his faith in his mother when he says that his "practical religion" was what he learnt from her. "That," he declares, "remained unshaken in all storms, and in its extreme simplicity and childishness answered all the purposes for which religion is meant." His references to her are touching. He recalls her, as a widow of twenty-eight, taking him, not quite four years old, and his little sister, to "God's Acre," where for hours she would sob and cry by their father's grave. He confesses the atmosphere was depressing, but his "chief happiness was being with his mother." He shared her grief without understanding it. They were passionately devoted to each other. In

her determination to rise up out of her sorrow he says she sang and played to her children. She also read to them. "I see her now," he writes, "sitting on a winter evening near the warm stove, a candle on the table, and a book from which she read to us in her hands, while the spinning wheel, worked by the servant-maid in the corner, went on humming all the time." He declares that her reading of Paul Gerhardt's translation of St. Bernard's

"Salve caput cruciatum Totum, spinis coronatum."

made so real the bleeding head before his eyes that he cried and cried until his mother had to comfort him by assuring him that the sufferer was now in heaven, and that it was only a song to be sung in Church. "How vividly," he exclaims, "such scenes seem engraved on the memory; how vividly they return when the rubbish of many years is swept away and all is again as it was then, and the caput cruciatum looks down on us once more as it did then." As the granddaughter of an educational reformer mentioned by Goethe in one of his poems ("Prophe-terechts" and also, rather bitterly, in his "Dichtung und Wahrheit," this young mother could not resist the temptation to say laughingly to the poet, when he asked her maiden name: "Your excellency ought to scent it. I am the granddaughter of Bosodon." The son in telling this says that, happily, his mother was "very beautiful, so was pardoned the liberty she had taken." At another time he confesses that she was "most beautiful and quite different from all other ladies at Dessau, not only in the eyes of her son, but, as it seemed to me, of everybody."

Not only of his own mother does Max Muller tell, but of the mother of Keshub Chunder Sen, the leader of the Brahmosamaj Standing by his bed side as he lay dying, feeling keenly her son's discarding of his old religion, she lamented that she, poor sinner, should be left behind, while the dearest jewel of her heart was being plucked away from her. "Don't say so, dear mother," he replied, "All that is good in me I have inherited from you; all that I call my own is yours." So saying he took the dust of her feet and put it upon his tired head.

This recalls Phillips Brooks' appreciation of his mother, as seen in his biography, when, upon her death in 1880, he wrote Dr. Weir Mitchell, "My

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You may insure health by guarding it. It is worth guarding.

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For Sale by L. BLAYLOCK DALLAS, TEXAS

mother has been the center of all the happiness of my life. Thank God, she is not less my pride and treasure now." Emerson on the death of his mother, in his home found that age did not make that she should die without causing him pain. "In my journeying lately," he continues, "when I think of home the heart is taken out." Several months later (1854), upon learning of the death of Carlyle's mother, he wrote him that "the best son is not enough with a strange originality, as if it had a son," to which Carlyle responded with this filial tribute: "She was a true, pious, brave and noble mother to me; and it is now all over; and the just has all become pale and sad and sacred; and the all-devouring potency of death, what we call death, has never looked so strange, cruel and unspeakable to me—nay, not cruel altogether, let me say, huge, profound, unspeakable, that is the word. You, too, have lost your good old mother, who stayed with you, like mine, clear to the last. Alas, alas, it is the oldest law of nature; and it comes on every one of us with a strange originality, as if it had never happened before. Forward, however, and no more lamenting—no more than can be helped."—Elizabeth Porter Gould, in New York Advocate.

The Watch of the Period

THE ELGIN

With ordinary care and usage anywhere, at any time—
Through heat and cold, or jar and jolt—
The Elgin Watch will never fail in its faithful performance of perfect timekeeping. Guaranteed against original defect.
Every Elgin Watch has "Elgin" engraved on the works. Booklet free.
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SOMETHING NEW

IN SEWING MACHINE WOOD WORK



THE ABOVE ILLUSTRATES OUR NEW SWELL FRONT DROP head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine. It is furnished regularly in Oak or Walnut finish, at \$23.50. The front of the table is beautifully curved with the long center drawer made to conform. The drawers are of the swell front pattern formed to correspond with the corners of the table and made up of three thicknesses of wood with the grain crossed, and bent to form, which makes them very light, yet strong. The drawer cases where the drawers slide are fitted with raised platforms, and the sides of each drawer are extended below the bottom of the drawer proper, thus forming guides which fit closely to the case platform, and serve to guide the drawer so that it will slide in and out readily. This construction insures the drawer always working freely and never binding or sticking, a very common complaint and source of annoyance with the ordinary style of construction. The technical finish is very high and the grain of the wood is all carefully selected, and, as a result, the general appearance is extremely rich and pleasing. One year's subscription to the Texas Christian Advocate and this fine machine for

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TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.
REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$22.00.

in the way. Winter symptoms of Catarrh nucons discharges n in the chest, had makes Catarrh the causes a feeling of nervous and anxious while
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WOMAN'S DEPARTMENT

Conducted in the interest of the W. M. Society and the W. H. M. Society...

THE SCARRITT BIBLE AND TRAINING SCHOOL

Sometime ago I was requested to write an article on the above institution...

The time has come when women's work in the Church is a demand...

As I entered the Scarritt Bible and Training School for Christian Workers...

Ten delightful days were spent in observing and sharing the life of the school—days full of social, intellectual and spiritual pleasure...

The student body was composed of thirty-one Bible students and thirteen for non-training...

show before me a multitude of consoling women, looking to minister to humanity...

These women have made for the school a selection of the finest Bible text...

Now who knows of its existence in the heart of the generous daughters of the North...

The value and importance of the school was greatly increased when the office of deaconess was instituted...

Who knows of its existence in the heart of the generous daughters of the North...

WOMAN'S FOREIGN MISSIONARY SOCIETY HASTENING TEXAS CONFERENCE

trict Secretary will be unable to respond to my appeal. This suggestion...

MRS. W. E. BARNUM, Gen. Sec. Conf. Society, Fort Worth, Texas.

"We are glad" to get the following from the district information...

Dear Mrs. Barnum: I am leaving the W. H. M. Society for you...

MRS. O. T. HITCHCOCK, Gen. Sec. W. H. M. Society, Tex. Conf. Texarkana, Texas.

To the District Secretaries and Assistants of the Women's Foreign Missionary Society...

Dear Sisters: This new page is with me...

That we may plan more wisely for the coming year...

These are the duties of 1903...

The year comes to us with its new message and new life...

I might not write that list out of a conference...

One of the duties of 1903 is to be a united organization...

As far as our work here is concerned...

We cannot always come with the same force...

An "open" question comes an hour...

Sick Headache advertisement with G.F.P. logo and product information.

substantion to a recent question. Have you held on this year?

"I am glad" to get the following from the district information...

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MRS. O. T. HITCHCOCK, Gen. Sec. W. H. M. Society, Tex. Conf. Texarkana, Texas.

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An "open" question comes an hour...

Advertisements for Hamilton Paint and Glass Co., Peacock's School for Boys, and Metropolitan Business College.

Dyspepsia advertisement for Glycozone medicine, including a portrait of Prof. Charles Benedict.

MAYPEARL Auction Sale Postponed advertisement.

WALL SCHOOL MONEY GROVE, TEXAS advertisement.

ORGAN INSTRUCTION advertisement for North Texas Female College.

PEACOCK'S SCHOOL FOR BOYS advertisement.

SEWING MACHINE and ADVOCATE for One Year \$23.50 advertisement.

Large advertisement for Consumpt Can, including a portrait of Dr. D. F. Voncken and text about tuberculosis treatment.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The privilege is reserved of editing and deleting all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

BELL. Perhaps Green was born in Florida on November 1, 1854, and was educated and joined the Methodist church when 12 years of age, and was married while very young to J. G. Bell, and together they came to Texas in 1880, and settled near Dallas, which town derived its name from the Bell family. On December 11, 1882, a few hours before the old year passed out, Aunt Nellie, as she was familiarly known, suddenly passed away, and she expressed it, "until then, I was never in heaven, but I am there now." All who knew her loved her and we see the fruits of her labor day by day. The happy feet, the naked feet, the hands that were busy with the needle, the hands that were busy with the loom, and the hands that were busy with the pen, all these things were hers. Peace to her ashes, and may her precious children look to Jesus in their dark hours of bereavement, and by faith in him grasp the many opportunities of doing good, and while mother can not join them, yet by faith in the God she served, they call some sweet day, join her in that far land across the river where "good will wipe away all tears from their eyes. The Church loses and heaven gains, and may God help us to see in Aunt Nellie a life the way of a holy life, where we may all walk until Jesus come to claim his bride.

ALLEN TOOKER. Denton, Texas.

FISKE. John S. Fiske was born in Adams County, Ky., August 14, 1821, and died at Angleton, Texas, December 29, 1892. When a small boy his parents moved to Henry County, Tenn., where he lived until 1835. On September 21, 1836, he was married to Miss Abigail L. R. Vandenberg of Callaway, Ky. To them was born one child, who died in infancy, leaving them with no other issue to love and care for. He was always a devoted and kind husband. In 1850 they moved from Henry County, Tenn., to Missouri, Texas, where they lived for thirty-nine years, retired to Angleton, Texas, in 1888, that community lost one of its best citizens. From Angleton he has gone to live in the city of God. He was a good Christian man, and a true support of the church, though he never united with the church until last summer. When he came and gave me his hand for membership in the Methodist Church, the people thought he had made up their minds. He had always been a member of the church, but maintained no high a standard for church membership that he felt that he was not good enough for it. Perhaps this high standard was partly due to the exceptionally devoted life of his good wife. We know he has joined the church above, where he would be in glory, and we know he will be in glory, and make his grave in that bright heaven. Her pastor, E. L. INGRAM.

LOVELLADY. Mrs. H. Lovellady was born in Mississippi, March 15, 1841, married Sallie A. Wiley December 12, 1860. His married life was a happy one, blessed with ten children, two of whom and his wife preceded him home. The sorrow that descended on him April 28, 1892, shocked his wife that she did not survive it long. And her death in turn so unerved him that he never recovered from it fully. He passed away in sadness on August 1, 1892, when he quietly departed this life to join his wife and two little ones who had outstripped him to their many-mansured home prepared for them by our Heavenly Father, where he had been waiting for the eight sorrowing children left behind, looking from their away to that better land. Oh, may they follow him and finally make an unholy family in heaven. Her husband, who was a member of the church, and knew him intimately, better men are rare. He was a devoted husband, tender father, a good neighbor, and a true Christian. From the time of his conversion, July 1, 1878, he was an exemplary Christian, true and loyal to his church. One Methodist suffers today because one of her best men has transferred to the church triumphant, and with him many a true and noble soul has followed his lead. Thank God we know where to find him. May the Holy Spirit so direct the steps of the remaining children that they will follow their father and mother home.

E. A. BAILEY. Denton, Texas.

TOWNS. Mrs. Martha A. Towns (nee Williams) was born in Columbia County, Arkansas, August 26, 1826, and died at her home in the town of Haskell, Texas, January 19, 1892. Her parents died when she was young, and she came to Texas when a girl and lived in De Witt County. In July, 1842, she was happily married to Mr. William M. Towns. To them were born five boys, who with their mother have gone to meet her dear father. Sister Towns was converted early in life and joined the M. E. Church, South. She lived a consistent life, died in the triumphs of a living faith, and has gone to meet her dear father. Now the place of the mother and wife is vacant and the home is lonely indeed. May the good Lord comfort the bereaved husband and children and may they strive to emulate her noble Christian example and meet her in heaven.

R. S. HEIZER. Her Pastor.

BUMP. Another good woman has gone to her reward, another life of suffering has ended. Mrs. Maggie A. Bump (nee Hume) was born in Crawford County, Texas, June 25, 1815, near High Prairie, Palo Pinto County, Texas, December 18, 1862. She was married to J. G. Bump March 28, 1836. She came to this county more than twenty-six years ago. As soon as she had a house of her own here she opened up and began a literary school, she being a fine teacher. Kind and loving in her disposition, it seemed her soul's delight to teach, and more especially to the children. She would gather them around her and teach them lessons that they never forgot. I don't think I ever saw her equal as Sunday-school teacher for infant class. She was the mother of five children, one of whom died in early childhood. The other four live to mourn the loss of a good mother. In sickness there was no better nurse, in neighbor, kind and forgiving. She was converted and joined the M. E. Church, South, in girlhood. We pray that her death may be a means in bringing her husband to Christ. And the benefit we would point to Christ, who alone can console and bind up the broken heart. May God bless and save the children.

J. R. HAMILTON.

WILLIAMSON. Little Ray, daughter of E. R. and Willie Williamson and granddaughter of Rev. J. H. Trimble, now pastor at Tredwell, Texas, June 1, 1892, and died November 28, 1892. All was done that could be done, after her critical condition was discovered, but all in vain. God knew best, and what he does we must submit to. Though she was a saint and understand it at the time, but it will all come to be seen in the light of eternity. Little Ray is gone, but the sweet memory of her presence and smiles will never be forgotten. When the death angel came he was ready to go. He only regret was leaving his family. To his sorrowing wife and children, be true to God and one day you will meet husband and father in a brighter city.

W. V. JONES.

FUSSELL. The subject of this sketch, Mrs. Susan (maternal) Fursell, was born November 26, 1822. On the 25th of February, 1846, she was happily married to George J. Fursell, a true and noble man, who she followed until his death in 1882. Her husband was a good man, and she had much to do in the success that she attained in the business world. A most devoted mother, she was ever ready to be of service to her children. December 28, 1892, she crossed her eyes on the scenes of this world and quietly fell to sleep. A most faithful and devoted wife, she has gone to receive the reward of her faithful life, and I will give up my soul to the promise of the divine being by the stay and comfort of the Father and his children. As the children remember her good virtues, may they strive to emulate them, and may they all meet in the bright beyond.

C. R. SMITH, Pastor.

BYRSON. Goodson Byrson was born in Greenville, S. C., September 12, 1844, and died at his home near Liberty Hill, Texas, April 25, 1892. He was married to Miss Frances Anderson, a true and noble woman, who she followed until his death in 1892. Her husband was a good man, and she had much to do in the success that she attained in the business world. A most devoted mother, she was ever ready to be of service to her children. December 28, 1892, she crossed her eyes on the scenes of this world and quietly fell to sleep. A most faithful and devoted wife, she has gone to receive the reward of her faithful life, and I will give up my soul to the promise of the divine being by the stay and comfort of the Father and his children. As the children remember her good virtues, may they strive to emulate them, and may they all meet in the bright beyond.

C. R. SMITH, Pastor.

McILROY. Mrs. J. R. McIlroy (nee Turner) was born in Perry County, Tenn., January 5, 1822, and died in Childress, Texas, at the home of her daughter, Mrs. J. H. Honnell, December 22, 1892. Mrs. McIlroy spent her girlhood days in Tennessee. In 1852 she and her husband, Dr. Humphries, moved to Ozark, Ark., where they lived together until 1861, when she lost her husband. In 1861 she was married to J. R. McIlroy. In 1862 she came to her daughter in Fort Worth, Texas. Since coming to Texas she has made her home with two of her daughters, Mrs. J. H. Honnell, December 22, 1892. Mrs. Honnell the one living in Fort Worth and the other in Vernon and Childress. She was converted at a Methodist camp-meeting at the age of 16. Since then she has lived a consistent member of the Methodist Church. When the end came she was ready to go. The setting of her life's sun was radiant with peace, leaving the world of kindness and good deeds behind. She leaves three daughters, a son and a host of friends to mourn over her departure.

J. B. CURRY. Childress, Texas.

ROGERS. The death angel came to the home of Sylvester and Fannie Glenn on December 21, 1892, and took from their midst Martin Rogers. He was born March 28, 1805, near High Prairie, and departed this life November 21, 1892, aged 87 years. It is true that death is no respecter of persons, taking the young as well as the old. This time he has unexpectingly come and has taken this precious boy—the best and brightest child of our bro and Sister Keese. He was a good boy, obedient and loving to his parents and so thoughtful of them in the last. When he was able to go he would ask his mamma to go to bed and see if she could rest a little. But now his little voice on earth is no more to be heard, for he who said, "suffer little children to come unto me, for I forbid them not," has taken Hayward to himself. Oh, this trial! How hard it is! The first-born and the first taken, yet saved forever, and if you, dear parents, will be true to God, you shall see your dear child again, and live with him in eternal joy beyond the sky.

H. G. WILLIAMS.

CRAGER. Rev. Francis A. Crager was born August 21, 1826, was married to Miss Mary Jackson, March 3, 1850. Soon after his marriage he was converted and joined the M. E. Church, South. He was licensed to preach about thirty-five years ago, ordained deacon at Tyler, Texas, by Bishop Parker, December 2, 1862. He passed to his reward on high October 19, 1892. Bro. Crager knew and loved the doctrine of the Methodist Church, but, better still, he knew and loved God. This scribble has been intimately acquainted with him for ten years, and some year his pastor. He was a loyal and useful preacher, a devoted husband and father and a true citizen. The Burke community, where he labored so long and so well, has sustained a great loss in his death. He leaves a wife, eight children and a host of friends to mourn his departure. Bro. Crager died as he lived, in the full triumph of a living faith. When the death angel came he was ready to go. He only regret was leaving his family. To his sorrowing wife and children, be true to God and one day you will meet husband and father in a brighter city.

J. R. RITCHIE. Hemphill, Texas.

EMOTT. Mrs. Mary Alice Emott was born May 15, 1821. She joined the Methodist Episcopal Church, South, at Black Oak Church, White River Mission, Arkansas, August 1, 1844. She died January 1, 1892. For the past eighteen years she has been displaying in the home and among her associates the gentle graces of a true Christian. Her husband is now in heaven, and she has been a devoted wife. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen.

WM. M. FOSTER. Emott, Texas.

GREEN. Mrs. Mary M. Green was born in Kentucky, July 15, 1811. She was the daughter of V. H. and E. J. Lane and sister of Rev. J. K. Lane. She spent her school-days in Palestine, Texas, and her school-days in Palestine, Texas. She was married to W. H. Green. To them were born eleven children—nine sons and two daughters. Seven of her sons still live. November 5, 1892, in the town of Mullin, Texas, in the presence of the seven sons and husband and loved ones she departed in peace. A true and faithful wife, she has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen.

M. M. VAUGHAN.

ELLIS. Ed S. Ellis died at Luling, Texas, January 11, 1892. Ed Ellis was the eldest son of Rev. L. B. and Sarah J. Ellis, and was born in Cass County, Mo. He was 43 years old. He had never married. The business men of Luling speak in high terms of his business integrity and correct habits. He has a member of the Methodist Church at Luling. His funeral was conducted by Rev. H. H. Henry, pastor of the Methodist Church, and Rev. M. E. Hudson, pastor of the Baptist Church. He was buried at Luling, Texas. His brother, L. B. ELLIS. Castro, Texas.

KEESE. Hayward Arlington Keese, the oldest son of Elijah and Rachel Keese, has gone to heaven. He was born at High Prairie, Burleson County, Texas, September 28, 1805, and departed this life November 21, 1892, aged 87 years. It is true that death is no respecter of persons, taking the young as well as the old. This time he has unexpectingly come and has taken this precious boy—the best and brightest child of our bro and Sister Keese. He was a good boy, obedient and loving to his parents and so thoughtful of them in the last. When he was able to go he would ask his mamma to go to bed and see if she could rest a little. But now his little voice on earth is no more to be heard, for he who said, "suffer little children to come unto me, for I forbid them not," has taken Hayward to himself. Oh, this trial! How hard it is! The first-born and the first taken, yet saved forever, and if you, dear parents, will be true to God, you shall see your dear child again, and live with him in eternal joy beyond the sky.

H. G. WILLIAMS.

SMITH. Sister Sarah S. W. Smith (nee Campbell) was born in Tennessee, December 28, 1811, was converted and joined the M. E. Church, South, when only 27 or 28 years old. She married Bro. Smith September 2, 1836. By this union she was the mother of nine children—five of whom are living—four girls and one boy. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen.

WM. M. FOSTER. Emott, Texas.

GREEN. Mrs. Mary M. Green was born in Kentucky, July 15, 1811. She was the daughter of V. H. and E. J. Lane and sister of Rev. J. K. Lane. She spent her school-days in Palestine, Texas, and her school-days in Palestine, Texas. She was married to W. H. Green. To them were born eleven children—nine sons and two daughters. Seven of her sons still live. November 5, 1892, in the town of Mullin, Texas, in the presence of the seven sons and husband and loved ones she departed in peace. A true and faithful wife, she has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen. She has been a devoted wife and mother, and a true citizen.

M. M. VAUGHAN.

ELLIS. Ed S. Ellis died at Luling, Texas, January 11, 1892. Ed Ellis was the eldest son of Rev. L. B. and Sarah J. Ellis, and was born in Cass County, Mo. He was 43 years old. He had never married. The business men of Luling speak in high terms of his business integrity and correct habits. He has a member of the Methodist Church at Luling. His funeral was conducted by Rev. H. H. Henry, pastor of the Methodist Church, and Rev. M. E. Hudson, pastor of the Baptist Church. He was buried at Luling, Texas. His brother, L. B. ELLIS. Castro, Texas.

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M. M. VAUGHAN.

MARRIAGE NOTICES. Ingram-Canafox. At the Methodist Church at Oak Branch, Texas, December 21, 1892, Mr. J. J. Ingram and Miss India Canafax, Rev. J. J. Canafax officiating. Grooms-Ingram. At the Methodist Church at Oak Branch, Texas, December 21, 1892, Mr. John Groom and Miss Cora Ingram, Rev. J. J. Canafax officiating. Graves-Sparks. At the Methodist church at Hot, Texas, December 22, 1892, Mr. Ira Graves and Miss Pearl Sparks, Rev. J. J. Canafax officiating. Blakely-Martie. At the home of the bride's parents, near Oak Branch Church, December 28, 1892, Mr. Olin Blakely and Miss Martie Martin, Rev. J. J. Canafax officiating. Sims-Youngblood. At the Methodist parsonage at Hot, Texas, January 15, 1893, Mr. Henry Sims and Miss Emma Youngblood, Rev. J. J. Canafax officiating. Higgins-Green. At the Methodist parsonage at Hot, Texas, January 15, 1893, Mr. Walter Higgins and Miss Emma Green, Rev. J. J. Canafax officiating. McBride-Crews. At the residence of the bride's father, Mr. J. H. Crews, Leonard, Texas, on January 15, 1893, Mr. Lawrence W. McBride of Willsboro, Texas, and Miss Louisa F. Crews, Rev. W. H. C. Elliott officiating. Costephens-Marchbanks. At Flat Top Schoolhouse, December 28, 1892, Mr. Marvin Costephens and Miss Maud Marchbanks, Rev. Geo. A. Nance officiating. All of Haskell County, Texas. Burt-Lang. At the bride's parents, near Depot, Texas, January 15, 1893, Mr. H. M. Burt and Miss Sallie Lang, Rev. W. H. C. Elliott officiating. Terry-Avritt. At the residence of the bride's parents, Mr. and Mrs. I. W. Avritt, at Whitesboro, Texas, January 15, 1893, Mr. Henry A. Terry and Miss Minnie May Avritt, Rev. E. L. Eger officiating.

RADWAY'S READY RELIEF

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

Cures and Prevents

COLDS, STIFF NECK, CATARRH, TOOTHACHE, NEURALGIA, BRUISES, RHEUMATISM, HOARSENESS, BRONCHITIS, HEADACHE, RHEUMATISM, ASTHMA, STRAINS, Sprains, Bruises, Cuts, Burns, Scalds, etc.

Quicker Than Any Known Remedy.

No matter how violent or excruciating the pain the Rheumatic, Driestride, Intermittent, Crippled, Nervous, Neuragic or prostrated with diseases may suffer.

RADWAY'S READY RELIEF

Will Afford Instant Ease.

Internally—A half to a teaspoonful in half a number of water will in a few minutes cure Cramps, Spasms, Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Colic, Flatulency and all internal ailments.

There is not a remedial agent in the world that will cure fever and ague and all other malarial, bilious and other fevers, as well as all other fevers, as quickly as RADWAY'S READY RELIEF.

25 cents per bottle. Sold by Druggists.

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This Name on the

Organ or Piano

Is positive assurance to the purchaser that he will get the GREATEST POSSIBLE VALUE for the smallest possible price.

Send for catalogues and full particulars.

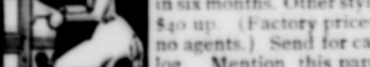
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Seeds

Are planted by farmer and gardener who have success in growing them. It pays to buy a little more for Ferry's and you will get more. All dealers in seed should keep a few bags of this seed. All orders filled free of charge.

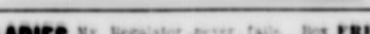
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Buy Sewing Machine. Free. See FREE. DR. P. WAX, Box 16 Bloomington, Ill.

ELECTRIC LIGHTED TRAINS

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BIRMINGHAM, MEMPHIS,

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Observation cafe cars, under the management of Fred Harvey. Equipment of the latest and best design.

THIS AUTOGRAPH IS NEVER ON A FOOT SHADE-ROLLER AND NEVER ABSENT FROM A GOOD ONE. THE GENUINE HARTSHORN

A CROSS WOMAN is a disagreeable creature to live with; the trouble is in the stomach and bowels. She needs Prickly Ash Bitters THE SYSTEM REGULATOR.

This great remedy removes at once the bilious impurities in the system, cures constipation and strengthens digestion. A few doses make a wonderful change; the tired, pale, nervous, despondent woman becomes strong and happy, with rosy cheeks and cheerful spirits. PRICE, \$1.00 PER BOTTLE. AT DRUG STORES.

WEST TEXAS

- Llano District. Bertram, at Strickland Liberty Hill, at Len Carter, Point, at B. Harner, at Harner, at Kerrville, at Boerne, at Blanco, at Live Oak, at Whittier, at Fort Johnson City, at Rock San Sabá, at Comanche, at Valley, at Rock Springs, at H. Austin District. Manchaca, at Ma Tenth Street, Austin Hotchkiss Memorial.

- Austin District. Wetmar and Oange, Columbus, at Eagle Lake, at A. Ladrango, at West Point, at Cedar Creek, at Smittsville, at Eighty, at Manito, at South Austin, at Webbville, at McTullock, at Tenth Street, at First Street, at Walnut, at Hotchkiss Memorial.

- Beaville District. Blanco, at Berla.

- Denville District. Pleasanton, at Knobel, at Gollard, at Stockdale, at Beaville, at Robertson Springs, at Loveland, at Oklawaha, at Pleasanton, at Corpus Christi, at Beaville, at Matias, at Beaville.

- Cuero District. Clear Creek, at C. Y. Yolkum, at Guadalupe, at Cuero.

- San Marcos District. Helmont, at Bein Gonzales, at Staples, at Long.

- San Antonio District. South Heights, at Travis Park, at Prospect Hill, at West End, at Carroll, at Amphion, at Carrino and Bales.

- San Angelo District. Sherwood, at Knobel, at San Angelo, at Goldswater, at Center City, at Sunset, at Long City, at Lamon, at Water Valley, at W.

NORTHWEST TEXAS

- Clarendon District. Allenred, at Catline, at Shamrock, at Hereford, at Jan.

- Weatherford District. Graham, at Cent Graham, at Ellaville, at Ellaville, at Thrackmorton, at Th.

- Dublin District. Dendemon, at Glen Rose, at Glen R.

- Abilene District. Hains, at Sweetwater, at Ross, at Lynn, at Terry, at Buffalo Gap, at B. G. Abilene.

- Abilene District. Stamford, at S. C. Apartment, at Jayton, at Haskett Station, at Anson, at C. Chilton, at Big Springs, at Lynn, at Terry, at Gall, at Goldswater, at Colorado Mission, at Snyder, at Hobbs, at Putnam, at Albany, at M., at Sunday-school, and will be held in Abilene first Conference at June 1.

- Gateville District. Harmony, at M. Zio Kileen, at Hamilton, at China Springs, at Jonesboro, at Jonesboro, at Coryell City, at C. C. Gateville, at Brookhaven, at B.

- Waxahatchie District. Palmer, at Horce, at Waxahatchie, at Hardwell, at Hardwell, at Knis.

- Georgetown District. Missionary Institute, at Terrace, at Hartlett, at Georgetown, at Belton, at Moody.

RADWAY'S READY RELIEF

(Whether sick or nervous), tooth-ache, rheumatism, lumbago, pains in the back, spine or kidneys, pains in the throat, swelling of the joints and all kinds, the application of Rad-Relief will afford immediate ease, and use for a few days effects a per-
Dures and Prevents
COUGHS,
BOARSNESS,
BRONCHITIS,
HEADACHE,
RHEUMATISM,
ASTHMA,
SPRAINS.
Than Any Known Remedy.
No violent or exhausting the pain-
less, refreshing, soothing, un-
clogged or prostrated with disease
Y'S READY RELIEF
1 Afford Instant Ease.
2- A half to a teaspoonful in half a
teaspoon in a few minutes cure
ma, Sour Stomach, Nausea, Vomit-
ing, Nervousness, Sleeplessness, Sick
Headache, Colic, Flatulency and all
other ailments
A remedial agent in the world that
no other agent and all other ailments
for so long, and so quickly as **RADWAY'S**
Solely Sold by Druggists.
GET TO GET RADWAYS.

WEST TEXAS CONFERENCE.

Llano District—Second Round.
Bertram, at Strickland, Jan 31, 7 p. m.
Liberty Hill, at Leander, Feb 1, 7 p. m.
Burnet, at Marble Falls, Feb 1, 7 p. m.
Center Point sta., Feb 1, 7 p. m.
Bandera, at Bandera, Feb 1, 7 p. m.
Kerrville, at Kerrville, Feb 1, 7 p. m.
Boerne, at Boerne, Feb 1, 7 p. m.
Blanco, at Live Oak, Feb 1, 7 p. m.
Wildey City, at Post Oak, Feb 1, 7 p. m.
Johnson City, at Rockvale, Feb 1, 7 p. m.
San Saba sta., at Colony, Feb 1, 7 p. m.
West Point, at Valley Spgs., Feb 1, 7 p. m.
Rock Springs, at H. S., Feb 1, 7 p. m.
W. H. H. Higgs, P. E.

Austin District—First Round.
Manchaca, at Manchaca, Jan 31, Feb 1.
Tenth Street, Austin, Feb 1, 8.
Hotchkiss Memorial, Austin, Feb 1, 8.
E. S. Smith, P. E.

Austin District—Second Round.
Welford and Onaga, at W., Feb 1, 13.
Columbus sta., at W., Feb 1, 13.
Eagle Lake, at Altair, Feb 1, 13.
Lathrop sta., at Mullson, Feb 1, 13.
West Point, at Hill's Prairie, Mar 1, 8.
Smithville sta., Mar 1, 8.
Bastrap station, Mar 1, 15.
Edgin sta., Mar 1, 15.
Manor sta., Mar 1, 15.
Manchaca, at Manchaca, Mar 1, 15.
South Austin sta., Mar 1, 15.
Webbville, at Haynes' Chap., Apr 1, 5.
McLade, at Boakles, Apr 1, 12.
Tenth Street, Austin, Apr 1, 12.
First Street, Austin, Apr 1, 12.
Walnut, at Walnut, Apr 1, 12.
Hotchkiss Memorial, Austin, Apr 1, 12.
E. S. Smith, P. E.

Boeville District—First Round.
Bianchonia, at Berclair, Jan 31, Feb 1.
Joe F. Webb, P. E.

Boeville District—Second Round.
Floresville, Feb 1, 8.
Kensley, Feb 1, 8.
Ally, Feb 1, 8.
Gollard, Feb 1, 8.
Stockdale, Feb 1, 8.
Sutherland Springs, Mar 1, 15.
Lavernia, Mar 1, 15.
Oakville, Mar 1, 15.
Pleasanton, Apr 1, 5.
Corpus Christi, Apr 1, 5.
Martha, Apr 1, 5.
Bianchonia, Apr 1, 5.
Joe F. Webb, P. E.

Cuero District—First Round.
Clear Creek, at C. C., 3rd Sun Feb.
Yokum, 24 Sun Feb.
Gandhi, at G., 3rd Sun Feb.
Cuero, 4th Sun Feb.
J. C. Wilson, P. E.

San Marcos District—First Round.
Belmont, at Belmont, Jan 31, Feb 1.
Gonzales, Feb 1, 8.
Staples, at Long Branch, Feb 1, 14.
Sterling Fisher, P. E.

San Antonio District—First Round.
South Heights and South Flores.
Travis Park, 7:30 p. m. 1st Sun Feb.
Prospect Hill, 7:30 p. m. 2d Sun Feb.
West End, 2d Sun Feb.
Comal, at Comal, 2d Sun Feb.
Amphion, at Amphion, 2d Sun Feb.
Carrizo and Balesville, 1st Sun March.
W. J. Johnson, P. E.

San Angelo District—Second Round.
Sherwood, at Kriegerbocker, Feb 1.
San Angelo, Feb 1.
Goldwhite, Feb 1.
Center City, at South Bennett, Feb 1.
Lometa, at Long Cove, Feb 1.
Lampson, Feb 1.
Water Valley, at Wild Cat, Mar 1.
J. D. Scott, P. E.

NORTHWEST TEX. CONFERENCE.

Clarendon District—First Round.
Alienreed, Feb 1.
Catalina, at Shamrock, Jan 31, Feb 1.
Hereford, Feb 1.
Jas. M. Sherman, P. E.

Weatherford District—First Round.
Graham, at Center Ridge, Jan 31, Feb 1.
Graham, at Graham, Jan 31, Feb 1.
Ellisville, at Ellisville, Feb 1.
Throckmorton, at Throckmorton, Feb 1.
E. F. Boone, P. E.

Dublin District—First Round.
Doademona, at Victor, Feb 1, 8.
Glen Rose, at Glen Rose, Feb 1, 15.
E. A. Bailey, P. E.

Ablene District—First Round.
Batrd, Jan 31, Feb 1.
Sweetwater and Roscoe, at S., Feb 1, 8.
Merke, at M., Feb 1, 12.
Lynn and Terry, at E. G., Feb 1, 12.
Buffalo Gap, at Buffalo Gap, Feb 1, 12.
Ablene, Feb 1, 12.
E. A. Smith, P. E.

Ablene District—Second Round.
Stamford, at S. C., Mar 7, 8.
Asperment, at Steiner, Mar 7, 8.
Garwood, at Garwood, Mar 12, 13.
Haskell Mission, at Flat Top, Mar 12, 13.
Haskell Station, Mar 12, 13.
Anson, at A. C., Mar 17, 18.
Fols, at Fols, Mar 17, 18.
Big Springs, Mar 17, 18.
Lynn and Terry, Mar 17, 18.
Gall, at Gall, Mar 17, 18.
Midland, Apr 11, 12.
Colorado Mission, at Liberty, Apr 11, 12.
Snyder, at Hobbs, Apr 11, 12.
Fulsam, at Cottonwood, Apr 25, 26.
Albany and M., at Albany, Apr 25, 26.
Sunday-school and League Conference will be held in Abilene April 23-25.
District Conference at Stamford May 25 to June 1.
E. A. Smith, P. E.

Gateville District—First Round.
Harmony, at Mt. Zion, Jan 31, Feb 1.
Killeen, at Killeen, Feb 1, 12.
Hamilton, at Hamilton, Feb 1, 12.
China Springs, at C. S., Feb 1, 12.
Jonesboro, at Jonesboro, Feb 2, Mar 1.
Coryell, at Coryell, Mar 1, 8.
Gateville, at Gateville, Mar 1, 8.
Brookhaven, at Sugarloaf, Mar 1, 8.
S. W. Turner, P. E.

Waxahatchie District—First Round.
Palmer, at Boyce, Jan 31, Feb 1.
Waxahatchie, at Waxahatchie, Feb 1, 8.
Hardwell, at Hardwell, Feb 1, 8.
Kenna, at Kenna, Feb 5, 8.
J. F. Sansbaugh, P. E.

Georgetown District—Second Round.
Missionary Institute and Pastors' Conference at Bartlett, Texas, Feb 18, 19.
Georgetown, Feb 18, 19.
Belton, Feb 21, 22.
Moody, Feb 25, Mar 1.

Fort Worth District—First Round.
Whitney, Jan 31, Feb 1.
Morgan and Walnut, at M., Feb 1, 8.
Abbott, at Honest Ridge, Feb 1, 15.
Peoria, at Kirby, Feb 1, 15.
B. R. Bolton, P. E.

Fort Worth District—Second Round.
Mansfield, at Mansfield, Jan 30, Feb 1.
Joshua, at Joshua, Jan 31, Feb 1.
Kennedale, at Forest, Feb 1, 15.
Grapevine, at Grapevine, Feb 1, 15.
Smithfield, at Keller, Feb 1, 8.
Missionary Institute will meet at Glenwood February 5 and 6.
Jas. Campbell, P. E.

Brownwood District—First Round.
Indian Creek, at I. C., Jan 31, Feb 1.
Brownwood, Feb 1, 8.
W. H. Matthews, P. E.

Corstana District—First Round.
Brandon, at Mortens, Jan 31, Feb 1.
Jno. M. Barcus, P. E.

NORTH TEXAS CONFERENCE.

McKinney District—First Round.
Celina and Roseland, at C., Jan 31, Feb 1.
Frisco, at Frisco, Feb 1, 8.
Weston, at Anna, Feb 1, 15.
Prosper, at Prosper, Feb 1, 15.
Copeville, at Copeville, Feb 1, 8.
Blue Ridge, at Blue Ridge, Mar 1, 8.
F. A. Rosser, P. E.

Terrell District—First Round.
Kemp, at Kemp, Jan 31, Feb 1.
Royce, Feb 1, 8.
Cheshelm, at Ferry, Feb 1, 15.
Mabank, at Mabank, Feb 1, 15.
J. M. Peterson, P. E.

Greenville District—First Round.
Fairlie, at Fairlie, Jan 31, Feb 1.
Lone Oak, at Lone Oak, Feb 1, 8.
Neola, at Neola, Feb 1, 8.
Greenville, at Walnut St., Feb 1, 15.
O. S. Thomas, P. E.

Gainesville District—First Round.
Greenwood, at Rush Creek, Jan 31, Feb 1.
Marysville, at Marysville, Feb 1, 8.
Lector, at Lector, Feb 1, 15.
Era and Holtzer, at Era, Feb 1, 15.
Burns, at Zion, Feb 1, 15.
Geo. S. Sexton, P. E.

Bowie District—First Round.
Archer and Holliday, Jan 31, Feb 1.
Wichita Falls, Feb 1, 8.
Gibtown, at Gibtown, Feb 1, 15.
Alford, at Alford, Feb 1, 15.
Deccor, at Deccor, Feb 1, 15.
Decatur, at Decatur, Feb 1, 15.
Iowa Park, Feb 1, 8.
P. O. Miller, P. E.

Sherman District—First Round.
Howe, 1st Sun Feb.
Van Alstyne, 2d Sun Feb.
Collinsville and Tioga, 3d Sun Feb.
Gordonville, 4th Sun Feb.
Cottobare and Jackson, 2d Sun Mar.
Sherman, at Sherman, 2d Sun Mar.
J. A. Stafford, P. E.

Dallas District—First Round.
Oak Cliff, Feb 1.
Argyle, at Argyle, Feb 1, 8.
Denton, Feb 1, 15.
First Church, Feb 1, 8.
Trinity, Feb 1, 8.
Ervay, Feb 1, 8.
Oak Lawn, Feb 1, 8.
Cochran and Caruth, at Caruth, Mar 1, 8.
I. W. Clark, P. E.

Paris District—First Round.
Whiterock, Jan 31, Feb 1.
Douglass, at Douglass, Feb 1, 8.
Makay, Feb 1, 8.
Embersburg, at Tabor, Feb 1, 15.
Chicago, at Palestine, Feb 1, 15.
Bagwell, Feb 1, 8.
Marvin, Wed, Feb 1, 15.
E. H. Casey, P. E.

Sulphur Springs District—First Round.
County Line, at Jardin, Jan 31, Feb 1.
Ben Franklin, at Pecan Gap, Feb 1, 8.
Klondike, at Klondike, Feb 1, 8.
Como, at Como, Feb 1, 15.
Hopewell, at Hope, Feb 1, 15.
Rely Springs, at Arbal, Feb 1, 15.
E. W. Alderson, P. E.

Edom, at Ben Wheeler, Feb 21, 22.
Lindale, at Lindale, Feb 28, Mar 1.
Troup and Overton, Mar 4, 5.
Truss-Cedar, Mar 7, 8.
J. T. Smith, P. E.

Huntville District—First Round.
Zion, Jan 30, Feb 1.
Madisonville, Feb 1, 8.
Midway, at Midway, Feb 1, 8.
Prairie Plains, at Johnson's C., Feb 14, 15.
Montgomery, at Montgomery, Feb 17, 18.
Wills and Conroy, Feb 17, 18.
Waverly, at Waverly, Feb 21, 22.
Cold Springs, at C. S., Feb 28, Mar 1.
Dodge, Mar 2, 3.
Chas. A. Hooper, P. E.

San Augustine District—First Round.
Center, at New Prospect Jan 31, Feb 1.
Shelbyville, at Shelbyville, Feb 1, 8.
Center sta., at Lone Oak, Feb 1, 15.
Burke, at Burke, Feb 14, 15.
San Augustine and Childen, at Union, Feb 21, 22.
Melrose, at Smith's Ch., Feb 28, Mar 1.
Nacogdoches, at W., Mar 7, 8.
Minden, at Lone Oak, Mar 7, 8.
Clayton, at Clayton, Mar 14, 15.
Appleby, at Pine Grove, Mar 21, 22.
Cartilage, at Cartilage, Mar 28, 29.
Hemphill, at Hemphill, April 2, 3.
Sexton, at Patron, April 4, 5.
C. A. Tower, P. E.

Calvert District—First Round.
Reagan, Jan 31, Feb 1.
Calvert, Feb 1, 8.
Franklin, Feb 1, 8.
Franklin, Feb 1, 8.
Pettway, Feb 14, 15.
Rosebud, Feb 21, 22.
Travis, Feb 21, 22.
Durango, Wed, Feb 21, 22.
Lott, Feb 28, Mar 1.
Kosse, Mar 7, 8.
Marlin, Mar 14, 15.
R. A. Burroughs, P. E.

Pittsburg District—First Round.
Naples, at Naples, Jan 31, Feb 1.
Quitman, at Quitman, Feb 7, 8.
Linden, at Douglasville, Feb 14, 15.
New Boston, Fri, Feb 20, 21.
New Boston and DeKalb, at N. B., Feb 21, 22.
Musgrove Springs, at Marvin Chapel, Feb 28, Mar 1.
Redwater, at Redwater, Thur, Mar 5, 6.
Dalby Springs, at Lawrence, Mar 7, 8.
Cason, at Cason, Mar 14, 15.
Jas. W. Downs, P. E.

Palestine District—First Round.
Crockett, at Crockett, Jan 31, Feb 1.
Groveton, at Groveton, Feb 7, 8.
Trinity and Lovelady, at I., Feb 14, 15.
Brushy Creek, at Mt. Vernon, Feb 21, 22.
Kennard, at Belview, Feb 28, Mar 1.
Augusta, at Augusta, Mar 7, 8.
Rusk, at Rusk, Mar 14, 15.
Beaver Valley, at Face's Ch., Mar 21, 22.
Mount Selman, at Mount Selman, April 4, 5.
Jos. B. Sears, P. E.

Houston District—First Round.
Rosenberg, Jan 31, Feb 1.
Wharton and Hungerford, at W., Feb 1, 8.
League City, at Genoa, Feb 14, 15.
Shearn Memorial, Feb 21, 22.
Tabernacle, Feb 21, 22.
Washington Street, Feb 21, 22.
McKee Street, at McKee, Feb 28, Mar 1.
McAshan and Bruner, at McAshan, Feb 28, Mar 1.
Central Church, Galveston, Mar 1, 2.
West End, Galveston, Mar 1, 2.
Whiteoak, at Whiteoak, Mar 7, 8.
Sandy Point, at Parker's, Mar 14, 15.
Geo. A. LeChere, P. E.

INDIAN MISSION CONFERENCE.

Mangum District—Second Round.
Hobart, Feb 1, 2.
Erick, Feb 1, 8.
Yell, at Yell, Feb 14, 15.
Hick, at Elk View, Feb 21, 22.
Deer Creek, at Francis, Feb 28, Mar 1.
Mountain Park, at Shiloh, Mar 7, 8.
Olahee, at Duke, Mar 14, 15.
Legger, Mar 21, 22.
Gonsal, Mar 28, 29.
Mangum, April 5, 6.
Faxon and Indianola, at I., April 11, 12.
Granite, April 18, 19.
Hildorado and Cobb, April 25, 26.
Harrison and Cobb, April 25, 26.
W. S. P. McCallough, P. E.

Down by the Rio Grande

The Annual Event of Two Nations:
Yaqui-George Washington
The "Laradoes"

Some years since the citizens of Laredo, Texas and New Mexico, conceived the idea of annually celebrating George Washington's Birthday (February 22) by suitable Mexican-American fiestas and parades, and from a small source this has grown to a MAGNIFICENT ANNUAL EVENT unsurpassed in its splendid surroundings and interesting particulars by anything of a similar nature.
International in its character, located on the border line between the Great Republics, occurring at a season of the year when business cares press lightly, and at a time when weather conditions in that locality are ideal, this event offers unsurpassed inducements to the pleasure seeker.
This year the festivities will consist of two days' continuous festivities, February 22nd and 23rd, and the program, which is very elaborate, will comprise many new and interesting features, among which may be mentioned GRAND CATTLE ROLLS, ENTERTAINING torchlight parades, embodying typical Mexican and Indian features, Naval fire works, Sham battle and Capture of the city by the Indians, Military drills and display evolutions, Historical Pageants and Trade Display, Flower Carnival, Band and Musical Contests, etc.
For this occasion low excursion rates will be in effect to Laredo, also for the benefit of those who desire to see more of Mexican life and customs, arrangements have been made for sale of excursion tickets to MONTEREY, MEXICO, with ten (10) days limit, permitting stop-over at LAREDO in order to witness the international celebration.
For further particulars, call on ticket agents, or write,
D. J. PRICE,
G. P. & T. A., I. & G. N. R.
Palestine, Texas.

ESTEY

This Name on every
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Is positive assurance to the purchaser that he will get the
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Catalogues and full particulars.
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These Organs are sold
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Ferrys

Seeds

Are planted by farmer and gardener who use
Ferry's seed. It pays to pay a little more for
Ferry's seed than for other
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ELECTRIC LIGHTED TRAINS

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FRISCO

Between
TEXAS

And the
North and East

Between
MEMPHIS,

And the
North and West

Between
OKLAHOMA

And the
North and East

Electric cafe cars, under the
management of Fred Harvey. Equip-
ment latest and best design.

4 IMPORTANT GATEWAYS 4

The manliest attitude a man can take, whether he is still rejoicing in his youth or getting into years, is that attitude of awe and reverence which befits a man confronted by the facts of our habitual experience, that attitude of dedicated will which, for so much received, pledges the best that he can give.—John W. Chadwick


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THE HEALTH AND PLEASURE RESORT OF THE SOUTH.

Reached via the
WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY.

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P. E. BOCK,
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2 FAST TRAINS 2


DAILY

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SUPERB NEW PULLMAN
VESTIBULED BUFFER SLEEPERS
HANDSOME NEW CHAIR CARS
(SEATS FREE)

ONLY LINE running through many
CITY and STOPPING NEW STATIONS
Without Change

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TO ATLANTA, ST. PAUL,
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The Best Line to the Old States

Free Reclining Chair Cars
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Ask the nearest Cotton Belt Agent for rates and schedules or write

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| W. H. WEEKS, Gen. Pass. & Ticket Agt., Tyler, Tex. | D. M. MORGAN, Trans. Pass. Agt., Ft. Worth, Tex. | A. ROOVER, Trans. Pass. Agt., Waco, Tex. | T. P. LITTLE, Pass. Agt., Cottonwood, Tex. |
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For New Orleans and the East; also for all points in Old Mexico,
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Through Pullman Sleepers Dallas to Galveston, Houston,
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Every Day of the Week. Superb Service. Compartment, Observation
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Daily. Day Coaches, Chair Cars, Pullman Sleeping and Dining Cars,
Meals a la Carte, Excursion Sleeping Cars through from Washington,
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Read by registered mail to our watch department for the following information:

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IMPORTANT CONVENTION.

The Board of Christian Education of the Christian Church in America, Inc., has called a convention to be held at the Hotel Hamilton, New York City, on Wednesday, February 11, 1903, at 10 o'clock A. M. The purpose of the convention is to discuss the proposed merger of the Christian Church in America, Inc., with the Methodist Episcopal Church, South, and the Christian Church in America, North.

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MEXICO LETTER.

I received from a friend in Mexico a copy of a letter from a man who had just returned from a mission in that country. He had been very successful in his work, and had secured many converts.

The man who had returned from Mexico had been very successful in his work, and had secured many converts. He had been very successful in his work, and had secured many converts.

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Send a better collection of... The man who had returned from Mexico had been very successful in his work, and had secured many converts.

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COSTS NOTHING TO INVESTIGATE. WRITE US FOR OUR PROPOSITION ANY WAY.

\$20 to \$35 AND EXPENSES WEEKLY.

NO EXPERIENCE REQUIRED.

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FOR BOTH MEN AND WOMEN.

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WRITE TO-DAY.
BIG PROFITS.



Traveling Outfit for Gold, Silver and Nickel Plating.

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DON'T BE HARD UP.

WRITE US TO-DAY

Royal Silver Outfit in Operation.

WHAT IS THE USE OF YOUR SLAVING LOWER FOR SOME ONE ELSE.

Why not start a business for yourself, and get the profits and get a standing in the world? If you are in some one's employ, remember that you are not getting paid to do anything but to make money for your employer. If you are a slave, remember that you are not getting paid to do anything but to make money for your master. If you are a slave, remember that you are not getting paid to do anything but to make money for your master.

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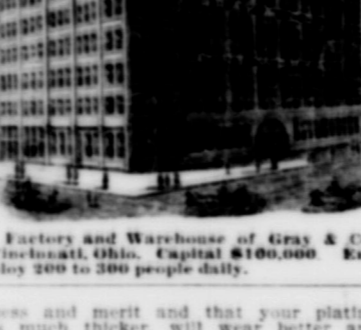
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Manufacturers of new goods do not re-plating on old goods a habit, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better.

The more new things plated goods sold the greater will be the demand for plating. Plating some articles for your friends and neighbors by Professor Gray's Process, and it quickly proves to them its genuineness.



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goods unsightly, unfit for future use unless plated. Manufacturers of new goods do not re-plating on old goods a habit, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better.

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ting you \$20 to \$35 a week for 5 or 6 hours' work a day. This is only a minimum income which may be earned by any one who is not lazy; hustlers should make \$100 weekly.

TREMENDOUS PROFITS. The profits realized from plating are tremendous. To plate a set of teaspoons requires only about 2c worth of metal and chemicals; a set of knives, forks or tablespoons about 2c worth. The balance of the price received for the work is for the agent's time and profit.

Agents usually charge from 25c to 50c per set for plating teaspoons, from 50c to 75c for tablespoons and forks, and from 60c to 1.00 for knives.

THE ROYAL SILVER OUTFIT
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THE NEW DIPPING PROCESS is the latest, quickest, easiest method known. Tableware plated by simply dipping in melted metal, taken out instantly, with a fine, brilliant, beautiful plate deposited. All ready to deliver to customers. MAKES THICK PLATE EVERY TIME. GUARANTEED TO WEAR 5 to 10 YEARS. A BOY PLATES 100 to 200 pieces tableware daily, from \$10 to \$20 worth of work, profits almost 100 per cent. Goods come out of plate fully finished. No polishing, grinding or work necessary, neither before or after plating.

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for our new plan and proposition; also valuable information how the plating is done. Sit down and write now, so we can start you without delay. If you wish to see a sample of plating by our Outfits, send 2c postage. Send your address anyway.

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GRAY & CO. PLATING WORKS, 373 Miami Building, CINCINNATI, OHIO.

Yes, I think I know what the poplar picture—the young poplars near water, the reservoir, the distant peeps and the golden meadows and May hedges were to teach me; namely, how utterly and unostentatiously God works in nature. There is no self-assertion, no littleness, no selfishness; the seeds are great, far-reaching, wide,

universal. All is done quietly, without haste, hurry, or excitement, with patience and calm perseverance.—Great Thoughts.

Love is the first comforter; and, where love and truth speak, the love will be felt where the truth is never perceived. Love, indeed, is the highest in all truth; and the pressure of a hand, a kiss, the caress of a child, will do more to save, sometimes, than the wisest argument, even rightly understood. Love alone is wisdom; love alone is power; and, where love seems to fail, it is where self has stepped between and dulled the potency of its rays.—George Macdonald.



G. C. RANKIN, D. Vol. XLIX.

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