

# TEXAS CHRISTIAN ADVOCATE

G. C. Rankin, D. D., Editor.

Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South.

L. Blaylock, Publisher.

Vol. L

Dallas, Texas, Thursday, December 24, 1903.

No. 16

## Editorial.

### THE DEATH OF HERBERT SPENCER.

Herbert Spencer, the great English author and philosopher, is dead at the advanced age of eighty-three years. No name among readers and scholars is more familiar than that of this prolific writer. Unlike the vast majority of the great writers and thinkers of England, Spencer was not a college-bred man. He never entered Cambridge or Oxford; in fact, never attended any of the universities of his country. His only mental training was had at the hand of his father, who himself was a teacher, and that of his uncle, who was a clergyman. After he grew to manhood he spent seven years as a civil engineer, but did not begin to write for the public prints until he was thirty years of age. His mind naturally turned to metaphysics, psychology, ethics and, in fact, to all philosophical subjects. To them he sought to apply the principles of evolution, and by this process to reduce all branches of knowledge into one great department of synthetic philosophy. He possessed great powers of intellect, was a prodigious worker, wonderful in his grasp of all subjects coming under his investigation, and singularly felicitous in his choice of words and beauty of diction. He claimed all spheres of knowledge as his inherent right and none of them was too sacred or recondite for research and investigation. In his generalization of subjects and theories he had no rival among the thinkers of the world. He was a tremendous intellectual force turned loose among men. His fertility of mind was simply amazing. For a half century he filled the great magazines with his symposiums and his books flew from the press like the leaves of autumn. He held no decided religious convictions. In fact, he was an Agnostic. He did not deny the existence of God, but held the idea with such vagueness as to give expression to it as the "Absolute Force." Whether or not this force possessed any personality, he confessed that he did not know. He did not believe immortality a thing possible as it applied to man. So far as he ever gave expression to the subject he was simply a materialist. He was not willing to advocate a theory about which he had no positive knowledge. He was the incarnation of cold-blooded intellectuality. He gave no scope to the cultivation and development of sensibilities. He sought to put everything to the test of pure intellect. When he reached the end of his power to know, he fell back into hopeless doubt and there permitted his quest to repose. He recognized the dominance of the absolute force, but denied all ability upon the part of man to know any of the qualities or properties of this infinite something. The most of his writings are vitiated with doubt whenever they approach God, immortality, religion. But Herbert Spencer was not a bad man. He was high-toned, moral, temperate, truthful and honest. As to how long his writings will be accepted as the dictum of his school of thinkers is a question. The world of thought is

not yet ready to follow him in all the labyrinths of his theories, and in our judgment, his followers will grow less as the years advance. The trend of scholarship is toward God, immortality and a life beyond. In so far as Spencer has contributed real thought and knowledge to the stock of human learning, his work will abide; but beyond that the most of his theories will perish. The one great subject now before the minds of men is God and man's power to know and appropriate him. Any process or theory that seeks to annihilate or subordinate this truth will fail in the end. Like Herbert Spencer, men with their theories will pass away, but God and man's privilege to know him as a Creator, a Father, a helper, will abide forever.

### THAT JUG TRADE DECISION.

We do not impugn the motives of the majority of the Court of Criminal Appeals in rendering their decision making the "C. O. D. jug trade" law null and void. Neither do we question their honesty. But since one of their own number differs from them in their interpretation of law, we share the belief also that they have made a serious mistake. In the belief we have the judgment of many of the best criminal lawyers in Texas and thousands of the best people in the State. This court is not infallible in its knowledge of the laws and Constitution of Texas. Some time ago the Legislature passed an act giving to the city of Galveston a commission feature in their city government. This commission was granted a few legislative privileges under the laws of the State. They passed certain sanitary ordinances, and a citizen of the community violated these ordinances. He was arrested and fined. He appealed the case on the ground that the commission had no right under the Constitution of Texas to legislate on this subject. In due course of time this same majority, with one Judge dissenting, handed down a decision utterly destroying the act passed by the Legislature establishing the commission. In due course of time the constitutionality of the commission was gotten before the Civil Court. It was promptly sustained. Then it went to the Supreme Court and that high tribunal, made up of the finest legal and judicial talent in Texas, sustained the commission, showing that a majority of the members of the Court of Criminal Appeals did not construe the law properly. Now this same majority comes along and with one sweeping act deprives thousands and thousands of our law-abiding citizens of the right of self-government. They have voted out the liquor business from their communities, but this court turns round and grants the liquor dealers in wet localities the right to so abuse the privileges of the C. O. D. liquor shipments as to make the express companies offices in the dry towns a place for the consignment of hundreds and thousands of jugs to be distributed to any and everybody who is willing to assume a fictitious name and pay the money for the package. It matters not how pure may be the motives of this court and how honest their purpose, they have split hairs and strained points

that do not meet the approval of scores of the best lawyers in Texas, and in so doing they have undone the will of the people legally expressed at the ballot box. They have made it possible to convert peaceable communities into places of debauchery without any recourse under the criminal laws of the State. If, as we have shown above, this court has made mistakes in other cases, and made them honestly, we believe that they have done the same thing in this unfortunate decision. The liquor men have been quick to take advantage of this decision, and they have flooded many of our local option districts with jugs of liquor without number. Under the operation of this law the people had immunity from this gross abuse of the C. O. D. business carried on by the express companies. And this immunity did not prevent any man living in a dry town from sending his money to the liquor dealer in the wet territory, paying for his liquor where he made the order, and having it shipped directly to his address. This is legitimate "commerce," but when the C. O. D. privilege is used absolutely for the purpose of contravening the local option laws of the State, then it is a sort of a "wild cat commerce," under the sanction of the Court of Criminal Appeals. Now we have no immunity from these abuses. Ordinarily, the Advocate does not go into the domain of the judiciary and criticize the actions of the courts, but since the court is not a unit in its decision, and since the question involved is so radical and far-reaching in its consequences to the people of Texas, we feel it our duty to thus express ourselves concerning the action of those who are our public servants. And in doing it we mean no disrespect to the court—we simply exercise our inalienable right as citizens to make legitimate use of the privileges of free speech.

### SUPPOSE WE TRY THE CIVIL COURTS.

Since the Court of Criminal Appeals has decided against the law prohibiting the shipment of C. O. D. liquor packages into local option districts by the express companies, thereby crippling the operation of the local option laws of the State, therefore, let the local option people in the "jug trade" districts try the civil courts for a remedy. Listen to what the Houston Chronicle has to say on the subject: "The antis should remember that the decision of the Court of Criminal Appeals may not be final and conclusive. If some friend of prohibition should sue out a writ of injunction against an express company to restrain the shipment of liquor into a local option district, the question might get before the Supreme Court, and it might, as in the Galveston case, decide differently from the Court of Criminal Appeals; and if it did, the decision would control." Now be it remembered that the Chronicle is not in favor of prohibition, but it is trying to prevail upon liquor dealers not to take advantage of the Criminal Court decision and impose upon local optionists by use of the express companies. Now it is a fact that nearly every saloon in Dallas during the past week had an extra supply of

jugs stacked up in and around their joints, and by this time nearly all the express offices in the local option districts of North Texas are filled with C. O. D. liquor packages. Now let the local option people in these districts thus abused by these liquor dealers at once proceed to obtain a good lawyer and sue out a writ of injunction to perpetually restrain the express companies from shipping C. O. D. jugs of liquor into their territory. It is very reasonable to suppose that the civil courts, like they did in the Galveston case, will find an effectual remedy against this outrageous abuse of the vested rights of the people. The fact is, our only hope to maintain and enforce our local option laws is now in the civil courts. It has been amply demonstrated that a majority of the Court of Criminal Appeals, will not support much of the legislation of the State on this question. In nearly every instance where this question has come before that tribunal we have lost out. On the contrary, the civil courts are almost a unit in their position to sustain the constitutionality of our local option laws. Now go at once into these courts and ask for the imperative relief, else there will be some excuse for the old statement, "prohibition don't prohibit." It can not prohibit as long as this decision of the Court of Criminal Appeals is accepted as law. On with the battle!

The Bishop and his advisers did not make a great many changes in the four conferences this year, and this is a good indication. All things being equal, a preacher ought to be permitted to fill out his full quadrennium without molestation. No appointment and no preacher ought to establish the reputation of asking for a change, simply to be changing. There are circumstances now and then calling for a change, and then it is all right to bring it about, but as a rule the fewer the changes the better for the charges and the preachers.

The severest critic is often the most vulnerable sort of man. He has a high standard for others, but a low one for himself. It is vastly easier for him to see objectionable things in those about him than it is to behold the weaknesses and faults in himself. And when other people criticize him, and justly so, he is the first to register bitter complaints against such treatment. As the Savior said about all such in his day, so we say about them now—they see notes in the eye of their brethren, but fail to notice the beams that obscure their own vision.

When things do not go to please you, then it is a fine time to pray earnestly. We often stagger in the face of misfortunes. Grace is our strongest support under such circumstances. When things go against us we want God on our side.

If you are a real friend to a man show it by your acts at a time when he is in sore need. Words are all right as far as they go, but sometimes a brother needs to have these words put into wholesome deeds. This is the best way to express sympathy.

# A CHRISTMAS STUDY

By Rev. J. M. Greene.

Time in its silent flight has completed the great circuit of another year and ushered in again the glad morn which, according to human chronology, signalized and dates the birth of a Savior to the world, "Christ the Lord." The proclamation of salvation made by the shining retinue of messengers from heaven's invisible realm as recorded in the scriptures, should be esteemed by all human hearts as "glad tidings of great joy" and the anniversary of the epoch to be ever greeted with gladness. It is the sublime event of earth and time. It secures for man's fallen race heaven's richest boon, eternal life through faith in the Lord Jesus Christ.

The great facts and truths of divine redemption as revealed in the gospel should diffuse joy and comfort to the thousands of earth's children that shall look out upon the light of the Christmas holidays and mingle in the festivities of the sacred jubilee of Christianity with hearts laden and burdened with care, sickness, pain and want. "Earth has no sorrow that heaven can not heal." Christ, spiritually apprehended by faith in his divine character and person as Mediator and Redeemer, will lift up the bowed heart and dry up the mourner's tears.

It seems that Christmas comes not only as a season of joy, but also as a time for "memory and tears." The mind is prone to look in retrospect upon the scenes and events of the year as closed; and as temporal prosperity or adversity has marked our paths in life, "it is apt to give impress and coloring to the spirit of joy or sadness with which we greet the merry season, which, in view of its heavenly import and beneficence to man, all should hail with feelings of delight.

With the writer the year closed has been marked with peculiar experience to him in spiritual things. He has felt himself enveloped in mystery. There has been an infinitude above and beneath him. An eternity has encompassed him on this hand and on that. He has been trying to realize "a living Christ," as Bishop Wightman, when on his dying couch, said that he was, in answer to a brother minister, who inquired of him "how he was getting along." With deep desire of heart he has sought that realization of the salvation of the gospel that it shall not be unto him a mere theory, a dream, an abstraction, a round of rites and ceremonies, but a living embodiment in his heart of the truths and doctrines of Christianity that shall make "Christ unto him, wisdom, righteousness, sanctification and redemption."

For the stronger and sweeter assurance of his knowledge of the gospel and of the hope of eternal life, he would grasp by faith and have such a conception of Christ in his personality and entity that he shall stand forth in the plain and simple narrative of the apostles in his marvelous nature, life, character, miracles and teaching, combining in his person the attributes of humanity and divinity, manhood and Godhead.

He would behold Him as "the child in the temple," that excelled in wisdom and grace beyond all others. As above human nature, he would mark his growth sublime and his very attitude that gave witness of the greatness with which he was filled; he would observe the freshness of eternal spring as in happy elysium, that filled the charming manhood of a complete life and played with soft tenderness over the proud structure of his body. The writer would go into the realm of incorporeal beauty, and seek to become the creator of a heavenly nature and to fill the spirit with images that elevate themselves above matter, for this is not mortal, but that which human imperfection requires; he would observe that no passions and appetites control this body, but a heavenly spirit, which has poured itself forth, like a gentle stream; has, as it were, filled the entire contour.

He would contemplate Christ in the performance of his first miracle at Cana of Galilee and in all his mighty acts unto the raising of Lazarus from the dead, when from the height of his sufficiency goes out his sublime glance, as into an infinity far beyond his victory. He would view the scorn that sits upon the lips of the Savior and the indignation that swells his bosom and rises up into his proud forehead, when he rebukes the Pharisees for their hypocrisy. He would note the tranquillity which in a happy stillness floats over the same to remain undisturbed; and also his eyes as full of sweetness. He would behold Christ as "chiefest among ten thousand and altogether lovely;" the highest grace to play around his mouth; his soft hair to sport in hyacinthine locks around his brow, or as anointed by Mary with the oil of spikenard from the broken alabaster box and by grace gathered in beauteous magnificence upon his crown and appropriately emblematic of the aureole of di-

vinity with which painters adorn his divine head, presenting in all a body worthy of the incarnation of Deity.

He would forget all others at the sight of this wonderful being and assume to himself a sublime posture of soul through the enlightening grace of the Holy Spirit, in order with worthiness to look upon him. When the picture of Him with divine art to counsel and guide the strokes is drawn, and it seems to become life and motion as the beauty of Pygmalion, the heart would lay the spiritual conception in devout homage at His feet and crown Him "Lord of All."

It is of large spiritual benefit for the religious to study and consider the humanity of Christ in all its phases as given in that wonderful fourfold book of the apostles—Matthew, Mark, Luke and John—in view of the vital truths and doctrines it teaches. "Though we have known Christ after the flesh, yet now henceforth know we him no more," says St. Paul, but not in such a sense as to discard the profound and devout consideration of him in his marvelous life and character.

Christ himself enjoins upon those who would be his disciples to take upon them his cross and follow him. In his humanity he is to be their exemplar, the "author and finisher of their faith." We see Jesus made a little lower than the angels that he, by the grace of God, might taste death for every man," says the apostle.

Then again, "it behooved him to be made like unto his brethren, that he might be merciful and faithful in things pertaining to God, to make reconciliation for the sins of the people." Then, moreover, St. Paul says, "We have not a high priest which can not be touched with a feeling of our infirmities; but were in all points tempted as we are." It is well for the Christian to contemplate the divine side of Christ. He should consider and profoundly cherish the scriptural declaration that Jesus was declared to be the Son of God by his resurrection from the dead. This is the broad seal of his divinity. It is a pledge and assurance to the believer "that he who raised up Christ from the dead shall also quicken his mortal body."

How precious and full of comfort is the divine truth that Jesus as the Son of God has passed into the heavens and sitteth at the right hand of God to make intercession for us. How glorious and full of triumphant joy is the spectacle that St. John in apocalyptic vision opens to the eye of faith, of Christ "as a Lamb slain," in the midst of the throne of God and receiving adoration in the solemn bowing down and anthems of praise of the heavenly hosts.

The study of Christ, both in his human and divine nature, will bring joy, comfort and the assurance of faith and hope to the Christian, and he can greet with true spiritual delight the anniversary of the day that proclaims the advent of a Savior to earth that brings redemption to the fallen race of man. Linden, Texas.

## LAY REPRESENTATION IN THE BISHOP'S CABINET.

Can any living man tell why the laity of the Church who pay the preachers' salary should not have a voice in fixing the places where the preachers labor? The presiding elders are in the cabinet as representatives of the ministry, and the Bishop himself is a preacher. Why should there not be in the Bishop's Cabinet as many laymen as there are presiding elders? Certainly with the Bishop having the stationing power no great harm could come out of his having the added counsel of one layman elected by each District Conference. If any preacher is afraid to risk the laymen as counselors to the Bishop on equal footing with the presiding elders he is apt to be a preacher whom the laity would not want. The laymen are consulted on all business propositions where money is to be raised, and they do much of the real business of every Annual Conference. The Treasurer of the Texas Conference and the Treasurers of the Board of Education and the Joint Board of Finance are laymen, and I suppose it stands about this way in most conferences, and I insist if it is fair to use them in these responsible and laborious positions it is fair also to give them representation in the Bishop's Cabinet. Taxation without representation is odious everywhere, and while our laymen are represented in the General Conference, the law-making body of the Church, they are not properly represented in the executive department of the Church. This writer believes they ought to have a voice on ministerial character. Much as I love the ministry of the M. E. Church, South, I had just as soon risk my character in the hands of the laymen as the preachers. Who can be more interested in keeping the character of a preacher pure than the men to whose families the preachers preach, and who pay the preacher's salary? I

am sure these propositions will meet opposition as the introduction of lay representation met it; but I believe as sure as the world moves on they will be adopted some day, and my hope is that day is not far distant. I believe measures like these would save us from that kind of pastor calling that is creeping into the M. E. Church. If the laity can't have part in stationing the preachers they will make themselves felt in calling them. They can not be ignored in this matter, and the only way this writer sees to regulate their just demand is to make them a party to stationing the preachers.

B. H. GREATHOUSE.

## A VISIT TO DALLAS.

Our stay in Dallas was most delightful indeed, both pleasant and profitable. We turned our feet homeward with our hearts filled with greater love and zeal for God and our Church, broader and higher conception of our beloved Methodism, and we breathed a hearty "thank God" for what we had seen and heard. We would like to give full details of the conference were not our descriptive powers inadequate, so we leave that for some one more gifted.

We can not express our thanks to dear Sister Johnson and her faculty and also Miss Haskin and her helpers for their cordial hospitality. And to all who read the Advocate and visit Dallas we would say, "If you have never yet learned what practical Christianity in everyday life means, go out and take a look into these institutions—the Mission Home and the Settlement Home. We feel that surely for these dear consecrated women to live is Christ. O what a blessing and joy it brings to walk with God! We could not but feel while in these homes that we were on holy ground, for we felt that these saints have the same beautiful testimony that we find given in God's holy word by the record concerning Enoch, that he pleased God. We never realize how much selfishness we carry in our religion until we come in contact with those who show in the practical side of Christianity as these dear disciples are doing. That complete self-abnegation reminds us that there are still those who are living up to the admonition of the apostle who said: "I beseech ye therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." Think we, dear friends, that this was spoken only for those to whom the preaching of the gospel is committed? No, the transformed character which Enoch possessed is within reach of all. God is no respecter of persons. He wills that we should be holy. It is the Calvary purchase and gospel privilege. Shall we accept it? Shall we walk with God up life's rugged way, the craggy side of the mountain, or in the lowly vale, in the light or shade, in joy or sorrow? Let the desires of our hearts be: "O for a closer walk with God, a calm and heavenly frame!" Then when life's journeyings are ended, though there be no chariot come sweeping down from the skies to bear us to the mansions above, as did in the case of Enoch, we will just lay these old bodies down in the grave to rise at his bidding and our happy spirits will rest in Him.

As we looked upon dear Miss Haskin and thought of the sweet young life, unreservedly laid upon God's altar, the servant of the Church, the friend of the poor, into whose sheltering arms the little friendless children find a haven of rest, we felt that the Settlement Home under such management was something of which the Methodists of Dallas might well be proud. And we earnestly pray that dear Miss Haskin may have the desires of her heart gratified in just the building and equipment that she so much needs for the advancement of her work.

MRS. JENNIE C. YOUNG.

503 E. Houston St., Paris, Texas.

## CHINA MISSION CONFERENCE.

The China Mission Conference convened October 22 in Sochow. In the absence of our Bishop the conference was organized by the election of Rev. W. B. Burke President, and Rev. J. W. Cline, Secretary.

The reports indicated that a good year's work had been done, and considerable progress made. The reports of the schools indicate that the usual progress has been made. The report of the Anglo-Chinese College was presented by Dr. A. P. Parker, President. There were two hundred enrolled during the year, all available space was occupied, still a number were turned away because it was impossible to receive them.

Dr. D. L. Anderson reported the Scotch University. The College had been conducted in the old buildings, as formerly, and the work was done under difficulties; but one and twenty students were enrolled, which is quite in advance of the number reported last year. The new buildings are now approaching completion, and Dr. Anderson expects to move into it early next year. This commodious structure will afford room for a much larger number

of students, while the lecture rooms are large, airy and all that a teacher could desire for ordinary work.

The Rev. H. T. Reed reported the Sungkiang District School. It has also been full to overflow. During the year sixty-six pupils were enrolled. The present urgent need of this school is a suitable building.

The reports of the colleges and schools of the Woman's Board were full of interest. They are in a prosperous condition.

The Sochow Hospital was reported by Dr. J. B. Fearna, who has been in charge during the absence of Dr. W. H. Park. Good success had crowned the earnest efforts put forth. Dr. Park having lately returned from the United States, is taking charge again and with increasing interest.

The Woman's Hospital, which is in charge of Dr. M. Polk, has been very successfully conducted.

Now the evangelistic work remains to be mentioned. The statistics are before me and I will give a few of them to your readers: Number of adults baptized, 361; infants baptized, 76; total number of members, 1863. Number of Sunday-schools, 52; teachers, 194; scholars, 2496. Number of Epworth Leagues, 22; members, 848. Finances: Sum raised for the support of the ministry, \$1559.81; missions, \$254.29; Church extension, \$237.93; American Bible Society, \$69.72.

The largest gains were made in the Huchow District. This charge reported 91 adults baptized, and 95 received into the Church.

I return to take up the work of the new year with a heart full of thanks to our God for the privilege of having a small part in a work so full of interest and bright with hope. Were you out here and could speak the language, you would, I am sure, rejoice in preaching the gospel to these souls.

The people are not thirsting for the Truth, as many suppose, for they do not know what it is. Now they come to understand it by hearing it preached, as in the days of Paul; but the labor among them is not in vain, as the above figures show, and they are well worth saving, for had they not been, the Lord would not have laid down his life for them.

I must add one more note for our conference. During our prayer-meeting on Saturday night the Holy Spirit was blessedly in our midst. Many experiences were given by the brethren and sisters. When the meeting closed, Dr. Allen rose and began to read a very touching address, and he had not read long before it was plain it was being delivered in honor of our Miss Loeche Rankin, and the occasion was the twenty-fifth anniversary of her coming to China. She did not in the least know what was coming, and was, at the time, sitting by the side of Mrs. Lucas. When the address was finished, Dr. Allen rose and presented to her a beautiful silver tea pot, as a simple expression of the love and esteem of co-workers. When she was asked to speak, she was so overcome that she just lovingly laid her head on the bosom of Mrs. Lucas and silently wept. It was said that she could not have possibly spoken more eloquently.

I rejoice to inform you of the marriage of Rev. Edward Pilley to Miss Poteet, of the Japan Mission. The bridal party reached Huchow this morning and are to be our guests till better arrangements can be made for them. Mrs. Pilley is destined to be a very valuable addition to our staff in this district. And they are both Texans, you know. The Texans are getting numerous in these parts. Mrs. Hendry is a Texan dyed in the wool, and even my children are catching the spirit, so when they come home and see with their own eyes what Texas is, I fear it will be difficult to have them entertain a very high appreciation of Georgia, my native State.

You are making a glorious success of the Advocate. You richly deserve the sympathy and assistance of all respectable folks, and the sincere prayers of all Christians. "On with the fight," and may the presence of our God and Father abide with you.

J. L. HENDRY.

## THE HOLY GHOST.

1. What is the Holy Ghost? There are three that bear record in heaven—the Father, and the Word, and the Holy Ghost.—1 John 5:7. So the Holy Ghost is the third person in the Trinity. "David in spirit called him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."—Matt. 22:43, 44. "David himself said by the Holy Ghost, The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool."—Mark 12:35. "But the Comforter, which is the Holy Ghost."—John 14:26. "But when the Comforter is come, even the spirit of truth."—John 15:26. "Ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:5. "They were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance."—Acts 2:4. "This is that which was spoken by the prophet Joel,

In the last days, saith God, I will pour out of my spirit upon all flesh."—Acts 2:16, 17. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the words; on the Gentiles was poured out the gift of the Holy Ghost."—Acts 10:44, 45. "As I began to speak, the Holy Ghost fell on them, as on us at the beginning."—Acts 11:15. "There was a man whose name was Simcon; the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple."—Luke 2:25, 26. In all these quotations the terms Spirit and Holy Ghost are used to designate the same person. Therefore the Spirit of the Old Testament is the Holy Ghost of the New Testament.

2. How long has the Holy Ghost been in the world?

"No prophecy of scripture is of any private interpretation. For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:20, 21. "This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake."—Acts 1:16. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."—Acts 7:51. "Well spake the Holy Ghost by Esaias."—Acts 28:25. "And Elisabeth was filled with the Holy Ghost." "And his father Zacharias was filled with the Holy Ghost."—Luke 1:41-47. These quotations prove that the Holy Ghost was in the world all through the Old Testament times. And the pouring out of the Holy Ghost on the day of Pentecost was no more the introduction of the Holy Ghost into the world than the pouring out of rain is the introduction of water into the world.

3. Is the baptism of the Holy Ghost necessary for the remission of sins?

The miraculous baptism with the Holy Ghost, as on the day of Pentecost, is not necessary for the remission of sin. "But the baptism by the Spirit" (which is the Holy Ghost) is, for it is "by one Spirit" (or the Holy Ghost) that "we are all baptized into one body."—1 Cor. 12:13. And this is the "one baptism" by which the "one Spirit" baptizes us into the "one body."—Eph. 4:4, 5. Again, "Ye are complete in him, which is the head of all principality and power." Paul, what makes us complete in him? By being "circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead."—Col. 2:10-12. This is done by the Spirit, which is the Holy Ghost. For it is done without hands, and through the operation of God. To be buried means to be hid. And this baptism buries, or "hides us with Christ in God."—Col. 3:3. And not in the water. If I should dip any one into the grave and pull him out and let him walk off and say that I had buried him into death, would I be telling the truth? This baptism is called conversion in Matt. 18:3. It is called the "washing of regeneration and renewing of the Holy Ghost" in Titus 3:5. Washing means cleansing. And St. John tells us how that is done when he says: "Unto him that loved us and washed us from our sins in his own blood."—Rev. 1:5. And that "the blood of Jesus Christ, His Son, cleanseth us from all sin."—1 John 1:7. So we are saved by being cleansed and renewed by the Holy Ghost. And that is what Jesus meant when he said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5. For he used the term water in the sense of cleansing. As he used it in the sense of satisfying thirst in John 4:14. And we have no more authority to call that material water in John 3:5 than when he said, "Out of his belly shall flow rivers of living water."—John 7:38. So he meant except a man is cleansed and renewed, he can not enter into the kingdom of God. As we are saved by the washing of regeneration, the renewing of the Holy Ghost, how can we be saved without the Holy Ghost? Paul said, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—Acts 13:8. But not a word about the direct influence of the Holy Ghost ceasing. But Jesus said, "I will pray the Father and he shall give you another Comforter," (which is the Holy Ghost) that he may abide with you forever."—John 14:16. And Paul said, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God."—1 Cor. 6:19. Again, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseer."—Acts 20:28. So we have no authority to say that the Holy Ghost is not in the world today exerting a direct influence upon the hearts and conscience of men.

W. R. KNOWLTON.

# Devotional and Spiritual

## IS YOUR SOUL ATTUNED?

Marconi's new discovery has astonished two continents. At his little station on the coast of Newfoundland he has received wireless telegraphic messages from Great Britain, across three thousand miles of ocean which lies between. His discovery may yet supersede all cables, telephones and ordinary telegraph by wire. It is the greatest wonder of the new century—and, like other wonders, simple enough. His instrument sets in motion certain waves in that ether which pervades and surrounds all things. These waves, like the ripples in a pond, spread in every direction, and when they reach any receiver, far or near, tuned to take them, they give their message to it. A receiver not tuned to the proper pitch, however, is useless; the subtle ether waves pass it by to give their message elsewhere. Thus a hundred messages may reach a tuned receiver with absolute certainty, while on wrongly tuned misses them all.

Like all great physical facts in this world of God's making, this new discovery finds an analogy in the realm of spiritual and moral fact. How many souls assert that to them the voice of God is obscured, and his direct message an unknown experience. The Bible is to them an unreal record. For how could Moses and Abraham, David and Paul, receive a direct inspiration? Answers to prayers they do not believe in. They have never had any, nor does such a thing seem possible to their minds. Indeed, they proclaim the impossibility of any direct personal communications with the Divine Spirit so loudly and emphatically that many weak Christians are led to wonder whether there really can be any efficacy in prayers, or any absolute knowledge of God by a human soul.

Does it not all depend upon the receiver? The message is there, whispering through all the universe.

## Six Books For The Sick.

### What I Learned After 30 Years.

Which shall I send?  
 Book 1 on Dyspepsia.  
 Book 2 on the Heart.  
 Book 3 on the Kidneys.  
 Book 4 for Women.  
 Book 5 for Men (sealed).  
 Book 6 on Rheumatism.

No money is wanted. Simply select the book you need. It is my experience as a specialist of 30 years. In the book I tell how at last I found a way to reach difficult, deep-seated diseases. Thirty years of earnest, ardent toil in hospitals and at bedside, made it possible for me to write these books. The books tell how I perfected my prescription—Dr. Shoop's Restorative. How by scientific experiments I traced out the causes that bring on chronic diseases. I found invariably that where there was a weakness, the inside nerves were weak. Where there was a lack of vitality, that the vital nerves lacked power. Where weak organs were found, I always found weak nerves. Not the nerves commonly thought of, but the vital organ's nerves. The inside—the invisible nerves. This was a revelation. Then my real success began. Then I combined ingredients that would strengthen—that would vitalize these nerves. That prescription I called a restorative. It is known the world over now as Dr. Shoop's Restorative. After that I did not fail to cure one in each hundred. In the extremely difficult cases, my failures for five years were only one in each forty treated. I found cancer incurable. Cancer is for surgery, not medicine. Then how to get this prescription to the sick ones everywhere was my thought. I must announce it in the public press. But, thought I, will they realize the real truth of my discovery—the real power of Dr. Shoop's Restorative? Then a way came to me—like an inspiration. "I will offer it to the sick on trial," said I. "Then they will know I am sincere." I wrote a reliable druggist in each city and village in America. I got their agreement to co-operate with me.

### Now by any sick one Dr. Shoop's Restorative Can be Taken At My Risk.

For a full month I will let you use it entirely at my risk. Send no money. Just write me for the book you need. When I send it I will tell you of a druggist near you who will permit the month's trial. Take the Restorative a month. Then decide. If you say to the druggist, "It did not help me," that will relieve you of any expense whatever. He will bill the cost to me. This is my way of clearing your mind of all doubt as to what Dr. Shoop's Restorative can do. No matter how prejudiced you cannot dispute this absolute security I offer. You cannot resist an offer like this if you are at all sick. If you have a weakness, write me. If you can't do things like you used to do them, tell me about it. Write in confidence. As a physician I will tell you a way to help. Get my book now—today. Address Dr. Shoop, Box 7411, Racine, Wis. Mild cases not chronic, are often cured by one or two bottles. At druggists.

The soul in tune with the divine hears it, obeys it, records it. The untuned soul misses it inevitably—but does that make it any the less real and true? The fault is not in the message, but in the receiver. Once in tune, the message will come, straight and clear, and keep on coming. "Speak, Lord, for thy servant heareth," prayed the lad Samuel in the dark time when no prophet had risen in Israel for many years; and the word of the Lord came to Samuel, direct and powerful, at once. It had only been waiting for a soul tuned to hear it. Are our souls in tune to-day for divine messages? If not, can we expect to receive them?—Wellspring.

## HOW THEY MISSED THE BLESSING.

They had gathered about the study-lamp. Agnes had taken up her fancy-work, Ned was busy with his algebra, Mr. Gray was poring over a law-book, and Cousin Margaret was looking over the latest issue of the daily paper.

"Hark, how the storm beats against the window!" said Ned, looking up from his book. "A fellow is happy who has his own hearthstone such weather as this."

"I am sorry it should have rained this evening," Agnes answered. "Doctor Edwards is always so interesting at the Wednesday evening prayer-meeting service, and I had hoped we could take Cousin Margaret to hear him."

There was a look of surprise on Cousin Margaret's face and she turned inquiring eyes on Agnes.

"Do you have your prayer-meeting service only on pleasant evenings?"

"Oh, no, indeed, the prayer-meeting service is always held, no matter how stormy the weather."

"Then you need not be sorry on my account that it is raining. I am accustomed to going out in all sorts of weather, and I do not mind the storm in the least."

Ned whistled softly, and father looked up from his book as if he had only just caught the drift of the conversation.

"You see, Cousin Margaret, we have the prayer-meeting every Wednesday evening, so we feel we can afford to stay at home when it storms."

This was from Ned; Agnes had remained silent, but her cheeks were flushed, and she glanced at Cousin Margaret.

"I scarcely thought you would care to go out in this storm," she said.

"Oh, Agnes, if you only knew how hungry I am for just such services as these, and how in my Western home I am deprived of them, you would not wonder that I am anxious to avail myself of every opportunity to be present. If you do not wish to face the storm, I would not have you do it on my account, but I am sure you will understand and excuse me if I go."

Agnes laid aside the fancy work and arose hastily.

"Indeed, I shall accompany you," she said. "I am not an invalid that I should mind the storm, and it is only force of habit that has kept me at home. We ought to leave here in ten minutes, Cousin Margaret."

Mr. Gray closed the covers of the law-book with a bang, and rose to his feet.

"You must not go unaccompanied," he said. "I'll be ready as soon as I put on my storm-coat."

Ned laughed, and threw his algebra book on the corner of the couch. "I was just wishing for an excuse to quit this," he said. "You must not suppose I am going to be the only one left at home."

Just as Doctor Edwards announced the opening hymn, Mr. Gray and his family entered, and

heartily joined in the words of praise. There were few present, but they felt drawn very near the throne of grace as the pastor later expounded to them the Word of God.

"What seek ye?" asks the Master, his hands overflowing with priceless gifts; and we ask some little trifle, something scarcely worth the having, when such glorious fullness might be ours."

Thus he talked heart to heart with his people, and they left later feeling refreshed both in body and soul.

"The wind has changed to the west, and the stars are shining," said Mr. Gray. "It would have been too bad, had we missed this blessing."

"And I was thinking," Cousin Margaret said, "of the empty seats, and of those who had missed it, and would be poorer all their lives because of it."

"Yes," said Agnes, thoughtfully, "we lavish so much care and thought upon our bodies, and our souls are starving and we do not know it. Thank you, dear cousin, for the lesson you have taught us."—American Messenger.

## WOUNDED FOR MY TRANSGRESSIONS.

The Rev. Maithe D. Babcock, P.D., in a meeting of ministers, told of the day when Harry Morehouse, the celebrated evangelist, was a guest in his father's house. He was staying one night in his room, waiting for the time of the service, when he heard the door open, and, looking about, saw it close quickly again. He turned to his Bible, and heard the same thing repeated; and then, without turning, he said: "Come in," and there entered one of the children of the household, who had seen so much of Christ in the face of the preacher that she desired to know him, and she said: "Mr. Morehouse, I should like to be a Christian."

"Well," said he, in his quiet, gentle way, "you may." And he said: "Will you please turn to the fifty-third chapter of Isaiah, and read it, making it personal to yourself? Whenever the pronouns are general make them personal."

She began: "He hath no form nor comeliness; and when I shall see him, there is no beauty that I should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and I hid as it were my face from him; he was despised, and I esteemed him not. Surely he hath borne my griefs and carried my sorrows; yet I did esteem him stricken, smitten of God, and afflicted."

When she had read thus far, she stopped, and Harry Morehouse said: "Go on and read it."

"But he was wounded for my transgressions; he was bruised for my iniquities; the chastisement of my peace was upon him; and with his stripes I am healed."

She could not read any further for her tears, but she had caught a glimpse of her Savior in this reading, and Harry Morehouse said to her: "This is all we need to do to be saved—to lay hold upon him by faith, of whom Isaiah speaks."—J. Willard Chapman, D. D.

## THE BEST BLESSING.

Lord, give me the blessing of Jacob—his best blessing—his power to bless! Doubtless it must come with a shrunk sinew; I cannot keep the song of the lark when I get the seal of sonship; I must enter into the pain of my Lord. Yet that pain is better than the world's joy. I have heard men speak of pain as a blot on thy universe. They were wrong; it is the birthplace of the unblotted. Give me this birthright, O my God! Put the seal of sympathy in my heart! Let me feel my brother's thorn! Make it impossible for me to stay at the top of the ladder, even though that be heaven! Send the blessing down the golden

stairs—down to the pillows of stone, down to the nights of sorrow, down to the limbs that are languid, down to the souls that are sad.—Rev. George Matheson, D. D.

## THE DEAD MAN'S KEY.

A story is told of an English minister who being called to pray by the bedside of a dying man sought to take him by the hand, in token of their agreement in offering united prayer. The sick man withheld his hand, keeping it under the bed-clothes, and the minister prayed without it. Presently the man died, and then as his hand was uncovered the mystery was explained—he was holding in his hand with the grasp of death, a key—the key of his safe where his money was kept.

The Lewiston Journal tells of a man in Durham, Maine, who was very penurious and a very determined man. He died at an advanced age. On his death-bed he kept his right hand closely clenched. As he drew his last breath he tightened his hold. Everybody there knew what he held in that hand. It was the key to the chest in which he kept his gold.

As his nerveless hands unclosed, the key dropped from them, and clattered against the bedside. As if to hold it even after he was dead, the miser had tied the key about his wrist by a strong cord, which he grasped as long as life remained.

He could not take his gold with him, but he kept the key. They buried him as he was, with the key to his money chest tied about his wrist.

"And what became of the gold?" "Oh, the heirs have taken care of that just the same! They split open the chest with an ax, and divided the gold, and let the miser keep the key about his wrist." He is mouldering in the grave, and the key is resting beside him. "We brought nothing into this world, and it is certain we can carry nothing out."

"What shall it profit a man if he gain the whole world and lose his own soul?"—The Common People.

## AFTERTHOUGHTS.


Which of us has not had a sharp feeling of regret for a lost opportunity the day after some bright speech might have been made, or some meritorious action performed? We were not quick to think, not quick to see, and the golden moment passed unimproved. Many a halting, ineffective, blundering reply would be a courteous witty and masterly retort, if only to-morrow's wisdom were ours and wide-awake to-day. The person whose tact and presence of mind and happy adaptability to the occasion never fail, in other words, the person whose life has no need of nor room for humiliating afterthoughts, is an enviable being.

Other afterthoughts, which inflict a sting far deeper and more wounding, have nothing to do with omission of word or act; they belong to the deeper offenses of commission. We remember too late that we were so absorbed in ourselves we forgot to be decently interested in our friend. We blurted out some self-conceit, or some venality, and realized, with a blush, how foolish we were, and how we had fallen below the high ideal we were fain to follow. Somebody we love was in sorrow, and we did not stop to comfort her; somebody else was ill, and we forgot to inquire for her at her door. The little attentions which add so much to the ease and pleasure of social life are neglected by us, not by intention, but through want of timely consideration, and then come our repentances, our afterthoughts which sadden the heart and shadow the countenance.

If we are discreet and sensible, we will not encourage ourselves in the habit of depressing afterthoughts, because they do little

**Cotton Must Have Potash**

Potash is an essential plant food which must be added as a fertilizer or the soil will become exhausted, as is true of so many cotton fields.



We have books giving valuable details about fertilizers. We will send them free to any farmer who asks us for them.

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good, and the habit tends to morbid introspection. We must repent of all mistakes and misdeeds, but once honestly penitent, if we have confessed to our Heavenly Father and "Turned over a new leaf," we should "look forward, and not back." Away with distressing afterthoughts!

"Children of the heavenly King, As ye journey sweetly sing, Sing your Father's worthy praise, Glorious in his works and ways."

## BE CHEERFUL.

By enduring a hardship cheerfully, or by accepting discomfort without a murmur, we may be of more real service to our fellows than by performing acts of ministry while we appear to begrudge the required effort, or while we ourselves are in an unloving mood. The way in which we do our most generous deeds is sometimes of as much importance as the deeds themselves. Many a child or man has been made more glad by the pleasant looks and words of one who had to refuse a requested favor, than by the reception of a desired favor from one who gave it with a sneer or a frown. The importance of the right way of doing good, in the line of giving or of withholding, should not be forgotten or undervalued. Charles Baxton says, in this line, "You have not fulfilled every duty unless you have fulfilled the duty of being pleasant."—The Sunday-School Times.

## MEMORY MENDING

### What Food Alone Can Do for the Memory.

The influence of food upon the brain and memory is so little understood that people are inclined to marvel at it.

Take a person who has been living on improperly selected food and put him upon a scientific diet in which the food Grape-Nuts is largely used and the increase of the mental power that follows is truly remarkable.

A Canadian who was sent to Colorado for his health illustrates this point in a most convincing manner: "One year ago I came from Canada a nervous wreck, so my physician said, and reduced in weight to almost a skeleton and my memory was so poor that conversations had to be repeated that had taken place only a few hours before. I was unable to rest day or night for my nervous system was shattered.

"The change of climate helped me a little but it was soon seen that this was not all that I needed. I required the proper selection of food although I did not realize it until a friend recommended Grape-Nuts to me and I gave this food a thorough trial. Then I realized what the right food could do and I began to change in my feelings and bodily condition. This kept up until now after 6 months' use of Grape-Nuts all my nervous trouble has entirely disappeared. I have gained in flesh all that I had lost and what is more wonderful to me than anything else my memory is as good as it ever was. Truly Grape-Nuts has remade me all over, mind and body, when I never expected to be well and happy again." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Look in each package for a copy of the famous little book, "The Road to Wellville."

Secular News Items.

The Hon. William J. Bryan is now in Europe, and he is receiving the attention due a great American citizen.

Senator Jos. W. Bailey made a brilliant speech in the United States Senate recently on the Cuban reciprocity bill.

Senator Hoar, of Massachusetts, made a strong speech in the Senate recently against the hasty action of this Government in recognizing the Panama Republic.

Germany's best customer is Great Britain.

Ours is the oldest man-of-war flag now afloat.

The Department of Agriculture cost \$5,000,000 last year.

No less than 5000 Porto Ricans have migrated to Yucatan within a year.

Of the 4,000,000 population of Colombia less than 5 per cent can read.

There were at the time of the last statement 69,955 stockholders in the steel corporation.

The Government of Spain is to open fourteen agricultural schools in various parts of the peninsula.

The turbine will as surely displace the reciprocating engine as the screw has displaced the paddle, experts declare.

Europe has four and a half miles of railway for every 10,000 people; the United States has twenty-five.

It has been discovered that the streets of Dawson, Alaska, are lined with gold that it will pay to work.

The coffee crop is the most valuable one in Porto Rico, the exports exceeding all other products in value.

The number killed in street accidents in New York City has been during the year almost two for each working day.

More than 300 competitors have announced their intention to participate in the air ship race for the \$100,000 prize at St. Louis.

United States money is extensively used in the northern part of Colombia, and in many stores prices are quoted in American gold.

In the city of New York alone there are 150,000 people living to-day who would be dead if the mortality of fifty years ago still prevailed.

The use of electrical power on the New York Elevated Railway has reduced the percentage of expenses to earnings from 51 to 42 per cent.

The recent report of the British Postmaster General shows that picture cards to the number of 488,000,000 have passed through the office in a year.

In the first half of 1903 America sold in Germany 301,614 tons of wheat, 306,319 tons of corn, 387,609 tons of petroleum and 162,977 tons of raw cotton.

In the comparatively wealthy districts of Germany the consumption of meat, since American meats have been barred, has fallen to three ounces a day per person.

The big English naval vessels having French names, the "Imperieuse," "Achille," "Pomone," "Barfleur," "Sans Pariel," every one represents a captured Frenchman.

The original stock of the 2600 reindeer now in Alaska cost the Government \$13.50 each in Siberia; cost \$32 per head to date and are worth, to sell, \$50 to \$75 each.

A botanist of Palermo has been feeding nicotine to tobacco plants and finds it to be a true food for the plant and not a waste product as has been heretofore assumed.

The election for President held throughout Colombia on December 8, says a New York World dispatch dated the 12th, resulted in the choosing of General Reyes, official Commissioner of Colombia to the United States in the Panama affair. He is now in Washington.

Corn has been bred to show that by intelligent cultivation the parts of the kernel that yield the oil can be minimized while those that produce protein can be developed.

The coffee tree reaches its maximum of production in about twelve years and should continue in full bearing for fifty years, though some trees are known to be as old as eighty-two years.

It may not be known to M. Bertillon that the Chinese have, for a great length of time, made use of impressions in wax of the thumb or finger tips for the identification of criminals.

The seals of Newfoundland are not fur-bearing, but are killed in large numbers for their skin and fat. The skins are used to make patent leather and "kid" gloves; the fat for fine soaps.

Marsh Hall, the headquarters of the Yale School of Forestry, was badly damaged by fire recently. The herbarium, consisting of more than 3000 valuable specimens of native and foreign shrubs and trees, and the volumes in the library, although somewhat in-

jured by smoke and water, escaped destruction. The building was formerly the residence of Prof. Othniel C. Marsh, and its interior was fitted with rare and costly woods.

The big red American apple has long been a favorite with the people even in the remote regions of Germany, while the fine California dried fruit, now for sale in every grocery, is indispensable to the average household.

Under the law of Congress requiring that the names of States be given to naval ships of the first rate, all the names of States have been used except Utah, Delaware, North Carolina, South Carolina and North Dakota.

The payment for the transportation of mails is at practically the same rate as it was a score of years ago, while the cost of transporting other classes of matter has been reduced one-third to one-half.

The number of cotton spindles in the principal countries of the world is as follows: Great Britain 47,000,000; Continent of Europe 34,000,000; United States, North, 15,000,000; United States, South, 7,000,000; East Indies 5,000,000; Japan 1,500,000.

A resident of Massachusetts has adapted a rifle to the use of cordite which is the highest explosive used by the British Navy. Fifty-two grains of cordite, the amount he puts in a rifle shell, is equal in force to nearly a pound of powder, and gives a muzzle velocity of 2,200 feet per second and a force which drives the ball through eight feet of pine at 100 yards.

An apparatus in use in Germany for the purification of milk by ozonization is so constructed that the milk contained in a vessel flows thence in a thin stream into another vessel, placed below. The wires and carbon points of a strong electric battery are so arranged that the light arc passes through the stream or near it. The ozone, which is thereby engendered from the oxygen of the air, is said to be sufficient to kill all micro-organisms contained in the milk.

Mr. Davis, our Consul who got in a row with the Turks at Alexandretta over an American whom the Turks wanted to fumigate, according to their story, is to be returned to his post on a warship. Then it is hoped the Turk will be good. It takes a warship, and sometimes a fleet, to make this "unspeakable" be that way.

In the Democratic caucus of Senators on the Cuban reciprocity bill it is observed that Senator Gorman had his way. The Democratic confidence in his ability to tie the trip-up strings across the path of the Republican party is unbounded.

It is now said that Senator Penrose, of Pennsylvania, will be the Campaign Manager for President Roosevelt. The Senator is the protege of Senator Quay, who really placed him in the Senate and keeps him there. Hence, when it is stated that he is to be a Campaign Manager it is simply stated that, if he accepts, Mr. Quay is to do the managing.

Some one passed a hundred dollar counterfeit bill on Senator Tillman a few days ago, and the worst of it is that the crime was committed by a South Carolinian. The bill was given him in part payment for a lecture, which he was delivering to his constituents at so much per head. He got it in part payment for a lecture.

Mr. Bourke Cockran is to go back to Congress, which means that Tammany has forgiven him and that he is contrite. It was supposed when he took the stump in the last city election in New York that he was getting in shape to approach Tammany with apologies. His election by Tammany will be the blow that will kill Mr. Croker.

A conference of college students will be held at Ruston, Louisiana, December 23-29. Delegates are expected from Louisiana, Mississippi, Arkansas, Texas, Oklahoma and Indian Territory. W. R. Weatherford, a graduate of the Vanderbilt University, will be in charge and Dr. W. R. Lambuth will attend to present missionary work especially.

The report of the dead letter office for the year ending June 30, 1903, shows that the total receipts were something over 10,000,000 pieces. The money found in opened letters amounted to \$48,634, but this sum included also money (generally coin) found loose in the mails and turned over to the dead letter office. The drafts, checks, and money orders found represented a face value of \$1,498,563.

The Supreme Court, of Nebraska, has issued a mandamus on a test case forbidding the reading of the Bible in the public schools.

The Somali levies raised by the British in East Africa have mutilated, and joined the forces of the so-called "Mad Mullah." The British reverses in Somaliland have been attributed, not without reason, to the untrustworthiness of the native levies. That the Somalis can fight bravely when they wish to, has been proved conclusively

by the successes achieved by the "Mad Mullah," but no amount of drilling by British officers proves effective to make them stand against the forces of the fiery fanatic when their personal interest chances to appeal to their traitorous instincts.

The largest immigration to the United States is now from Austria-Hungary. From this country 15,399 immigrants came in the month of August last. Italy comes next, then Russia. These three countries furnish the majority of emigrants to the United States.

A republican form of government of a permanent nature will be formed in January by the Panama Republic. The convention is expected to follow generally the outlines of the Cuban constitution.

Emperor William made his first appearance in Berlin Saturday, December 19, since his recent illness. He and the Empress were heartily cheered as they passed through the streets.

The Norwegian Parliament has awarded the annual Nobel peace prize, \$39,150, to William R. Cremer, M. P., publisher of Arbitrator of London, for his work in behalf of international arbitration.

The body of Herbert Spencer was cremated recently.

Queen Alexandra had a narrow escape from death by the burning of her apartments at Sandringham, December 10. A timely warning by her Secretary, Miss Knollys, saved her life. King Edward was absent on a hunt.

The gas and electricity order issued by the military while occupying Havana has been revoked and rates lowered.

The Cuban House passed a bill giving the Supreme Court sole right to try criminal charges against Senators and Representatives.

An American company recently secured a charter to install a long-distance telephone system throughout the island of Cuba.

Trains are now running regularly on the new railroad between Havana and Santiago, which was projected and built by Americans.

Only a few Cubans were present at Guantanamo on December 19 when the American flag was hoisted over the new United States Naval Station.

The death list reached fifty-six in the typhoid fever epidemic at Butler, Pennsylvania.

The Senate Committee will give Senator Smoot, of Utah, a chance to answer the charges of polygamy filed against him.

The Republican National Convention will be held in Chicago, June 21. Porto Rico, Hawaii, and Luzon, Philippine Islands, have asked for representation.

Col. H. Clay King died in the Tennessee Penitentiary December 17th. He was serving a life sentence for the killing of David Poston in Memphis, March 10, 1891. This case excited much interest.

Hon. Carroll D. Wright, Commissioner of Labor, in an address at Philadelphia, December 20th, expressed the opinion that the profit-sharing idea would eventually supplant the present wage system in the United States.

The Western Union Telegraph Company cleared \$8,000,000 last year. Now they want to reduce their messenger boys a half cent a message for delivering. On the 80,000,000 messages transmitted last year this would net them \$400,000 more profit, says an exchange.

Rt. Rev. Joseph M. Francis, Bishop of the Episcopal Diocese of Indiana, in a sermon at Indianapolis, Sunday, declared that the shortage of children in the Church is alarming and that the homes of the wealthier members of that Church in Indiana have an average of only one child to the family.

The strike of miners at Cripple Creek continues. A conference between Governor Peabody and President Mitchell developed nothing in the way of settlement. The Governor

READ THIS:

Giddings, Tex., Dec. 3, 1902.—Dr. E. W. Hall, St. Louis, Mo.: Dear Sir—In 1896 myself and wife were great sufferers from kidney and bladder troubles and your Texas Wonder cured us, and we have never suffered since. We cheerfully recommend it to others suffering in like manner. C. B. HOSEA.

A TEXAS WONDER

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women; regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2931 Olive street.

holds Teller County under martial law, and is ready to suppress by force any riotous conduct.

Prof. Frederick Starr, of the University of Chicago, has had a silver medal struck which he offers to any person in the United States who each year most distinguishes himself in research work among the American Indians. The medal is to be called the "Corn Planter medal" in honor of Chief Cornplanter, a great Indian Chief, head of the Long House, the great council of the five nations.

The Westminster Abbey authorities declined December 12th, to permit the ashes of Herbert Spencer to be placed in the British Valhalla, according to a New York World dispatch from London. Prime Minister Balfour, who had many controversial bouts with the dead philosopher, expressed himself favorable to a burial in the Abbey, but the Dean and the Chapter proved adverse. It is said no question of religious belief could have entered to the matter because Darwin lies in the Abbey.

M. Combe, Premier of France, has announced that he will soon retire from the office and devote his time to literature.

Monterey has been declared free of yellow fever.

Alpine flowers and plants are becoming extinct so rapidly that strong measures are to be taken in future for their preservation.

Electricity is fast displacing the use of hydraulic power on the Continent of Europe, and slowly superseding it in England.

The President has nominated William I. Buchanan, of New York, to be Envoy Extraordinary and Minister Plenipotentiary of the United States to Panama. Mr. Buchanan was Director-General of the Pan-American Exposition at Buffalo.

Colombia has had seven constitutions and the title of the republic has been changed three times. In fifty-seven years fifty-three revolutions and violent attempts at revolution have occurred on the Isthmus of Panama.

Dr. Arlit, son of the famous ophthalmologist, claims to have discovered a new remedy for trachoma, or inflammation of the eyes—a disease which has proved so troublesome in Egypt and other countries. The remedy is called eucrocitol. It gives no pain, costs little, and can be applied by the patients themselves.

The foreign commerce of the past year was the largest in the history of the country. The total imports were valued at \$1,025,141,679. This makes the grand total of the year's commerce \$2,445,860,910 as against \$1,714,066,116 in 1893, \$1,540,020,216 in 1893, and \$1,164,616,132 in 1873. Thus the increase in the past decade has been more than that of the two immediately preceding decades combined.

Major Wood, of the Northwest Mounted Police, has begun moving the Canadian outposts on the Alaskan boundary in conformity with the award of the Arbitration Commission.

The Republican Convention to nominate a candidate for the Presidency will meet in Chicago, June 21. There is now no doubt that Roosevelt will be nominated.

Railways in Holland are so carefully managed that the accidental deaths on them average only one a year for the entire country.

Alfred Moseley, C. M. G., who brought over the Educational Commission last August, and who has visited the foremost universities of America, sailed from New York December 19th. Mr. Moseley before leaving frankly expressed the opinion that the average excellence of the lower-grade public schools here is far ahead of anything in England. In respect to colleges and higher seats of learning he thinks that England has perhaps the advantage. Mr. Moseley expects to publish a treatise on the relative merits of the English and American educational systems, embodying the results of his observations in this country.

A conference having in view the saving of the sailing-ship industry from ruin was held last week in Paris. The conference, in which representatives of the United States, Great Britain, France, Germany and other nations took part, was the result of concern felt over the general decline in freights—especially between Europe and the Pacific coast of the United States—which have fallen off one-half. Two important propositions were taken under consideration—the limitation of the number of sailing ships, to avoid ruinous competition, and the fixing of uniform rates, based on the action of the conference held not long ago in Liverpool.

It is wonderful what miracles God works in wills that are utterly surrendered to him. He turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but he actually changes the hard thing into an easy one.—Hannah Whitall Smith.

RESOLUTIONS.

Whereas, our esteemed presiding elder, Rev. C. R. Lamar, has been on this district for a period of four years, and according to the law of our Methodism, will leave us; and

Whereas, Brother Lamar has been careful to discharge every responsibility and trust committed to his office, and looking carefully and faithfully into the interest of his district; and

Whereas, His administration has given general satisfaction during his entire term of office, for four years, on the Marshall District; and

Whereas, The entire Kilgore Circuit so much regret his term expiring, yet he must needs go; therefore, be it

Resolved, 1. That we sincerely thank Bro. Lamar for his firmness of execution, his kindness as presiding elder, his promptness in business, his accuracy of judgment and advice.

2. That wherever his field of labor may be next year, our prayers and our sympathy will follow him.

3. That we heartily commend him to the people whom he may be appointed in any capacity to serve.

4. That a copy of these resolutions shall be spread on the minutes of this Quarterly Conference, to be entered upon the record book, and that a copy be sent to the Texas Christian Advocate for publication.

(Signed) J. S. KING, W. T. THOMPSON, Y. M. SEARCY, S. H. WOOD, E. G. HOLT, M. F. DUNKLIN, S. E. ADAMS, R. N. DUNKLIN, Kilgore Circuit, Marshall District, Texas Conference.

NOTICE!

If any of the brethren who want to take the Correspondence School courses fail to receive a communication from the Secretary, Rev. J. L. Cunningham, in the next few days, it will be because the postoffice cannot be found. So drop me a card with your address, and you will receive at once the necessary information about the school.

By order of the last Annual Conference, I am appointed to look after the interests of the Correspondence School in the bounds of the Texas Conference. If you are interested, send me your address. Every man who is not too old to entertain a new idea ought to take some work in the school.

NATHAN POWELL, Richmond, Texas.

PERSONAL.

My address is "Station A, Fort Worth, Texas." Any one wishing to correspond with me concerning "Constance Write," may address me at this office. W. S. MAY.

Rev. I. N. Crutchfield will make his home in Bowie in the future and he is ready and willing to render any of the brethren help in their meetings who may desire his assistance. I have had him help me on two different occasions and any brother who can get his help will be fortunate in doing so. He is thoroughly religious and in perfect accord in every way with the doctrines of our Church. His relations with his brethren here are pleasant and his work is thorough. Address him at Bowie, Texas. ROBERT GIBBS MOOD.

Many a man cheats himself out of a blessing, because he is not willing to trust God with the way in which it shall come.

ON THE BABY

Coffee Even the Babies Thrive On. The little daughter of a College President was saved by the use of Postum Food Coffee at a time when she could not take any solid food.

Baby's aunt says: "My sister and her husband (who is President of a College in Georgia) visited me last Christmas and their little baby two months old was very sick. I thought it was not properly nourished so I began feeding it on Postum which I have used in my own home for years with such grand results. "You would be surprised to know how that little thing improved. Sister had been feeding it on artificial food that did not agree with it. The baby continued to get stronger all the time and when sister left here she took Postum with her for she feels certain that with Postum to feed the baby on she is sure of good healthy nourishing food drink." Name given by Postum Co., Battle Creek, Mich.

Postum is made of the purest cereals with absolutely no medication whatever and when boiled according to directions it is heavy with food and a great nourisher and builder as well as a delicious drink. It is also a specific for all of the dozens of different diseases caused by coffee. Trial proves this.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Bluffdale.

M. A. Turner: We have been received on our new old charge with outspoken cordiality. Have much to do, and would be at it but for the grip, which decrees otherwise. This charge made the best financial report last year in its history. All claims paid in full and salaries, which were two-fifths larger than formerly, were overpaid. The Board of Stewards on its own motion, and without a dissenting voice, fixed my salary at last year's figures. Am praying for great revivals.

Copperas Cove.

A. P. Lipscomb, Dec. 18: I have lately entered upon my new work with strong faith and zeal to do the best year of my life. Our people received us with open arms, many good things finding their way to the parsonage. We spent a most delightful year with the good people of Coryell City, and it was with great reluctance that we left them. Our people here are not only loyal, but find them to possess considerable Church pride. Have secured three subscribers for the Advocate, and will push forward this claim with unusual zeal. My conference collections will be secured in the early part of the year. May the Lord give us the best year in the history of our conference.

Mount Calm.

G. J. Irvin, Dec. 12: After four years of association with the good people of the Corsicana Circuit, three years as pastor and one year as supernumerary, who stood by us in sickness and in health, we were called to separate, separate from neighbors, friends, physicians, preachers, those who by reason of the sunshine in their life have become very dear to us; but this separation is only in the associations of our lines. Together "we still are joined in heart." The friendships of other years are not lost, but abide to the enriching of our lives and the brightening of our experiences. Mt. Calm, our new home and field of labor, is a most delightful place to us, both to live and labor—a trust from the hands of friends, a gift from God in his providence, a hospitality of friends, new and old. Among our associates and co-laborers here are two men who were our stewards more than twelve years ago. Well, Mt. Calm has gracefully surpassed all bounds in the display of their loyalty and cordiality. Their reception of us has been with a welcome absolute, loyal, royal. Our prayer is that our ministry among them may be blessed by the great Head of the Church.

Rising Star.

D. A. McGuire: I have entered into my new field of labor in faith and hope. We found everything in running order. Our people received us kindly. The pounding was first-class. These people know how to make a preacher's family feel at home. We find the old-time religion, the friendly handshake and hearty amen which help a man preach. We have two good Epworth Leagues, Junior and Senior, Woman's Foreign Missionary Society, good prayer-meeting and two good Sunday-schools. We are planning for a good year, great revivals and many conversions.

Roby.

M. H. Hudson: I am starting off on my second year's work on the Roby Circuit with a great deal to encourage me. We have had a very warm and cheerful welcome back, by all the people. The people are in good spirits, notwithstanding we have had no rain of consequence since last spring. Our Roby people, and also the Hobbs people, are making some church improvements. We have the most liberal and cheerful contributors to church and benevolent causes that I have ever known. This is a fine country, and it has a most excellent citizenship. While it is now very dry, and grass and feed-stuff generally, as well as water, scarce, we know what the country will do when it rains. No country can stand a drouth better, nor come out faster and do more in a short while than can this one. With great hope, we are looking forward for a great harvest, during the incoming year, from the farms and ranches, and also in the Church. Our greatest desire is a large harvest of souls for the Master.

Merkel and Caps.

C. A. Evans: We came in due time and found the parsonage being overhauled, and now we have as neat, comfortable a parsonage as will be found, good enough for anybody. Two of the rooms are newly papered, one just painted and another changed from a lumber room to a nice large ceiled cook room. Wife is delighted with the parsonage. The pounding came in this way: The first prayer-meeting the people said, "Come on, Brother Evans; we are going home with you—all of

us." And so they did, and after a general hand-shaking and a song and prayer, we found, when they had gone, many good things had been left behind for us, all of which are useful and serve to make us glad and feel like redoubling our diligence in the work of the Lord. Have been to Caps, which is one of the very best communities in Texas. Had a good service, took five subs for the Advocate and caught new inspiration. The truth is, we are now in one of the finest sections of country in this great State. Don't believe it can be beaten; good farming, intelligent, moral, religious, up-to-date citizenship; local option—and it prohibits, don't you forget. Besides the very best people by the way are now coming here to stay. Our little town Merkel is an ideal business town. You would be surprised to know how much it does, and see the stores and stocks of goods and number of clerks in them, and how busy they are kept often till 10 o'clock at night. So that with all this on the temporal and social side, we feel encouraged from the standpoint of spiritual work. The times have already outgrown our Church, and we feel like we must build a new one. Have one brand-new at Caps, and it is a beauty, too.

Peach Street, Fort Worth.

Nat. B. Read, Dec. 21: The outlook for this year's work is gratifying. Seventeen accessions since conference. Fifteen of these were baptized at 11 o'clock last Sunday. The collections ordered by the Annual Conference have been secured by subscription. In a very short time the last dollar of indebtedness on the property will be paid. The stewards increased the salary of the preacher in charge. A revival spirit pervades the membership, and we look for a year of soul-ingathering.

Meridian.

B. A. Snoddy, Dec. 21: We were received in our new charge with a cordial welcome and a generous pounding. The good people of Meridian know how to make the preacher and his family feel at home. We found a nice parsonage. It is well furnished and has all conveniences. This is largely due to a most excellent Woman's Home Mission Society. These good women have raised near \$80 since we have been here. They are alive to the interests of the Church and have been doing successful work. We have a Woman's Foreign Missionary Society, a good Junior League, and have begun well with our Senior League. The Sunday-school is doing well and prayer-meeting well attended. Our first Quarterly Conference has been held. Bro. Turner, our presiding elder, was with us, preached a good sermon and looked carefully after all the interests of the Church. Our stewards have made a liberal provision for the preacher's salary, and have arranged to pay monthly. We are all hopeful of a good year and are working and praying to that end.

Vernon.

John A. Travis, Dec. 21: I completed my first month's work yesterday; had four appointments last year and seven this, which, of course, add very materially to our work. Every Sunday is full, and three days in one week of each month is required to make the rounds. The work paid \$400 to preacher in charge and \$60 to presiding elder last year. The \$100 derived from the Board of Missions last year was cut off and put this work on self-supporting basis. The Board of Stewards placed \$500 for preacher in charge this year; just what we received from work and board last year, but there was a neat raise on everything else. We pay \$125 on collections to \$108.75, and presiding elder \$80 to \$60, as compared with last year. We have begun on our collections already, and hope by the Lord's help to be able to report in full. Our Orphan and District Parsonage claims are paid. We will pay other claims as we get money to do it with. A severe drouth is upon us, but this is the first year we have ever failed to get through, therefore am hopeful. Have been kindly received by the good people of Vernon Circuit.

NORTH TEXAS CONFERENCE.

Cumby.

J. B. Minnis, Dec. 19: A most wonderful pounding struck the parsonage last night. I will not take space in the paper to mention all the articles—sweet potatoes, sugar, lard, coffee, canned goods in abundance, linen towels, socks for the preacher, presented by a Baptist preacher, and a purse of money. Now I know this makes Dr. Rankin's mouth water. Well, Doctor, if you want to be in the swim you get the cabinet to send you to Cumby next year. While we don't pay quite as much as some of the big stations, we have good things to eat and are thankful and happy.

Winnboro Station.

E. L. Egger, Dec. 15: We reached this, our new charge, Friday, Dec. 4,

and found a most cordial welcome awaiting us. Quite a number of our people met us at the depot, among them that prince of laymen, C. H. Morris, who invited us to a seat in his surrey. We were driven at once to the parsonage, where we found the ladies in charge of things and a most excellent dinner awaiting us. That evening we were "pounded," and it was well done. We are under lasting obligations to the Woman's Home Mission Society for new matting already laid, for an elegant suite of furniture, window shades and other articles just added to the list of parsonage furnishings. They have also placed a \$25 heating stove in the church. The parsonage is now well furnished throughout, due to the untiring efforts of these noble women. Good congregations have greeted us at every service. The Board of Stewards met Monday afternoon and made ample provision for the support of the preacher, the assessment being higher than any heretofore made. We are praying for a great year at Winnboro. We have faith in the future and are expecting to succeed in the name of our all conquering Christ.

Trenton.

J. R. Atchley, Dec. 22: We are strangers in a strange land. Have we been pounded? You would have thought so had you been here. We will not try to enumerate; would take to much room. Many of the different Churches were in it. They don't know us, but they show by this that they want to appreciate us. We hope our stewardship will not disappoint their desires. We want to be a blessing to all the people. May God help us so to be.

Reinhardt Circuit.

R. B. Moreland, Dec. 21: The "great wheel" has turned and for the first time we had to try the experience of an itinerate preacher. It dropped us at Reinhardt. I have filled three of my appointments; have one more on the work (Rowlett), being taken off and placed on Rockwall; have had some good services and very good congregations, except the first, and they were not looking for me. We found a good parsonage very well furnished, and left neat and clean. Have been very kindly received. The people of Reinhardt met us at the depot and gave us a hearty welcome, and Wednesday after we came gave us one of the worst poundings. My poundings? Well you would think it if you had been here. Time and space forbid my attempting to enumerate the good things we received, but we will not get over it for two months. Of course we are determined to do the best year's work of our lives by God's grace. Praying God's blessing on those that remembered us, and a great revival on our entire charge, we begin with renewed vigor to lead souls to Christ.

White Rock.

W. J. Bludworth, Dec. 16: Our dreaded move is over, but we feel amply compensated for the same. We were met at the depot by Bros. H. C. Terry and Connell and young men with all kinds of conveyance and brought to the parsonage. Our reception was all that could be asked for. The women had charge of the parsonage and had the dining-table loaded with all kinds of luxuries, including a fat turkey. We have been pounded with everything from a hen egg to a fodder stack; have been furnished a cow and feed to run her until September next without cost to me; also, wood for the winter. The Church is in good running order, with all the adjoining machinery. I have filled my pulpit twice, met both Leagues and the W. H. M. Society. All of these work in deep earnest. Bro. Egger, my predecessor, wrought well his two years and is well spoken of by all the people. They were loth to give him up; but they have taken hold of me as their pastor, as loyal people do, and I am praying for a gracious year.

Howe Circuit.

D. F. Fuller: We have been kindly received and pounded by the people of Howe. A round on the work tells of work already done and yet to be accomplished. Pray for us. We are very grateful to the good folks for the arrangement of the home for our arrival. Such kindness, at such a time, is above price and praise.

Pottsboro and Preston.

Jas. O. Davis, Dec. 17: After receiving our marching orders at Dallas from Bishop Duncan, we went back to the parsonage on Sherman Circuit, and proceeded to obey those orders at once. Thanks to the powers for sending us over here, though we hated to leave the good people of Sherman Circuit, whom we love so well. We believe our tent has been pitched among a fine people. They seem to have received us gladly, and have pounded us quite heavily as a practical demonstration of it. Thanks. Bro. Vinson, now of Wolfe City, on his way to his new

work, stopped in Pottsboro for three days and preached for us, a very fine sermon, Wednesday night, Dec. 9. Bro. D. F. Fuller made such plain tracks on this charge the past year that in stirring among this people one is ever reminded of his having been on the ground. Oh, that the cause of our Lord may continue to prosper as it shifts from his to our hands. We are hopeful.

TEXAS CONFERENCE.

Wharton.

B. W. Allen, Dec. 21: Pounded a plenty. Received four letters and one by baptism first Sunday. Nothing to fight but sin; and for this cause I was sent.

Queen City.

Mrs. W. T. Ayers, Dec. 16: We are here in our new home in the parsonage and happy. These good people gave us a royal welcome. The "pounding" began in a few hours after we arrived, and has continued up to date. The people love Bro. and Sister Ansley. May the Lord bless these good people and reward them an hundredfold.

Jasper and Kirbyville.

M. L. Lindsey: Here we are, now at Jasper; moved in yesterday, the 16th. We received a very warm welcome; the ladies had been to the parsonage and had everything in readiness for our coming. It was just a little past noon when we arrived. We found a nicely prepared dinner on the table, to which we did justice; not only that, but we found in the pantry a bill of groceries amounting to several dollars. I have already had the pleasure of meeting quite a number of my leading members, all of whom speak hopefully of the future, and there seems to be an atmosphere of contentment both at Jasper and Kirbyville which is indicative of permanent growth and prosperity. Jasper is the county seat of Jasper County, and also the seat of the East Texas College, which brings quite a number of young people here. This is an old town, but it was a long time without a railroad; but within the last few years the railroad has come to the town, and, of course, has brought with it an increase in business, and there is now a good deal of improvements being made; some new business houses and residences going up. Kirbyville is a good town for business; about two thousand people supported largely by the lumber interest. We have a good strong organization there, but no church building of our own. We worship with the Baptist, but hope to build this year. Prospects are fine for a pleasant and prosperous year.

Richmond.

Nathan Powell, Dec. 16: We were returned for another year to Richmond, and the people have been lavish in their expressions—glad we are here again. Already we have had a good revival since conference. Abe Mulkey came home with us and held an eight-days' meeting. There have been good results. Our people made a liberal thank offering to Abe, and several hundred pounds of sugar was contributed for the orphanage. So we can say, it was a "sweet" meeting. On account of past history, Richmond has not a very good name abroad; but I want to say that our people here are all right. The past does not represent the present. This is a good people, when they are properly understood. We had a prosperous year last year, and we are in better condition spiritually to do a more effectual service for the present year. We have a young, live Board of Stewards, and there are no cranks and "do-nothings" among them. The responsibility of furnishing the gospel to the people of this county rests largely with the Methodists. There is very little preaching done outside of that which the Methodists are doing. In Richmond we have a full station, and a good one. Only one other religious service is held here among the white people each month. Our Church is harmonious and prosperous.

WEST TEXAS CONFERENCE.

San Angelo.

W., Dec. 15: I came immediately home from conference at Austin to begin another year's work. Was welcomed back by the people. Decided to have a meeting to begin with. Brother Birdwell, of the Northwest Texas Conference, came on the 28th of November, and for two weeks we preached, prayed, sung, exhorted and visited. Birdwell is a success. Preachers will risk nothing in securing him in their meetings. He has but one hobby—saving souls. We do not know the number of conversions, but there were about 30 accessions to the Churches. I received 20 with more to follow, I think. It was a great meeting, when you consider the time. It was the longest cold spell I ever remember to have seen in Texas; yet the people came. Six men were converted the last ser-

vice of the meeting. The members that attended are on higher ground. We take courage and thank God. Our presiding elder is hard at work on his "empire" district. It covers nearly as much territory as the old Texas Conference. Consequently we see him only "now and then." The Training-School is moving off with good prospects. If we can secure the prayers and patronage of this western country, the day is not far distant when we will have as good a school as there is in the State. Oh, that some good friend to higher education would appreciate the situation out here and help forward this greatly needed enterprise! All the preachers hereabouts are at work, and I think, satisfied, except, perhaps, "Nath." As the good old lady said about Nath, "You can never tell whether he's gwine or a comin'." But "he's sound on the issue," and is doing good work for the Master. Every good man and woman loves Nath. A Merry Christmas and a Happy New Year to all good people, everywhere.

Pontotoc.

J. N. Broyles, Dec. 18: We have been kindly received back to Pontotoc. We are serving a kind-hearted people. Our first Quarterly Conference was held the second Sunday in December. Bro. J. D. Scott, our efficient and progressive presiding elder, has been gladly welcomed back to the San Angelo District, and we all love Bro. Scott. His preaching will long be remembered. His influence over the people is wonderful, and this visit has been a great blessing to the preacher. The Board of Stewards assessed for preacher in charge and presiding elder \$507.50, and have paid \$91. We are hopeful that we will pay out everything this year. We have paid \$7 for Orphans Home and \$8 for Rescue Home, our assessments in full, and have part and will pay all of our home missions this round. I met Bro. Scott at Brady and took him back, making two trips in all, over 100 miles. I returned home Tuesday to get the sad news that Bro. Beadle, one of our local preachers, the oldest man in the Methodist Church, being 96 years old, fell and broke his thigh bone, and is in a very dangerous condition. The doctors think it will be almost impossible for him to recover. He has been one of the truest local preachers; but in our darkest hours there is hope. He is ready to go, thank God. On my return home from Bro. Beadle's I think I am safe in saying, I found at my home most of Pontotoc led by Sister Ellen Latham and our school teachers, D. C. Broyles and Sister Moore, and so many others, I can't name them all. I wish I could, but God bless every one of them. Well, I asked them into the front room and gave them a ten-minute talk from the 23d Psalm. After prayer and a few songs, I said: "Now enjoy yourselves," and a happier crowd I never saw. They left many nice things—150 pounds of flour, sugar, coffee, fruit, preserves, potatoes, soda, soap, oatmeal, meat and many things a preacher can't get along without. So you see Pontotoc is all O. K. And on driving out this morning one of our leading merchants called to me and said, "Brother, I was not in the pounding crowd yesterday, but here is one dollar's worth of coffee for my pound. God bless and save him, is my prayer."

Postoffice Addresses.

Rev. S. C. Littlepage, Route 6, Box 715, Waco, Texas.  
Rev. Jas. J. Rape, Moscow, Texas.  
Rev. Jas. N. McCain, Bettie, Texas.  
Rev. L. B. Saxon, Ben Wheeler, Tex.



With Santa's Coming

but a few days away it's to your interest to take time by the forelock and pick out here the vehicle your mind's eye has in view to mark your generosity.

Do it now, and be pleased ever after with the style, wear, comfort and satisfaction they bring.

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

PARLIN & ORENDORFF CO.,  
Dallas, Texas.

# The Home Circle

## I WONDER WHY.

(The author is only fourteen years old.—Ed. Advocate.)

This world God made, I wonder why?  
 And people here to sob and sigh;  
 And while we're sowing all our tares,  
 I wonder why for us He cares?  
 I wonder why He loves us all,  
 While we in wicked dens do fall?  
 I wonder why He shares my sorrow,  
 And makes a night and then a morrow?

When Jesus on this earth did roam,  
 I wonder if He longed for home—  
 The home with his Father great,  
 Beyond the sky and heavenly gate?  
 I wonder if He'd still the sea  
 For sinners such as you and me,  
 If we had been shipwrecked that day,  
 And Jesus came and passed our way?

And last of all, I wonder why  
 For us the Lord was compelled to die?  
 Why He should give His life, so true,  
 This wicked world to help us through?  
 And why for us He bled and died,  
 While the cruel nails still pierced His side?

And since for us He opened the way,  
 I wonder why we go astray?

MIRIAM PATTERSON,  
Thorndale, Texas.

## THE SIX JUDGES.

In the folk-lore of Hindustan is a queer story of a Brahmin (a high-class Hindu), a tiger and six unusual "judges."

Perhaps our readers may find some lessons in it worth remembering.

Once upon a time a Brahmin who was walking along the road came upon an iron cage, in which a great tiger had been shut up by the villagers who caught him.

As the Brahmin passed by, the tiger called out and said to him: "Brother Brahmin, Brother Brahmin, have pity on me and let me out of this cage for one minute only to drink a little water, for I am dying of thirst."

The Brahmin answered: "No, I will not; for if I let you out of the cage you will eat me."

"Oh father of mercy!" answered the tiger, "in truth I will not, I will never be so ungrateful; only let me out that I may drink some water and return."

Then the Brahmin took pity on him and opened the cage door, but no sooner had he done so than the tiger, jumping out, said: "Now, I will eat you first and drink the water afterward." But the Brahmin said:

"Only do not kill me hastily. Let us ask the opinion of six, and if all of them say it is just and fair that you should put me to death, then I am willing to die."

"Very well," answered the tiger, "it shall be as you say; we will first ask the opinion of six."

"So the Brahmin and the tiger walked on till they came to a banyan tree, and the Brahmin said to it: "Banyan tree, banyan tree, hear and give judgment."

"On what must I give judgment?" asked the banyan tree.

"This tiger," said the Brahmin, "begged me to let him out of the cage to drink a little water, and he promised not to hurt me if I did so, but now that I have let him out, he wishes to eat me. Is it just that he should do so or not?"

The banyan tree answered: "Men often come and take shelter in the cool shade under my boughs from the scorching rays of the sun, but when they have rested they cut and break my pretty branches and wantonly scatter my leaves. Let the tiger eat the man, for men are an ungrateful race!"

At these words the tiger would have instantly killed the Brahmin, but the Brahmin said: "Tiger, tiger, you must not kill me yet, for you promised that we should first hear the judgment of six."

"Very well," said the tiger, and they went on their way.

After a little while they met a camel. "Sir Camel, Sir Camel!" cried the Brahmin, "hear and give judgment," and the Brahmin related to him how the tiger had begged him to open the cage door and promised not to eat him if he did so, and how he afterward determined to break his word, and asked if that were just or not.

The camel replied: "When I was young and strong and could do much work my master took care of me and gave me good food, but now I am old and have lost all my strength in his service, he overloads me and starves me and beats me without mercy. Let the tiger eat the man, for men are an unjust and cruel race!"

The tiger would have killed the Brahmin, but the latter said: "Stop, tiger, for we must hear the judgment of six."

So they both went together on their way. At a little distance they found a bullock lying by the roadside. The Brahmin said: "Brother Bullock, Brother Bullock, hear and give judgment."

"On what must I give judgment?"

Then the Brahmin said: "I found this tiger in a cage, and he prayed me to open the door and let him out to drink a little water, and promised not to kill me if I did so; but when I let him out he resolved to put me to death. Is it fair he should do so or not?"

The bullock said: "When I was able

to work my master fed me well and tended to me carefully, and now that I am old he has forgotten all that I did for him and left me by the roadside to die. Let the tiger eat the man, for men have no pity!"

Three out of six had given judgment against the Brahmin, but still he did not lose all hope, and determined to ask the other three.

They next met an eagle flying through the air, to whom the Brahmin cried:

"Oh, eagle, great eagle, hear and give judgment!"

The Brahmin stated the case to the eagle, but the eagle answered: "Whenever men see me they try to shoot me; they climb the rocks and steal my little ones. Let the tiger eat the man, for men are the persecutors of the earth!"

Then the tiger began to roar, and said: "The judgment is all against you, O Brahmin!" But the Brahmin answered, "Stay a little longer, for two others must be asked."

After this they met an alligator, and the Brahmin related the matter to him, hoping for a favorable verdict. But the alligator said: "Whenever I put my nose out of the water men torment me and try to kill me. Let the tiger eat the man, for as long as men live we shall have no rest."

The Brahmin gave himself up as lost, but again he prayed the tiger to have patience and let him ask the opinion of the sixth judge. Now, the sixth was a jackal. The Brahmin told his story, and said to him:

"Jackal, jackal, say what is your judgment?"

"The jackal answered: "It is impossible for me to decide who is right and who is wrong unless I see the exact position in which you were when the dispute began. Show me the place."

So the Brahmin and the tiger hastened to the place where they had first met, and the jackal said: "Now, Brahmin, show me exactly the place where you stood."

"Here," said the Brahmin, standing by the iron cage.

"Exactly here, was it?"

"Exactly here," said the Brahmin.

Where was the Tiger then?" asked the jackal.

"In the cage," answered the tiger.

"How do you mean?" said the jackal; "how were you in the cage? Which way were you looking?"

"Why, I stood so," said the tiger, jumping into the cage, "and my head was on one side."

"Very good," said the jackal; "but I can not understand without knowing the whole matter exactly. Was the cage open or shut?"

"Shut and bolted," said the Brahmin.

"Then shut and bolt it," said the jackal.

When the Brahmin had done this, the jackal said: "Oh, you wicked and ungrateful tiger! When the good Brahmin opened the cage door, is it to eat him the only return you would make? Stay there, then, for the rest of your days, for no one will ever let you out again. Proceed on your journey, Friend Brahmin. Your road lies that way and mine this."

So saying, the jackal ran off in one direction and the Brahmin went rejoicing on his way in the other.—Standard and Times.

## A LOST SCOLDING.

One morning Benjy happened to reach the schoolhouse very early. The place was as still as a meeting-house in the middle of the week. Benjy was not afraid exactly, but he felt rather lonesome and timid; for the little white schoolhouse was hidden from the village by a grove.

To keep up his spirits Benjy began to play ball by himself. The ball he pulled from his pocket was a great wonder to all the school children. It was a rubber, almost as light as a soap bubble, and was a beautiful bright red in color. Such a ball had never been seen among the Sharon boys until this one came to Benjy from a cousin in the city.

He began by tossing and catching it, then he made it bound on the hard, smooth ground; but it was rather stupid to be playing alone. Then he tried to make the school house help him in his fun; and he threw the ball against the wall and up on the roof, catching it as it bounded back. This was much livelier, and he had entirely forgotten to feel lonesome, when the ball suddenly disappeared. There was a soft little thud inside the school room, then a crash that in the quiet place sounded as large as a peal of thunder. One of the windows was down from the top, and the little red ball had found its way through the narrow opening.

Benjy's first fear was that he had lost his ball, and that some damage had been done in the school room. He stood on tiptoe and peeped through the window. On the teacher's desk was a vase lying on its side. The flowers

that had been in it were scattered about, and the water was trickling in among the neatly piled books. Benjy was really frightened now. He tried the door, but it was fastened; and he was too small a boy to climb through a window. He thought of running home, to get out of sight of mischief he had done, for how could he face the scolding that would come? But no one had seen the ball thrown. Perhaps Miss Berry would never find out who it was. Then the boy shut his hands together into two tight little fists, and ran down the road toward the village as fast as his feet could carry him. He met two or three boys going to school, but he did not stop when they shouted.

Miss Berry was shutting the gate behind her when a breathless little boy almost tumbled against her, crying: "Oh, teacher, I spilled water all over your desk. Please hurry, and perhaps the books won't be spoiled."

When she learned what had happened, she hurried on to rescue the books, leaving Benjy to follow more slowly. She had not scolded. "But she will when she has seen the books and has time to 'tend to me,'" he thought ruefully.

As he entered the school-room there was a group about the desk, watching Miss Berry wiping off her books and putting them on a window sill to dry in the sunshine.

"I know who did it," a little girl called out, suddenly diving into a corner where she had caught sight of the bright ball. "This is Benjy Adams' ball, and he threw it in the window and tipped the vase over!"

She was triumphant over her discovery; but Miss Berry smiled at Benjy over the heads of her other scholars and said: "Yes, I know who did it—it was an honorable and truthful little boy, who came straight to me with the story of his accident. There has been no harm done, Benjy. Most of the water dripped to the floor, and the few books that are wet will dry and be as good as ever."

And that was all the scolding Benjy received.—Presbyterian Banner.

## REMINISCENCES OF THE POWER AND INFLUENCE OF A GOOD MAN.

The subject of this memoir was Emms Lee, a slave of Isaac Lee, of Naacogoches, Texas. Emms Lee when a young man became a member of the Cumberland Presbyterian Church, and soon after his conversion felt that he was called to preach the gospel of the Son of God to his race, who was then in the bonds of slavery. Isaac Lee, his master, was a consecrated Christian man, whose latter years were devoted to the cause of Christ. Conscious that his servant was called by God to the ministry, he gave Emms every opportunity to gain a limited education. After years of prayer and devotion to the great purpose of his life he was granted license to preach, and for a man of his opportunities he developed into a preacher of great power and usefulness.

It was in 1859 I was living in Angelina County, Texas, and that fall, in October, was the annual camp-meeting of the Methodist Church held at the old Massingale Camp-ground, some twenty miles south of Naacogoches. At these old-time camp-meetings thousands of people came from surrounding places—usually as many as 3000 persons were gathered on the grounds—where the best preachers of all denominations assembled to help in the work. I was a regular camper at this place, and all my family and negroes enjoyed these meetings, and I remember them now as among the happiest days of my life. The meeting which was expected to be a great success on account of the interest manifested, and the number of distinguished preachers participating, had progressed for five days with preaching morning, noon and night; prayer-meetings in every camp, and yet not a conversion or even a conviction. Sunday, the sixth day, came, and at 11 o'clock the presiding elder preached a powerful sermon, yet no appreciable interest or awakening of sinners. A meeting of campers and stewards was held, and it was decided to close the meeting after the night service.

Bro. Cox preached at night and made a powerful appeal, but not a move toward the altar or a penitential tear in all that large congregation. He then announced that after prayer the camp-meeting would close, and requested that every person, saint and sinner, would keep their seats; that there was present, sitting on the outskirts of the shed, a humble negro preacher, who would lead the prayer.

Bro. Emms Lee responded, and after forty-five years have passed over my head the prayer of that humble negro is still impressed on my memory. There was an earnest power and agonizing spirit, an appeal so humble and a faith so trusting that went to every heart. For forty minutes this man of God with the humility of Daniel, the eloquence of Paul, the faith of a Daniel, the organizing spirit of Jacob poured forth his plea for the salvation of men. "Lord, we can't close this prayer until some sinner is convicted. As Moses lifted the serpent in the wil-



## The Laundry Class.

In many of the schools of domestic science, laundry work is now taught in a thorough and scientific manner. In the laundry classroom Ivory Soap is always used to wash the articles that require special care and it is frequently used to the exclusion of all other soaps. It is as important to know the best materials for domestic use as to know the best methods for using them, and Ivory Soap is very generally recognized by those who have carefully investigated the subject as the safest and purest soap.

derness that all who looked upon it would be healed, so, Lord, that sinners may look to the Savior, who was lifted up on the cross on Calvary, and even now, O Lord, may they come to the altar and fall upon their knees and confess Christ as their Savior."

Without waiting for the prayer to close the altar was being filled with anxious penitents, and as Bro. Emms began the hymnal, "Come, humble sinners, in whose breast a thousand doubts arise," the spirit and power like a cloud enveloped the entire congregation, and at the close of the meeting, which was late in the night, a number was converted. The camp-meeting was continued for many days longer, resulting in a glorious revival. Many who date their conversions from this meeting will remember with gratitude Emms Lee, the humble negro preacher in slavery times, and the writer of this will cherish his memory as a sanctified man of God, and pray that the Master will call many more such faithful servants to preach his gospel and to lead the race to a better life.—Hon. C. A. Sterne, in Palestine Weekly Plaindealer.

## CULTIVATE THE VOICE.

Don't neglect the cultivation of your voice. The charm of a beautiful voice lingers in the mind forever. It stirs the heart.

Don't neglect daily breathing exercises. Only the one who knows how to breathe properly is going to get the most out of her voice. Deep breathing clears the voice and gives it fullness and softness.

Don't breathe through the mouth, but through the nose; and inhale as deeply as possible.

Don't always try to speak in a "sweet, low voice." Cultivate variety. Let the tones be gay, warm and vivacious.

Don't think you can have a good speaking or singing voice unless you stand erect, with a free, light, buoyant carriage of the body, with the weight carried well on the balls of the feet. Don't when sitting, settle down in a collapsed attitude, with all the weight resting on the small of the back. Hold the chest high, take long breaths and expand the lungs.

Don't let a sleepy, dreamy, unsocial temper control you, so that you speak in a dull, thick tone at the back of the throat, which is the most trying of all voices to understand.

Don't take life too seriously, if you

want a melodious voice. Relax the strained muscles of the face and neck and look and be happy and contented. Think of pleasant things.

Don't tire the voice. If the throat is sore keep the tongue quiet. Common sense is as important a quality in training the voice as it is in everything else.—Christian Guardian.

A bright little Philadelphia boy, aged four and a half, was recently riding on a trolley car with his mother in the country. Looking out of the window, he exclaimed, "Look, mamma; isn't that very beautiful!" As the scenery did not specially appeal to her she replied, "No, my dear, I do not think it is very beautiful." "Well," he said, after a moment's pause, "you must admit that it is very interesting."

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MISSIONARY READING.

It is not a question as to whether Christian readers have time to read missionary books when there are so many other good books to take up the time. But the real question is whether or not the need of the non-Christian world and the work that Jesus Christ has done and is doing to-day through his apostles for its salvation has a sufficient relative interest to Christian people for them to give it a place in their thought and reading.

Christian people ought to have an interest in missions as one of the most active present day expressions of the life and love of their living Lord, and there are some strong reasons why they should not be ignorant of the actual condition in heathen lands and of the movements that are making for righteousness in the dark places of earth: Most of these reasons we all know, but it is well to bring them again and again to mind. Some of them are as follows:

1. To remove prejudice and indifference. These, it is often said, are the two greatest enemies of Christian missions, and ignorance is the mother of them both. One thing is very certain, the man who does not believe in Christian missions is wrong either as to his heart or his head. He is either a stranger to Jesus Christ personally and his constraining love, or he is densely ignorant of the mind and mission of the Master, and of the infinite need of the unevangelized world.

2. To create a missionary conscience. Even the normal conscience does not command us necessarily to do the absolutely right thing, but always to follow our judgment as to what is in accordance with our standard of right; and the character of this standard, in turn, depends largely upon our enlightenment. In order for our conscience to be a true guide to us we must have an enlightened understanding. And when we remember that God speaks most often through the consciences of men, we will realize how this call to service comes most frequently through the Macedonian cry—through a vision of need. It is a knowledge of the needs of men in connection with an understanding of Christ's redeeming purpose for them through us, that will show us the relation we, as followers of Christ, sustain to the great missionary enterprise, and that will give conscience an opportunity to speak in the matter.

3. To enable us to pray as we ought.

FREE TO EVERYONE.

Read and Learn How You May Procure It.

The question of why one man succeeds and another fails, is a problem that has puzzled philosophers for centuries. One man attains riches and position, while his neighbor who started with seemingly the same, and better opportunities, exists in poverty and obscurity. No man can win success who is suffering from an irritating and nerve racking disease and the man who has the qualities of success within him, would be quick to recognize this fact and seize the best remedy to eradicate the trouble.

A person afflicted with a serious case of hemorrhoids or piles is handicapped in the race for power and advancement. It is impossible to concentrate the mental energies when this dreadful trouble is sapping the vital forces. To show how easily this success destroying trouble can be overcome, we publish the following letter from a prominent Indiana man.

"When I received the former letter and booklet on 'Piles their nature, cause and cure' I was in a critical condition. Ulcers on the number of seven had formed on the inside of the rectum culminating in a large tumor on the outside resembling fistula. I suffered the most excruciating pain, could get no rest day or night. After reading the booklet I sent to my druggist but he happened to be out of Pyramid Pile Cure just at that time. However, I obtained a part of a box from my brother-in-law and began their use. Five pyramids completely cured me. I procured a box later, but have had no occasion to use them. I have been waiting to see that the cure was permanent, before writing you of its success. I believe Pyramid Pile Cure to be the greatest and best pile cure on the market, and ask you to please accept of my grateful thanks for this invaluable remedy. I take great pleasure in recommending its use to any sufferer along this line. You may use my name if you wish for reference to any one afflicted with this disease." J. O. Littell, Arthur, Ind.

You can obtain a free sample of this wonderful remedy, also the booklet described above by writing your name and address plainly on a postal card and mailing it to the Pyramid Drug Co., Marshall, Mich.

True prayer can never go beyond the heart's sincere desire. Only those who really desire the salvation of all mankind can pray in truth, "Thy kingdom come." Only in proportion as we come to know the conditions that prevail among the Christless millions can we realize their infinite need of a Savior. In some true sense we must enter into the fellowship of our Lord's suffering; we must somehow share with him the burden of sin through sympathy with the sinner before we can truly pray the prayer of intercession.

4. To enable us to give as we ought. The lesson of the widow's offering should never be forgotten. She gave more than they all because her heart went with the offering. Do not Christian people often give to missions simply through Church or personal pride? Do they not give because they are ashamed to refuse, or because they are ashamed for their Church not to "pay out in full" on its missionary assessment? This is good as far as it goes, but if the motive in the measure of value, how much would our Lord count this at? How much of the heart is there? How much of the love goes with the offering? As long as personal and Church pride is the only motive for giving, missionary contributions will be made more or less grudgingly and will be no greater than the demand made upon us by the local Church to bring up its assessment. A vision of the real need would open many hearts to give generously and gladly.

5. To enable us to place our lives as we ought. This reason has special reference to young Christians who have not settled upon their life-work. We may safely accept this principle that God wants each human life where it can render the largest service. We ought not willingly to choose our field of service in the dark. We have but one life to live, and we should want that to count for the very most. We ought to have all the light possible in determining the direction in which we will throw that life's energies. Most of the missionaries have been led to their field through a study of the needs of these fields, and of the lives of those who have been laborers there. May it not be true that there are many others whom God would call to this work through a vision of the fields of service if they would only give him the opportunity?

6. To give us a love for missionary literature. It is true that all of us grow by what we feed upon, and our tastes are very good indices of what we are, so that what we read largely determines what we love to read. We have seen only too often the results of reading the cheap novel. It is a thing commonly deplored that many readers cannot be interested in anything but sensational love stories and exciting adventures. Sweet meats will easily pervert the taste, whereas we may have to eat the wholesome food a while before we learn to love it. Many of us remember when some of the best things in literature were wholly uninteresting to us, and when we read some of the great poems through a sense of duty or because we wanted to be able to say we had read them, yet with very little real enjoyment. But unconsciously we have grown into an appreciation of these things, and we may read the same thing over again now and with unmingled pleasure.

The same principle holds true in reading missionary books. Some people have an aversion to the very thought, "Missionary books are so dry" to them. And it is but natural that this should be so to those who have never learned to appreciate the sublime consecration to duty and to the Lord of the life, the noble self-sacrifice, and the magnificent heroism of the Christian missionaries. If biography is uninteresting, still more is it impossible for people to become interested in a study of the conditions that obtain in the non-Christian world when they have no special interest in the great problems of the race, in the great forces that are making for righteousness; when humanity itself with all its varied forms and conditions, and with all its problems of sin and suffering, of hope and salvation, is not an object of vital interest to them. But to feed upon the thought that pertains to these things; to come into contact with the men who are battling with these great problems; to see human need in its direct form must bring the Christian reader, at least, into living sympathy with these things, and make missionary reading not a task, but a joy.

These are a few reasons for missionary reading, out of many that might be given, each of which more or less involves the other. It all means that if we are to come into fullest sympathy with the loving purpose of our Lord, we must not be ignorant of the burden that still rests upon his heart, of the needs of those whom he is still seeking to save; and of the noble efforts of the men and women who are truly representing their Lord in this world.

There are many books and many missionary books. What shall we read? The judgment of those who know must always be a guide to us. It

is to help readers in the choice of the best missionary books, as well as to put the price of these books within their reach that the two standard missionary libraries have been provided. The books of these libraries have been selected by committees of the most competent men who are thoroughly familiar with missionary literature. These are the standard missionary libraries for a number of the principal denominations of America. They are known as Campaign Libraries No. 1 and No. 2. Ninety-two thousand of these books have been sold in the last few years, and, on account of the large number sold, these libraries are very much cheaper than any other that can be had. Library No. 1 is sold at half, and Library No. 2 at less than half the publishers' price, the first containing sixteen volumes, and the second twenty. Here are biographies and books of adventures, descriptions of countries and people, histories, lectures, convention reports and all that goes to make up a complete and wisely selected missionary library.

These are the standard libraries for the Epworth Leagues and Sunday-schools, and every Sunday-school and League should have one or both of them and put these excellent books in reach of all its members.

Library No. 1 has recently undergone a thorough revision, so that the books of both libraries are now up to date.

These libraries may be secured through Mr. G. W. Cain, Nashville, Tenn., for \$10 each.

AN INQUIRY.

I wish to make some inquiry and ask for help of the brethren of the M. E. Church, by the second Sunday in January next, on the following: "Has Wesley's Notes on the New Testament been changed? If so, how often and when? Has our Discipline been changed? If so, how often? and how so changed?" I wish some brother would send me one fifteen or twenty years back; I would thank him very much.

Also, brethren, I want some proof as to whether or not Ditzler, in his debate with Graves, denied the Abrahamic covenant. I would like for this to fall into the hands of some one that can give me substantial proof on the subject, as our Baptist brethren here are howling on that. You see, it puts a light on our Church here as not being able to sustain our doctrine.

Brethren, if you have any old books that you can spare vindicating Methodism, send them to me at once; for, bless your lives, I am needing help on this line. I have only been battling for God and Methodism about eighteen months, but I am convinced that the Methodist Church is a part of the visible Church of God.

Now, brethren, I call on you for help in this matter; for I know it is in existence.

The Baptist brother has led some people to believe that John Wesley said, "The primitive mode of baptism was by immersion." I have denied it, and called on him for proof. He said the book I have has been changed.

Brethren, this is a call for help from you all, by letter, or for any proof you can render me, to elucidate the doctrines of Methodism. I do love to defend her cause.

I would like to have all the Baptist books quoted from in "Collinsworth's Lectures," and others that condemn that theory, for the benefit of myself and the young people of this country.

Now, to illustrate, my little girl listened to the Baptist brother's sermon to-day on "The Church and Kingdom," in which the preacher said Christ was a member of the Baptist Church. She came home and said: "Mamma, Christ, our Savior, was a Baptist." Then I tried to explain to her the Church of God.

May the God of heaven bless and preserve us in the future, as he has in the past. DR. C. M. ABERNATHY.

Tow Valley, Llano Co, Texas.

WEDDING BELLS IN JAPAN.

Pilley-Poteet.—In Kobe, Japan, Nov. 4, 1903, at the home of Rev. Wm. C. Court, by Rev. W. E. Towson, assisted by the Rev. Wm. C. Court, Miss Emma Poteet, of the Japan Mission, to the Rev. Edward Pilley, of the China Mission of the M. E. Church, South.

The contracting parties in this interesting event are well known to the readers of the Advocate, both having gone to the mission field from Texas—Brother Pilley from near Fort Worth, and Miss Poteet from Salado. Bro. Pilley has given eight years of faithful, capable service in the interior of China and has proven himself to be a workman tried and true. "Sister Emma" was with us in Japan a little over two years, during which her laborious work for the Master, combined with her native sweetness and grace of character, endeared her to all—Japanese and missionaries alike. We have sustained a sad loss in her departure, but rejoice since she has gone from us, that China, with its great and terrible need, is to

have the added services of one who wrought so well in Japan and who is so well fitted to be a true helpmeet to one of our noblest representatives in that lonely and distant land.

The wedding was a quiet home affair, such as became those who are the servants of the Lord Jesus in a foreign land. In the presence of the American Consul, and about thirty friends, chiefly missionaries, the words were spoken which united these loving hearts in the bonds of holy wedlock.

Warm and hearty were the congratulations extended the happy couple and sincere the wishes that God would bless their united lives to the extension of his kingdom among the Chinese. To this end let all their friends in Texas constantly pray. A number of useful and pretty presents completely filled a large table, substantial reminders of the loving esteem in which "Sister Emma" was held. "The blessing of the Lord, it maketh rich, and he abideth not sorrow with it" be ever upon these dear friends. Their home address is Huchow, China, via Shanghai. W. E. TOWSON.

How Are Your Nerves?

If they are weak and you feel nervous and easily "frustrated," can't sleep, and rise in the morning unrefreshed, your blood is poor. Strong nerves depend upon rich, nourishing blood. Hood's Sarsaparilla makes the nerves strong by enriching and vitalizing the blood. It gives sweet, refreshing sleep and completely cures nervous troubles. Begin taking it to-day.

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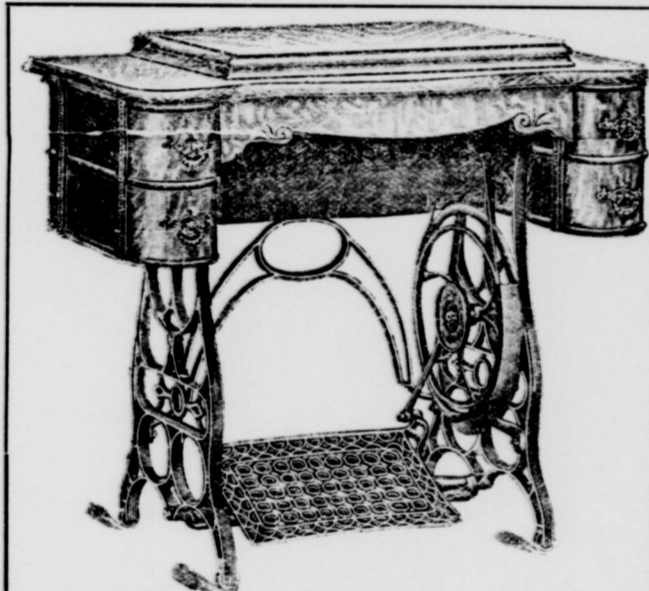
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Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice, Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. ....Editor.

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THE NORTH TEXAS FEMALE COLLEGE FIRE.

On Sunday night a disastrous fire occurred in the North Texas Female College at Sherman, and the "Annie Nugent Hall" and the building known as "The Brick" are in ruins. None of the other property was injured. The "Nugent building was the property of Mrs. Key, and it was the largest dormitory building on the campus. It was valued at \$25,000 and partially covered by insurance. The "Brick" was the property of the Church, and we have not yet learned the amount of its insurance. It was valued at \$10,000. We notice from the daily papers that the citizens of Sherman held a mass meeting Monday and proffered aid in the way of temporary buildings so as to have the work of the College go forward as though nothing had happened. They also proposed to aid in rebuilding the burned property. No doubt but the Church through the bounds of the North Texas Conference, and elsewhere in the State, will do its part to restore the property now in ruins. But we are glad to announce that the College will resume work on January 4th, which is the time for opening the spring term after the holidays. Fortunately, the College had adjourned its session for the holidays the Friday before the fire, and there were no young ladies in the building that met with the disaster. Hence, no loss of life, and no injury to any pupils occurred. Had the school been in progress, the result might have been otherwise. Now let all Methodists come to the relief of their College and replace the destroyed property with even better equipment than that now in ruins, so that in the long run the present disaster may turn out to be a blessing. And let every Texas patron of this splendid school be in her place on January 4th, to take up the College work where it was left off for the Christmas vacation.

We take this item from the Wesleyan Christian Advocate: "Of the members of the cabinet at Washington Secretaries Hay and Wilson are members of the Presbyterian Church; Secretary Shaw, of the Methodist Church, and Secretaries Hitchcock and Cortelyou, of the Episcopal Church, as is Postmaster General Payne. Among the Judges of the Supreme Court, Chief Justice Fuller and Justices Peckham and Brown are Episcopalians; Justice Brewer, Congregationalist; Justices White and McKenna, Catholics; Justice Holmes, Unitarian; Justice Harlan, Presbyterian, and Justice Day attends Church with his Lutheran wife."

EDITORIAL BIRD-SHOT.

Indifferent service is always hard work.

Your first duty to yourself is to fall in love with your work.

No man can remain in a good position simply because he occupies it.

You imitate things on the surface, but you absorb matters of deeper moment.

Half the evils that overtake young life are encountered by associating with the crowd.

The man who spends his life in carrying out the suggestions of others never learns the art of creating things for himself.

Be slow to indulge in severe criticism of the man whose life is yielding the rich fruits of helpfulness to those about him.

The great world of social life is a sort of whispering gallery in which the echoes of your own words and deeds are rebounding upon you.

When you ridicule the person who is accomplishing results you are only advertising to the world your own littleness and failures.

It is an easy matter to see the follies and failings of others, but it is much more difficult to avoid them in your own daily life.

Rectitude is only the repeated habit of always doing what you know to be right and a disposition never to turn aside to the meanness of wrong.

DALLAS FIELD NOTES.

Dr. John M. Moore has returned from San Antonio and is at work at First Church. Mrs. Moore continues to improve, and if she has no setback, the Doctor will leave soon after the holidays for Washington, D. C., to attend the next meeting of the Joint Hymnal Commission.

The Church enterprise at Grace Church will soon be under operation again. For lack of funds the work suspended temporarily, but the amount necessary to continue the building is about in hand, and the work will now go forward. The old Floyd Street property has been sold and the proceeds will go into the building fund of the new enterprise.

Trinity Church matters are going forward. They have adopted a beautiful plan and the corner-stone has been laid, and the walls are going steadily up. Those people are working like beavers, and when their undertaking is completed they will have one of the most commodious and elegant buildings in the North Texas Conference.

Rev. J. P. Lowry is installed in his comfortable little parsonage at Oak Lawn, and he has filled all his appointments. He has a most desirable suburban section of the city and his is the only church enterprise out there. So far Methodism has pre-empted Oak Lawn, and the running of street cars to that point will give an impetus to an increased population.

Oak Cliff has had no interruption in the work at that point. The pastor, Bro. Hamilton, was returned to them, and they are all delighted. He has his hand upon all the interests of Methodism over there, and he is directing things wisely and energetically. Oak Cliff is the most populous suburb of Dallas and we are correspondingly strong there as a Church.

The recent death of Mrs. W. C. Young continues to throw a shadow over the circles of First Church. She was the most active force in the woman's work of this congregation. She stood at the head of every enterprise, and she never knew the meaning of the word fail. She was a born leader of women, and there was no selfish

ambition in her heart. She gloried in the success of the Master's work. But God buries his workwomen and still carries on his work. Some one will rise up to take her mantle, and her spirit will abide with the Church.

Rev. W. F. Bryan and his people at South Ervay are now moving their church building from its present site to the new location on the corner of Corinth and Ervay. It will be placed on the back part of the lot for temporary use, while the new building is going up, and after that it will be converted into a parsonage.

Rev. W. F. Clark is pushing the interests of the work out at Clark's Chapel. They are putting forth every effort to free the property of debt, and their prospect is encouraging. Then in that rapidly growing section of the city we will have a permanent plant and the work will soon develop into a self-sustaining charge. It has a wide range there all to itself.

THE ANTIS ARE EMBOLDENED.

Since our Court of Criminal Appeals has turned local option down in a few of its recent decisions the antis have come to the conclusion that their only hope is to be found in this tribunal of last resort. So they are making every effort to get every phase of the local option question before this high body. Down in Milam County, where the civil courts held the local option law to be constitutional in its operations, and the saloons were forced to close out, the antis hired a poor negro to open a saloon so that the authorities would arrest him and put him in jail. This he did, and he was promptly placed behind the bars. Then they sued out a writ of habeas corpus and applied to Judge Davidson for a hearing. The writ was recognized and the negro was granted bond in a reasonable amount until the case can be heard on its merits. This puts the constitutionality of the local option law squarely before the Court of Criminal Appeals in its criminal phases. What this court will do in the premises awaits to be seen. If it declares the negro not guilty, then so far as this court of last resort is concerned, local option will be a dead letter. If on the other hand the negro is held guilty, then local option remains effective. This court has of late taken some peculiar positions on this subject, and nobody can tell how it will act in this case. The antis have taken courage from the former acts of this tribunal, and hence they are pressing this case as a last effort to foist themselves on communities where they have been overwhelmingly voted out. It is singularly unfortunate that so far there is no harmony between some of the decisions of the Court of Criminal Appeals and the Supreme Civil Court of Texas. In the Galveston Commissionership and in other cases they have crossed each other directly. All the civil courts of the State have upheld the constitutionality of the local option law, but the whole question is now before the Court of Criminal Appeals in this Milam County case, and nobody can foretell the result. After all, there may be a blessing in disguise in the use the antis have been making of "government by injunction," and it may turn out that the pros will turn the force of this injunction business against the saloons with good effect. But we will see what we will see when this case is decided.

DEATH OF DR. W. B. RANKIN.

Rev. W. B. Rankin, D. D., will be recalled pleasantly by thousands of our readers as the long-tried and efficient Superintendent of the American Bible Society in Texas. For more than twenty years he filled this position and became acquainted with all the Church people and ministers of all denominations in the State. His death occurred at Washington College, East Tennessee, December 15th, after an illness of a few days. He was buried at the old Salem Church in Washington College, near where he lived and labored for many years before coming to Texas. He was a true Christian gentleman and an influential minister

in the Presbyterian Church. His work in this State will abide, and the announcement of his death will touch a tender place in many hearts. He was remarkably well preserved, though he was beyond his three-score years and ten. His work is done, and he has gone to his sure reward.

TEXAS PERSONALS.

Rev. J. B. Adair, of Como, brightened up this office by a pleasant visit this week.

Rev. J. M. Peterson, of the Terrill District, was in the city the past week and spent a few pleasant moments with us.

Rev. I. W. Clark, of the Dallas District, is just up from a spell of la grippe. He is hard at work on his first round.

Rev. W. A. Stuckey, of McKinney, came down last week to attend the funeral services of Mrs. W. C. Young, and made the Advocate a pleasant visit.

The friends of Rev. J. N. Hunter, of the North Texas Conference, will deeply sympathize with him in the death of his grown son, which sad event occurred at Cooper one night last week. May the good Father above comfort the bereaved family in this great affliction.

CHURCH NEWS ITEMS.

Northwestern University has twenty-seven alumni doing missionary work in Southern Asia.

The Methodist Church, of Canada, has paid for missions for the year just closed \$339,347.65.

On an assessment for \$16,500 for missions the South Georgia Conference raised \$29,029.

The statistical report of the Holston Conference shows a gain of 1,685 members during the conference year just closed.

B. Fay Mills, who, in 1897, turned Unitarian, now returns to his old faith and takes up the work of an evangelist again.

Central Hall, Birmingham, England, recently dedicated, cost \$325,000 to erect. It is said to be the finest church structure in Methodism.

The Western North Carolina Conference raised over \$2900 for the Brevard Industrial School, a school similar to our Sue Bennett Memorial School.

Rev. W. F. McMurry, D. D., of St. Louis, reported 142 accessions to Centenary Church for October and November; for same period last year the report was 141.

The Trustees of the Methodist Episcopal Hospital in Philadelphia have received a gift of \$25,000 with which to build and support a home for hospital nurses.

At the North Carolina Conference \$6000 was raised for the Superannuate Fund. Only \$750 was raised for their Orphanage, which Dr. Ivey, editor of the Raleigh, thinks should have been the largest.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church has 197 missionaries in the field and 43 at home on leave of absence.

To date thirteen women have been elected to the General Conference of the Methodist Episcopal Church, which will be held in Los Angeles, California, next May.

The Epworth League proposes to observe next anniversary Day with a temperance program that shall resound throughout the entire Methodist world.

The South Georgia Conference voted an assessment of \$6500 on itself for educational interests for the coming year; Emory College to get \$1500, Wesleyan (Female), \$1500; Andrew, \$1000; South Georgia, \$1200.

It is said that John Wesley preached 42,000 times during his active life, an average of fifteen times per week. He published about two hundred volumes, and his favorite maxim was, "Always in haste, but never in a hurry." Although like Paul, he had many trials and tribulations, he said, "Ten thousand cares are no more weight to my

mind than ten thousand hairs to my head."

"The medical missionary is a missionary and a half," said Robert Moffat. The Woman's Foreign Missionary Society of the Methodist Episcopal Church supports 53 women as well-equipped medical missionaries.

The Virginia Conference raised \$54,034.41 for missions this year. It reports 94,308 members; a gain, this year, of 1,041. It paid for the support of presiding elders and pastors, \$210,203.27.

At the recent session of the Tennessee Conference of the Methodist Episcopal Church, South, a large increase on the conference collections was reported, and an addition of 3,128 on profession of faith.

A great temple seating 5000 people and costing \$750,000, is to be built for the Temple Baptist Church at Los Angeles, California, of which Rev. Robert Burdette is pastor. The building will be modeled after the Mormon Temple in Salt Lake City.

The Western North Carolina Conference at its recent session reported 78,525 members, an increase of 3539. Assessed for foreign missions, \$14,000; paid, \$15,225.71. Assessed for domestic missions, \$8000; paid, \$7,716.82. The other assessments were not paid in full, but there were no large deficits.

Methodism is in the lead in the growing city of Atlanta. The Wesleyan says: "Atlanta Methodism has an aggregated membership of over 12,000, property valued at over \$1,000,000 and twenty-two pastorates. Wesleyan Memorial Tabernacle, in the heart of the city, will cost in its erection over \$100,000."

The Methodist Episcopal Church has more than 3000 missionaries, nearly 7000 native workers and nearly 200,000 Church members in foreign fields. There are 11 schools of theology, 63 high schools, 1,344 day schools, with an enrollment of about 63,000 scholars, 18 well-equipped printing presses and hospitals and orphanages.

BOOK NOTICES.

Social Ethics, written by James Melville Coleman and published by Baker, Taylor & Co. The author here gives us a study of the social question as interpreted by the life and teachings of Jesus Christ. It is worthy of a close reading.

Peloubet's Select Notes on the International Lessons for 1904 is now before us, and it is up to its usual high standard of merit. This book has long since become a standard volume on the International Sunday-school Lessons, and not to have it is to deprive oneself of the best help to be gotten in Sunday-school literature.

Its steady growth during the past twenty-nine years gives it a quality which can only be obtained by a gradual, yet constant and positive improvement year by year. Readers over the entire country welcome its announcement, for in its various lines of work it is superior to any commentary ever issued.

Although primarily designed to be an assistant to users of the International Sunday-school Lessons, yet every year it is purchased by thousands of other Biblical scholars, who recognize that it brings to them such a wealth of suggestions and illustrations of the various portions of the Bible treated that they need it for general use in their religious reading and study.

The trained mind of its author has enabled him to prepare a book which, while satisfactory and eminently helpful to the most scholarly, yet is so simple as to be clearly understood by any layman.

The issue for 1904 is especially rich in its helpfulness, for there has been garnered from hundreds of volumes the latest approved thoughts bearing upon the passage studied, and all has been arranged in a systematic and progressive manner.

For the teacher who has but a brief time allowed for class work, the outline as given in this volume will enable him to place before his class a comprehensive and full statement of the subject studied, leaving the definite points of the lesson absolutely fixed in the scholar's mind; while to the leaders of religious meetings Peloubet's Notes is a valuable assistant in arranging religious services which shall be of substantial benefit; in fact, to every one engaged in religious work this volume has been a constant friend, and its usefulness has become more appreciated as time has gone on.

This year's volume has, in addition to a large number of text illustrations, four beautiful full-page pictures, printed in colors, which will add materially to the value of the book.



Gleanings from the Exchanges

THE EMOTIONAL MAN.

Nashville Advocate: The emotional man is in constant danger of panic. The tide of his enthusiasm runs high while fed at the spring of feeling.

CONCERNING MISSIONS.

Philadelphia Record: In spite of the calls of business, men in abundance go to these meetings. No visitor would be under the delusion that it was a federation of women's clubs.

RELIGIOUS HUMBUGS.

North Carolina Advocate: Any sort of humbug is bad; but a religious humbug is supremely reprehensible, and the public generally should be given to understand that a theory of religious life which sets apart days and seasons for asceticism,

PUBLIC FUNERALS.

Washington Post: The time will come when, with rare exceptions, public funerals will be a thing of the past. As a matter of fact, all the finer characteristics of human nature appeal now for the most private burial.

TO BATHE OR NOT TO BATHE.

Michigan Advocate: Of course the frequency and duration of the bath properly depends upon the constitution, work and surroundings of the individual.

A WORD TO THE STEWARDS.

Southern Christian Advocate: The poorest policy that a Board of Stewards can adopt is to limit a pastor's salary to a bare living—to the actual necessities of life.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. 1100 Main St., Dallas, Tex.

in the estimate. We mention one item that should be taken into consideration by every Board of Stewards—the preacher's library. Books are a necessity to a preacher. A preacher without books is like a mechanic without tools.

WILL NOT LEARN.

Christian Work: The "State" Convention of German Catholics assembled at Albany listened with attention that carried approval to the declaration of its President: "It is the most sacred duty of parents to give their children a Christian education, and it is the duty of the State to assist them in doing so."

O slow of heart and dull, so dull of head, will you never, never, never learn that the people of America will not pay for the sectarian instruction of Catholics, Protestants, Jews, or any other sectarians? France had—it scarcely has now—a Bourbon element of which Napoleon said it never learned anything and it never forgot anything.

A NEEDED CORRECTION.

In a recent issue of the Advocate you admitted an extract from the Monterey News, which appeared in that paper under the heading, "Took Charge of Deserted Church in Fever-Stricken District."

But I should say first, that this whole thing is aimed at me, the presiding elder of Monterey District. The author is simply coming back at me, as he has been known to threaten, and because I, on one occasion, when he was attempting to meddle with things he had no right to touch, in effect, ordered him out of my house.

It is not true that Mr. Joyner took charge of a deserted church. He did not take charge, nor was the church deserted. Mr. Joyner was on his way to Guadalajara to attend to some private business, and stopped off at Monterey to see his friends, of whom he has many in this place.

And the church was not deserted, because it was in charge of the presiding elder. Mr. Cobb, the regular pastor, was taken temporarily to the City of Mexico; and I should say too, for the exonerating of Mr. Cobb, that this was done over his repeated protest, but the church was not left deserted, no more than was the church to which Mr. Cobb went.

Neither is it true that the presiding elder asked Rev. Mr. Pearson, the Baptist minister, to take charge of the church. No such thing was ever thought of. Nor did he try, nor even think of trying, to get any one else to serve as pastor of the Church.

When we came into the knowledge that an epidemic of yellow fever was upon us, Mr. Campbell was persuaded to close up his school. We preferred closing up rather than being closed up. Mr. Campbell closed his school, as did also the ladies at Laredo, Texas. And when we had determined to send our families away out of reach of the fever, it was perfectly proper and right for Mr. Campbell to take his family

and teachers and get out of the way of the fever also, as there was nothing here that any of them could do. I sent my family away—and what man would have done otherwise, saying he could do so?—to get them away from danger. But everybody here knows—even the Monterey News knows—that I myself have been in and out attending to my duties right from beginning to end of the epidemic.

W. D. KING.

Monterey, N. L., Mexico. A marked copy of the Monterey News was sent to us with the request that we publish the note above corrected, and we thought the party sending it was reliable and that we were really doing the cause a favor.

NOTES AND COMMENTS.

H. G. H.

News has just reached us of the death in Americus, Ga., of Mrs. Ella Stewart, second daughter of the late Dr. Jesse Boring, and widow of the late Rev. Thomas Stewart, of South Georgia Conference. She was a beautiful woman in person and character.

Ninety per cent of the preachers of the North Carolina Conference were sent to new works, but the corps of presiding elders remained intact—so to speak. Some were hurt, many otherwise. A quadrennial shaking up is probably good for the whole body—especially so for those who fall in soft places.

When no place can be found in a large and wealthy community for a preacher's wife to attend conference we believe there is something radically wrong in the Committee on Entertainment, the preacher or the community. With a few words of explanation, encouragement and a little tact, my experience is that nice homes are as easily found for preacher's wives as for preachers.

Continually transferring, of one's own motion, from conference to conference is a bad policy—certainly it is not a principle in Methodism—and rarely is it a necessity. It leaves a man open to legitimate criticism. Now and then it makes the harness fit a little better.

It is my observation that under the present editorial management of our Texas Church organ, the copious and full account of conferences is more satisfactory than ever before in the history of the paper. We have had fine editors, so far as writing was concerned, but some of them did not know how to put down in brief hundreds of things transpiring right under their eye.

The late death of James W. Winter at Big Foot, in Medina County, leaves only three old San Jacinto veterans still living. One of these is Capt. Tom, of Frio Canyon, probably the first man wounded in that battle. If Bro. Boone, sent to that work from the late session of our conference, is a descendant of the illustrious Daniel, of Kentucky, the odds and ends of much history will be reviewed by them when they meet.

MISSOURI LETTER.

To-day's mail brings the Texas Advocate with an account of the proceedings of the Texas Conference. The statistics you publish show over 205,000 Southern Methodists in Texas, almost twice our strength in Missouri. I observe that Texas preachers keep books in about the same way that mission preachers do.

The Southwest Missouri Conference reported 3427 additions and 2360 removals, and yet a net loss of over five hundred, instead of a gain of more than a thousand.

In the St. Louis Conference, the additions were 5289 and the losses 2615, an apparent increase of 2674, yet the actual gain was not quite a thousand.

In my district there were 2134 additions and 1038 removals, but the net gain was only 922. So even the St. Louis preachers get a little tangled in their figures.

My stay in the St. Louis Conference was brief. I did not want to go to the St. Louis District a year ago. This fall I asked Bishop Galloway to send me back to the Southwest Missouri Conference. He appointed me to Marshall Station, where I find a good church and parsonage and five hundred members.

So far my congregations have been fine and I have visited 200 homes in about two months. Of the \$590 assessed upon Marshall for the conference collections, \$290 has already been paid to the Conference Treasurer and nearly \$300 of the remainder has been secured. For many years Marshall has paid all claims in full, and will do so this year. We have a population of between five and six thousand, and there are twenty more Methodist Churches in Sabine County. Members of at least five of these Churches live in Marshall, but hold their membership elsewhere.

This tendency of people to change their residence without taking their Church certificates with them is an evil. On taking charge of this Church I found the names of members who were living in seven or eight different States and in a number of cities and towns in our own State. I am following them up, so far as I can, and have already given out a number of certificates as a result of such work.

The weather since conference has in the main been favorable for protracted meeting and many revivals have been held in different parts of the State. Marshall, Mo. C. H. BRIGGS.

LOCAL OPTION AGAIN.

I see in issue December 10 the organization of a State Local Option Association. That meets my hearty approval. I think that is a step in the right direction and in keeping with the intention of the original move of local option. I wish to give you a short sketch of the history of how Texas came to get the local option clause in her present Constitution.

On the first Wednesday in July, 1875, there met in the city of Houston, Texas, the Grand Council meeting of the United Friends of Temperance, Rev. Cary Crane, Worthy Primate, and the Rev. James Young, State Lecturer, and as we were going to have an election that fall for delegates to a constitutional convention that would meet in 1876 to frame a new Constitution (which is our present one), the question came up how could the temperance people secure a clause in the Constitution giving us local option. There was offered a resolution to this effect that each delegate on returning home would see the candidate from his county and ask him if he would assist in securing such a clause in the new Constitution. It was discussed and finally passed.

There were a few who then wanted to make it a party move by us going home and putting out candidates on that issue. We decided that we did not want to make it a party move, and I am fully convinced that it was a wise conclusion. Proof of it, look at the small vote that is cast in a general election for the temperance ticket. If we were to elect a Governor on such a ticket, what would be gained by it? The right kind of laws are

Eruptions

Dry, moist, scaly tetter, all forms of eczema or salt rheum, pimples and other cutaneous eruptions proceed from humors, either inherited, or acquired through defective digestion and assimilation.

To treat these eruptions with drying medicines is dangerous.

The thing to do is to help the system discharge the humors, and strengthen it against their return.

Hood's Sarsaparilla permanently cured J. G. Hines, Franks, Ill., of eczema, from which he had suffered for some time; and Miss Alvina Wolter, Box 212, Algona, Wis., of pimples on her face and back and chafed skin on her body, by which she had been greatly troubled. There are more testimonials in favor of this great medicine than can be published.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Don't put off treatment. Buy a bottle of Hood's today.

what we are after. Get the laws right and the man can be found to execute them. I am proud that I was a member of that meeting at Houston, and that I have never ceased to work and pray for the cause of temperance. I was then living in Ellis County. The late Judge Ferris was a candidate to the convention to represent Ellis County. I approached him on the subject and told him what we had done at Houston and asked him if he would be in favor of a temperance clause in the Constitution. He reflected for a moment and then said he would; that it was Democratic for a majority to rule and that if a majority of the people wanted anything of the kind they ought to have the right to have it.

S. M. BUTCHER.

PREACHER WANTED AND A P. E. HAPPY.

I want a preacher, single man, to supply Berclair Mission. For particulars write me at Beville, Texas. The home of the presiding elder, of the Beville District, was gladdened on December 22nd, by the advent of a little girl, Miss Catherine Webb.

J. F. WEBB.

Look at the Brand! Walter Baker's Cocoa and Chocolate. The FINEST in the World Costs Less than One Cent a Cup. Forty Highest Awards in Europe and America. Walter Baker & Co. Ltd. Established 1780 Dorchester, Mass.

The Sunday-School Department

First Quarter, Lesson 1, Jan. 3.

THE BOYHOOD OF JESUS. Luke 2:49-51.

Golden Text: "And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52.

Jesus was born probably in the last part 5 B. C., December, four years before the date of our Christian era. His birth occurred at Bethlehem, five or six miles south of Jerusalem. His childhood home was Nazareth, Galilee. At that time Augustus was Emperor of Rome, and Palestine was one of his many provinces.

are the only members of the board I know. I thank you for your confidence in my ability to fill this office, but as a penalty, you must help me. I am willing to do anything I can." In the annual election of officers, do not forget the Epworth Era agent. This is a new office, created by the General Board at its last session.

There are several good communications this week, and we hope to have more of them from now on.

G. W. T.

FROM VAN ALSTYNE.

We elected the following officers Sunday, December 13, viz.: Gus, W. Thompson, President; Miss Ann's Bell Hughes, First Vice-President; Mrs. J. A. Stinnett, Second Vice-President; Miss Fannie Golden, Third Vice-President; Miss Minnie's Cantrell, Secretary; Zac Slaughter, Treasurer; Wood Ashley, Era Agent.

The new cabinet will meet in January to arrange for the work of the ensuing year.

MINNIE CANTRELL, Sec.

FROM MCKINNEY.

We organized an Intermediate League here last Sunday afternoon under the direction of Bro. Stuckey, and I enclose you a list of the officers that were elected. There was a good enrollment and more to follow, and we hope it may succeed.

JNO. A. McDURMITT.

FROM RISING STAR.

At our regular business meeting last week the following officers were elected to serve the Rising Star Epworth League: Neal W. Turner, President; Tuts Lovelady, Secretary; Amanda Cooper, First Vice-President; Floie Brigham, Second Vice-President; Minnie Brewer, Third Vice-President; Cecil Bowden, Treasurer.

Our League has taken on new life and we are expecting to do good and faithful work during the incoming year. We have planned an entertainment for Christmas night, and shall take a voluntary contribution for the benefit of the Orphans' Home and the superannuated preachers' fund.

A WORD WITH THE OFFICERS. This may apply to the officers of the district of which I am President, to those of the local chapter of which I am pastor, or to any other set of district or local chapter officers.

MAY WE NOT GO FORWARD? If you consent and begin to march, go forward we will; but it will take your consent and your forward marching. The district President alone cannot work up the departments; nor can the pastor run the devotional, literary, Bible and institute circles of the local League for the amusement of the crowd. All must be workers, and the officers must be leaders; the Leaguers must be led.

The Opportunity.

Never have we had so gracious an opportunity as is given us this season. Think of the fine winter evenings, the beautiful set of books in the reading course, the digested variety of "wisdom" in the attractive pamphlets of the Institute Series; the inviting course of Bible study so concisely and comprehensively outlined in the Era; the increasing beauty and merit of our organ—the Era. Think what an opportunity for brain and heart culture this is!

A Suggestion.

Unless you are succeeding in a plan other than this, try this one. Let the 1st Vice-President of the district take the Bible study course under his direction, get in touch with all Chapters or Leagues, seek the organization of a Bible Circle, and devotional meeting in each League. A little correspondence might secure this when only a little delay has prevented thus far.

and make report to the President. In a similar manner let the 3d Vice-President take hold of the reading course and the Institute Series, work up organization of each in every League. Make yourself authority in your work and become the center of encouragement and information. Procure monthly reports covering the number of circles, members, courses taken, meetings held and progress made. Quarterly sum up and report to the President.

Let the Second Vice-President put himself tangibly at the head of the moving column on errands of mercy. Learn what is being done and what needs to be done in each community. Make yourself an open door through which chapters and individuals may reach those needing help not at present reached by the local workers.

Seguin, Texas.

THE AMERICAN ANTI-SALOON LEAGUE.

31-32 Bliss Building. Washington, D. C., Dec. 10, 1903. To Our Temperance Friends Throughout the Country: No more important general legislation affecting the temperance question has been proposed for over a decade than the Hepburn (H. R. 4672) Dooliver Bill (Senate, 1396). This measure is simply designed to make State legislation on the liquor question effective by allowing the laws of the State to have complete jurisdiction over liquor shipped into the State both before and after delivery.

The special thing desired now is short, courteous appeals to Senators and Congressmen on the committees and your own Congressman to do everything in their power to secure the prompt and favorable consideration of the measure by the committees and its early passage in both branches. For this purpose the names of committees in the Senate and House are herewith appended:

Senate Judiciary Committee: Geo. F. Hoard, Massachusetts; Orville H. Platt, Connecticut; Clarence D. Clark, Wyoming; Chas. W. Fairbanks, Indiana; Knute Nelson, Minnesota; Louis E. McComas, Maryland; Chauncey M. Depew, New York; John H. Mitchell, Oregon; Augustus O. Bacon, Georgia; Edmund W. Pettus, Alabama; Chas. A. Culbertson, Texas; Jos. C. S. Blackburn, Kentucky; Thos. M. Patterson, Colorado.

House Judiciary Committee: John J. Jenkins, Wisconsin; Richard W. Parker, New Jersey; DeAlva S. Alexander, New York; Vespasian Warner, Illinois; Chas. E. Littlefield, Maine; Lot Thomas, Iowa; Samuel L. Powers, Massachusetts; Robert M. Nevin, Ohio; Henry W. Palmer, Pennsylvania; Geo. A. Pearce, Maryland; James N. Gillett, California; David A. DeArmond, Missouri; David H. Smith, Kentucky; Henry D. Clayton, Alabama; Robert L. Henry, Texas; John S. Little, Arkansas; Wm. C. Bentley, Georgia.

EDWIN C. DINWIDDIE, Legislative Superintendent American Anti-Saloon League.

SOUTHWESTERN UNIVERSITY NOTES.

At the University reports are sent out every six weeks, and at the close of this period most of the professors hold examinations to enable them to grade the pupils more correctly. The second one of these examination periods closed last week, and the student body breathes free again. This second report will be mailed early this week.

In 1901-2 Miss Schmidt, of Philadelphia, was the art teacher at the Annex. We were glad to read in a recent Dallas News the following recognition of her work as an artist:

"Philadelphia will be the first city in America to have a municipal or public school decorated with large original paintings. The John Sartain School of that city, named after the well-known Philadelphia artist, who during his life time rendered distinguished public service to the cause of education, is the school that is to have this great honor and advantage. Miss Emily

Sartain, the daughter of the artist, herself an artist of repute and principal of Philadelphia's noted School of Design for Women, has been given charge of the decorations by the Board of Education, and with the aid of her advanced pupils and the counsel of Elliott Dangerfield, teacher of composition in the School of Design, she is preparing a series of large mural decorations, each nine feet high, on subjects of great art significance.

"These subjects have been confined to the early phases of different arts, and, with the exception of two, all the artists have chosen Greece as the inspiration for their composition. One of the paintings is already completed, and will be shown in the exhibit made by the School of Design at the St. Louis Fair.

"The Early Age of Astronomy," by Miss Katherine Schmidt, which is already completed, was exhibited at the annual exhibition of the Architectural League of New York City last year. The members of the league considered the picture of so great merit that they paid the expense of its transportation to New York, something which they rarely do. This painting represents astrologers viewing the heavens, and bears the inscription, "The Wisdom of the Observers is Disseminated Through Religion and Science." It has the Renaissance border of laurel, as will all the others."

Mr. Dandenbergh, one of the traveling Secretaries of the Students Voluntary Movement, was with us part of last week, and his presence stirred up additional interest in Y. M. C. A. quarters, especially upon the subject of missions.

FROM REV. J. E. GREEN.

In keeping with my new appointment, I shall help the brethren in revival meetings and look after the interests of Alexander Collegiate Institute. I begin in a meeting with Bro. Milam at Mineola on first Sunday in January. I have several other calls. Brethren may write me at once, if my services are needed. My address for the present is 2203 San Jacinto St., Houston, Texas. JNO. E. GREEN.

GIVE YOUR STOMACH A NICE VACATION.

Don't Do it by Starving it Either—Let a Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself. If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They, therefore, relieve the stomach, just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interests that meant much to me as well as my clients. It was not the work of days, but of months. I was working night and day almost, when at a very critical time my stomach went clear back on me. The undue mental strain brought it about and hurried up what would have happened later on."

"What I ate I had to literally force down and that was a source of misery as I had a sour stomach much of the time. My head ached, I was sluggish and began to lose ambition to carry out my undertaking. It looked pretty gloomy for me and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets and at once went down to a drug store and brought a box up to the office.

"I had not take a quarter of that box before I found that they would do all the work my stomach ever did; and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept on taking the tablets and braced up and went ahead with my work with renewed vigor, ate just as much as I ever did and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsomest fee I ever received as well as my reputation and last but not least my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cts. a box.

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DYSPEPSIA,

Sick Headache, Foul Stomach, Bloating will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

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The Epworth League Department

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

State Epworth League Cabinet.

President—H. H. Halsell, Decatur. First Vice-President—A. H. McVeigh, Cleburne. Second Vice-President—Miss Mollie Davis, Houston. Third Vice-President—Wesley Peacock, San Antonio. Secretary-Treasurer—A. K. Ragsdale, Dallas. Junior Superintendent—Miss Clara Wood, Van Alstyne.

NOTES.

Brother Allan Ragsdale, in a private note, has this to say: "I know of nothing new in League circles. We have an additional train on to St. Louis new, making the fastest time out of Texas. I have handed in my resignation as Secretary because my work has doubled up on me so that I cannot do the League work justice."

President Halsell writes as follows: "I have up to date called three cabinet meetings. So far no collections have been made on the general expense fund. I have traveled very little during the last sixty days, as I could not leave my business. I have, however, been writing and doing all I can in the matter of district organization. I expect to start out in the spring to further prosecute the work. As you know, we have no Secretary now." Arrangements had partially been made for a League rally during the session of the North Texas Conference and the program was placed in charge of First Vice-President John A. McDurmitt, of the North Texas Cabinet. He explains the failure to carry out the arrangements as follows: "I wrote Bishop Duncan regarding the meeting, also the officers, but later had a card from Brother Rosser stating that arrangements would have to be made to secure another house, as we could not get in the conference. It was then too late, and the meeting was called off."

Miss Carrie Moseley of Gainesville, the newly appointed Junior Superintendent of the North Texas Conference League, writes as follows: "I think you and Mr. Horn are responsible for my election to this office, as you

Dec 24 TH Few I In P Near coal is infects few re the bu ing pu Char you ta drug i gases i the sto them Char smokin onions Char proves teeth a eminen It ab collect disinte the poi All d form of charcoo is in s they a deder harmle rater tasting mixed The t soon te of the plexion blood, possibl continu great b A Bu the ber vise St all pat stomac comple mouth liver is use of cents i though ration, better Loseng chagron M -H w their l wives, would that t perfor credit "In vised l fove s have e life op and it i Wi menst tonist scanty ular a of the is hel hood, birth quant that l drug of Ca W \$20 World M BLO

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 odoriferous 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."



Miss Ida M. Snyder, Treasurer of the Brooklyn East End Art Club.

"If women would pay more attention to their health we would have more happy wives, mothers and daughters, and if they would observe results they would find that the doctors' prescriptions do not perform the many cures they are given credit for."

"In consulting with my druggist he advised McEree's Wine of Cardui and Theodor's Black-Draught, and so I took it and have every reason to thank him for a new life opened up to me with restored health, and it only took three months to cure me."

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RELATION OF SIN TO LAW. No. 4.

Dear Bro. Brown: In this letter I shall say something of the first use of the law.

The possibility of sin is the necessity for law. If that proposition is true, then it follows if sin was impossible without law, there was no necessity for law. Because where no sin is, there is no moral corruption. For nothing can affect a man's moral nature, either for good or evil, that he does not accept. You may sing the truth in a man's ears his lifetime out and if he does not accept it, it will make him no better. You may present sin in every form you can imagine and if he rejects it all, he is not made worse; and he can do this. I say this in the face of the fact that some teachers of psychology hold that in sensation and perception the mind is passive. But nothing can be properly called the power, or a power, of the mind over which it has no control; as well talk of the power of inertia. Talk about the freedom of the mind who must sit with door and windows open to what friend or foe may desire to thrust in upon it!

Perception is the power by which the rational soul acquires knowledge through the senses. Without it all things external to the soul itself would remain forever unknown. But we may perceive an apple before we are able to discern its quality; that is, whether it is sweet or sour. In acquiring knowledge the first use of the senses possible to the soul is perception, but by reason of further use we exercise our senses to discern "both good and evil." So we see that, for the exercise of every other cognitive faculty, man is dependent upon perception and for perception he is dependent upon an intimate connection between his nerves and his mind. Hence whatever is to constitute his knowledge or character, of any kind, whether as scientist, philosopher, artisan, artist, mathematician, or saint or sinner, must enter through this channel. (How much may be acquired through one of the senses will be shown in the case of Miss Helen Keller). Adam was no exception to this rule, or, in other words, he was not exempt from this condition. Although his faculties of cognition may have been greatly superior to those of any of his grown-up sons, he had to learn in the same way, viz., either by faith or experience. Like all his posterity he needed a teacher.

He had a tempter who would "sift him as wheat," and see to it that he should, by the most calamitous experience, come to know good and evil. Adam therefore needed a kind instructor who would do all that he could to impart the knowledge of good and evil to him through faith, and thus save him the bitterness of such an awful experience. Did Adam have such a teacher? Did he, or did the one, of all the beings in the universe we should most reasonably and naturally suppose would undertake this kindly office for his child, instead join the tempter in effecting his ruin? What an awful question! Yes, brother. But if the theory that I am combatting be true, an affirmative answer to that question is the only possible one. For, according to that theory, Adam could not have sinned without a positive command, and so those who believe that, naturally conclude that God put the tree of the knowledge of good and evil in the garden to test Adam's obedience. When it is suggested that this seems to make God an accomplice with old Satan in the temptation of Adam, we are learnedly told that "temptation to evil is necessary to the development of the best Christian character." But that, like many other inventions, is a child of necessity.

The old notion that God could have prevented sin entering into the world and would not, will not stand without it; it is a rickety old fabrication even with this mainstay under it. Those who try to support that doctrine find themselves called upon to give a reason for an unreasonable procedure, but as they have turned their backs to the light we are not surprised to find them floundering in the center of darkness. So when they are asked, "Why did not God prevent evil if he could?" they reply, "Because the good of the whole universe requires the permission of moral evil." Now, if that is not putting darkness for light and light for darkness, and calling evil good and good evil, what is it? But how much better is this from the man who demolished that theory? "Difficulties and trials, temptations and wants, are indispensable to the rise of moral good in the soul of the innocent, for if there were no temptation to wrong, there could be no merit in obedience and no virtue in the world. Suffering is, then, essential to the moral discipline and improvement of mankind." (A. T. Bledsoe, Theodicy, p. 359). Now I shall not deny that suffering has a salutary effect sometimes on some men, nor will I deny that temptation to wrong, if faithfully resisted, tends to develop moral strength, but this is the part of that quotation that I am quarreling with. "Difficulties and trials, temptations and wants, are indispensa-

ble to the rise of moral good in the soul of the innocent, for if there is no temptation to wrong, there could be no merit in obedience, and no virtue in the world." This is in perfect accord with the notion, "No law, no transgression; no transgression, no righteousness, no virtue." It makes all moral distinctions, moral qualities and moral actions impossible without a revealed moral law. No wonder then they should believe that God put the tree of the knowledge of good and evil before Adam and said: "Thou shalt not eat of it," simply as a temptation. No one will say Adam was not innocent; no one will deny that he was a moral being and amply endowed with moral capacities. But the fact that he knew neither good nor evil is sufficient warrant for saying these capacities were all empty; that neither moral good nor evil had entered his innocent soul before that one positive command was given him. Now to say that temptation to wrong is essential to the rise of moral good in the soul of the innocent is, by implication at least, to put our Creator in a piteous predicament. He has created a being capable of the highest attainments in moral excellency and spiritual glory and therefore capable of plunging to the deepest degradation, but he can not get a start upward until he is tempted downward! And what is worse and worse still, he could not get that temptation without a "Thou shalt not," from his Lord.

Now it is impossible according to these theories to find a reasonable, God-honoring answer to the question, "Why do the innocent suffer? Why temptation, trial and suffering to all and upon all?" Simply because any man who will give this subject a few hours patient, serious, honest thought may know that if God could have prevented evil from entering His government, He could have prevented all suffering. And any man can see at a single glance that if the entrance of evil into the universe depended upon the revelation of a moral law, which it certainly did according to Dr. B's system, to have withheld that revelation would have prevented all sin and all suffering. So I think the scheme of Dr. Bledsoe, no less than the scheme of Calvinism, which he so completely pulverized, reduces the great tragedy of sin to a great ado about nothing. I believe God could not prevent evil, and therefore He could not prevent suffering. If you say, this limits the power of God, I answer, if to say omnipotence can not do that which lies outside the possibility of power is to limit the power of God, I would rather limit power than goodness. For to say He could and would not is to limit His goodness. No one can doubt that God bestowed life and happiness upon Adam without consulting his will, but could He perpetuate that life and bliss without consulting his will? If there are eternal, changeless, unalterable moral principles, and if Adam was as receptive of these as he was of the principles of philosophy and mathematics, which he was if he was a moral being (for moral receptivity is the one capacity without which no being is a moral being), he would as certainly acquire a knowledge of good and evil as he would any other knowledge. His moral character is as much dependent upon the exercise of his moral power as his mental development is upon the exercise of his mental powers. If he fail to use any of his capacities, they shrivel, die and decay. So the perpetuation of the state in which Adam came from the hand of his Creator as well as all future development of body, mind and soul, was totally dependent upon the use he should make of his powers.

Not knowing the qualities of things, nor general principles and laws, all of which, without a teacher, he could learn only by experience, did he not need a teacher? God was interested in the welfare of his body, and told him what to eat; he was also concerned about his education and gave

him a lesson in natural science. No doubt our heavenly Father was deeply and tenderly solicitous for the spiritual welfare of His child Adam, and it is dishonoring to God to think He would trifle with him even in the smallest matters. But what would you call it, now that Adam stands here at the parting of the ways and knows not that death is at the end of one road, and life all along the other, if he imbibes the eternal principles of right which are expressed in the moral law he shall live thereby; if he drinks in the principles of wrong his innocence and happiness are gone, and death swallows up the fairest work of creation; if at this critical juncture some one should stand by knowing his danger and instead of teaching him the right way devise a plan to test, tempt him? Oh! my soul, believe not thou that such a heartless thing is chargeable to our merciful Father above. The law was ordained to life, not to death and condemnation, and the Holy One began to teach Adam, not to tempt him.

H. T. HILL. Center Point, Texas.

Advice to the Aged. Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

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NO. 7052. TREASURY DEPARTMENT. OFFICE OF COMPTROLLER OF THE CURRENCY.

Washington, D. C., Dec. 5, 1903. WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that

The Texas National Bank of Dallas, located in the City of Dallas, in the County of Dallas, and State of Texas, has complied with all the provisions of the Statutes of the United States, required to be complied with before an association shall be authorized to commence the business of banking. NOW, THEREFORE, I, William B. Ridgely, Comptroller of the Currency, do hereby certify that

The Texas National Bank of Dallas, located in the City of Dallas, in the County of Dallas, and State of Texas, is authorized to commence the business of banking as provided in Section Fifty-one Hundred and Sixty-nine of the Revised Statutes of the United States. IN TESTIMONY WHEREOF, witness my hand and seal of office this fifth day of December, 1903. WM. B. RIDGELY, Comptroller of Currency.

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REV. H. A. BOAZ, M. A., President, Fort Worth, Texas.

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WOMAN'S DEPARTMENT.

Conducted in the Interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 179 Masten Street, Dallas, Texas.

THERE IS NO DEATH.

There is no death! The stars go down To rise upon some fairer shore. And bright in heaven's jeweled crown They shine forevermore.

There is no death! The dust we tread Shall change beneath the summer showers To golden grain, or mellow fruit, Or rainbow-tinted flowers.

The granite rocks disorganize, And feel the hungry moss they bear; The forest leaves drink daily life From out the viewless air.

There is no death! The leaves may fall And flowers may fade and pass away; They only wait through wintry hours The coming of the May.

There is no death! An angel form Walks through this earth with silent tread. He bears our best-loved things away, And then we call them "dead."

He leaves our hearts all desolate; He plucks our fairest, sweetest flowers; Transplanted into bliss, they now Adorn immortal bowers.

The bird-like voice, whose joyous tones Made glad these scenes of sin and strife, Sings now an everlasting song Around the tree of life.

Where'er he sees a smile too bright, Or heart too pure for taint or vice, He hears it to that world of light, To dwell in paradise. —Lyttton.

In the death of Mrs. Wm. C. Young, at her home in this city last week, the Church in Dallas and in Texas, and it may be said all Southern Methodism, has sustained a loss which is hard indeed to bear. In the life and character of such a noble Christian woman untold influences go out for good affecting the lives of many and far-reaching in extent, as she labors for the welfare of the needy at home and abroad. The extent of the influence of such a life cannot be estimated, and eternity alone can reveal the blessed results. The following words from her pastor, Dr. John M. Moore, of the First Methodist Church, appearing in the printed sheet issued weekly by the pastor, we give as a brief but fitting tribute to her memory:

"Our Church is greatly bereaved in the death of our dear sister, Mrs. W. C. Young. She had been a member so long, and had been so active in all that pertains to the Church, that few can think of First Church independent of her. She was a faithful friend of the poor, and in her last illness was solicitous for the fund devoted to that cause. The young Christian and the new convert received her welcome and encouragement among the first. The sick or distressed had her attention. The stranger was made at home by her. The penitent inquirer she would instruct. She was faithful in her attendance on the preaching service and greatly encouraged her pastor. In the Women's Home Mission Society she was the acknowledged leader. She was correct in her presidency, intelligent in the Bible study, ready in reception, willing at teas and dinners. She did her part in everything and did it well. Her religious life was simple, pure, devout and intelligent. She was mighty in prayer. She spoke fluently in public and beautifully when some Christian theme was her subject. She increased all work to which she put her hands, and enriched every life that she touched. Christian is the only word that will describe her life. She has left us all a rich heritage by the fullness and beauty of her Christian living. We thank God for dear Sister Young."

FROM WEATHERFORD.

The W. F. M. Society of First Methodist Church, Weatherford, was organized in May, 1891, the result of the prayers and efforts of several Christian women. A devoted woman in one of the old States, whose heart was full of this new work for women, had been sending the Woman's Missionary Advocate to a beloved sister-in-law here whom she thus hoped to interest and whom she did. Then another lady, Mrs. J. P. Willis, of Tennessee, who had been a devoted worker from its infancy, had moved here and was longing to see her loved work begun here, had joined in prayer with her pastor's wife, Sister James Mackey, that the way might be opened to organize in this Church. Thus the "way of the Lord" had been prepared,

and when at a meeting of the "Aid Society" of the Church it was proposed to organize ten "willing-hearted" women responded to the call. Three of these, Mrs. Coutts, Mrs. Bonner and Mrs. Sloan, have long since been called to their reward. Mrs. J. P. Willis was elected President, and has continuously held the office for nearly thirteen years. A more faithful, consecrated missionary worker could hardly be found, and though now breaking down somewhat under the "weight of years," it still holds the uppermost place in her heart.

Mrs. Alice Calloway, now Mrs. Shepherd, who had been interested through the Advocate sent her, was the first Secretary, and has always been faithful and efficient in some office, is now our Treasurer and Manager of the Juvenile Society. Other faithful ones have been added, and the society has never lapsed. We last year took up the work of supporting a Bible woman, and are trying to do our part in extending the kingdom of our Lord Christ, thankful for the great privilege of being his co-worker. The week of prayer was faithfully observed, and a fine missionary sermon preached by our new pastor, Bro. Rowlett.

MRS. C. C. ARMSTRONG.

FROM MILL CREEK.

The W. H. M. Society at this place was organized in 1901 with eighteen members. Very little was done the first year, all of us being new to the work. However, we kept our dues paid up and did some little Church work. In 1902 we had lost six members, and now only numbered twelve—all connecional. Our officers were faithful, and under great difficulties we succeeded in holding our little society together, though our meetings were irregular and not well attended. However, some good was done, and the sum of \$72.87 raised during the year. This year has been our best. Fourteen meetings held, several social, and a delightful "anniversary tea" last March, by which \$9.25 was raised. Altogether, we have raised \$115.95. We have sent a box of clothing, etc., to the Orphans' Home at Waco, valued at \$25. In this we were assisted by the ladies of the community. We have lost members during the year and also gained some, and we now number eleven connecional and one local. A small band truly, but our hearts are in our work, and under the wise leadership of our worthy President, Mrs. H. C. Butler, we hope to go forward and do more for our Master in the new year, trusting that new names will be added to our roll.

Those who have tried it can realize the difficulty of keeping up a country society where the members are from one-half to five miles from the church. Bad roads are often a drawback. We have seventy-five women and girls on our Church register, but only thirteen who feel that there is a work for her to do in this department of the Church. May the Lord enlarge our vision, increase our love and liberality, and may we neglect no opportunity to further his cause. I. N. L.

FROM ERVAY STREET CHURCH, DALLAS.

It gives me great pleasure to write and tell the readers of the Advocate something of Ervay Street Auxiliary, W. H. M. Society. We have twenty-six members, with an average attendance of twelve. We feel as though we are in a flourishing condition, and this has been one of the best years we have ever had. We meet every Monday afternoon, and use the program prescribed in Our Homes. Our faithful and efficient President is always in her place, and the lesson for the evening carefully prepared. We have twelve subscribers to Our Homes, and hope soon to add more names to the list. The week of prayer services were well attended, and much interest was manifested, not only by our members, but by some outside the Church. Week of prayer offering was \$7.20. Our auxiliary has just sent a box to a needy preacher in the Indian Territory, valued at \$74. It contained nice warm winter clothing for himself and family, three beautiful quilts, doll and books for the little ones. We also served Thanksgiving dinner to the Boys' Loyalty Club of the Settlement Home in Dallas. Miss Haskin, the City Missionary, said she wished every lady who had contributed to that dinner could have seen how much the boys appreciated it. We are going to work in the new conference year with renewed zeal, and have resolved to accomplish more in the coming year than ever before.

MRS. FRED JOHNSTON, Cor. Sec. Ervay St. Aux.

FROM BROWNWOOD.

The Woman's Foreign Missionary Society of Brownwood was organized in 1898 by Bro. M. S. Hotchkiss, then our pastor. Our beginning was small indeed, only eight members, but with the earnest effort of our members and the encouragement of Bro. Hotchkiss we felt we could and must succeed. Steadily we have grown, our present

membership numbering twenty-eight, most of whom are much interested in the work. Much emphasis is given our devotional services, and what spiritual feasts our meetings often are! We are supporting a Bible woman (Minnie Blair) in Soochow, China, which is a reminder of the interest of Bro. J. S. Chapman, who kindly launched this special for us while our pastor; also each year we pay \$75 to the conference pledge fund. Altogether we have contributed about \$500 to the foreign work during the five years we have been organized. All money needed for the present year is being raised by individual pledges, to which the members have responded liberally. All praise to Him for an humble place in His vineyard.

MRS. D. R. BLAIR, Pres.

NOTICE.

Woman's Foreign Missionary Society, North Texas Conference: With the unanimous consent of the executive officers of the Conference Society, I hereby appoint Mrs. L. S. Barton, of Clarksville, Texas, as Corresponding Secretary of the Woman's Foreign Missionary Society of North Texas Conference for the unexpired term made vacant by the removal of Mrs. Geo. Sexton to Texas Conference. All communications must now be addressed to Mrs. Barton at Clarksville, Texas. MRS. J. H. BOWMAN, President Conf. Society, Plano, Texas.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

Table with financial report for the third quarter ending Dec. 29, 1903. Includes total receipts for quarter, on hand at beginning, and various fund items like Conf. contingent fund and Conference pledge.

Table of disbursements for the third quarter ending Dec. 29, 1903. Lists expenses for Dist. Secretary, office expenses, and other items.

Total disbursements \$840 63. Balance on hand Dec. 29... 11 74. Total \$852 37.

IF THE BABY IS CUTTING TEETH.

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

ST. PAUL.

As in the study of history, it is only salient facts or extraordinary character which leave their impress on our minds. So among the great personages of the Bible there are a few towering figures upon whom the attention of the world will always be centered; and the divine record acquaints us with no more interesting personality than that of the pre-eminent apostle to the Gentiles.

Born a Pharisee of the strictest sect of the Israelite faith, reared in his teachings, taught of Gamaliel, one of the most eminent of the rabbinical fathers, his early manhood consecrated to the enforcement of the laws and traditions of the elders—to the compulsory proselytism of all over whom extended the Jewish rule—it would have been a bold prophet who should have predicted that this fanatical secretary, this embodiment of the beliefs of a bigoted and intolerant race, would become the greatest exponent of the doctrines of the lowly Nazarene, who but a few years before had suffered an ignominious death at the hands of the fierce zealots of whom Saul was chosen representative.

Yet in the providence of God this man was destined to exercise an influence for Jesus the crucified upon his own and unborn generations of such vastness as only to be estimated at the day of final account.

What an impression must have been made upon the heart and mind of that zealous young officer of the Sanhedrin when the pleading cry, "Lord, lay not this sin to their charge," fell from the lips of the dying martyr! Those words were still ringing in the ears of an awakened conscience when on the way to Damascus came that blinding flash from heaven which was to dispel the darkness of the bigot's soul and illumine the path to endless glory. In that effulgence Saul the Persecutor died and Paul the Apostle was born.

In regarding him we feel that he, as nearly as mortal might, approached that standard of perfection set by the Master. Even impulsive Peter and lov-

ing John and honest Thomas and all the other graduates from the greatest school of divinity of all the ages are dwarfed in comparison with the mighty man who lived and moved and had his being in Him whom he had so mysteriously persecuted. Paul's every step seems directed by the Holy Spirit; and amid the tortures of the Jewish rulers, the schisms of the Church, the oppression of Roman tyrants; in sickness and perils and privations and defections, divine wisdom illuminated the pathway which led unerringly and undeviatingly to the end of the course where the victor's crown awaited him. The impartial books of biographies which records the weakness as well as the strength of its subjects, make no mention of any lapse from the strait and narrow path of righteousness.

With an overwhelming sense of the inadequacy of language to express the weighty burning thoughts that surged through his earnest soul he declaimed his own powers as an orator; yet his eloquence made Felix tremble and startled the sensuous Festus, amazed at the mystical torrent which poured from the lips of the inspired Jew. His sweet presentation of the doctrine of salvation "almost persuaded" royal Agrippa to become a Christian; his utterance enchanted the attention of the most cultured minds of the world's great seat of learning, and made the Lycaonia populace believe they had seen an incarnation of a Grecian deity.

His epistles are of the earth's classes. When his voice was hushed in dungeon solitude his glowing pen conveyed Christ's message to eager, anxious multitudes, painting the bow of immortal hope across the sky of Christendom, then black with doubt or lurid with the fires of persecution. He taught of the richness and fullness of undying faith; his own name to be thereafter inscribed on the massive masonry of that eternal monument by himself erected to the memory of the patriarchs and prophets who had died in faith, not having received the promises.

Wondrously he wrote of sweet charity to a dissentient Church; wrote of it with a pen fashioned from the pinion of an angel dipped in the stream which flowed from the bleeding heart of love. His inspired power on "immortality is the world's universal and triumphant song of victory over man's last enemy prostrate at the feet of a risen Redeemer.

With a tact, a graciousness of disposition which won the respect of enemies and the ardent affection of associates, being "all things to all men that he might gain some," he enlisted recruits to the standard of the cross, which he bore to distant lands, over angry seas, until the time of his departure was at hand.

Tradition describes his martyrdom to decapitation. If such was the manner of his death, the cruel weapon

divorced the mightiest brain from the purest heart that throbbed in all that benighted world.

In the procession of the ages sweeping resistlessly on their march to eternity each stately century as it passes bends in reverential homage before the majesty of this Imperial character. S. M. BURNETT.

In cases of catarrh Hood's Sarsaparilla cleans the tissues, builds up the system, expels impurities from the blood and cures.

WORKS SUPPLIED.

Kingsland Mission has been supplied by Rev. Robt. L. McIntyre, and Sunny Lane Mission has been supplied by Rev. L. S. Chamberlain. W. H. H. BIGGS.

Llano, Texas

JESSE FRENCH PIANO & ORGAN COMPANY.

Mfrs. and Dealers. High-class pianos and organs 200 Elm St., Dallas.

OBITUARY.

Mr. J. K. Lee, a prominent member and official of First Methodist Church, Temple, died in San Antonio on the 22d ult. An extended obituary notice of this good man will appear later. C. R. WRIGHT.

SURE CURE FOR

Epileptic Fits

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty or forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none, the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to anyone who may inquire. REV. E. R. INNSCHER, 64 Olive St., St. Paul, Minn.



Southwestern University advertisement including text about Georgetown, Texas, resumes work after holidays, medical department, and theological institute.

IT MAKES A NICE PRESENT advertisement for a high-arm sewing machine, featuring a testimonial and contact information for W. B. Cheatham.

CYCLONE, LIGHTNING, FIRE advertisement for churches, parsonages, schools, and ministers' property, mentioning Wilbur F. Barclay, Sec.

Vertical text on the far right margin, including "INDIAN M...", "W. C. Mo...", "J. W. Si...", and other fragments of text from adjacent pages.

INDIAN MISSION CONFERENCE.

Granite, O. T. W. C. Morris, Dec. 15: I joined the Indian Mission Conference last October, from the Cumberland Presbyterian Church. I am delighted with my work and with the country. Ten days after our first Quarterly Conference I had all the conference collections in cash and more than half the amount (\$110.00) assessed against us for a district parsonage. Seventeen names have been enrolled.

Duncan, I. T. J. W. Sims: I transferred to this, the Indian Mission Conference, and am now entering hopefully and happy upon my second year in charge of the Church here in Duncan. I had a successful year last year, in which I received over fifty members, raised all the benevolent assessments in full, salaries overpaid, paid some Church debts, put electric lights and some other improvements on the church. Fenced, painted and furnished the parsonage. Since conference I have organized a Junior League that now numbers 63 members, have received 11 good members into the Church, paid the last indebtedness on the church, and have carpenters now at work building the tower to the church, and have ordered a good bell to be placed in it, and have the funds raised to meet all these expenses and more than enough. My Church is well organized. I have ten of the most faithful Sunday-school teachers I have ever had. Now, for over three months, there has not been one of them absent from their classes. My stewards have raised the salary \$200 above what it was last year. My services are all well attended, and the prospects for a good year make me tremble in the face of the responsibility. This is a great field for men who are willing to do hard work among an appreciative people. Church finances in this conference have, in the past, been far below other conferences, but they are rapidly increasing. Good church houses and parsonages are being built, and we are no longer to be reckoned with as a halting folk. A preacher need not think he can be "at ease in Zion," and succeed in this country. Many new railroads, large banking and mercantile establishments are springing up everywhere. Men of push, means and refinement are coming here from the North, East and South, and, to meet the demands, preachers must be able to fill most any place to succeed here. I wish my friends everywhere a Merry Christmas and ask an interest in their prayers for my work.

Unanswered Letters.

Dec. 17.—J. A. Wyatt, sub. R. L. Jameson, subs and trial subs; 2 cards. C. A. Evans, sub. S. J. Vaughan, has attention. M. C. Dickson, sub. Sam'l J. Rucker, subs. J. W. Montgomery, sub. E. V. Cox, sub. J. N. Hunter, sub. J. T. Weems, trial subs. J. W. R. Bachman, subs. W. Wootton, sub. W. H. Long, sub. W. L. Nelms, sub. Dec. 18.—Ed R. Wallace, subs. W. T. Gray, sub. Jerome Duncan, subs have attention. J. B. Minnis, sub. J. J. Creed, sub. J. A. Old, sub. C. E. Gallagher, sub. C. S. Cameron, sub. B. C. Ansley, subs. Jno. W. Goodwin, subs. I. T. Stafford, sub. J. T. Bloodworth, subs, 2 cards. F. O. Favre, sub. W. Wootton, sub. J. W. Bowden, o. k. Dec. 19.—T. S. Armstrong, sub. R. B. Vaughan, subs. C. F. Smith, sub. J. B. K. Spain, sub. E. V. Cox, subs. Atticus Webb, subs. C. A. Evans, sub. Dec. 21.—T. R. Anderson, sub. L. P. Smith, subs. Ross Williams, sub. W. T. Renfro, o. k. T. E. Bowman, sub. J. A. Old, sub. S. N. Allen, sub. J. O. Wilson, sub. B. W. Dodson, sub. R. S. Helzer, sub. W. T. Morrow, sub. T. J. Duncan, sub. T. W. Ellis, sub. J. W. Blackburn, sub. T. B. Anderson, sub. J. P. Patterson, change made. S. J. Rucker, sub. L. L. Naugle, sub. C. R. Gray, sub. J. W. Bowman, sub. Dec. 22.—W. J. Holder, sub. J. H. Watts, sub. S. J. Vaughan, sub. W. K. Rucker, change made. H. E. Grimes, sub. Thos. Gregory, has attention. S. J. Rucker, sub. J. S. Tunnell, sub. G. W. Kincheloe, sub. V. G. Thomas, sub. J. A. Wyatt, subs. G. J. Irvin, sub. G. W. Riley, sub. D. S. Pearson, sub. C. V. Oswald, sub. Dec. 23.—R. W. Nation, sub. E. Hightower, sub. Frank Hugen, trial subs. W. C. Smith, subs. J. W. Allbritten, sub. J. T. Bloodworth, sub. J. P. Rodgers, subs. C. W. Dennis, sub. Sam'l Weaver, subs. A. E. Carraway, sub. J. D. Young, sub. Thos. S. Barcus, sub. H. E. Carter, subs. L. W. Harrison, sub. J. D. Hudgins, subs.

The Bible ought to have the best time in the day and for most men the best time in the day is in the morning hour before a man's mind is soggy, before he is weighted down; before he has lost his fresh grip; before other things have come in to disconcert, and turn his mind off into cross-roads and cross-purposes.—Robert E. Speer.

REVIVAL NEWS AND CHANGE OF ADDRESS.

Having served the Church for twenty years as pastor, from the country mission to the city station, it affords a fund of information as to what the people in all the walks of life need that one can hardly get in any other way. In these years we have baptized 2900 adults and 2500 children. The past ten years I have spent in helping pastors in revivals. In that time we have baptized about 8000 adults and 10,000 children, and I have calls coming in from every direction. I have set in to make 1904 the best year's work of all the past. I have changed my address from Jackson, Tenn., to Dallas, Texas. Let those who are anxious for help take due and timely notice and govern themselves accordingly. W. H. EVANS. Dallas, Texas.

TO METHODIST PREACHERS:

If you haven't read "Self Revelation of God," by Harris, get a copy and begin at once. I have read several treatises on Natural Theology, commonly called, but to my mind this author gives the most edifying treatment of the subject yet. It is presented in a way that reveals God according to theistic thought and naturally. Physical science has forced on us a re-examination and restatement of some evidences of God's revelation to man. This book will help present these to your mind and soul, and the presentation of these evidences from the different sections of physical science will not leave the mind agnostic or skeptical. You will be pleased and edified as you read. It will do the young preacher good and help the old.

LAWRENCE B. ELROD. Rusk, Texas.

THE PARSON'S RIDE.

That some animals have a sense of humor, and even indulge in practical jokes, can find abundance of evidence. We have all heard of a "horse laugh;" but the writer was the victim of a "horse joke," which, I trust, proved more entertaining to the animal and his audience than it did to the unfortunate victim.

While a circuit rider in Missouri, I owned a horse named Dan, a large, powerful black, of intelligence and mettle. When in the harness Dan felt his responsibility, and was perfectly reliable; but when off duty he was something of a joker.

I often allowed Dan to graze about the town in company with other horses, but had trained him to leave the herd at my call, and follow me to the stable. Hence I had no need to take halter or bridle with me.

One day, after searching the town over, I finally found him down a shady lane a short distance in the country. Being somewhat tired with my walk, I thought to make him pay the penalty of his truancy by carrying me home. Without once thinking that I might be exposing myself to danger, I jumped on his back. No sooner had I settled down for a leisurely ride home than he started at a pace which showed me my mistake. He evidently thought that if I so trusted him as to mount without halter, bridle, or whip, he could be trusted also to set the gait.

I was nearly unseated the first leap. I clutched his mane, and cried, "Whoa!" with all the power and authority I could command. But it was one of the times when authority did not count. Dan was in authority now, and he knew it. I knew it, too, and felt my helplessness. I was alarmed for my dignity, as well as my safety. But every time I called "Whoa!" he seemed only to increase his speed.

Faster and faster he flew! Paul Revere is said to have made some very fair time in his day, but he "wasn't in it" with old Dan. He only seemed to touch the high places in the road, and the fence-posts along the wayside looked like a fine-toothed comb.

Dan took the principal street of the town, past the postoffice, stores, and other places of resort. He evidently wanted to be sure the unique performance would have an audience. The villagers stood aghast as the apparition swept by amid a cloud of dust and flying gravel. They wondered if the parson had gone crazy, to be riding into town at such a reckless speed bare-back. Then, as they took in the situation, and realized that I was not a willing participant in the performance, but was the victim of a practical joke perpetrated by a horse, their amusement knew no bounds.

I could not see the joke at the time, and wondered why the people laughed. To me it was anything but funny, as I clung desperately to his flowing mane and clamped myself on as best I could with my dangling heels. My hair stood on end. In imagination I saw myself being picked up a mangled remnant from the wayside. From the main street to the stable

there were several sharp corners to turn, with barbed wire fences on either side. As we approached them my blood ran cold. As I possessed no earthly means of controlling our flight, my only resource was to lift a mute appeal to heaven that the horse might slow down.

Arrived opposite the stable door, he halted as suddenly as he had started, intending this as the climax of the performance. He wanted to save me all trouble of alighting. But by virtue of superb horsemanship I successfully resisted the impulse to continue the journey.

When I got down, and found that I was unhurt, I could not find it in my heart to chide the horse, but made believe that I had enjoyed the ride as well as he had. When I had time to think it over calmly, I concluded the Psalmist knew what he was talking about when he wrote: "A horse is a vain thing for safety."

I never heard the last of that ride, and it has gone into history in connection with that circuit.—Rev. W. A. Phelps, in Epworth Herald.

JUDGING BY APPEARANCES.

We have almost daily examples of the mistake of judging by appearances. An act seems to bear but one construction, and that against the character of a certain person. Or a report comes to us which seems to be so well authenticated and is told with so much attention to details, that mistake seems to be out of the question. And yet, when all the facts are in, a single circumstance which was overlooked changes the whole complexion of the act or of

the story. At one of the Waterloo banquets the Duke of Wellington, the hero of the famous battle, handed around for the examination of the guests a presentation snuff-box set with diamonds. All at once it disappeared. Some one suggested that every one present turn his pockets inside out for careful inspection. All the guests agreed to this but one old officer, who refused, and when the point was insisted upon left the room. Of course, suspicion fell upon him, and he was given a very decided cold shoulder. The next year the Duke at the banquet happened to put his hand into the pocket of his coat, and there found the snuff-box. He went at once to the old officer, and apologized. He found him living in a wretched garret. Asked why he had not consented to have his pockets examined when the box was missed, the officer replied: "I was carrying home some pieces of meat for my family, who were then almost dying of starvation, and I didn't want to have anyone know how poor we were." When the great Duke heard the story he cried like a child, and did all in his power to atone for the wrong which had been done; but of course he could not entirely, but he learned well the lesson not to judge by the outward appearance.—Northwestern Christian Advocate.

WHAT THE TEACHER MEANT.

Mabel was a very little girl who went to a kindergarten. One day she came home looking very thoughtful. "Mother," she said, "Teacher wants us to do something real nice to please our mothers. What can I do for you? I'm so very little."

Mother told her that she was always a good little girl, and so pleased her mother, but Mabel was not satisfied. But that night she was taken quite ill and her teacher was forgotten for some days. Afterwards, when she was much better, she said: "If I don't act cross when I feel cross, mother, and don't cry when you brush my hair and it pulls, will that be what teacher meant?"—The Sunbeam.

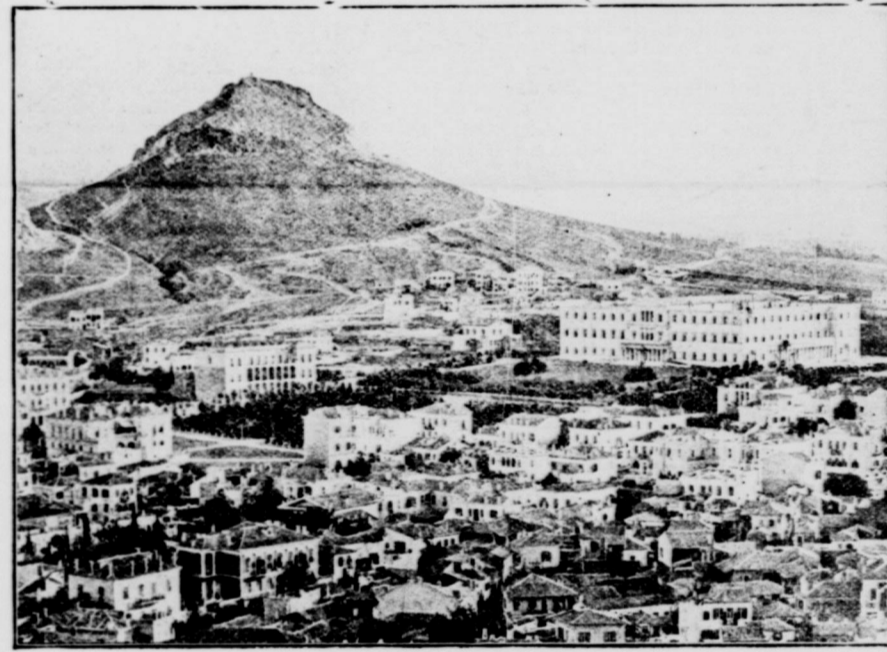
It is true, and it is a great comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can glorify him. But woe be to us if we are content with small service. Too much thought of little things belittles. We should "attempt great things for God," Caleb said, "Give me the mountain;" Mary broke the alabaster box that was exceedingly precious; the disciples left all to follow Jesus, and counted it joy to suffer for his sake. Let us not be easily content. The note of heroism should be in our battles with sin, in our speaking, in our giving, in our serving. Our King deserves and expects kingliness.—Maitlie D. Babcock.

The Texas Advocate Sewing Machine has proved, with me, so highly satisfactory that I often marvel when I notice the advertisement in the Advocate that there are not more certificates attesting the genuine merits of the Texas Advocate Sewing Machine. MRS. H. W. BRANDON. Brazoria, Texas, June 10, 1903.

Pilgrimage to the Orient

The PUBLISHER of The

TEXAS CHRISTIAN ADVOCATE



ATHENS, GREECE.

PROMPTED by a desire to give the readers of the Advocate the exceptional advantage of having classic and Bible Lands brought before them week by week as the Editor, Dr. G. C. Rankin, shall describe them in his editorial correspondence, after having visited each place in person, and also to make it possible for the Advocate supporters and friends to make a trip to those holy and historic places so intimately connected with history and the Christian religion, the Publisher has arranged this Pilgrimage.

In addition to the above, the Publisher has engaged Rev. Geo. S. Sexton to go with the party as his official representative, to see that every thing necessary for the comfort and pleasure of the party is supplied. He has traveled through every country embraced in the Pilgrimage and is acquainted with the customs of the people and the peculiar needs of a traveler. The Itinerary has been prepared under his supervision, and he will see to it that it is carried out to the minutest detail. The idea has been to plan a high-class trip, without undue extravagance, with all necessary expenses included—first-class saloon ocean, satisfactory railroad service in Europe, full board, three meals a day throughout—French breakfast, meat luncheon and table d'hote dinner daily, except that during the Palestine tour in camp and the horseback riding, meat breakfasts will be served. The membership in the party will be strictly limited—the idea being to limit the party to those for whom time has been allowed to make the careful advance plans.

The Texas Christian Advocate proposes to rival and surpass any plans which may have been made in the past for tours to the Lands of Holy Writ. Under the circumstances, the Texas Christian Advocate invites all interested to signify their intention of accompanying this party by early convenient mail, with a preliminary deposit of \$5 per person, and names and sex, in order that advance arrangements may be made as far as consistent. It is obvious that the sooner we know who is to go with us, the more thorough we can work. The idea is to complete all the necessary advance preliminaries for the route and make advance reservations for all interested, before the general tourist traffic is developed. In this manner the Texas Christian Advocate's Party to Bible Lands will have the maximum of comfort at the minimum of expense.

The Tour will be personally conducted by R. H. Crunden & Co., who have 28 years' experience in world-wide travels. The Party will sail from New York about February 27, 1904.

HOW TO SECURE MEMBERSHIP.

Up to and including September 15th, a preliminary registration fee of \$5 will be sufficient to secure membership in the Texas Christian Advocate Party; but from and after that date, members will kindly remit the additional \$20 to make a full deposit of \$25 per person necessary to finally secure the accommodation. Any proposed member of the party who might afterwards find it impossible to complete the arrangement, owing to illness or accident, on giving notice in writing up to four weeks before sailing, according to program, may have the amount refunded, less \$5, which will be unavoidably expended in making advance arrangements. The balance of the cost of Tour will be due twenty-one days before sailing.

119 Days approximately, all necessary expenses included \$855

Further information will be furnished on application to

L. BLAYLOCK, Dallas, Texas, or REV. GEO. S. SEXTON, Gainesville, Texas, Or inquiries may be addressed to R. H. CRUNDEN & CO., 167 Broadway, New York, the Business Managers of the Tour

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

SAMFORD.—Mrs. A. E. Samford, daughter of John and Margaret Wasson, was born Dec. 28, 1821, in Middle Tennessee, and departed this life in Burnet County, Texas, Aug. 25, 1903. She was married to J. G. Samford Dec. 31, 1849, and with him lived a happy life till death claimed her for its own. My dear mother was converted on her knees at home during the Civil War, and after the war she joined the Cumberland Presbyterian Church, in which she lived devoted to her Master's cause. Mother was in bed six months as helpless as an infant, and through all her suffering she never complained. Mother was perfectly rational to the last. Among her last dying words was, "I'll soon be at home, and I want you all to come on." She said she was not afraid to die; was just only waiting the will of the Master. Oh, how we miss you, dear mother. Your place with us can never be filled, but, thank God, we know where to find you. Dear father will miss her more than any one. He stayed by her side till the very last, and asked us children not to grieve, for he would not be parted from her long. Mother's only regret was to leave her little grandson she had raised from a baby. She was a mother of eleven children. Five died in infancy and six were by her bedside when she died. She leaves husband, six children and many friends and relatives to mourn her death; but our loss is heaven's gain. May we all meet you, dear mother, in heaven, in the prayer of her loving daughter, M. A. BOYD, Burnet, Texas.

FRENCH.—One by one the old landmarks pass away. On Sunday, Nov. 29, we were called to say the last sad words over the lifeless body of our dear friend, Bro. James O. French, who died Nov. 28, 1903, and was laid to rest in the Dresden Cemetery. Bro. French was born in Belmont County, Alabama, Dec. 3, 1849; moved to Navarro County, Texas, with his father in 1851, where he has resided since; was married to Miss Jane Ellen Younger, April 18, 1872; professed faith in Christ and joined the M. E. Church, South, in March, 1874. Truly we can say a good man has gone from earth to glory. We weep not as those who have no hope, for we know where to find those who "die in the Lord." If the loved ones could hear his voice to-day doubtless he would be saying, "Come on, dear wife, children and friends, where sorrow is no more." May God's richest blessings rest upon all the bereaved ones.

J. H. LOWRIMORE, Dawson, Texas.

MORGAN.—Bro. W. H. Morgan, a prominent layman of the West Texas Conference, and a faithful and efficient steward and Sunday-school superintendent in the Shiner charge, died suddenly at his home in Sweet Home Sunday afternoon, Dec. 13, 1903. For some time Bro. Morgan had been in failing health. Recently he had quite a severe spell of sickness. Saturday he was in his store. Sunday he came to church. He conducted the opening services of his Sunday-school as usual, entering heartily into the Church services. During the singing of the last hymn he was stricken with heart failure, and he was carried to his home across the street, and died in forty-five minutes, surrounded by his wife, several relatives and many friends. His death was a triumphant one. His community, his Church and his family feel very keenly this great loss. Our loss, however, is his gain. A suitable tribute to his memory will be furnished later. E. P. McGEHEE, Sweet Home, Texas.

SIMS.—Anglin Lockard Sims was born July 31, 1903, and died Dec. 16, 1903. Bro. Sims, now in his third year on Rhone charge with his devoted wife, has been called to mourn the death of little Anglin Lockard, a child that had been frail most of its short span of life. It is needless to offer consolation to Christian parents when Jesus calls home their little ones. "Of such is the kingdom of heaven." A very large congregation assembled Tuesday afternoon—notably the public school having been dismissed—at the Methodist Church at Rhone in evidence of their love and sympathy for Brother and Sister Sims. It was our pleasure to be present and render such aid as we could in conducting the funeral services. I. T. STAFFORD.

BARBEE.—Mrs. Lucy Barbee (nee Lyle) was born in Richmond County, Virginia, Sept. 30, 1830; moved to San Marcos, Texas, with her parents in 1852, from which place she was called to her reward Nov. 30, 1903. She was married to Wm. Barbee in 1862, who preceded her to the better world several years. Sister Barbee was converted in early life and joined the M. E. Church, South, in which she lived a faithful member to the time of her death. She loved God and enjoyed the services of his sanctuary. Though a great sufferer in the last years of her life, yet she manifested great patience and bore her affliction with Christian fortitude. Being deprived of attending church on account of her age and affliction, she loved her Bible and found great strength and comfort in reading it. She bore in her life everywhere the fruits of the Spirit, and, after a long and beautiful life full of days and full of glory, she went home to God. May the God of all grace comfort the surviving loved ones and join them all in heaven at last. NEW HARRIS, San Marcos, Texas.

FLOYD.—Died at Lewisville, Texas, Dec. 9, 1903, Mrs. Hellen O. Floyd, Sister Floyd (nee Olinier) was born and raised near Florence, Ala. She was converted in her 15th year, and joined the M. E. Church, South, living a godly, consistent life until her death. She was married at her home to E. H. Floyd March 17, 1870; residing with her husband in Union County, Kentucky, and Evansville, Ind., until 1879 when they moved to Lewisville, Texas. Our deceased sister was a devoted Christian wife and mother. For many months she was a great sufferer, her patience and resignation giving constant evidence of her unwavering faith in Christ. Her husband, children and Church mourn her departure, but hope to meet her again in the city of God. CHAS. E. LAMB.

BOYD.—Robert L. Boyd was born March 26, 1880, and died Nov. 26, 1903. Robert was converted and joined the Methodist Church August, 1898, and since that time has lived a consistent Christian life. All who knew him knew him to be a good boy. For many months his life had been troubled with an affliction that had almost made him an invalid, but now he has gone from his sufferings, and this day abides with his Savior. His going away is one more link in the golden chain that links his loved ones to the glory world. The earthly home he has left is clouded by a great sorrow, and yet in the midst of tears and sorrows there is a hope that soon will dry the tears and heal the bruised heart. May God bless the bereaved father, mother, sisters and brothers. L. B. TOOLEY, P. C.

WILSON.—Sister S. A. Wilson passed away at her home in Comanche, Texas, Nov. 27, 1903. She was born in Brown County, Ohio, March 18, 1828. She was converted and joined the Methodist Church at the age of 15. She was married to R. M. Wilson, of Clermont County, Ohio, March 22, 1850. To this union was given seven children—four girls and three boys—six of whom are still living. Brother and Sister Wilson came to Texas many years ago. They had been living in Comanche a number of years where Sister Wilson died. Truly this was a Christian home. It was a joy and a benediction to visit it. Many happy hours have we spent there in talking on spiritual things. Sister Wilson was one of those Christians who never tired talking of her religion. She was a faithful wife, an affectionate mother, a thoughtful neighbor, a true friend and a consistent Christian. Besides her loved ones she leaves a host of friends who sorrow because she is not. She has gone to her heavenly home. May we all so live as to meet her again.

R. R. BONNER, Ferris, Texas.

LAMB.—Mrs. Mary Caroline Lamb was the third of a family of four—two boys and two girls. She was the daughter of C. W. and Adella J. Dunlap. She was born May 10, 1876, in DeSoto County, Mississippi; came to Texas when 6 years old, and settled in Breckenridge, Stephens County, and lived here until her death. She was happily converted and joined the Methodist Church Aug. 2, 1892; was married to Mr. J. N. Lamb November, 1899. About two years ago her health began to fail, and she was bedridden since last June. A delicate operation was to be performed, and to the Protestant Hospital at Fort Worth she was carried, and died there Nov. 9, 1903. Sister Lamb was a fine Christian character. Earnest and faithful indeed was she to her Church and Lord. She leaves behind a mother, brother and husband. The Lord bless them all. E. V. COX.

DUNLAP.—Bro. Henry Dunlap was born in Athens County, Ohio, July 12, 1850. He was raised by Christian parents and joined the M. E. Church at the age of 15. He married Miss Mary Hollis in Illinois Dec. 21, 1876, who lived till Nov. 10, 1881, bearing

him one son, who survived him. After this bereavement he went to Mexico, and then came to Texas. He then united with the M. E. Church, South, and became an active Church and Sunday-school worker. He was for many years a teacher in public schools. Dec. 5, 1895, he married Miss Fannie R. Russell, of Austin, who was a faithful companion till his death. Last year he taught school at Aransas Pass, where we first met him. He was a good, modest Christian man. Last fall he procured a school in Victoria County, and went to take charge, but was stricken with typhoid. After seven weeks' illness he died in Victoria Oct. 23, 1903. He left abundant testimony that he was right with God. He leaves a wife and son. To them we say, "You know where to find him." W. A. DUNN, P. C., Rockport, Texas.

STROUD.—On Friday, Nov. 27, 1903, at Hubbard City, Texas, about midnight, death came and claimed to her inheritance above Mrs. M. V. Stroud, the wife of W. O. Stroud. She was 42 years of age; had been afflicted for some time with that terrible disease, consumption. Her death was not a surprise. We were expecting it. But, the best of all, she was ready for it. She had been a member of the Methodist Church for twenty-four years, and her last days were her best. She talked freely and calmly about the beyond, and asked all the family to meet her in heaven. She often longed for that home above. On one occasion, when the church bell rang, she said it seemed to tell her to come home to God. She was conscious to the latter end, and talked as one would about a journey. She leaves a husband, mother and five children to mourn her departure. One little girl has preceded her to the glory land. We loved her. She is gone, but we know where to find her. C. BRUCE MEADOR.

BARBER.—Bro. W. S. Barber was born Sept. 18, 1853, in Bedford County, Tennessee; came to Texas in 1881; professed religion in 1882, and joined the M. E. Church, in which he lived a consistent member until his death, which occurred Nov. 30, 1903. We laid his body to rest in the Dresden Cemetery, but his spirit has returned to God who gave it. As we see our loved laid away it reminds us that we too will soon be called to another world. It is hard to give our friends up and to know that we will see them here no more. But if we will follow the example of Bro. Barber we will meet him in a world brighter than this. The wife of Bro. Barber died about two years ago, and now four children are left without a father's and mother's care; but God has promised to be a father indeed. Weep not, dear friends, but live and teach the children to live so that we may all be united in the world above. J. H. LOWRIMORE, Dawson, Texas.

A BOTTLE FREE.

Drake's Palmetto Wine will restore the appetite, assist digestion, stimulate the liver and kidneys and cure sick headache, cramps, nausea, dyspepsia, indigestion, biliousness and constipated bowels. Any reader of Texas Christian Advocate who is a sufferer can secure a trial bottle free. It will give you quick relief and a permanent cure, and cost you nothing. Write for it to-day to the Drake Formula Co., 100 Lake St., Chicago.

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On December 19, 20, 21 and 26, 1903, you can procure round trip tickets to Chicago, St. Louis, Memphis, The Old States; also to points in Arkansas, Missouri, Minnesota, Iowa, Illinois and other States at One Fare plus \$2.00. These tickets will be good for return within thirty days from date of sale, giving ample time for a leisurely and delightful visit to scenes of other days.

If you contemplate going, don't wait until the last minute, but write now and tell us your destination. We will take pleasure in advising you fully of the exact cost of the trip, our through car service, the schedule, both going and returning. Then when you buy your ticket, provided it reads via Cotton Belt Route, you will know when you board the train just what hour you should reach your destination, and what time you will reach home, returning. Let us hear from you. Address A. S. Wagner, T. P. A., Waco; D. M. Morgan, T. P. A., Fort Worth; or John F. Lehans, G. F. & P. A., Tyler

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Portland, Oregon, January 12, 1904. Round trip tickets to Portland, Oregon, as follows: Rate: One lowest normal first-class one-way fare.

Routes: The above rate applies for tickets going via Huntington or Billings, returning same route, or going via Huntington, returning via Billings, or vice versa. Going via Huntington or Billings, returning via Shasta Route or O. R. & N. Company steamers to San Francisco and direct routes from there at rate of \$13.50 higher.

Final return limit, January 31, 1904. Transit limit: Going transit limit January 12, 1904, going passage to begin on date of sale. Returning transit to begin on date of execution. Joint agent at destination will execute tickets by attaching validation certificate thereto. Stop-overs will be allowed within final limit at and west of Colorado common points by depositing tickets with ticket agent at stop-over point. A. A. GLISSON, General Passenger Agent.

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WEST... Cu Shiner, at Yoakum. Et Campo Palacios Rancho, a Leeville, Clear Cre Cuero, at... Lla Cherokee, Cherok San Saba 19 a. n San Saba... San M San Marc Luling cir Pleasant c Staples c Tillmon c Belmont c Buda cir, Gonzales Lockhart... San An Eagle, Pa Cottlin an Pearsall Moore cir, Bexar cir, Hono an South H. at South Prospect Travis Pa Sherman i West End Laredo... San An Junction c Mason, at Center C Goldthwai Lometa, a Lampasas Sonora... Sterling C... Aus Cedar Cree Smithville Bastrop at Elgin sta, McJade c Manor sta Webbervil Hotchkiss Walnut c South Au Manchaca Tenth Stre First Stre... Beevi Beeville ... Oakville, i Rockport Kenedy, a Pleasanton S. Springs Berclair, a Stockdale, Lavernia... NORTHW... Corsic Barry, at Blooming Frost, at Brandon, i Blooming i Richland, at Wortham Cotton Gir Armour, a Thornton, Horn Hill, Groesbeck Mexia ... Corsicana, Preachen stitute at Stewards' 19 a. m... Claren Amarillo Cataline, a Alanreed Hereford Hereford Channing Dalhart Stratford Dumas ... Higgins ... Canadian... Waxaha Bristol, at Ferris ... Maypearl, Venus, at Hillisboro Lovelace, i Itasca ... Palmer, at Bardwell, i Ennis ... Ovilla ... Midlothian Grandview Alvarado Waxahachi... Dubli Eastland c Cisco sta, Carbon and Carbon Mil Morgan Mil Stephenville Green's Cr Huckaby c Desdemona Iredell sta, Fairy and Carlton cir, Bluffdale c Glen Rose... Georget Rogers cir, Bartlett stn Belton sta Temple sta Holland, at Troy cir, a Pendergast Granger cir North Geor Hutto cir, a Taylor Boh Moody sta... Weatherl Millsap, at

WEST TEXAS CONFERENCE.

Cuero District—First Round. Shiner, at Shiner.....4th Sun Dec Yoakum, at night.....4th Sun Dec El Campo.....1st Sun Jan Palacios, at Hawley, 11 a. m.....Jan 5 Rancho, at Rancho.....2d Sun Jan Leesville, at Leesville.....4th Sun Jan Clear Creek, at Clear Creek.....4th Sun Jan Cuero, at night.....4th Sun Jan J. C. Wilson, P. E.

Weatherford mis, at Lambert.....Jan 2, 3 Gordon, etc., at Strawn.....Jan 9, 10 Palo Pinto, at Cedar Springs.....Jan 12 Ranger, at Wayland.....Jan 16, 17 Grandbridge, at B.....Jan 25, 26 Crystal Falls, at Bethel.....Jan 29, 31 Peaster, at Peaster.....Jan 29, 31 Whitt, etc., at Bethesda.....Feb 2 Springtown, at Springtown.....Feb 6, 7 Graham mis, at Connor's.....Feb 13 Graham sta, at Connor's.....Feb 13, 15 Farmer, at Red Top.....Feb 15 Throckmorton, at T.....Feb 15 Elliasville, at Elliasville.....Feb 20, 21 E. F. Boone, P. E.

Bonham, at Bonham.....Dec 26, 27 Ector, at Ector.....Jan 2, 3 Trenton, at Marvin.....Jan 9, 10 Randolph, at Porter's.....Jan 16, 17 Gober, at Gober.....Jan 16, 17 Bailey, at Bailey.....Jan 23, 24 Lannius, at Lannius.....Jan 29, 31 Dadd, at Windom.....Jan 30, 31 Lamasaco, at Lamasaco.....Feb 6, 7 Ladonia, at Ladonia.....Feb 13, 14 Jno. H. McLean, P. E.

Centerville, at Centerville.....Jan 9, 10 Rogers Prairie, at R. P.....Jan 12 Franklin cir, at Hickory Grove.....Jan 16, 17 Franklin sta.....Jan 16, 17 Fyburn, at Mt. Zion.....Jan 22 Fairfield and Dew, at F.....Jan 23, 24 Kosse, at Kosse.....Jan 29, 31 Petteway, at Petteway.....Jan 29, 31 Bremond and Reagan, at R.....Feb 6, 7 Calvert sta.....Feb 7, 8 Rosebud sta.....Feb 13, 14 Travis, at Travis.....Feb 17 Durango, at Durango.....Feb 20, 21 Lott and Chilton, at Lott.....Feb 21, 22 Marlins sta.....Feb 21, 22 The following District Stewards will please meet me at Hearne on Friday, Jan. 1, 1904: Dr. H. W. Cummings, Oscar Keeton, J. E. McGill, S. W. Dean, W. H. Hibbeets, B. D. Black, A. Weaver, C. G. Bratton, W. O. Harris, J. F. Peck, T. B. Zachary, A. T. Hoyle, J. W. Turner, T. R. Boney, R. J. Ellis, R. E. Childress, J. S. Watson, S. H. Johnson. R. A. Burroughs, P. E.

Church, Beaumont, Dec. 29, at 2 p. m. J. B. Cochran, P. E. Pittsburg District—First Round. Naples, at Naples.....Dec 26, 27 Texarkana (Rose Hill).....Jan 2, 3 Texarkana (State Line).....Jan 3, 4 Winfield, at Bridges Ch.....Jan 9, 10 Mt. Pleasant.....Jan 10, 11 New Boston mis, at Shiloh.....Jan 16, 17 New Boston sta.....Jan 17, 18 Leesburg, at Reeves' Ch.....Jan 23, 24 Pittsburg.....Jan 23, 24 Musgrove, at Musgrove.....Jan 29, 31 Gilmer cir, at Mt. Glead.....Feb 5, 7 Quitman, at Quitman.....Feb 19 Queen City, at Park.....Feb 13, 14 Cason, at Allina.....Feb 17 Daingerfield, at Hughes Spgs.....Feb 20, 21 Redwater, at Redwater.....Feb 24 Dalby Spgs, at Dalby Spgs.....Feb 27, 28 J. I. Smith, P. E.

San Antonio District—First Round. Eagle Pass.....4th Sun Dec Cotulla and Millett, at C.....1st Sun Jan Pearsall.....2d Sun Jan Moore cir, at M.....2d Sun Jan Bexar cir, at Bexon.....4th Sun Jan Hondo and Devine, at D.....4th Sun Jan South H. and South Flores St., at South H., 11 a. m.....1st Sun Feb Prospect Hill, 8 p. m.....1st Sun Feb Travis Park, 11 a. m.....2d Sun Feb Shavano, 8 p. m.....2d Sun Feb West End.....3d Sun Feb Laredo.....3d Sun Feb W. J. Johnson, P. E.

San Angelo District—First Round. Junction City, at J. C.....Jan 4 Mason, at Loyal Valley.....2d Sun Jan Center City, at Bethel.....1st Sun Jan Goldthwaite, Monday night.....Jan 15 Lometa, at Mullin.....Jan 19 Lampasas.....4th Sun Jan Somera.....5th Sun Jan Sterling City.....Feb 2 J. D. Scott, P. E.

Austin District—First Round. Cedar Creek cir, at Cedar Creek.....Jan 2, 3 Smithville sta.....Jan 5, 6 Bastrap sta.....Jan 9, 9 Elgin sta.....Jan 12-14 McJade cir, at McJade.....Jan 16, 17 Manor sta, at Benson.....1st Sun Jan Webbville cir, at Haynes Ch.....Jan 23, 24 Hotchkiss Memorial, Austin.....Jan 26, 27 Walnut cir, at Walnut.....Jan 29, 31 South Austin sta.....Feb 2, 4 Manchaca cir, at Manchaca.....Feb 5, 7 Tenth Street, Austin.....Feb 13, 14 First Street, Austin.....Feb 14, 15 E. S. Smith, P. E.

Beeville District—First Round. Beeville.....Dec 26, 27 Oakville, at O.....Jan 2, 3 Rockport and Aransas Pass.....Jan 9, 10 Kenedy, at K.....Jan 23, 24 Pecosan, at P.....Jan 29, 31 S. Springs, at S. S.....Jan 29, 31 Berclair, at Berclair.....Feb 6, 7 Stockdale, at S.....Feb 13, 14 Lavernia, at L.....Feb 20, 21 Joe F. Webb, P. E.

NORTHWEST TEX. CONFERENCE. Corsicana District—First Round. Barry, at Tinkle.....Dec 26, 27 Blooming Grove.....Dec 26, 27 Frost, at McCoy's S. H.....Dec 29, 31 Brandon, at Mertens.....Dec 29, 31 Blooming Grove cir, at Jones Ch.....Dec 31 Richland, at Richland.....Jan 1, 2 Wortham.....Jan 3, 4 Cotton Gin, at Cotton Gin.....Jan 5 Armour, at Della.....Jan 6 Thornton, at Thornton.....Jan 8 Horn Hill, at Horn Hill.....Jan 9, 10 Groesbeck.....Jan 19, 11 Mexia.....Jan 17, 18 Corsicana, First Church.....Jan 23, 24 Preachers' meeting and Missionary Institute at Corsicana Jan. 23, 22. District Stewards' meeting at Corsicana Dec. 4, 10 a. m. J. M. Barcus, P. E.

Clarendon District—First Round. Amarillo.....Dec 26, 27 Cataline, at Shamrock.....Dec 29 Alanreed.....Dec 29 Hereford.....Jan 2, 3 Hereford mis, at Hereford.....Jan 4, 5 Channing.....Jan 9, 10 Dalhart.....Jan 11, 12 Stratford.....Jan 15, 16 Dumas.....Jan 21, 22 Higgins.....Jan 23, 24 Canadian.....Jan 23, 24 Jas. M. Sherman, P. E.

Waxahachie District—First Round. Wretelot, at Clemma.....Dec 26, 27 Ferris.....Dec 27, 28 Maypearl, at Oak Branch.....Jan 2, 3 Venus, at Mt. Peak.....Jan 9, 11 Hillsboro.....Jan 16, 17 Itasca.....Jan 17, 18 Palmer, at Boyce.....Jan 23, 24 Bardwell, at Elm Branch.....Jan 24, 25 Ennis.....Jan 25, 26 Ovilla.....Feb 1, 2 Grandview.....Feb 6, 7 Alvarado.....Feb 7, 8 Waxahachie.....Feb 13, 14 O. F. Sensabaugh, P. E.

Dublin District—First Round. Eastland cir, at Eastland.....Dec 31 Cress cir, at Dillon.....Jan 2, 3 Cisco sta, at Cisco, p. m.....Jan 3, 4 Carbon and Gorman, at Gorman.....Jan 8 Carbon mis, at Jewell.....Jan 9, 10 Morgan Mill mis, at Smith Spgs.....Jan 16, 17 Stephenville sta, at S., p. m.....Jan 17, 18 Green's Creek, at Harbin.....Jan 21 Huckaby cir, at Huckaby.....Jan 23, 24 Dedemona cir, at Ross Ch.....Jan 30, 31 Iredell sta, at Iredell.....Feb 4, 5 Fairy and Lanham cir, at L.....Feb 12, 14 Carlton cir, at Carlton.....Feb 20, 21 Bluffdale cir, at Tolar.....Feb 23, 24 Glen Rose cir, at Glen Rose.....Feb 27, 28 E. A. Bailey, P. E.

Georgetown District—First Round. Rogers cir, at Rogers.....Dec 26, 27 Bartlett sta.....Jan 2, 3 Belton sta.....Jan 9, 10 Temple sta, Seventh Street.....Jan 16, 17 Holland, at Wilson Valley.....Jan 23, 24 Troy cir, at Troy.....Jan 30, 31 Fendletonville cir, at P.....Feb 6, 7 Granger cir, at Granger.....Feb 13, 14 North Georgetown cir.....Feb 17, 18 Hutto cir, at Hutto.....Feb 20, 21 Taylor Bohemian mis.....Feb 27, 28 Moody sta.....J. S. Chapman, P. E.

Weatherford District—First Round. Millsap, at Willford Pond.....Dec 26

Fort Worth District—First Round. North Fort Worth.....Dec 27 Riverside.....Dec 27 Kennedale.....Jan 10, 11 Kizle and Dido.....Jan 10, 11 Smithfield, at Smithfield.....Jan 15 Grapevine, at Grapevine.....Jan 16, 17 Cresson, at Cresson.....Jan 23, 24 Joshua, at Joshua.....Jan 23, 24 Bono, at Bono.....Feb 6, 7 Grandview, at Green Brier.....Feb 12 Covington, at Covington.....Feb 12 Blum, at Blum.....Feb 20, 21 Cleburne.....Feb 21, 22 Cleburne Mission Chapel.....Feb 21, 22 Jas. Campbell, P. E.

Brownwood District—First Round. Comanche sta.....Dec 27, 28 Indian Creek.....Dec 27, 28 Plains, at Burnet Bf.....Jan 10 May, at May.....Jan 9, 10 Rising Star.....Jan 9, 10 Sipe Springs, at Okra.....Jan 11, 12 Coleman mis.....Jan 16, 17 Coleman sta.....Jan 16, 17 Comanche cir, at Mesquite.....Jan 22 Gustine, at Gustine.....Jan 23, 24 Proctor, at Proctor.....Jan 24, 25 Blanket, at Blanket.....Jan 31 W. H. Matthews, P. E.

Gatesville District—First Round. Gatesville mis, at Newlin.....Dec 26, 27 Gatesville sta.....Dec 27, 28 Evant, at Liberty.....Jan 2, 3 Hamilton, at Hamilton.....Jan 3, 4 Coperas Cove, at Picoke.....Jan 9, 10 McGregor, at McGregor.....Jan 16, 17 Brookhaven, at Sugarloaf.....Jan 23, 24 Killeen, at Killeen.....Jan 24, 25 Turnersville, at Mt. Zion.....Jan 29, 31 Jonesboro, at Jonesboro.....Feb 6, 7 Pearl, at Blue Creek.....Feb 13, 14 Oglieby, at Oglieby.....Feb 20, 21 China Springs, at China Springs.....Feb 28, 29 Preachers' meeting, Missionary Institute and Sunday-school Conference at Gatesville Dec. 29 and 30. District Stewards' meeting at Gatesville Dec. 31, at 2:30 p. m. Let all District Stewards be on hand; let as many officials as possible and others attend the Conference and Missionary Institute; let all Sunday-school superintendents and workers be present at Sunday-school Conference Dec. 30. Entertainment will be provided for all who come. Let no pastor fail. I trust the stewards will be active and make all collections possible during the first quarter. Let all the pastors secure their Annual Conference collections as early as possible. S. W. Turner, P. E.

Abilene District—First Round. Abilene.....Dec 26, 27 Buffalo Gap, at B. G.....Dec 29 Putnam, at Scranton.....Jan 2, 3 Merkel cir, at Trent.....Jan 9, 11 Merkel and Cops.....Jan 10, 11 Colorado mis, at Union.....Jan 16, 17 Colorado sta.....Jan 17, 18 Clairmont, at C.....Jan 23, 24 Gail, at Center View.....Jan 23, 24 Snyder and Dunn, at S.....Jan 24, 25 Sweetwater mis, at Center P.....Jan 30, 31 Sweetwater and Roscoe, at S. Jan 31, Feb 1 Roby, at Roby.....Feb 6, 7 Clyde, at Eula.....Feb 6, 7 Truby, at Deik.....Feb 13, 14 Baird.....Feb 20, 21 Lyon and Terry, at Gomez, regular Sun in Feb E. A. Smith, P. E.

Vernon District—First Round. Vernon sta.....Dec 26, 27 Childress sta.....Dec 26, 27 Childress cir.....Jan 9, 10 Wellington sta.....Jan 16, 17 Wellington mis, at Wellington in connection with station.....Jan 16, 17 Seymour sta.....Jan 23, 24 Spring Creek Mis.....Jan 23, 24 Mundy cir.....Jan 29, 31 Crowler.....Feb 6, 7 Paducah mis.....Feb 19 Matador cir.....Feb 19, 21 J. G. Miller, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—First Round. Greenville, Kavanaugh.....4th Sun Dec Commerce cir, at Mt. Zion.....2d Sun Jan Leonard and Orange Grove.....3d Sun Jan Merit, at Merit.....4th Sun Jan Floyd, at Floyd.....5th Sun Jan Kingston, at Kingston.....1st Sun Feb Fairlie, at Fairlie.....2d Sun Feb Campbell, at Campbell.....2d Sun Feb Neola, at Bethel.....4th Sun Feb Greenville mis, at Concord.....1st Sun Feb Wolfe City.....2d Sun Feb Quinian, at Quinian.....3d Sun Feb Lone Oak, at Lone Oak.....3d Sun Feb O. S. Thomas, P. E.

Sulphur Springs District—First Round. Sulphur Springs sta.....4th Sun Dec Como cir.....1st Sun Jan Cunnyby cir.....2d Sun Jan Winsboro sta.....3d Sun Jan Beely Springs cir.....4th Sun Jan Len Franklin and Pecan.....1st Sun Jan Mt. Vernon mis.....1st Sun Feb Cooper sta.....2d Sun Feb Sulphur Bluff.....3d Sun Feb Birthright cir.....4th Sun Feb Yowell cir.....1st Sun Feb Bonanza mis.....2d Sun Feb Klondike mis.....3d Sun Feb Lake Creek cir.....4th Sun Feb The District Stewards' meeting will be held in the Methodist Church, Sulphur Springs, Texas, January 7, 2 o'clock p. m. Will the preachers please notify me at once where the first quarterly Conference will be held? Please notify the District Stewards as to the time of their meeting. C. B. Fladger, P. E.

Bonham District—First Round. S. Bonham, at Bonham.....Dec 26, 27 Bonhart, at Bonhart.....Dec 26, 27 Ector, at Ector.....Jan 2, 3 Trenton, at Marvin.....Jan 9, 10 Randolph, at Porter's.....Jan 16, 17 Gober, at Gober.....Jan 16, 17 Bailey, at Bailey.....Jan 23, 24 Lannius, at Lannius.....Jan 29, 31 Dadd, at Windom.....Jan 30, 31 Lamasaco, at Lamasaco.....Feb 6, 7 Ladonia, at Ladonia.....Feb 13, 14 Jno. H. McLean, P. E.

Terrill District—First Round. Mesquite, at Mesquite.....Dec 26, 27 Forney.....Dec 27, 28 Kaufman.....Jan 2, 3 Royce, 7 p. m.....Jan 8 Rockwall, at Rockwall.....Jan 9, 10 Fate, at Fate.....Jan 10, 11 Mabank, at Mabank.....Jan 16, 17 Kemp, at Kemp.....Jan 23, 24 Reinhardt, at Pleasant M.....Jan 30, 31 Terrill mis, at Eden.....Feb 6, 7 Terrill sta.....Feb 7, 8 Chisholm, at Allen Chapel.....Feb 13, 14 Bonome, at Bonome.....Feb 20, 21 College Mound, at College Mound.....Feb 27, 28 Crandall, at Seagoville.....Feb 27, 28 J. M. Peterson, P. E.

Paris District—First Round. Detroit sta.....Jan 2, 3 Bonham Street.....Jan 5 Woodland and Kanawha, at K.....Jan 9, 10 Lamar Avenue.....Jan 12 Marvin cir, at Pattonville.....Jan 16, 17 Blossom and Syvan, at B.....Jan 17, 18 Roxton cir, at Roxton, Wed.....Jan 20, 21 Depert and Halesboro, at H.....Jan 23, 25 Clarksville cir, at Union.....Jan 24, 31 Clarksville sta.....Jan 31, Feb 1 Douglass mis, at Oak Grove.....Feb 5 Annona cir, at Annona.....Feb 6, 7 Whiteoak sta.....Feb 13, 14 Bagwell, at Bagwell, Thurs.....Feb 11 Chicota, at Palestine.....Feb 13, 14 Emberson, at Tabor.....Feb 20, 21 Albion mis, at Albion.....Feb 27, 28 The District Stewards will meet in Centenary Church, Paris, Dec. 31, at 1 p. m. E. H. Casey, P. E.

TEXAS CONFERENCE.

San Augustine District—First Round. Center sta.....Dec 27, 28 Nacogdoches sta.....Jan 2, 3 Shelbyville, at Shelbyville.....Jan 9, 10 Tenaha, at Joaquin.....Jan 16, 17 Garrison, at Calcedonia.....Jan 23, 24 Center cir, at Woodbine.....Feb 6, 7 Dexter, at Dexter.....Feb 13, 14 Lutkin sta.....Feb 20, 21 Lutkin cir, at Kelly's.....Feb 20, 21 Burk cir, at Huntington.....Feb 20, 21 Melrose cir, at Fairview.....Feb 27, 28 Geneva cir, at Milan, Friday.....Feb 27, 28 Memphis, at Memphis.....Feb 27, 28 Apply, at Apply, Friday.....Feb 27, 28 Cushing, at Lynn Flat.....Feb 27, 28 San Augustine sta, Wed.....Feb 27, 28 Clayton cir, at Bethel.....Feb 27, 28 Carthage sta.....Feb 27, 28 Minden, at Bethel.....Feb 27, 28 The District Stewards will please meet at Timpson Wednesday night, January 6. C. A. Tower, P. E.

Calvert District—First Round. Jewett, at Jewett.....Jan 2, 3 Leon, at Liberty.....Jan 6, 7 Dallas District—First Round. Farmers Branch, at F. B.....Jan 2, 3 Cedar Hill and Duncanville.....Jan 9, 10 Cedar Hill.....Jan 16, 17 Lewisville.....Jan 23, 24 West Dallas and Grand prairie, at Grand Prairie.....Jan 30, 31 DeSoto, at DeSoto.....Feb 6, 7 Argyle, at Argyle.....Feb 13, 14 Grace Church, 11 a. m.....Feb 21 Ervay Street, 7 p. m.....Feb 21 First Church, 11 a. m.....Feb 28 Clark's Chapel, 7 p. m.....Feb 28 Trinity, 11 a. m.....Feb 28 Oak Lawn, 7 p. m.....Feb 28 Denton.....Feb 28 Cochran and Caruth, at Caruth.....Feb 28 Oak Cliff, 7 p. m.....Feb 28 I. W. Clark, P. E.

Bowie District—First Round. Boyd, at Boyd.....Dec 26, 27 Khome, at Khome.....Dec 27, 28 Bridgeport, at Bridgeport.....Jan 2, 3 Paradise, at Paradise.....Jan 3, 4 Bryson, at Bryson.....Jan 9, 10 Jacksboro.....Jan 16, 17 Benvenue, at Charlie.....Jan 17, 18 Bellevue, at Bellevue.....Jan 23, 24 Blue Grove, at Blue Grove.....Jan 24, 25 Wichita Falls.....Jan 30, 31 Iowa Park.....Feb 1, 2 Archer City.....Feb 6, 7 Holiday, at Holiday.....Feb 7, 8 Crafton, at Crafton.....Feb 13, 14 Gibtown.....Feb 20, 21 Decatur cir, at Shiloh.....Feb 27, 28 Decatur sta.....Feb 28, 29 District Stewards will please meet at Bowie Wednesday, Jan. 29, at 2 p. m. T. R. Pierce, P. E.

Gainesville District—First Round. Era and Bolivar.....Dec 26, 27 Sanger and V. V., at V. V.....Dec 27, 28 St. Jo and Myra, at Myra.....Jan 2, 3 Ponder and Krum.....Jan 9, 10 Bonita, at Bonita.....Jan 16, 17 Belcher, at Belcher.....Jan 23, 24 Nocona, at Nocona.....Jan 24, 25 Montague, at Montague.....Jan 30, 31 Greenwood, at Rush Creek.....Feb 6, 7 Marysville, at Marysville.....Feb 13, 14 Roeston, at Hood.....Feb 20, 21 Woodbine, at Woodbine.....Feb 27, 28 Dexter, at Dexter.....Feb 27, 28 The District Stewards will meet at Denton Street Church, Wednesday, January 15, at 1 o'clock. Entertainment will be provided for those who stay over night. A full attendance is urgently requested. J. A. Stafford, P. E.

Louisiana Mississippi Alabama Georgia Florida Tennessee South Carolina North Carolina Kentucky Arkansas Missouri Kansas Iowa Nebraska Minnesota Illinois Colorado Old Mexico

Every Day of the Year DOUBLE DAILY SERVICE NEW ORLEANS TO THE PACIFIC COAST VIA SO UTHERN PACIFIC SUNSET ROUTE SUNSET LIMITED ELEGANT EQUIPMENT: SUPERB SERVICE. OBSERVATION SLEEPING CARS, DINING CARS, UNEXCELLED CUISINE, DAY COACHES AND CHAIR CARS; EXCURSION SLEEPERS FROM WASHINGTON. PACIFIC COAST EXPRESS DAY COACHES, CHAIR CARS, FULLMAN BUFFET SLEEPING CARS, EXCURSION SLEEPING CARS THROUGH FROM CINCINNATI, CHICAGO, ST. LOUIS AND NEW ORLEANS. For information write T. J. ANDERSON, P. & T. A. JOSEPH HELLEN, A. G. P. & T. A.

Low Rates FOR THE HOLIDAYS ONE FARE PLUS \$2 TO THE OLD STATES Also to St. Louis, Memphis, Chicago, and other stations in Missouri, Iowa, Illinois, Etc. ON SALE DECEMBER 19, 20, 21, 26, 1903. LIMIT 30 DAYS. Low rates to Texas and Louisiana Points will also be made. Past experience has proved to you that you get the best service if you go by The Cotton Belt. Write and Tell us Where and we will Tell You How. A. S. WAGNER, T. P. A., Waco. D. M. MORGAN, T. P. A., Fort Worth. Tyler.

Holiday Excursion Rates Via H. & T. C. R. R. \$2.00 TO ONE FARE RATE FOR THE ROUND TRIP TO POINTS IN Louisiana Mississippi Alabama Georgia Florida Tennessee South Carolina North Carolina Kentucky Arkansas Missouri Kansas Iowa Nebraska Minnesota Illinois Colorado Old Mexico Tickets on Sale Dec. 19, 20, 21 and 26 Return Limit, 30 Days from Date of Sale. DAILY TRAINS 3 EACH WAY Special Train Service on Dec. 19th, through to New Orleans, La.

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**"THE BELLS."**

"I gave my life for thee. What hast thou done for me?"

Once again we hear the chimes of the Christmas bells. They ring out the same glad story as when the angels brought the "glad tidings of great joy" to the wondering shepherds.

The story is sweeter, more wonderful to-day than when the "wise men of the East," guided by the star that hung over their new King's lowly cradle, hastened to the city of David, to worship the child Jesus. The chimes are heard alike by both rich and poor. On Main Street the beautiful home may be ablaze with splendor, garlands of holly and mistletoe may be everywhere, and there in the center of the long, spacious hall stands the Christmas tree, its green bows hanging low with costly gifts all ablaze with twinkling lights. But there is only one little child who hastens down the broad stairway, and stands enraptured at the scene before her. Then she clasps to her heart the beautiful golden-haired doll with eyes so like her own. There is another side to the picture. Go but a block down the long alleys through the narrow streets to the homes of the poor and lowly. Go up the long rickety stairway into the low roofed room. "Does the mother hear the bells as they ring out, 'Peace on earth, good will to men?' Has the little child heard the 'old, old story' of how Santa, with his reindeer and sleigh, will bring her the long-looked-for dolly? They ring out 'Joy to the world, the Lord has come. Let earth receive her King.'" But has she received him? The children of the lowly and the poor stand shivering on the street, gazing wistfully, hungrily into the show-windows. A mother and her little daughter steps from their carriage and into the beautiful parlour department they are soon shown. As the most beautiful one is selected a cry of delight is heard and the child of the rich turns and sees a pale little face pressed against the window.

"Mother, why does the little girl look so cold? Has she a beautiful home and a mother like me?"

"Come along, dear," her mother answered. "But mamma, let me give her my dolly." "I do not care."

And then she goes back and places the doll into the arms of the shivering child. But she does not feel the cold as she clasps her new found treasure tightly to her little heart and wends her way to a lowly home.

Hear the bells as they chime. "Bring happiness to some weary heart this glad Christmas tide. Listen as they ring out.

"I gave my life for thee. What hast thou done for me?"

MILDRED CAMILLE CARMEN.

Tyler College, of Tyler, Texas, opened up on the 14th inst. in its new home with an entire equipment of new machines and school fixtures and is now prepared to do better work than ever before.

This is perhaps the only school in the South that devotes fifteen minutes daily to Chapel Exercise. These exercises are specially devoted to the moral training of their students, something very essential to a proper business education.

**AN OPPORTUNITY.**

The M., K. & T. Railway of Texas will sell round trip tickets at very low rates between all points within the State of Texas, and from all points in Texas to all points in Louisiana and the Indian and Oklahoma Territories within two hundred miles of selling station, account of the holidays. Tickets on sale Dec. 23, 24, 25, 26 and 31, 1903, and Jan. 1, 1904, limited to return Jan. 4, 1904. See Katy's agents, or write a letter to "Katy," Dallas, Texas.

**FROM THE BOHEMIAN MISSION.**

A month has passed since the great Annual Conference and I must say that the fair weather up to this date has helped me considerably in my missionary work among the Bohemians.

The work is slow, yea, very slow; for Satan always has ready hands waiting for him to lead them. Not only the Catholics, but even the Lutherans (German) are lending a helping hand to encourage the upholding of darkness, thereby keeping the light from shedding its brilliance abroad and warming up the hearts, which are as cold as pieces of brittle water. For light not only gives a brilliant lustre, but also gives heat. Our work, therefore, not only requires courage, patience and endurance doubled up, but even wisdom doubled up. *Dixit Jesus!* *discipulis mis: Estote igitur prudentes ut serpentes, et simplices ut columbas*—which sayings we must observe as a rule and continual prayer for guidance, will lead us to victory.

Some time ago we called upon a Bohemian and we were not even permitted to alight, and asking for water, it was given us reluctantly, after which we left for another place.

Since we have been there again. We were welcomed at first right; our horse was hitched up to the post and taken care of; we were asked to alight, to enter into the house, to partake of their dinner, etc. Yes, the very atmosphere in the house had changed since we had been there before, and when we informed them of the purpose of our mission, which was making known to them that on Sunday next a public speaking in their language would take place and that we came inviting them to that speaking, we were asked to postpone that meeting from the second Sunday to the third Monday, so that those belonging to a certain lodge, which meets on the second Sunday, would thereby have opportunity to be present also.

Others, who would not even before look at us have nothing but contempt for everything connected with the Methodist Church, begin to be somewhat friendly. Now, the Bibles and Testaments have reached us and we will proceed to distribute them where they will do the most good and effective work. But, brethren, before I close permit me to make one request of you, and grant it. When in your prayer remember at the throne of grace the one whom the Annual Conference has sent to the Bohemians; also, those who are to hear the glad tidings.

Multum enim valet deprecatio justicæ.

A. C. F. SCHMIDT.

Taylor, Texas.

**AN EVIL INFLUENCE.**

The December number of the Literary Digest contains an editorial notice of a lecture by Prof. Landenberg, of the University of Breslau, and who is President of the German National Society of Naturalists. That Digest refers to the lecturer as follows: "His arguments lead to the conclusion that the researches of natural science have undone all the glories of Christian theology."

The lecture thus referred to contains, among other things, the following:

"The whole conception of creation and of its author, and of men as developed from Biblical premises has been shown to be the fantastic work of the imagination." \* \* \*

"It is now almost an axiom that a miracle never did take place and never will take place." \* \* \*

"The supernatural is purely the product of a vivid imagination." \* \* \*

"Even if there is a God, he is not above his own laws." \* \* \*

"The natural sciences have step by step undermined the assumptions of theology." \* \* \*

"It is high time that we changed the whole character of modern culture and education, based as they are on Biblical premises."

"But in proportion as men give up faith in the beyond, will they labor for the good of things of this earth."

Not one word of protest is offered by the Literary Digest against all this, but the editor concludes that "the researches of modern science have undone all the glories of Christian theology."

That German professor has unquestionably the privilege to write and speak as he chooses on such subjects in Germany, where the modern trend of thought has been toward what is termed rationalism and infidelity; and even here there is no written law that can limit his convictions or stifle their utterances. But in this State, where law denounces as a crime the use of profane language, the words of any lecturer who sneers at the existence of God, who asserts that science has undermined theology, and demands that all educational effort based on Biblical premises should cease, are out of place, and the journal that prints without censoring them should be avoided.

Distinguished names, whether of men or journals, should never deter a

citizen from exposing their evil influence.

The professor who speaks so flippantly of his Creator could not with all the mechanism ever invented by man, create one blade of grass, or cause the circulation of its vitalizing sap. He believes that this earth was once a red hot globe, whirling on through its orbit with a heat that would make all animal and vegetable life impossible; and yet his science affords no theory to account for the origin of life on its surface. While sneering at the idea of a God, and reposing on the laws of nature, his mind cannot even conceive of any law that did not originate with a law-maker. He says that men and animals had a common ancestor, and yet fails to see that the mysterious power that made all animated nature could create all of it at once in just gradation from the tadpole to the man, and without evolution, and then leave scientific dreamers to circumscribe his power by insisting that it required millions of years to finish it.

This lecturer who says, "even if there is a God, he is not above the laws of nature," can not fall to see the wonderful harmonies of nature—on earth—its atmosphere—the sea—and in the grand march of the stars; and his own reason should teach him that there was infinite wisdom in all this, and that it was not the work of chance.

It is impious for man to question the omnipotence of his Creator by denying to him the power to change or suspend the operation of any law ever made by him.

Whether a miracle was ever performed or not, the Power that created all things could perform them, or he would not be God.

It is not my purpose to trench on the domain of Christian effort, but as a citizen to protest against the insidious poison conveyed to our households, our schools and our universities by such literature. It invades our colleges and universities, where the young are being instructed so as to prepare them to reflect, and poisons the springs of immature thought.

The hot bed of infidelity to-day will be found in German universities, where teaching is done by infidel professors, like Prof. Landenberg.

This protest is not from the standpoint of sectarianism, but of good citizenship. The highest ideal of man and the strongest safeguard of civilization is faith in God, and the immortality of the soul. If this is destroyed through the influence of university professors and literary journals, anarchy, strife and wild misrule would convulse this land with curses, compared with which the French Revolution of 1789 would be child's play.—Judge A. W. Terrel, in the Post.

**CATECHISMS FOR SMALL CHILDREN.**

I do not think any man in the Church has done more work for little children than I have, and I have found them sadly ignorant of the fundamental doctrines of Christianity. Catholics, Episcopalians, Lutherans and Presbyterians teach their children the doctrines of the Church. Methodists and Baptists as a general thing do not. I found in my work that no Catechism suitable for very small children was in our list of publications. I found in many of our Sunday-schools a High Church Episcopal Catechism ("The Cavalry") used when one was used at all, and I set to work to make one. I did so, and it proved to be very popular. The house, however, which published it made an assignment. However, later on I published my little book. I aimed to make it: (1) Doctrinal. (2) Simple. (3) Cheap. It has been quite popular. It sells for 3 cents, and when any pastor requests it on account of the poverty of the school I give 50 per cent off the bill. I will send a copy to any Sunday-school superintendent or Methodist preacher who will write for it. I would be very glad to send it to my Texas friends who wish it. Simply write me a card to Macon, and I will mail it. As far as I know it is the only Infant Catechism that teaches the Doctrines of Methodism in words which a little child can understand. GEO. G. SMITH. Macon, Ga.

**CORRECTION.**

The Advocate got my article from Coutts Memorial, Weatherford, mixed generally last week, and made me say some things I did not say at all. But we suppose it was set up by the same man that set up "The Mule and the Hoss," for "The Mill on the Floss," and that he thought it was getting about time for Christmas jokes. We pardon it all, however, and bid the force a Merry Christmas. J. R. B. HALL.

**PREACHER FOUND.**

Gail Mission is supplied. This will answer all inquiries about the place. A. E. SMITH, P. E.

**WRITE A LETTER TO "KATY,"**

Dallas, Texas, for full information regarding Christmas holiday rates to the North and Southeast. She can interest you.

**THE LEAST.**

There were no outward signs of royalty in the boy David. He was just a simple shepherd faithfully leading his flock "in green pastures" and "beside the still waters," and bravely defending them against the attacks of wild beasts. He was the least in his father's house. So little did his father esteem him that he did not call the youth to partake of the sacrifice; but God looking on the heart saw the fitness for a greater work, and in due time called him to be Israel's shepherd.

Here then is an encouraging thought. Though you perform the humblest tasks and occupy but an insignificant place, the all-seeing eye is upon you, and you may yet hear the call to better things if you show yourself "true metal." Invest your every power of mind and body in whole-souled consecrated effort. Do not feel that you prostitute your talents by using them for humble duties, for in the doing of these things cheerfully you receive the very training you need for the high noble service to which you aspire. There is something in life for every one who will sacrifice the world's fleeting pleasures and choose "the better part." "The harvest truly is white, but the laborers are few," because only the few are ready for the opportunity. Cultivate with patience the little field given you if you would hear the call to a greater work. The world needs true men as much to-day as in the time of David. Though you are the least among your fellow-men, you may become men and women "after God's own heart," honored of him and your race.

EDITH SLATEN.

Wichita Falls, Texas.

**NATH MORALIZES.**

To some brother preacher in the West Texas Conference or in soak somewhere:

I have just bought and planted some fruit trees and flowers at the parsonage for you. Miss Sara and the ladies have your future home nicely furnished. What are you doing for that home where "me and mine" will live after awhile? We are certainly grateful to those who went before and fixed this pleasant place against the howling weather outside.

Ozona's pansonage has received the usual orthodox pounding and good things keep a coming. I tell our folks to come to see us, whether they bring anything or not.

Pretty dry out this way, but one good thing we are used to it.

The cattlemen say that live cattle are lower and dead ones higher than for fifteen years. The trouble is all of them die on the packers' hands. "Well, Nath, they have reduced your salary and raised your conference collections. Looks like now you would quit whistling." "No, I hear the birds still singing, the old roosters crowing, children hollering. I propose to be the last thing on green (or any color) earth to shut up. This Solomonic fellow would say, 'Go to the little, learn of their ways and be happy.'" Talk about being seventy-five miles from the railroad and out of the world. We have three Leagues—little tots, frying size and large folks. Our Sunday-school takes three dozen magazines. Pay for them and use 'em.

Suppose all of us West Texas fellows were to get up all our home mission money by the time old Santa Claus comes? Wouldn't it be fine on the folks who give and the folks who get? I tell you the West Texas Conference is behind on some things—this way of supporting our home missionaries from hand to mouth. That is the way a Georgia negro farms, and he is always behind. Our foreign missionary brethren and other conference brethren show more foresight than we do.

Now, while I am in a writing humor, believe I will just keep on a writing. One young brother was "raked over the coals" down at Austin about leaving his work without his presiding elder's consent. What about that other brother who left against his elder's wishes? And what about that other brother who went to his work incognito, found it was not as good as he wanted, and got the Bishop to transfer him? What about Bishops doing that sort of business?

**A Sermonette—Uncle Nathan.**

A sermonette is a small sermon, not necessarily a sorry one. The little fellow said of all the things he saw at the circus, he liked them little condensed horses best (Shetland ponies). If my sermonettes may only be condensed whole ones, well.

We use the term man in its generic sense; or, in other words, man embraces woman. (When he gets a chance). Man, the climax of God's creation (woman the cream). Better still, as Dr. J. W. Lee, of St. Louis, says: "Creation finds its meaning only when dust stands erect in living man."

The old astronomers used to tell us that the earth, moon and stars revolved about the sun. Now they say the sun, with the rest, revolve around some center. Well, I am satisfied God has the whole outfit staked out

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somewhere all o. k., or it may be just holding the other end in his hand.

Indeed everything, as far as we know, revolve about a man. For him were all things created, even before he was created, yet in the mind of God. The fish in the sea swim toward man. The birds of the air fly toward man. The flowers of the field food his path with fragrance; the trees hand their mellow fruit to him. Everything that is or breathes, from the tiniest grain of sand to the unmeasured sun, earth, hell and heaven, God, devil and angels, revolve about immortal man. Woman was made for him, paradise planted for him. After his fall God bankrupted heaven for a time to redeem him. Christ was born, lived, taught, died, was resurrected, and has gone to prepare a place for him. Ages multiply in this wonderful world, but for his development, and the eternities alone will satisfy his greatest self.

Despite all this that God has done for him, man has another creator—himself—who equals the first when fixing his destiny. O! my fellow-man, do we realize our own value? Some think it a great thing to be an angel, but I had rather be a man than an angel. My ignorance of them may account for that, but I am not willing to swap unseen, unbridled, unroped, unfettered, unfenced. Man, go wander where you will, from a bottomless pit to a topless heaven. UNCLE NATH.

**MARSHALL DIST.—FIRST ROUND.**

Marshall, North Side, Jan. 2, 3.  
Marshall, First Church, Jan. 3, 4.  
Kilgore, at Hickory Grove, Jan. 9, 10.  
Kilgore, at Trinity, Jan. 16, 17.  
Jefferson Station, Jan. 17, 18.  
Henderson Circuit, Jan. 23, 24.  
Henderson Station, Jan. 24, 25.  
Coffeetown, at Ashland, Jan. 30, 31.  
Arlington, at Bethel, Feb. 6, 7.  
Harrison, at Karnack, Feb. 13, 14.  
Hallville, at Winterfield, Feb. 20, 21.  
Longview, Kelly Memorial, Feb. 21, 22.  
Beckville, at Pisgah, Feb. 28, 29.  
Church Hill, at Oak Hill, March 5, 6.  
JAS. W. DOWNS, P. E.

**LOW RATES FOR CHRISTMAS HOLIDAYS.**

The Texas and Pacific Railway Company, as heretofore, affords the people of Texas and Louisiana an opportunity to visit the old home during the Christmas holidays at cheap rates. For full information, ask any ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

"The Denver Road" (The Fort Worth and Denver City Ry. Co.), announces several changes in the schedule of its passenger trains, same having gone into effect Sunday, November 22nd. Going North—Their popular Mail and Express, No. 1, leaving Fort Worth at 9:45 a. m., will be operated through the winter on the same schedule as heretofore, having the same equipment, namely, through coaches, cafe car and sleeper. Fort Worth to Trinidad, Pueblo, Colorado Springs and Denver. No. 3, local accommodation Fort Worth to Wichita Falls, leaving Fort Worth at 6:00 p. m., discontinued for the present. No. 7, which formerly left Fort Worth at 11:30 p. m., now leaves at 8:40 p. m., and is operated only as far as Amarillo, arriving there at 5:20 a. m., making close connections with the Pecos Valley lines, for Canyon City and Roswell. This train carries sleeper Fort Worth to Amarillo. Coming South—No. 8, formerly operated from Denver, Col., to Fort Worth, arriving at the latter place at 6:00 a. m., is now in service Amarillo to Fort Worth, only, arriving at Fort Worth 7:25 a. m. daily. This train carries sleeper Amarillo to Fort Worth. No. 4, local accommodation from Wichita Falls, arriving Fort Worth 9:55 a. m., discontinued for the present. No. 2, through mail and express from Denver, Colorado Springs, Pueblo and Trinidad, is operated on the old schedule, arriving at Fort Worth 5:10 p. m., maintaining connections with other lines for all Texas points, also for the old States.

**SPECIAL LAND BUYERS' EXCURSION**

Will run to the new lands of Greer County, Oklahoma, and other sections of the great Southwest in November and December, via the Frisco System. Are you looking for rich and fertile farming lands in the Southwest which you can buy for from one-fourth to one-tenth the cost of lands of the East and North? They produce as much acre for acre. Here is a chance to better your condition and add a liberal amount to your pocket book. For full particulars and special railroad rates, apply at once to R. S. Lemon, Secretary Frisco System Immigration Bureau, St. Louis, Mo.