

TEXAS CHRISTIAN ADVOCATE

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

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A NEW YEAR'S GREETING.

The old year has passed into history and the new one is the order of the day. While we venerate the past and want to profit by its experience, yet we turn to the future for activity and development. We can never recall the past, but we can make use of the future as it hands out to us the moments which go to make the present opportunity. Many things in the past we would love to undo and blot out forever, but this is impossible; but we are able to recall many things that we do not want to die. We hold them as sacred. Every good deed, every kind word, every happy friendship formed, every warm hand-grasp—these we treasure as priceless boons. If possible we ought to forget all that has been unpleasant in our contact with the world, but remember every touch of the human family of a noble, good and true character. To any who have sustained losses and into whose homes the shadows have fallen, we extend cordial sympathy, and to those whose lives have been strewn with flowers and sunshine we offer sincere congratulations; but to all, the sorrowing and the joyful, we offer the happy greetings of a new year. During the weeks that are now gone, we visited you as regularly as the mails could carry us to your homes, and we have striven to do you good and not evil. It has been our purpose to help you in spiritual life, to carry light to you when the day was dark, to cheer you in your efforts to build up the rectitude of your home life, to bring you good tidings of the progress of Church enterprises, to furnish you reading matter with which to nourish your Christian character, to give helpful entertainment for your children, to help root and ground you in the faith once delivered to the saints. How well we have succeeded, we leave you to judge. Now it is our purpose to repeat these weekly visits during the coming year, and also to make them more effectual for good. We want to make the Advocate more and more your religious home companion. When you take it up and turn to its pages, we want you to feel that you are looking into the face of one of your dearest friends, and we want thir friend to stand by you in all the alternations of sunshine and shadow that will necessarily come to your heart and home as the weeks and months of this year speed by. We rejoice that the Advocate has had access to your inner circle and that you have ever given to it a warm place around your fireside. And we hope that during this year it will prove the greatest blessing in its history to you and to yours. Here we are then coming to you with the largest possible wish that this may be the happiest and most prosperous year, spiritually and materially, that you have ever lived. May the smiles of an ever-present Providence gladden and inspire your home with heaven's choicest benedictions.

SIN HAS ITS ATTRACTIONS.

Sin is subtle in its influences. At first it takes on the appearance of comparative innocence and presents itself in a plausible garb to its intended victims. Were it to go at them in its actual hideousness, but few

would ever be seduced by its enticements. To the man of whom it intends making a drunkard, it approaches with the idea that a drink will stimulate and make glad the drooping spirits. Were it to come in the bloated face of the inebriate and make known to its patrons that this is the end of drinking, but few would ever presume upon such possible evils. But not so; only take a social glass and you will feel better and happier, is the way the temptation begins. But in the after years when its victims are steeped in drunkenness and their will power is gone, sin becomes bolder and claims them as its open slaves. To those of whom it intends making gamblers, it comes with the deceptive idea of a social game of cards in some woman's parlor or in some well furnished club. The fearful results of gambling are kept in the background until the players become hardened in the results of the habit of gaming. So with those whom it designates for the final excesses of social impurity. In fact all sin in its earliest beginnings is made to appear attractive and harmless. Hence no man starts out in life to become a bloated drunkard, no one begins with the idea of becoming a social outcast, no woman ever went forth with the avowed purpose of throwing herself away; but we see the wrecks of thousands of such people all around us. They first yielded to the plausible attractions of sin and then gradually indulged until the habit became fixed and the powers of resistance became paralyzed. Unconsciously they drifted with the current of temptation until they were sucked into the awful whirlpool of ruin. There is but one way to avoid the disastrous effects of sin, and that is to refrain from the very appearance of evil. It is not safe to do anything contrary to the law of right, for when once you begin no one can foretell the results. Even at best, sin is like the apples of Sodom, which look beautiful, but when pressed to the lips break into obnoxious dust, bitter and poisonous. The only safe rule is to live right and eschew sin in every form.

A FALSE IDEA OF A GOOD TIME.

A few days ago we got off the train about five o'clock in the morning. It was very cold and disagreeable, and it was dark also. A large number of very ordinary men, poorly dressed and shivering, were at the depot, and we wondered why they were there at that early hour of the day. Directly they crowded around the express car and followed the trucks to the office. The trucks carried a large number of C. O. D. jugs. Then we understood the presence of this crowd at this unseasonable hour. One long, lanky looking fellow, wearing a worn suit more adapted to summer than to winter, passed us swinging his jug with his big hand grasping the handle, and said to his companion: "It does look kinder like a man, when he works hard all year, ought'er have a good time when Christmas comes 'round." A good time! What was his idea of a good time? Why, a jug of liquor, a thin, ragged suit of clothes, a hat with his hair sticking out through the holes, shoes showing the most of his naked feet, a thick head all muddled with strong

drink, a wife and children at home with but little to wear and less to eat, with a drunken husband and father to abuse them when he arrived at the place miscalled home—all this is what he called a good time! Poverty, a poorly clad form, blood-shotten eyes, a crazed brain, dirty and unkempt, these are the elements that went to make up that man's idea of having a good time at Christmas. He had no thought of noble manhood, pure womanhood, well dressed children, a good home, or of anything else in keeping with decency and refinement. His thoughts were brutish, his spirit on a level with the animal, his emotions besotted with grog, were the conditions which met his idea of life. And this is the depth to which drink brings the men of this country. They are willing to sell everything at home akin to happiness for one long drawnout swag at the bung of a whiskey jug. Such men would do discredit to the methods of life adopted by the beasts that perish. Yet Christ came into this world, suffered and taught and died to redeem men from just such a horrid moral condition. But they rebel against the conditions necessary to become the beneficiaries of his grace and mercy. Poor humanity!

A GRATUITOUS ASSUMPTION.

We are in weekly receipt of an exchange of the hybrid type of journalism whose lofty moral and religious airs would make it real serious were its pretensions not supremely ridiculous. In its own esteem it assumes the position of public censorship over the Southern Methodist Church, and it never loses an opportunity to bring railing accusations against the communion from whose patronage it strives to make a livelihood. And the strange part of it is, it does this in the name of holiness! For illustration, read the following: "All the efforts in the Southern Methodist Church to stop the holiness movement have been abortive. It has hurt the Church beyond what can be estimated, but God's work has gone on and will go on." Where or when has the Southern Methodist Church tried to stop the holiness movement? The Church stands for holiness in its ministry and membership, and there is not a Southern Methodist minister who does not believe in and preach the doctrine of holiness. In fact, no man can get into the traveling ministry of the Church who does not first pledge himself to seek and preach this doctrine to the people. The Church in every way strives to promote holiness in its membership as one of our fundamental doctrines. But now and then some misguided man pops up who imagines that he and holiness are interchangeable terms, and when he goes up to the temple to imitate the Pharisee who thanked God that he was not as other men, the Church has to admonish him; and then he imagines that there is a movement in the Church to oppose holiness! Such a man mistakes himself for holiness, and he proceeds to hold himself up as a pattern to his brethren rather than the truth of the doctrine he essays to proclaim. And when you undertake to reason with him he flies into a passion, indulges in exasperating tempers, poses as a martyr and claims

sympathy on the ground that holiness is being persecuted! You can not reason with this sort of a man, for he comes back at you with his conscience and seeks to hide himself and his claims behind the doctrine of purity. In his esteem he embodies the perfection of holiness, and all other people who do not agree with him are aliens from the commonwealth of Israel. Therefore we are not surprised that such a man imagines that there is an effort in the Southern Methodist Church to oppose holiness.

Spiritual truth can not be perceived by the carnally minded man. It takes a spiritual mind to apprehend spiritual truth. Such a mind is in sympathy with the law of righteousness, and to that mind the Holy Spirit reveals the divine will. Kindred nature blend without a hitch of any sort.

To follow Christ is to fall under the guidance of the perfect law of liberty. Sin enthralled, but truth gives freedom to the mind and heart. Christ is the truth incarnate. To accept him is to accept the truth in its purest form. No man is a serf who comes under the dominion of Jesus Christ.

The devil has a hook in the noses of many men, and he leads them whither he wills. Yet he persuades them to believe that they are their own masters, while they are rendering absolute obedience to his suggestions. They never realize that they are the abject slaves of the meanest tyrant that ever had sway over the human mind.

For the most part the laity of the Church are devoted to their ministers, and they make good provision for their support. There are no better people in the world than those who make up the working membership of our Church. They are pious, devoted and godly. And as a result they do not hesitate to put their money in the support of their pastors and the enterprises of the Church.

The man who has no confidence in human integrity because he has encountered a few people who are wholly unreliable, does himself and those about him a great injustice. There are thousands of good men and women despite the fact that we find many of the other type. And to doubt them is to doubt oneself. This no man can afford. He is too dependent upon his fellows to allow himself to degenerate into a carping misanthrope.

Man is the unit of society, and the social conditions which make up the life of the community never rise higher in the moral and mental scale than the average life of the several people who enter into the social structures. The good man and the bad man act equally upon the status of society. The good man pulls society as nearly to his position as the bad one will permit, and the bad one pulls it as far toward himself as the good one will allow. Put the two together and divide them and you will obtain the actual social status.

Devotional and Spiritual

THE MASTER'S WORDS.

When the sun is bright
And the faith is strong—
When the heart is light
And the joy dreams long,
Then the Lord's nigh
And we love his ways—
For the hours go by
Like a song of praise.

Chorus:

Whether 'tis storm or calm,
Midnight or morning fair,
If we list we hear from afar;
Sweet as the shepherd psalm
Falleth, a balm for care
So the words of the Master are.

When the skies, o'ercast
By the clouds, weep rain—
Then the soul, opprest,
Lies in bonds of pain;
Yet the buds, long-seal'd,
Into blossoms bloom,
And the soul, grief-heal'd
Pours a rare perfume.

Tho' the path be steep
And the service sore,
Tho' the rough waves leap
On the angry shore,
Tho' the strongest faint
In the stress and strife—
Yet for each frail saint
Are the words of life.

Llewellyn A. Morrison.

A WIDE DIFFERENCE.

The Bible makes it exceedingly clear that there is a very wide difference between the issues of one's relying fully upon God for wisdom and guidance in reference to serving him, and one's refusing to thus rely upon him. It is made plain that if one would have the fullness of God's help in any undertaking which has his approval he must completely rely upon him, seeking his direction, conforming to his will, and expecting his aid. When this reliance is withheld, then God refuses to grant the favors which he would bestow if one would rely upon him. There is a great lesson here, and God constantly sought to impress it thoroughly on the hearts of the Israelites, as well as upon others later. In reading afresh the history of King Asa I notice with amazement the fact that he, during the latter part of his long reign, and on a great occasion, neglected to rely upon God, when it would have been to his invaluable advantage to do so. During the thirty-sixth year of his rule Baasha, King of Israel,

invaded Asa's territory and attempted to build Ramah, so as to prevent other nations from passing to and from Asa. Then Asa made a league with the King of Syria, for the purpose of defeating Baasha, and the latter was defeated. But God sent his prophet Hanani to Asa with this message: "Because thou hast relied on the King of Syria, and hast not relied on the Lord thy God, therefore is the host of the King of Syria escaped out of thine hand." That language is easily understood by any ordinary mind; and what a vast deal it means! I do not conceive that God was opposed to the mere fact that Asa employed human instrumentalities to assist him, but rather to Asa's relying upon them instead of relying upon him.

But now note a great difference in Asa's experience on two occasions, the first of which I have just mentioned. That same prophet proceeded to say, "Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many. Yet, because thou didst rely on the Lord he delivered them into thine hand." There was a very wide difference between those two events, both in regard to Asa's attitude toward the Lord, and the results of the efforts. And the Lord's attitude toward Asa was very different on the two occasions. When Asa relied wholly on the Lord for help, then the Lord gave him a mighty victory; but when Asa neglected to rely on the Lord, and relied upon the King of Israel, then the Lord left Asa to himself and to a bad failure. Let us carry this large lesson with us always.—C. H. Wetherbe.

EVERYDAY WORK.

The God of January is the God of June, and faithful work, whether in one season or the other, he always rewards.

The frequent occurrence of revivals in the winter, rather than in the summer, is a matter of common observation; but in the great Irish revival some years since the meetings were the fullest and the work at its height in the midst of the hay harvest. In a certain rural parish in New Hampshire it was the rule, year after year, that the conversions among the young people took place in the summer. But most pastors and churches remit their severest labors in the warmest months; then the autumn is given to the common round of parochial visiting and to the temporalities of the churches; and the week of prayer and the four months following are the harvest months in most communities. We believe that every pastor who is longing for the salvation of his people, and who has been working and watching during weary months, will naturally feel burdened if the Spirit of the Lord does not visit the souls under his charge before this "set season" has passed.

It is unquestionably true that in parochial management there is always a best time to do certain things, and if the time does not serve for one kind of labor it may for another. It is often the case, when the way does not seem clear, to hold extra meetings, the time may be favorable for extra work in the way of religious conversation. This work is especially important. The ordinary dealings of divine Providence soften many hearts, in all our towns, during each year, and it only needs the right word, seasonably spoken, to bring them to Christ. There are, also, many persons who have been greatly moved by the truth upon the Sabbath, who need private instruction to lead them to the great decision. It has been our good fortune to know, somewhat intimately, cases in which

the common parochial care has provided for this private work more fully and systematically than is commonly done. Religious conversation is, of course, in ordinary use all the year round in every faithful pastorate; but in the cases alluded to, and what is particularly important, it is taken up and made a specialty at certain seasons every year, in the same way that extra meetings are sometimes held. This would not be a bad plan for all private Christians, as well as pastors, to follow.

So far as direct usefulness is concerned, many persons can do more for Christ and souls by taking up the business of religious conversation and following it prayerfully and carefully every day, than they can by general exhortation to such sinners as frequent the prayer-meeting. A bank cashier in one of our small New England cities makes a list of the items of business to be done each day, the first thing in the morning; and he always puts in one item for Christ. Every day he does some definite work for the Master. That is an excellent habit to acquire.

If at this season of the year, so favorable for religious activity, the members of our churches would every day converse with some impenitent person on the subject of religion, we should probably find the habit so formed extending itself and producing blessed results.

There was a man in Central Massachusetts, in an obscure country town, who made it a part of his regular business in life to converse with all around him upon Christian themes; and, as the years went by, it was noticed that the section of the town in which he lived was very much above the average in respect to intelligence and decisive religious activity.

Our laymen need to cultivate this grace. The wisest pastors are trying day by day to develop the gifts of their churches in this very line.

Not many years ago six brethren, in one of our thrifty towns, determined to test the Lord's promise in hearing prayer for specific objects, and to take hearty hold themselves to secure an answer to their own prayers by hard work for individuals. They followed up religious conversation in their town for six weeks, and there was a great revival with a hundred conversions. The Lord is willing to bless those who will attempt this work.

Probably three or four persons in any Church, who are skilled in religious conversation and who are devoted to it, walking by faith in the power of the Son of man, could do more for the upbuilding of the Church and the constant increase of the people of God than almost any other human instrumentality. Happy is the pastor who has such helpers.

This work is admirably adapted

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DR. RADWAY & CO., New York; Gentlemen—I send enclosed M. O., for which you will please send me one dozen Radway's Ready Relief and one dozen Radway's P.T.B. Your Ready Relief is considered hereabouts to be worth its weight in gold. This is why I am induced to handle it. I have handled Oil for some time, but I consider the R. R. R. far superior to this, as it gives better satisfaction.



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BE SURE TO GET RADWAY'S

to sisters in our Churches. Some who shrink from the public service might become very effective in this private labor for souls, and then to plead with souls for God is the choice work to which we are invited, and to-day is a good day to begin.—Star.

THE PILOT'S PILOT.

The other night I was called out to see a man who was dying. Arriving at the house, I found it was an old pilot, who had steered a well-known steamer up and down the Hudson River for a quarter of a century. Having taken cold on his last trip, he was in the final stage of pneumonia.

He was a brave soul, but never had he proved himself braver than when the storm of death was raging about him. He was in fearful agony, but, pilot-like, he was calm and self-possessed.

I talked to him of the Savior's love and power, and he listened with surprising attention and interest; but it was not until I presented Jesus to him as the pilot's Pilot that the shadow left his face, and "a light that never was on sea or land" appeared there.

Reminding him that he was now in the fog, beating up against the swift current of death, and that, just as his old vessel needed some one with a clear eye and steady hand to steer it when the tempest was on, so did his soul need a pilot to guide him up the stream of death safely into port, I asked him whether he would not take the divine Pilot on board, and commit his soul into his keeping.

He answered with a glad and strong "I will," which touched all our hearts, and drew us instinctively closer to his bedside.

While we stood there, brightened and warmed by the sunlight on the old man's brawny face, we started the old hymn, and sang it through to the close:

"Jesus, Savior, pilot me
Over life's tempestuous sea,
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from thee;
Jesus, Savior, pilot me."

He died shortly afterward, and the look upon his face as it lay set in death was so peaceful, so trustful, so triumphant, that it seemed to say to all who looked upon it—certainly to us who were present when he took the Savior aboard his bark: "I met my Pilot, and through his help have made the port."

My brother, you will need that same Pilot some day. As a wise captain does, take him on before you get near port. Without him, what will you do in the swellings of Jordan? If you have been on a bar at night, and felt that everything depended upon the man at the helm, you can appreciate what it would mean to come up to the inlet of death without a pilot, and be driven before its awful tide out upon the dark and trackless waters which lie beyond. God save you and me from such a fate!—Rev. John Balcolm Shaw, D. D.

THE DEATH OF THE RIGHTEOUS.

Everyone wishes to die the death of the righteous. Multitudes choose the broad way of sin and walk in it, but whenever they look forward to the end they feel within a secret longing to be found among the righteous in that hour. Thousands have lived in sin until the shadows of death began to gather about them, and then, at the last, they have made a desperate effort to find a place among the righteous before entering into the dark valley. "Let me die the death of the righteous." It was Balaam who uttered these words. He was one of the most remarkable characters in the Bible. He knew the right, but did the wrong. He heard the voice of God, but loved the wages of unrighteous-

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ness. He felt the hand of God upon him restraining him from the evil way, but the temptation of gold overcame him. He served the enemies of the Lord to the best of his ability for gain, and when he had done all in his power to cripple the cause of truth and righteousness in the earth he exclaimed, "Let me die the death of the righteous."

Balaam has had many followers. Where is the man who does not desire to die the death of the righteous? He cannot be found in the drinking saloon or the gambling den. He cannot be found among the prodigals. In every wicked heart there is a secret longing for the comfort, the peace, and the hope of the righteous in the last hour. Death will come to the one who reads these lines. The eye that traces these words will be closed for the last time. The spirit that drinks in these reflections will escape from the trammels of the body and fly away. The day is at hand. The physician will say "Nothing more can be done." Friends will speak in whispers, saying, "He is dying." Will it be the death of the righteous or the death of the wicked? Will the freed spirit soar away to God and heaven, or take a plunge into darkness?—Christian Advocate.

We ought to speak out our heart's gladness. There is something very strange in the tendency, which seems so common in human lives, to hide the gladness and tell the misery. It would be far sweeter service if we were to speak only of the pleasant things.—Rev. J. R. Miller.

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.

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. Lamm, Secretary Frisco System Immigration Bureau, St. Louis, Mo.

NATIONAL LIVE STOCK ASSOCIATION.

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. Coast company steamers to San Francisco and direct routes from there at rate of \$12.50 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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Notes From the Field.

NORTH TEXAS CONFERENCE.

Cooper.

J. A. Old: Our reception here has been so cordial and hospitable that it has embarrassed us. We have been forced to say within ourselves that we are not worthy of so much consideration from a strange people. We were strangers and they took us in—without reserve. The pounding was the largest we have yet received, and included the cow and horse. We found the parsonage commodious, comfortable, neat and well prepared for us: The ladies had been here, and that explains. They are going to put up some new fences. I am indebted to Bro. Turberville for a very nice and valuable present. Christmas Eve the Stewards fitted me up in a nice suit of clothes. My helpmeet also received some very nice presents. These and many more kindnesses have brought us under obligations we have no hopes of repaying but by a year of hard labor for these royal-hearted people. The Stewards have made an ample assessment for the financial needs of pastor and family. We are wonderfully encouraged to hope for a pleasant and prosperous year. We left many friends and a loyal people at Collinsville. Bro. Edwards will receive kind treatment. We were never so loth to leave a people, and shall never forget their kind treatment, and we constantly remember them in our prayers. We are due special thanks to Dr. Hughes for unnumbered gifts and other valuable favors. We have never served a man of more princely generosity. We ask the prayers of our many friends who read this and hereby express to them our kindest regards.

Burns Circuit.

Chas. H. Armstrong, Dec. 23: We arrived at the parsonage on the 4th inst. Have preached at each appointment in the charge. The good people received us gladly and nice, good things have been finding their way to the parsonage all about, but Monday, while we were all away, some one broke into our dining-room and—well, they loaded the tables with flour, hams, lard, sugar, coffee, canned fruit, dried fruit, butter, soda, potatoes, etc. All these good things came from our people at Bethel. May the Lord bless them and help us to minister unto them in spiritual things. It makes us glad to know that we have such kind people to serve. We are praying for a successful year on this charge. Am going to do all I can for the Advocate. I notice that these who read our Church papers are more loyal.

Finis.

S. D. Cook, Dec. 23: Although the writer did not take any work this year, yet the good people of Finis, to whom he had administered for the past three years, thought they would show their love of him and his family in a substantial way, as their old pastor. So, after paying in full all claims of the Church the past year, they concluded to give him a genuine pounding. So last night voices were heard at the gate in low tones, then a knock at the door, and on it being opened the people began to file in, every one carrying good-sized bundles; passed the front room, on to the kitchen, where all was deposited. Every denomination in the community was represented by both old and young, and also those that were not members of any Church took part in the affair. After a prayer of thanksgiving by this scribe, we had some good music and a good time socially, when they all retired, leaving this preacher and family happy and glad of being associated with this people. May God's richest blessing rest upon them all, and may he keep this preacher and family humble and worthy of the confidence of the people with whom they are associated.

Wylie.

Lee Sanders, Dec. 26: We wish to express our thanks to the good people of Wylie for the kindness shown us since we came to be their pastor. When we came our household goods had not arrived from Tennessee; yet the generous-hearted women prepared the parsonage with everything necessary for housekeeping, and in addition to this they gave us a pounding that made us feel grateful indeed to heaven that we were placed among a people so thoughtful, loyal and cultured. These same good sisters have had the parsonage repainted on the inside and out, which gives to it new charms, and the smile of "Home, Sweet Home," with which it welcomed us made us think of the language of St. Paul when he said, "O, ye Corinthians, our mouth is open unto you, our heart is enlarged towards you." The Lord blessed us in our first service here, pouring the Spirit of weeping and of joy upon the large congregation. We are looking for great blessings to come upon the charge this year. Pray for us.

Alvord.

T. P. Turner: We moved into the parsonage Friday (Dec. 4) and preached Sunday at 11 a. m. and 7 p. m., to large and attentive congregations. Monday night came and a great crowd of people, both young and old, rushed into the parsonage, passed through into the dining-room and pantry, and there left all kinds of good things to eat. This was a jolly crowd, and all appeared to enjoy themselves very much. Of course, we would welcome such visitors any time. Our First Quarterly Conference met last Saturday, the 19th, and our beloved presiding elder (Dr. Pierce) was with us and preached three strong and edifying sermons to the delight of all. We had a fine representation of the official board and a good report by them. Brother John Moore did an excellent work here last year and left in high favor with the people. This is a good and loyal people to serve, and while they administer to our temporal needs may God bless them and help us to administer to their spiritual needs.

Bells.

J. D. Whitehead, Dec. 22: We have begun our third year on the Bells charge with a bright outlook for a successful year. We have heard many express themselves as being glad we were returned for another year. We have been regularly pounded by the Bells people and nice things are still coming to the parsonage. Dr. Alderson made a good impression on our people both in the pulpit and the chair; he conducts a Quarterly Conference as to the manner born. We have done some much needed improvements on our parsonage. They put a new roof on dining-room and kitchen and have papered new two rooms. We are satisfied and happy among this people, and we report ready for the best year's work of our life.

Rheumatism in all its forms is promptly and permanently cured by Hood's Sarsaparilla which neutralizes acidity of the blood.

WEST TEXAS CONFERENCE.

Bertram.

M. J. Allen, Dec. 22: First Quarterly Conference just held; presiding elder on hand and preached a fine sermon. We all love him. \$114 paid on salaries, \$15 on domestic missions; \$10 for Orphanage, \$10 for Rescue Home. Pounded? Yes; lots of good folks. Heap to do. Lord, help us to do lots.

Alice.

C. W. Perkins: I was sent to Alice at the last conference. We received a hearty welcome, as loyal Methodists know how to give. We soon had our kitchen replenished with eatables, which some preachers call a pounding. I have just closed a meeting of two weeks, with 8 accessions and more to follow, the Church greatly revived and prepared for Xmas. We have a good-hearted people here. Business is on a boom; plenty of money and lots of work. What we need most of all is a spiritual boom, to turn the great tide of worldliness from the Church. This we are having. I am well pleased here and want it to become one of the best appointments in this district.

Manor Station.

T. B. Graves, Dec. 26: My fourth year's pastorate in Manor Station opens up with promise of success. I believe the people are sincere when they say, "We are glad to have you back." When such expressions are accompanied with tangible evidences of sincerity, they are easy to believe. We have enjoyed one continual pounding from Thanksgiving Day to the present, and the end seems not in sight yet. Methodists, Baptists, Lutherans, Catholics and outsiders have vied with each other in these tokens of appreciation.

Our congregations have been good, and there seems to be a general feeling of good brotherhood among our people. All we need now, to complete our happiness, is a sweeping revival of "Old-Time Religion." For this we are planning, working, praying and trusting.

TEXAS CONFERENCE.

Center Circuit.

J. M. Perry: Bishop Duncan and my presiding elder, Rev. C. A. Tower, returned me to this circuit for another year. This is my second year here. The people have received us with open pocket-books and smiling faces. This makes us glad. This is one of the best circuits in the Texas Conference. No more loyal band of Methodists can be found than this. And there is not, perhaps, an official board on any circuit in the conference that excels this one for efficiency and thoughtful kindness. They do not wait till the Quarterly Conference to pay their pastor's salary. They are continually paying him. Already we have received a liberal amount of our first quarter's proportionment, and it is more than a month yet till our first Quarterly Conference. We have also received a good pounding. This was a Mount Zion pounding; that is, it was given by the Stewards and other good people of Mount Zion community. It was a great pounding, and we appreciate it. We have five other appointments just as good as Mount Zion, so you see that by the time they all get through with us we will have a very small expense bill to pay in the grocery store this year. We are planning for great advancement in this charge. May God help us to succeed. And my brethren of the circuit, I call upon you to help me. Now, let's all get a soon start, and do a great year's work. "All together, now," for a new parsonage, two new churches, one hundred new subscribers to the Texas Advocate, the payment of all the conference collections at once, and a hundred accessions. By the grace of God, and the co-operation of the people, we'll do it.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

NORTHWEST TEX. CONFERENCE.

Chillicothe Circuit.

L. W. Carleton: We feel quite at home here. The pounding came in the orthodox way. Many tokens of kindness have found their way to the parsonage. The W. H. M. Society are putting every needed piece of furniture in the pastor's home. The whole Church placed itself on the advanced line immediately after conference. Pastor's salary is fixed at \$200.00 in advance of former assessments and the other assessments for this year accordingly. First Quarterly Conference was a great occasion for number of officials present, the amount of quarterage paid in and the good spirit manifested. The signs of the times read, "Forward movement."

Sipe Springs.

Jas. M. Baker, Dec. 25: A splendid service at the church to-day. Grandpa Low, who is 76 years old, preached us a splendid sermon. Christmas holidays are trying the faith of our young converts. A few men ordered whiskey from Hico, as our county is a prohibition county, and turned themselves loose to destroy the souls of men and the happiness of women and children. The greatest curse to humanity, to the Church of God, to the home, and to our nation to-day, is whiskey. It is pre-eminently, as Munsey said, the foe of mankind; no less so to its advocates and adherents than others. We were returned for the third year. Everything bids fair for this to be the best year of the three. We pray that it may. Our people pounded the wife and children in our absence last week. Such acts of kindness are always appreciated by the preacher and his family. May God bless them and help us to repay in spiritual things. New brick flues have been built to the parsonage since conference, thus lessening the danger of fire. For these we are truly thankful.

DRAKE'S PALMETTO WINE

Mr. R. N. Monroe, 121 Andrews St., Rockford, Ill., writes: "For the cure of Chronic Constipation I give to Drake's Palmetto Wine unstinted praise. In my case of seven years' standing it has proved excellently effective, producing a natural condition of the bowels and giving a vigorous tone to the urinary organs. Increased ambition, energy and the power to enjoy life more, follow in the wake of Drake's Palmetto Wine." The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle free to any reader of this. Send them a request by letter or postal card and receive a free trial bottle by return mail. A trial bottle often cures completely. Dollar size bottles of Drake's Palmetto Wine are sold by druggists for 75c.

SANTA FE HOLIDAY RATES TO TEXAS POINTS.

Excursion tickets will be sold to all points in Texas, on convention basis of one fare plus ten per cent, for the round trip, Dec. 24, 25, 26, 31 and Jan. 1, limited to Jan. 4 for W. S. KENAN, G. P. A.

The Sunday-School Department

First Quarterly Lesson 2, Jan. 10.

PREACHING OF JOHN THE BAPTIST.

Matthew, iii. 1-12.

Golden Text: "Repent ye: for the kingdom of heaven is at hand." (Matt. iii. 2.)

Topical Outline: I. The Preacher and His Hearers. (Verses 1-5.) II. The Preaching. (Verses 7-12.)

Time: The summer and autumn of A. D. 26.

Place: The wilderness of Judea, along the western shore of the Dead Sea and the lower reaches of the Jordan.

Memory Verses, 4-6. Reference Word, "Repent."

We quote from Dr. Paul Whitehead, in Sunday-School Magazine:

John, the son of Zacharias, was a prophet—the greatest of prophets. The prophets were preachers—the messengers of the Most High in their generation. When, therefore, this remarkable man came as our Lord's forerunner, he "came preaching." Concerning this preaching these things are observable:

1. It was preaching "in demonstration of the Spirit with power." It had immediate and great effect. Plain, pointed, and heart-searching, it was an arrow winged with spiritual force which caused it to reach the hearts of the multitudes who came from every direction to hear him. Without the Spirit of the Lord, no preacher can do real or lasting good.

2. Its chief theme was repentance. In order to salvation through faith in the Messiah, ready to be revealed, he prepared the way by being a herald, specially of the duty of repentance. To all classes, "high and low, rich and poor together," he "preached the baptism of repentance" of abandonment of all sin, inwardly and outwardly, without reservation or exception, and forever. He taught the soldier and the publican (tax gatherer) what this meant in those evil days of violence, official corruption, and lax morality. Like thunder out of the angry sky overhead, his tones of rebuke and exhortation to righteous living smote the ears of the Jewish people. And when he saw men crowding to his baptism, whose lives had blasphemed God in a formal religion, he called them "generation of vipers," and required them to "bring forth fruits meet for repentance;" to show by such evidence, the sincerity and genuineness of their turning to God. His doctrine went down to the bottom of a true reformation of life; and never was there a truer, braver, more candid, or more zealous preacher.

3. He pointed steadily and constantly, and with the joyous welcome of a student of the ancient prophecies, to the Messiah as coming immediately after himself; "the latchet of whose shoes," said he, "I am not worthy to unloose;" increasing as his forerunner decreased. With no self-glorifying or pride in his own ministry, he took the humble place of a herald of that great Savior whose coming was the hope and joy of the world of mankind.

4. He preached a final spiritual sifting—a separation of the wicked and the just.

The Messiah was to be a thorough cleanser and purifier of the kingdom of God. His "fan in his hand," said John, "and he will thoroughly purge his floor," gathering the grain into his garner, and burning up the chaff with unquenchable fire.

He had no conception of a Messiah all compassion, without discrimination in favor of the holy or displeasable toward ungodliness and worldly desires. He would be the deliverer of the saints out of the temptations, corruptions, and persecutions of this world, and not less an avenger to execute wrath upon evil doers, consuming "with unquenchable fire" the "chaff" of human life.

His kingdom would enter human society like a wedge, separating "between him that serveth God and him that serveth him not." His Spirit would be a discerner of the thoughts and intents of men's hearts, and his providence and eternal judgment would make good the distinctions established by his word.

CORRECTION.

The Journal of the Northwest Texas Conference is before me, and a more neat edition has not appeared. But I notice one slight mistake in the financial report from Holland charge, that I desire to correct; i. e., it shows a defect on the item of education of \$9.70, when, in fact, we paid everything in full. Otherwise the Journal is all o. k.; the editor has our thanks.

C. S. CAMERON.

Holland, Texas.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate the people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

IMPROVED SERVICE ON THE SAN ANGELO BRANCH OF THE



PULLMAN SLEEPER BETWEEN FT. WORTH AND SAN ANGELO

Table with 2 columns: Location and Time. Lv. FORT WORTH 9:10 P. M., Ar. TEMPLE 3:00 A. M., Ar. SAN ANGELO 12:45 P. M., Lv. SAN ANGELO 3:30 P. M., Ar. TEMPLE 1:30 A. M., FORT WORTH 7:20 A. M.

SLEEPING CAR RATE Between Fort Worth and San Angelo, \$1.25 Between Temple and San Angelo \$1.00

W. S. KEENAN, G. P. A. GALVESTON, TEXAS.

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.

ash... efficient supply of... We shall be glad to send free to any farmer our little book which contains valuable information about soil culture.

hand of God upon him from the evil temptation of gold served the end of the best of his mind when he had to die to erippled the righteous in me, "Let me die righteous."

The eye that will be closed for the spirit that flections will esmeles of the body day is at hand.

out our heart's something very endency, which human lives, to and tell the misfar sweeter serpeak only of the lev. J. R. Miller.

CHRISTMAS HOLIDAYS... The Railway Comfornds of the people of an opportunity to ring the Christmas season. For full information, or write to Passenger Agent, Dallas.

YERS' EXCURSIONS... nds of Greer Counter sections of the member and DeSystem. rich and fertile Southwest which one-fourth to one of the East and as much acre for see to better you liberal amount to and special railce to R. S. Lemon, Item Immigration

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te applies for tickon of Billings, regoing via Huntingngs, or vice versa. r Billings, returnO. R. & N. ComFrancisco and diat rate of \$13.50

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

A number of our exchanges have announced that they would issue no paper this week and give their editors and employes the benefit of a holiday season, but we go them a little better, and furnish our readers an eight-page edition. Our large family of readers would feel very lonesome were they not to get the Advocate every week, including Christmas. So here we are ready to make our weekly visit, but we are slightly reduced.

The local paper at Bryan gives a good account of the beginning of the new pastor, Rev. I. F. Betts. He was transferred at the last conference from the Pacific Conference and stationed at Bryan. He is at his post and is opening his ministry successfully.

Rev. W. C. Young, our local preacher brother of Dallas, is somewhat improved in his health. He was seriously sick at the time of the death of Sister Young, and at one time his life was seriously involved, but we are glad to state that he is improving.

From a local exchange we notice that Rev. H. T. Cunningham has started off well at Sulphur Springs. He came to us from the West Texas Conference at our last session, and we are glad to make record of his favorable reception and of the pleasure of the people up there in his ministry.

SOUTHWESTERN UNIVERSITY NOTES.

The ten days previous to the holidays have been crowded with events of interest to us who belong to the institution, but whether the Advocate readers will be interested is another question. On the 12th of December Miss Bowen's class in elocution gave a recital, at which the young ladies did finely and reflected great credit on their teacher.

On the 17th the Glee Club gave an entertainment, assisted by the Orchestra. This was given for the benefit of the Athletic Association. A large crowd was out and enjoyed the occasion greatly. Misses Boyer and Cahoon always please the public.

On the 18th came the Alamo intermediate debut. The question was, "Resolved, that Oklahoma and the Indian Territory be admitted into the Union as a single State." The debaters were: Affirmative, N. A. Phillips, Henry Stafford; negative, J. N. Vincent, Oscar Veach. The young men all did well, but the negative won.

On the 22nd work was closed for the holidays, and most of the students have departed for their homes, and Georgetown is nearly deserted.

A DAY IN ABILENE.

Last week we took a run to Abilene and spent a day and night. The object of the visit was to lecture for the Epworth League, which we did. While there I was the guest of Rev. J. R. Henson and family. This is Brother Henson's second year with this charge. He has done a fine work, and is still at it. He makes no compromises with sin. He hits right out from the shoulder. The liquor forces do not like him and they make no bones about saying so. Really worldly-minded people are not always in sympathy with his work. He believes in the Bible and the Discipline, and more than once he has created a stir among some of the people. Abilene is a local option town in a local option community. But when Brother Henson went there the anti element were not paying much attention to the law; but after a number of them were put through the courts through the sentiment created by Brother Henson and those associated with him, they have concluded that "prohibition prohibits." Until that "jug trade decision" was rendered, the law was being well enforced. The early morning when I arrived in the town, though it was long before day, the crowd met the train and I saw numbers of them carrying off their jugs. But the local option people are doing their best to contravene the effect of that decision as far as possible.

Since Brother Henson went there, they have made a great improvement on the parsonage. It has been enlarged and renovated until it is a new house. The Church is prospering. All the space in the building is filled at every service and often chairs have to accommodate the extra people. The preacher has solved the problem as to how to get people to attend the service. Also the prayer-meeting is largely attended. They have never had just a man as Brother Henson over there before and he has woke up the whole community. I had a good audience at the lecture. They listened patiently and I trust the occasion was not without profit. I was delighted to meet at the service my old friend, Col. Asa Holt. He is growing old, but he has lost none of interest in the progress of the Church. Rev. E. A. Smith was also present. He has one of the largest districts in the conference and he is kept busy looking after it. I enjoyed my visit. Abilene is a delightful community.

ARKANSAS METHODIST NODS.

We clip the following item from the last issue of the Arkansas Methodist: Of the present State Governors of the United States the following are Methodists: Bates of Massachusetts, Yates of Illinois, Sayers of Texas, Durbin of Indiana, Mickey of Nebraska, Dockery of Missouri, Bliss of Michigan, Van Sant of Minnesota.

The above is correct, except as to Texas. In the first place, Governor Sayers retired from public life one year ago and since that time he has been an honored private citizen of Texas. While it is true that the ex-Governor is a Methodist in his Church leanings, nevertheless he is not a member of the Church. One year ago Col. S. W. T. Lanham was inducted into the office of Governor, at Austin, and he will hold the position one year longer, and it is very certain that he will succeed himself one year hence and continue in office two years longer. We are glad to say that the succession of Governor Lanham to the position held by his worthy predecessor, still keeps Texas in the list of States whose executives are Methodists. He is a Methodist to the manner born and one of the best Governors Texas has ever had in the Mansion. What sort of a Governor has Arkansas got?

NORTH TEXAS FEMALE COLLEGE.

Read the appended address from Mrs. Bishop Key and see how a brave woman is prepared to meet a fearful emergency. She never knows the meaning of the word fail, and a calamity like the one through which she has just passed only serves to illustrate the sort of material that enters into her character. She took this college

when it was in debt and fearfully run down and by her indomitable courage and faith brought it up to a proud position in our educational work in Texas. Now a great fire has swept thirty-five thousand dollars of the property away right in the middle of a school term, but she is going ahead as though nothing had occurred, and at this writing hundreds of workmen are busy restoring the lost buildings. No wonder that her community and the Church rally around that sort of a woman. But read her hopeful and inspiring words: To the Pupils of North Texas Female College:

My Dear Girls—You have doubtless heard of our great misfortune in the loss of Annie Nugent and the brick building. I need your tender sympathy and am relying upon your loyal support. We have secured another building and will be prepared to receive you in comfortable quarters on January 4. We have an army of men at work, that all preparations will be complete. We will begin our new building at once. Even misfortune can not down the North Texas College. Phoenix-like she will rise from her ashes more magnificent than before.

Hoping that you will have a pleasant Christmas, I am your devoted and hopeful president, LUCY KIDD-KEY, Sherman, Texas, Dec. 22, 1903.

We are in receipt of a copy of the published Minutes of the Northwest Texas Conference. It is the first to reach us. We have not had time to examine it carefully, but it presents a neat, attractive appearance, and we thank the editor and publisher, Rev. W. B. Andrews, for the courtesy of this copy.

"AN INTERESTING ITEM" IS UTTERLY MISLEADING.

In a recent issue of the Advocate you print "An Interesting Item" from the Monterey News that is calculated to do very true men grave injustice, and do especial injustice to Rev. P. L. Cobb.

I can not doubt the sinister origin and purpose of the article in the News. It is designed to create the impression that on the first appearance of yellow fever at Monterey Brother Cobb deserted his people and fled to the City of Mexico. This is false. He went to the City of Mexico on my orders as bishop in charge of the field, and not until I sent the order the second time. He did not wish to go and wrote me in reply to my first communication expressing the desire to remain in Monterey.

All of our force there has behaved with wisdom and fidelity. If justification is required for my disposition of the force during this trying period, it will be sufficient to say that I have tried with the men at my command to preserve our work at every point, and that with all the facts before me my way has been shut up to the course taken. I acted always after careful investigation of the facts and with the wisest counsel I could get from men on the field. I may add that I took counsel of Dr. Nixon, the heroic man who died at his post, and he thoroughly approved my sending Brother Cobb to the City of Mexico at the time I took him away from Monterey.

It is to be regretted that persons who know next to nothing of our work undertake to inform the public of matters of which they are entirely ignorant, and to censure men the latchet of whose shoes they are not worthy to unloose.

W. A. CANDLER.

SOUTH CAROLINA LETTER.

Happy New Year to the Advocate and all the Lone Star State! Christmas will be passed before this reaches that fair region of our great country. And may the year following be most fruitful in all good—temporal as well as spiritual. On the Atlantic side, we have deeply sympathized with your people on their losses by the boll-evil, and have rejoiced that despite all loss Texas Methodists made such a noble record. They are a most liberal people, beyond all doubt.

We have watched, too, with profound feeling the progress of the war against the liquor traffic. Hearty congratulations to the temperance army. May its conquests continue. Alas, that here we are far behind where we were ten years ago. In 1892 temperance sentiment in South Carolina was strong enough to pile up a majority of about 10,000 for prohibition. The politicians gave us "the dispensary," which means that officers of the State sell liquor to buyers—the chief restrictions being that the stuff is not to be drunk in the place of sale and that no sales are made at night. Advocates claimed it was "a temperance measure," but that has been abandoned—publicly abandoned by the chief factor in the miserable affair, in our primary

of 1900. Beware of this "dispensary" device. It is not "a step towards prohibition," it is not "a temperance measure," it is only another method of liquor-selling, and it has divided the temperance forces and weakened the temperance cause until now I count we are at least ten years behind where we were in 1892—yes, I fear, far more than that. Keep up your fight and on the lines you are pursuing. There is triumph before you. Recently some indications lead us to hope that we will not much longer lie down in our shameful helplessness. But now liquor is entrenched in politics; and as a further means of deadening conscience, part of the profits are said to go to schools. The forces against us now are, in my judgment, harder to overcome than were those of our former condition.

But I sat down to write a few words of our Annual Conference. It opened December 9, and closed December 14. It was a quiet, pleasant session. A South Carolinian, Bishop A. Coke Smith, was in the chair, and he met expectations, Greenville, the seat of our conference, was once a pastorate of his, and I doubt if he is more popular anywhere. He spoke often and well, and on Sunday he preached with his accustomed power. One district—Orangeburg—reported all claims paid in full, with surplus on missions. That beats our record in all our past. Two districts—Charleston and Sumter—reported payment in full on missions. All districts showed advance. It was stated that the city of Greenwood, in Cobesky District, was erecting a fine college building on an excellent site for our Williamston Female College, which is to be moved there, and the property, costing near \$40,000, will be given to our conference next year. This exceeds any gift to our Church in this State since the noble bequest of \$100,000 by Benjamin Wofford to found the college bearing his name—and that was half a century ago. Columbia District had a special offer also. It was desired to have more room for Columbia Female College, and Mr. F. T. Hyatt and a few Columbians offered a site of twenty acres about three miles from that city and a cash offering of \$10,000. This last offer was accepted and the sale of the present property was authorized, Conference was invited to the semi-centennial of Wofford College, in June, 1904, and accepted. That fine institution is prospering and now has the largest enrollment of its history—something over three hundred.

A notable incident of the conference was a contribution of \$4,350 to Granberry College, Brazil. A fact which makes this more remarkable is that the collection was taken under order extending the time of the sitting, and that it was not at one of the great night assemblies.

A sad event was the superannuation of Rev. A. J. Canther, by his own request, after fifty years of unbroken, effective service in the pastorate. We have no record equal to this. Brother Canther had filled some of our most important charges.

During the year four brethren died—Revs. John Attaway and James C. Stoll, superannuates, and Revs. J. E. Grier and W. A. Wright of our effective list. All were men of fine character and useful lives. Brother Grier was filling his second year on Central Station, Spartanburg, and Brother Wright his first year on Fort Mill Circuit.

JOHN O. WILLSON.

Williamston, S. C.

CHRISTMAS AT THE METHODIST ORPHANAGE.

The Christmas tree on Christmas eve at the Methodist Orphanage was a most enjoyable entertainment. The large symmetrical cedar tree was loaded from top to bottom with beautiful presents. Rev. Slover, the Assistant Manager, estimating the number to be no less than five hundred. Every child was remembered, while the little children received arms full of toys and good things. Perhaps never was more happiness compressed into one room or place than was on that evening in the Orphanage Chapel.

Of the ninety-seven children present, every face beamed and every heart leaped with joy as good, generous, old St. Nicholas fresh from the North Pole, called and recalled the names of boys and girls. The preliminary exercise, awaiting the arrival of Santa Claus, were appropriate to the occasion.

The children sang beautiful Christmas carols, and Revs. Nelson and Hotchkiss delivered short addresses on the significance of the Lord's anniversary. After the tree had been stripped of its glittering toys and mementos of love, the Assistant Manager, Rev. Slover, rapped for order. When perfect quiet reigned he took from the tree the only remaining piece of paper, from which he read as follows:

"A Christmas gift to the Methodist Orphanage from the citizens of Waco by the hands of T. L. McCullough, E. L. Humphreys and W. W. Lastinger, committee from Austin Avenue Meth-

odist Church. Cash \$208.35 and twenty-five boxes and parcels."

If the kind, generous friends could have heard the glad and hearty clap of two hundred hands which said "thank you," they would have realized, perhaps, as never before, truly, "it is more blessed to give than to receive."

The Methodist Orphanage under the able management of Rev. W. H. Vaughan, and his worthy assistant, Rev. Geo. Slover, is in a prosperous condition. The institution, from the beginning of its history, has been conducted on first-class business methods and principles. The citizens of Waco in token of their appreciation of the Home and its successful management responded generally and heartily when Mr. McCullough and his committee gave them the opportunity to make a Christmas free-will-offering.

This generous expression from Waco where the Home is located is doubly appreciated by those having its affairs in hand.

A happy New Year to the Orphanage and to the good citizens of Waco. —Waco Times-Herald.

THE LIQUOR SHIPMENT DECISION.

The Chronicle has espoused neither side of the liquor question, because it believes the agitation and strife and turmoil which invariably follow upon the ordering of an election concerning the liquor traffic is harmful to the public interests, but this paper discusses every question of public concern which it deems of sufficient importance to justify the use of its columns.

It also endeavors to look at things as they are, and there are certain conditions which must be apparent to every man not blinded by ignorance or fanaticism.

1. It is obvious that the general trend of public sentiment not only in Texas, but in every other State is against the liquor traffic.

2. That there is a very strong and in many sections of this State an almost if not altogether invincible public sentiment in favor of prohibition by means of local option.

3. That many voters who do not believe in prohibition as the means of making men sober by law vote for local option as a purely police regulation for the suppression of the saloon in rural districts and the towns and smaller cities, as a means of reducing the amount of crime and preventing lawlessness and violence.

4. That if conditions were left as they have been, each community being permitted to forbid the sale of liquor or permit it, according to the popular will, most if not all of these voters would oppose any agitation of the question of prohibition for the entire State; but if the popular will be nullified by judicial decision which they do not understand, and they are forced to choose between no prohibition and State prohibition, they will choose the latter.

Therefore the decision of the court of Criminal Appeals to the effect that the act of the Legislature forbidding the shipment of liquor into local option districts is unconstitutional, hence null and void, is, to say the least, most unfortunate.

The prohibitionists who believe in the most stringent and comprehensive restraint of the liquor traffic, and the large number of voters who ordinarily would vote only for local option, alike feel wronged by the decision, because they do not understand the technical legal phrases and definition of terms employed by the court, but they do know that they, by their votes, excluded liquor from their communities, and will not quietly submit to a defeat of their action by judicial decision.

The Chronicle does not mean by this to criticize the decision, nor does it assume to say whether it is right or wrong as a legal proposition, but the action of the prohibitionists already taken shows that its effect is likely to bring to the front the question of State prohibition, which had no hope of success so long as the operation of the local option law and its effective operation was uninterfered with.

The majority of prohibitionists were content to let the matter rest with local option, but if the anti-prohibitionists continue to war on every phase of prohibition and to defeat and nullify every effort to restrain or limit the sale of liquor, they are in danger of arousing a public sentiment which they may find irresistible, and which, once aroused, may prove the means of their destruction.

The anti should remember, too, that the decision of the Court of Criminal Appeals may not be final and conclusive. If some friend of prohibition should sue out an 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 it did in the Galveston commission case, decide differently from the Court of Criminal Appeals; and if it did its decision would control.

If we may be pardoned for using a slang phrase, "it will not do to non-

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member, too, Court of Crim- final and con- of prohibition ction against restrain the a local option tht get before it might, as it mission case, the Court of it did its de-

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key with a buzz-saw." It is unwise to trifle with or irritate or antagonize an already highly inflamed public sentiment, because conservatism and calmness may give way to passion and fanaticism, and thereby a decision hailed by anti-prohibitionists as a victory may be turned into a weapon for their complete and irreparable defeat. —Houston Chronicle.

THOUGHTS OF MY BOYHOOD DAYS.

How sweet to me the memory of my childhood's happy home! There was the neat frame cottage, the orchard, the meadow, and skirting it the woodland, through which flowed a clear, winding streamlet, in whose limpid waters sported the sunperch and the trout.

It seems to me but yesterday since a barefooted boy I stood, knee deep, in its rippling waters; and with hook and line captured the glittering beauties, stringing them in triumph upon a forked dogwood scion.

Not far away from the old vine-clad cottage was the moss-rimmed spring, where so oft in the sultry summer days I slaked my thirst with its clear, cool, sparkling water—best drink for man.

Then, as the day began to wane, and the sun was setting behind the western hills, there came a merry tinkling of the bells, as old Crumpley and old Muley, with their attendant train, came trooping home with udders all astrut to fill the waiting pail.

While there rang out on the evening air the voice of Susan, the milkmaid, with that peculiar melody, only known to the Southern Negro, the strains of that no less peculiar song: "As I went down in the valley to pray, A-studying about that good old way, And-a-who shall wear the starry crown, Good Lord, show us the way."

Here too in this same cow-pen we had our "Battle of cow-pens," for 'twas here we took our first lessons in equestrian feats on the backs of the young bovines; and many a fall we got too, as they went bucking and bellowing around the lot.

But nothing daunted, with a merry laugh (and perhaps a blue spot), we up and rode them again. Fine sport it was. Then, there were the "mill days," when we rode astride a sack of corn, or wheat, and hid us away to the old water mill, and while awaiting our turn, played the old-time game of fox and geese, or may be sported in the mill pond, like so many mermaids along some rocky coast (existing in name only).

And well do I remember our school days—halcyon days they were too, notwithstanding the tussles we had with arithmetic and grammar, the conjugation of the verbs, the long problems in square root and cube root, some of them (with a plus answer) like the world, had no end.

And oh, that Latin grammar, with its "amo, amas, amat!" But the most interesting "Matt" to us, doubtless, was the black-eyed, rosy-cheeked "Matt" who sat on the bench beside us.

What man is there who has not felt that peculiar pain at heart when first pierced by Cupid's dart? And that lump down in the throat when the parting day had come?

It is perfectly natural and right for a boy to love his sister, and if he hasn't one to love (poor fellow!), who blames him for loving some other boy's sister? I pity the man or woman who never loved; I do.

"God is love," and the author of love, and He designed that love should reign in the heart and in the home.

"It's a pity some men don't fall in love with their wives" and vice versa.

"This love that makes me love my fellow man; it is the want of love that stains with blood the murderous hand. And has been so since the days of Cain and Abel.

Then there was the roasting-ear time when the raccoons' tracks lay thick along the streamlet's brink, and they played havoc with the young and tender ears of corn. How many a time, when the moon was at her best, with faithful hounds, have we chased this ringed-tailed marauder, and with exquisite delight witnessed some hard-fought battles, both on the water and on the land.

"The raccoon! Yes, he's the beast to fight! But I've bungled his eyes and spiled his sight!"

I mean my dogs—not I. Ah! these were the happy days of childhood, never, no never, to come to us again! And who can ever forget the good old-time camp-meetings, when people stretched or built their tents in the woods, and under an ample brush arbor worshiped the God of nature from day to day, and from whose altar went up the triumph-

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ant shout of many a new-born soul, made happy in a Savior's love? Then people were not afraid to shout when filled with the Holy Ghost. Oh, for more of the "old-time religion!" Yes, and there was the nutting season, when the pecans and the hickory nuts and the walnuts were gathered and stored away for the long winter nights' feast.

As we grew in years and stature, how many a time at dawn of day we shouldered our gun, like a Spartan soldier, and away to the woods, to return ere long loaded down with the fox-squirrel and the gray-squirrel and the still finer sport of shooting wild turkeys from a tall tree by moon-light, and hearing them hit the ground, ca-bump! And that peculiar feeling we ne'er can feel again when we brought down our first deer with wide-spreading antlers.

Oft fond memory brings before me these scenes of my boyhood's happy home, and the faces of the dear ones who welcomed me there; and it helps to dispel the gloom and the sadness that ofttimes o'ershadowed my soul.

But thanks be to a kind Providence, when we get into "that New House at Home," "not built with hands, eternal and in the heavens," there'll be no more heart-aches, no more sad partings, but we'll love and love through all eternity.

O, for more love to God, more love for our fellow man, more love in the homes! Husbands! wives! love and bear with each other! Fathers! mothers! love your children; deal gently with them; this old world will use them rough enough. Children! love, reverence and obey your parents, for they are the best friends you will ever know. Husbands! wives! parents! children! love God and keep his commandments!

"That you may have a right to the tree of life that flows out from the Throne of God forever, and forever."

T. H. YARBROUGH.

"THE HOME AND STATE."

The January number of "The Home and State" is now before us and it is being mailed to its readers. It is decidedly the best number of the magazine yet published. Its literary features are up to the best, its digest of current events is instructive, its home circle page is well qualified to help the domestic circle, and the "Progress of Reform," by the editor of the Advocate, is a warm corner. It has a cartoon showing the effect of "the jug trade decision" by the Court of Criminal Appeals that is simply immense.

While "The Home and State" is a family magazine, yet it is also devoted to the local option cause, and it ought to be in the hands of all people who believe in the maintenance of our local option laws. The subject is handled without gloves in this periodical. It is a twenty-two page monthly periodical, but will soon be increased to a thirty-two-page paper, and its price is fifty cents a year. But those who take it immediately will get it for the next few days at twenty-five cents a year, for the first year. If you are not taking it, you had better take advantage of this offer and try it for a while. Write to the editor of the Advocate for a sample copy. He has charge of several of its departments. See ad. on outside page to agents.

A HAPPY-MAKING GIFT.

Sunshine is surely one of the best gifts of nature. It is beautiful in itself, as the gold of the land of Havilah, and of Ophir, and it makes beautiful all that it touches. It is beneficent beyond measure, purifying, healing, life-giving and reviving; all things animate and inanimate rejoice in its cheer.

The night has passed, the clouds on the mountain side all gone, the mists and fogs of the valley flee away. It clears the air so that one sees so far and so distinctly. It is opening our rosebuds and geraniums in the borders with a glad surprise. It comes into the chamber to help the healing of the sick one and cheer his anxious heart. "Light is good for the eyes, and a pleasant thing it is to behold the sun."

Sunshine in human character is a happy and a happy-making gift. What a blessing is the cheerful friend! He goes whistling or singing to his work, and does better work for his cheerfulness. He does not add to our burdens by a gloomy face, or an unkind word. If our sunshine comes from a heart at rest, and there is a conscience clear and faith that opens the door for the light of God, it is real and pure and lasting. There is always a bright side: We may seek the gladness of whatever comes in life and go singing all our days, from a deep, sweet well of love and joy that God has opened in the heart. This is God's will for us all. ANNIE MAYS. Elkhart, Texas.

Postoffice Addresses.

- Rev. T. N. Lowrey, Avoca, Texas.
- Rev. W. T. Harris, Gainesville, Tex.
- Rev. Jno. W. Thompson, Round Rock, Texas.

WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 170 Masten Street, Dallas, Texas.

At an executive meeting of the W. F. M. Society of North Texas Conference, held in Dallas during the session of the Annual Conference in November, the following suggestions were made, and it is hoped will be considered binding upon all concerned: That each District Secretary of the Conference Society, who has not already done so, will hold a missionary rally, or district meeting, at some time before the close of the present fiscal year, March 1st; and also that the President of each auxiliary in the Conference Society will hold an open meeting of the auxiliary at some time before the close of the fiscal year; that each District Secretary will write for the Woman's Department of the Texas Christian Advocate in regard to the work on her district, the writers for the months being appointed in the following order: Mrs. R. W. Thompson, Conference Society Organizer, for December; Mrs. B. H. Landrum, Sherman District, January; Mrs. Walter Hoad, Bowie District, February; Mrs. Abbie Allen, McKinney District, March; Mrs. A. Searcy, Dallas District, April; Mrs. J. A. Black, Bonham District, May; Mrs. Chas. Smith, Gainesville District, June; Mrs. W. G. White, Paris District, July; Mrs. M. Smith, Sulphur Springs District, August; Mrs. Eva Adams, Greenville District, September; Mrs. W. B. Dashiell, Terrell District, October; Mrs. L. S. Barton, Clarksville District, November.

FROM TERRELL.

The week of prayer and thanksgiving was observed by the Terrell Auxiliary of the W. F. M. Society.

The program, as announced for us in our Missionary Advocate, was carried out admirably, with the exception of Tuesday afternoon. On that day we followed to the last sad resting place, one whose name had been enrolled among our members, whose name we are sure is now enrolled among those who dwell in the "Beautiful Land," and sing praises to Him who sits upon the great white throne, Mrs. Mary Ingram.

I have been requested to send to you for publication the paper called for in Monday's program, read by Mrs. Sidney J. Bars.

"The value of the Bible in Promoting Individual Spiritual Growth." In a merely literary sense the pre-eminence of the Bible is conceded by all scholars.

Browning drew his inspiration largely from the word of God, and the beauty of his pages pay tribute to that source.

Tennyson says, "Save for my daily walk among the pleasant fields of Holy Writ, I might despair," and his frequent and beautiful Scriptural allusions verify those words.

Ruskin's mother required him, before his twelfth birthday, to read the Bible through many times, and to commit long chapters to memory, and "truly," said the great teacher, "though I have picked up the elements of a little further knowledge, this maternal installation of my mind in the property of chapters, I count very confidently the most precious, and on the whole, the one essential part of my education."

Now, when we come to "the value of the Bible in promoting individual spiritual growth," are there words at the command of human lips to tell of the unspeakable riches of His word?

"The glory of the Lord doth brighten it, and the Lamb is the light thereof."

Long years ago Ambrose of Milan, wrote, "All Scripture breathes the grace of God." Do not we, in this twentieth century, feel this truth?

From the first chapter of Genesis, in which the Story of the Creation makes us to realize with deepening awe the mighty power of the Lord God Omnipotent, until, with John, the beloved, we stand upon the island of Patmos, and catch a glimpse of the glories and the grandeur of that city not made with hands, the joys of which no man can tell.

Paul, when speaking the last sad words of farewell to those whom he loved from Ephesus, upon the shores of Miletus, says: "And now, brethren, I commend you to God and to the word of His grace, which is able to build you up." Since that day, throughout all the years of all the centuries that have intervened, there has never been a true follower of the Lord Christ who has not found in the "word of His grace" that strengthening, building-up power.

Prayerfully, attentively reading the Bible, never fails to foster and to cultivate the spiritual life. It brings us

into a closer, dearer communion with our Father in heaven, and into intimate association with the sacred writers. The words of comfort that tell of the wonderful tenderness and mercy of God have soothed the dying pillow of countless Christians, and have taken the bitterness out of deepest agony for unnumbered thousands, "whether on the road to martyrdom, or treading the via dolorosa of a painful existence," "a glory gilds the sacred page," and we cannot dwell upon its words without feeling the radiance.

Bishop Candler says: "Where the word is, there centers light and truth. The area of Christian enlightenment on our planet to-day is the area of the free circulation of the Bible. Because the Book has made intelligence and freedom, it has necessarily made the rich nations of the world, opening by freedom of thought and action the spring of industry."

MRS SIDNEY BASS.

BUILDING HOSPITALS.

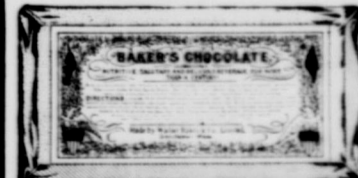
To the Members of the Methodist Church—Greeting:

I read Bro. Thomas Rape's letter in the Advocate some months ago, and I am surprised and disappointed that his subject, "Building Hospitals," has failed to elicit the attention of the Church. From my own observation and experience, I think that is one thing our Church is greatly in need of. I was taken to Fort Worth last April, to Saint Joseph's Infirmary, to have a very dangerous operation performed, and as I lay on a bed of pain, the question would often arise in my mind. O, why don't the Methodist Church build hospitals so her own members, at least, would not be compelled to go to the Catholics for help in sickness, which our own people could and should furnish? And then, again, we would reach and influence for good a large number of sinners in that way. Ah! Who can tell the far-reaching influence of a kind word spoken, or a cool hand laid gently on a fevered brow? Ah! I shall never forget how tenderly I was taken care of at Saint Joseph's Infirmary; and I realize what a great influence the Catholics have over the patients in their care. We have other institutions owned and controlled by the Church, and I hope the Church will awake to the great duty and privilege of building and equipping hospitals. They are almost, or quite, self-sustaining, as the wealthy pay liberally for their care, and most all are able to pay cost, and treat the poor without money or price. I am an invalid most of my time, and I feel a deep interest in the afflicted, and I am sure our Savior had, and we are to take care of the sick in his name, "For inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then let us be up and doing. Never until we do this can we truly say, "great is Methodism," for one thing thou lackest, Build hospitals.

MRS. LUCY PATTON.

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It perfects all the vital processes.

W. P. Kertou, Woodstock, Ala., took Hood's Sarsaparilla to make his blood pure. He writes that he had not felt well but tired for some time. Before he had finished the first bottle of this medicine he felt better and when he had taken the second was like another man—free from that tired feeling and able to do his work.

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The Home Circle

THE WIND IN THE CHIMNEY.

"Oh, the wind in the chimney!
I hate the wind in the chimney!
It scolds and complains, and it never
does tire."
Says Harry, who's crouching down by
the fire.
Alas! Alas! What does the wind say?
"Oh, Harry, you've been a bad boy to-
day!
You've cheated at school, and cheated
at play,
And worried and fretted to have your
own way."
Says the angry wind in the chimney.
"Oh, the wind in the chimney!
I love the wind in the chimney!
It laughs and it whistles, it sings and
it crows."
Say Johnny, who's warming his fingers
and toes.
Ha, ha! Ha, ha! What does the wind
say?
"Oh, Johnny, you've been a good boy
to-day,
And many a fellow you've helped on
the way!"

THE LECTURER.

"She says they can be done with-
out."
"What?"
"Men can. Be done without."
"Why, how ever—well, go on."
"She says they're discordant notes in
Creation's scheme"—
"Well, I never!"
"I wrote some things down best I
could on the margin of newspaper
that was there, so's to get 'em by
heart. She says that a woman can't
do ain't worth doing. "Curb not your
powers, my sisters, with bit and
bridle like to the ox and mule," she
says."
"Oxes don't wear bits."
"That's what she says, anyhow.
"Shame not the glorious possibilities
of womanhood by following like a
bondswoman when the sovereignty of
leadership is by right yours!" I pret-
ty near got off the bench, and Mis'
Jessup turned red in the face and
untied her bonnet-strings. The lec-
ture lady went on telling how unbecom-
ing it was for a free female to
turn in appeal to a man for every-
thing. "Use your own inspired intel-
lects," she says. "Can you name a
man in this village whose mind you
consider superior to one in this noble
assembly of representative women? No!"

"I was running them over to myself,
beginning with Uncle Abe Washburn,
while she talked, when Mis' Jessup
spoke out like it was Experience Meet-
ing. You know her deafness makes
her lose about half, and she's always
wanting to help somebody along.
"Yes'm," she says: "as you ask, it's my
duty to speak out. Doctor's got more
sense in his little finger than I got
in my whole body," she says, meaning
Dr. Jessup. Her back's so wide it
hid the lecture-lady all 'cepting her
head. The lecture-lady smiled real
polite and says:

"Quite right, my dear madam;
nothing gives such vitality to a meet-
ing as a call for discussion. I am glad
that you opened this question which
is so vital to the women of our coun-
try and to the progress of the nation.
I should advise an immediate consid-
eration of the subject, and appoint
this lady—"

"Excuse me, ma'am," says Mis' Jes-
sup; "that isn't just it. I was speak-
ing about the sense of the men in this
village. Now, I'll own that all of 'em,
so to speak, ain't to be counted in be-
cause of one thing and another, but
there's the Doctor—"

"Yes, yes," says the lecture-lady,
real amiable; "we shall discuss the
relative value of the force masculine
and the force feminine, all in good
time"— I wrote this down so's not
to forget it. I am convinced that
all my sisters resent the assumed su-
periority of the former, and realize
within themselves the voice of Free-
dom and individual power crying for
utterance! Press on to the fore-
ground! Let not your rights be
trampled under foot! Let the banner
over you be "Rights!" Man is the
sovereign brute of nature—"

"Excuse me, ma'am," says Mis'
Jessup, "but I'd say, meaning no of-
fense, that it would go right hard to
have to call the Doctor a "brute."
"The lecture-lady smiled kind of
coldly polite and said that she was
speaking in abstract—which means
look at it small and it's one way, and
look at it large and it's another.

"Peas is peas, be they a peck or
a bushel," says Mis' Jessup, standing
there like your dun cow that a steam
whistle can't scare from those pas-
ture bars till they're let down.

"Your suggestions are of universal
interest," says the lecture-lady, "and
should strike to the heart of every
woman whose soul cries for freedom
"Why should I be crushed beneath
the wheel of Juggernaut?" should be

her cry. "Down with those traditions
which rob me of my birthright of
liberty!"

"We were so stirred up now that
there was considerable nodding and
whispering; the lecture-lady had got
real powerful, and Mis' Jessup stood
trying to catch every word, and she
says:

"It's a shame, ma'am, that it is!"
"Yes, shame! shame!" cries the
lecture-lady, waving her arms, "shame,
I say, my sister! Let us each avow
ourselves free!" And she went on
so feelingly, about the heel of man
being on her neck, and so exciting about
the same flag waving its stars over
men and its stripes over women, that
it was better than Labor Day parade,
and Essie Crim waved her handker-
chief.

"I will no longer suffer in slave-
like silence!" says the lecture-lady,
waving her arms, and Mis' Jessup
spoke out:

"Don't, ma'am," she says; "as I
said, it's a shame that any lady should
have been treated so bad. You've
come to the right place, for I think
I'm speaking for all when I say that
no woman appeals to us in vain for
protection, and I would ask you right
now to come home with me and let
the doctor advise you. Anybody can
see you've been treated terrible bad
by your husband, and if he's gone so
far as to use his foot, as you say,
ma'am, you've cause for complaint—
though with mose domestic quarrels
there's faults on both sides, ma'am.
May be your husband is a drinking
man—"

"'Husband!' cries the lecture-lady,
of a sudden losing hold of herself and
dancing up and down. "Me! Me got
a husband? Me put my head into a
yoke of slavery? Me got trampled on
by a man!" she screams, slamming
her books together and pinning her
hat on. "How dare you insult me?
Husband!" she panted like 'twas
"Snake!" and she jumps off the plat-
form, and we all got up together, and
she glares at Mis' Jessup like mad.
"How dare you say "husband" to me?
Do I look like a worm who crawls
around the feet of a man? The next
time you want a lecturer, send for one
of your own purblind, cowlike, ser-
vile race, and not an enlightened and
emancipated being," she screams, "a
being who knows not the word "hus-
band!" Ugh! Go home to your hus-
band, you poor, down-trod creatures,
and never awaken from your ignor-
ance!"

"And with that she pitches out the
door and disappears, while we were
all trying to explain that Mis' Jessup
meant no harm.

"Presently Dr. Jessup drove up with
his buggy-wheels all mud-splashed.
"I wish you had got here sooner,"
says Mis' Jessup, climbing in, "to help
soothe a poor creature who was easing
her mind here awhile ago."

"The Doctor said that if it was the
female he'd met on her way to the
station he guessed she'd eased off
pretty much all the mind she'd got,
because when he picked her up she
was clinging to the fence crying fit
to kill herself.

"Just like they all do," he says.
"Something had made her mad, and
when she came to she cried it out. I
said to her, "Want to go to the train?"
And I didn't wait, but jumped her in.
She was gasping and sobbing, "Hus-
band!" so I calculated they'd quar-
reled, and I says: "There, now, don't
take it that way, ma'am. If your hus-
band's gone and left you, he'll return,
never fear, especially if you're a first-
rate cook." I said; "all young people
quarrel sometimes, and maybe you
can win him back."

"My, but she mopped her eyes and
turned turkey-red as she jumped out
and the whistle blew.
"Husband!" says she. "I'll have
you know I haven't got any!"
"Well, now, is that it?" I said.

READ THIS:

Giddings, Tex., Dec. 3, 1902.—Dr. E. W. Hall, St. Louis, Mo.: Dear Sir—In 1896 my-
self and wife were great sufferers from
kidney and bladder troubles and your
Texas Wonder cured us, and we have
never suffered since. We cheerfully recom-
mend 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.

"Then I wouldn't take it that bad,
miss; maybe you'll get one yet!"
"But she jumped on that train
without so much as "thanky."—Vir-
ginia Woodward Cloud, in Outlook.

JAMIE'S SERENADE.

"Mamma, what are serenades?" ask-
ed Jamie.

"It's a song," said mamma. "But
why do you want to know?"
"A song!" said Jamie. "Why, I
heard Uncle Jim say that he went out
to give a serenade on Tuesday night.
I thought it was something to give
some one."

"Why, you give them a song, you
see. When you are very fond of some
one, you go at night and sing a song
under her windows. That is to show
the person that you love her."

"Must you do it at night?"

"Yes, I think so."
"But s'pose your mother won't let
you sit up late at night, or s'pose you
fall asleep and can't wake yourself
up."

"Oh, the people that give serenades
do it secretly, and they commonly
have no trouble in keeping awake at
night."

"Oh!" said Jamie, as if he were
perfectly enlightened about the mat-
ter.

Then mamma forgot all about the
matter, but Jamie pondered long and
earnestly.

Two nights later grandma was just
settling herself for her first nap, when
she heard a sound that made her raise
her night-capped head from her pillow
in haste.

"Father, that's Jamie!" she ex-
claimed.

"Nonsense! Jamie was in dream-
land an hour ago," said grandma.

Then a shrill boyish voice arose on
the night air:

"My kitty has gone from her basket,
My kitty has gone up a tree;
Oh, who will go up in the branches,
And bring back my kitty to me?
Bring back, bring back,
Oh, bring back my kitty to me, to me!"

"Jamie Carrol, what do you mean?
Come right in out of that damp night
air."
"Wait till I finish my song, grand-
ma," said an aggrieved voice. "You
oughtn't to interrupt it, 'cause it's a
serenade."

"Does your mother know you're
here?"
"Of course not. Serenades are se-
cret."

"Let the boy finish his song," said
grandma, with a chuckle.

"Have you got all your clothes on?"
demanded grandma.

"Why, of course."
"Well, put this scarf around your
neck, and finish your song. Then come
to the kitchen door, and I will give you
some refreshments."

"Oh, do you get refreshments for se-
renades?"

"Yes, indeed! Now hurry."
The shrill refrain was taken up
again, and the music finished in double
quick time. When he finished, he
found grandma at the door waiting for
him, with a plate of the little chocolate
cakes that Jamie thought were the
very best things in the world to eat.
Grandma was there, too; and, when the
refreshments were disposed of, he
escorted the small serenade home.

"Good-bye, dear," said grandma. "I
enjoyed your music very much."
But mamma collapsed with a string
of incoherent exclamations when she
opened the door to the runaway.

"Why didn't you tell me about it? she
demanded.

"Why, mamma, you said yourself
that they were secret. And I love
grandma the best after you, and I
wanted to surprise her. She liked it
very much, and I had refreshments and
lots of fun."

"But you'll tell me about it next
time, won't you? Because people can
always tell secrets to their mother."

"All right," said Jamie, "I will."
Christian Standard.

"ONE DAY'S WORK."

A short time ago, while in a restau-
rant, I was seated opposite two men,
evidently clergymen, who were talk-
ing about their work.

One of the men said: "It seems a
strange thing to me when I think how
I came to be in my present situation.

"The Sunday when I 'candidated' for
the Church was a stormy one, about
as poor a Sunday as could be picked
out. The morning service was not a
success, but the evening sermon ap-
pealed very strongly in its line of
thought to a son of one of the dea-
cons of the Church. He had not been
living a devoted Christian life for a
few months, though he was a Christian
man. The message took hold of him
very strongly. His friends noticed
that a change had come over him, and
that he was thoroughly imbued with
the spirit of the Christ. The last
hymn sung at the service was 'Is it
well with my soul?' For three or four
days he was heard singing this at fre-

quent intervals, and he seemed very
happy in his restored joy.

"Toward the end of the week he was
crossing a railroad track and was killed
by a train.

"His father informed me something
more than a year after the accident
and my call to the Church, that in view
of his son's experience he could not
have been satisfied with the coming of
any other man as the pastor of that
Church."

The title which I have placed at the
heading of this little story does its
own preaching.—Rev. S. G. Ayers.

REMEDIES FOR TROUBLE.

If you are down with the blues, read
the twenty-third Psalm.

If there is a chilly sensation about
the heart, read the third chapter of
Revelation.

If you don't know where to look for
a month's rent, read the twenty-
seventh Psalm.

If you are lonesome and unprotected,
read the ninety-first Psalm.

If the stovepipe has fallen down and
the cook goes off in a pet, put up the
pipe and wash your hands and read the
first chapter of St. James.

If you find yourself losing confidence
in men, read the thirteenth chapter of
First Corinthians.

If people pelt you with hard words,
read the fifteenth chapter of St. John
and the fifty-first Psalm.

If you are getting discouraged about
your work, read the twenty-eighth
psalm and Galatians 6:7,9.

If you are out of sorts, read the
twelfth chapter of Hebrews.

Cancer and Tumor Permanently Cured with Soothing, Balmly Oils.

No pain. No scar. No experiment.
Dr. D. M. Bye's thirty years of success
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Cancer, Tumor, Catarrh, Piles, Fistula, Ec-
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on the above diseases. Home treatment sent
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charge—half the time and cost and one
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A BOON

does not, ultimately, bring about the best results to a com-
munity.

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is NOT on a boom, but is enjoying the most rapid growth of
any section of Texas.

WHY?

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Wheat, Corn, Cotton, Melons and all kinds of feed stuffs are
being raised in abundance, surpassing the expectations of the
most sanguine.
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has on sale daily a low rate home-seekers ticket, which allows
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Improves the flavor and adds to the healthfulness of the food.

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METHODIST ORPHANAGE.

Waco, Texas, December 28, 1903.
The tenth annual exhibit of the Methodist Orphanage:
Received from pastors.....\$7,117.68
Received from Rev. R. W. Thompson.....\$22.60
Received from all other sources.....1,734.35

Paid out by order of the Board of Directors:
Current expenses.....\$7,260.60
W. H. Vaughan's salary.....1,500.00
Balance on hand.....139.60
Insurance.....113.00
Books and school supplies.....153.50
Repair of wagon.....11.00
Lumber and hardware.....48.45
Brick store-room.....180.70
Cutting coal wood.....25.60
General repairs.....135.45

\$9,777.90

W. H. VAUGHAN, Bus. Mgr.

FROM UNCLE DICK.

God has been good to me this year, and I want to send you the enclosed check for fifty dollars as a Xmas gift for your orphans. Yours respectfully,

I wish I could give the name, but I will not without his permit. He is one of Marshall's young merchants. May God put it into the hearts of many of God's children to do as this good man.
R. W. THOMPSON.
391 Ervay St., Dallas, Texas.

NATH WRITES AGAIN.

I see that Uncle Buck Harris, the father of our Resene Home, and Bro. J. W. Moore, her new made friend, are trying by press and private letter to meet the unparalleled need of this noble and Christ-like institution. It is not enough to think maybe we ought to respond to this appeal, but the present condition of the Home, God's clear blessing upon it, and Christ's past teaching of our duty toward a sinful woman, force us to say we will at once rally to this special need of this special work.

Thank God for every orphan home that raises its walls of comfort and cheer to the homeless child, and nearly every Church and fraternal order has one. What about your outcast women? The world swings a wide door of welcome to the seducer, but slams it in the face of the very one he has seduced. Sometimes she comes up out of the shadow of shame and almost valley of death with a little babe in her arms, worse than orphan.

Most of those who find their way to our orphan homes come full of hope found in the fewness of their years and the innocence of their age; but our weak sister who has been overtaken in sin, deceived by some subtle one, comes, driven from the door of her childhood, where she prattled and played, driven from the community and comrades of her girlhood in whose gay company she had lost her all, comes hopeless, lest it be a faint ray which falls from the sweet lips and life of our Lord and Master and those who are now trying to show forth his Spirit.

The best thing you and I can do, my more fortunate fellows, is to keep the light burning in the window of our Home of Refuge and Rescue. Did you know most of these have never known the protection of father and brother? Shall we not now be their protectors, since their defenselessness has been discovered? Let's build our homes bigger, brothers; fill them with all that will comfort and cheer; give rest to weary body, balm to broken heart, and salvation to a sinful soul—home, hope and heaven.

This is not simply an appeal to piety, but patriotism as well. Are we not doing this work for our government as well as of God? When officers of the law find these needy ones do we not take them as quick as when sent by our own preachers or any preacher? The idea of these going barefooted while our cornfed feed are snugly wrapped in silk stockings and patent

leather. Their little ones shivering in a few garments, while the moths eat ours because there is no baby to wear them. Of course this comparison is overdrawn, but it is not a fact that we are about to spend thousands of dollars for Christmas ornaments when a portion of this would relieve the present pressing need of our Home and please Christ better?

While Ozona has more than paid her this year's assessment and our women have sent a large box and are now getting up another, but we (and if necessary, Uncle Nath), are ready to go in with a hundred other places or persons to give \$10 apiece to relieve the now necessity of the Home.

I believe a little in buttermilk and am about half Christian Science. The other morning I woke up with a dreadful headache, moped around till noon, and after the rest had eaten dinner. When Miss Sara left to attend some work of the "society" she suggested I go lie down. When left alone with myself, the Lord, some fresh buttermilk and a whole lot of work I had to do, I decided day time was too precious to use as medicine, and I would make out like I didn't have any headache and go right on to work. So I drank a lot of fresh buttermilk, blacked my shoes, put on my long tail coat and cuffs, and pulled out for pastoral visiting and other work. Came back home before night, headache all gone, and whistling "Happy on the Way." So I inhaled in fresh buttermilk and Christian Science with the whey poured off.

UNCLE NATH.

Every Movement Hurts.

When you have rheumatism. Muscles feel stiff and sore and joints are painful. It does not pay to suffer long from this disease when it may be cured so promptly and perfectly by Hood's Sarsaparilla. This medicine goes right to the spot, neutralizes the acidity of the blood, which causes rheumatism, and puts an end to the pain and stiffness.

Biliousness is cured by Hood's Pills. 25 cents.

Unanswered Letters.

Dec. 23.—W. F. Gibbons, sub. John D. Major, sub. D. W. Gardner, subs. W. T. Renfro, change made. J. M. Mills, sub.

Dec. 24.—L. W. Carleton, sub. W. E. Caperton, sub. C. S. Cameron, sub. T. S. Armstrong, sub. Zoro B. Pirtle, sub. C. B. Smith, sub. J. T. Osborn, subs. W. W. Gollugh, sub. E. T. Bates, sub. R. F. Dunn, sub. C. W. Meyers, sub. C. G. Shutt, sub.

Dec. 25.—Thos. Gregory, sub. E. L. Sisk, sub. G. W. Riley, sub. A. A. Kidd, sub. W. M. Foster, sub. John Moore, subs. Ben Hardy, sub. J. C. Stewart, sub. M. W. Clark, subs. and trial subs. G. D. Wilson, subs. C. W. Irvin, change. W. H. H. Biggs, sub. Thos. Gregory, subs. W. H. Vance, sub. C. R. Gray, sub.

Dec. 28.—J. P. Mussett, change made. A. P. Bradford, subs. P. C. Archer, sub. J. B. Sims, sub. J. W. Bowden, subs. J. A. Old, sub. P. W. Byrd, subs. L. F. Tannery, trial sub. C. G. Shutt, sub. M. L. Moody, sub. has attention. B. W. Dodson, subs. D. S. Dorsey, sub.

Dec. 29.—R. L. Ely, sub. A. T. Culbertson, sub. J. Sam Barcus, sub. W. T. Renfro, sub. T. S. Barcus, sub. J. T. Bloodworth, sub. G. W. Kincheloe, subs. M. C. Dickson, sub. L. Christian, sub. Jno. Thos. Hooks, subs.

JESSE FRENCH PIANO & ORGAN COMPANY.

Mfrs. and Dealers. High-class pianos and organs. 280 Elm St., Dallas.

"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 29th.

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 6:30 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 9:29 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.

AN INVITATION

To take advantage of the very low rate made by the M. K. & T. Railway to the North and Southeast for the Holidays. Tickets will be sold on December 12, 19, 21 and 26, 1903, at rate of one fare plus \$2 for the round trip. Tickets being good to return thirty days from date of sale. If you are contemplating making a holiday trip you should see one of "Katy" ticket agents, or write a letter to "Katy," Dallas, Texas, and learn of the many inducements offered the holiday traveler.

AGENTS WANTED FOR THE HOME AND STATE.

"The Home and State Magazine" is a monthly periodical edited and published by DR. G. C. RANKIN and Mr. W. A. STEVENS, of Dallas, Texas. It is only three months old, but its subscriptions have passed into the thousands, and they continue to come at a phenomenal rate in every mail. It is literary, domestic, civic and political. It contains rich and interesting matter pertaining to the Home and the State. The Progress of Reform is one of its strong features. The January number has some hot stuff on this subject. Its regular price is fifty cents a year, and the people take it just as soon as it is shown them. We want an active Agent in every community in Texas and will give a fine commission to those who work for us. A live woman in Palestine on Dec. 25, 1903, will be at once to the HOME AND STATE PUBLISHING COMPANY, Dallas, Texas, for terms and outfit for work.

MARRIAGES.

Reed-Craven.—At Deport, Texas, on the evening of December 22, 1903, Mr. J. M. Reed and Miss Lula Craven, Rev. W. R. McCarter officiating.

Wilder-Freeman.—At the residence of the bride's mother, Mrs. Charlotte Freeman, Luella, Texas, December 22, 1903, Mr. Oville Wilder, of Halleville, I. T., and Miss Clara Freeman, of Luella, Texas, Rev. S. L. Ball officiating.

McKellar-Taylor.—At the residence of Mr. and Mrs. S. R. Taylor, in Pecos, Texas, December 9, 1903, Mr. H. N. McKellar, of Pecos, and Miss Roxie Taylor, Rev. M. D. Hill officiating.

Castleberry-Floyd.—In San Angelo, Texas, December 22, 1903, Mr. J. D. Castleberry and Miss Ella Floyd, Rev. W. Wootton officiating.

Smith-Floyd.—In San Angelo, December 22, 1903, Mr. H. C. Smith and Miss Maggie Floyd, Rev. W. Wootton officiating.

Cameron-Bryan.—At the bride's parents, near Bryan's Mill, Texas, December 21, 1903, Mrs. Emmitt Cameron and Miss Sarah Bryan, Rev. S. N. Allen officiating.

McGee-Stayton.—At the home of the bride, Deport, Texas, on the evening of December 23, Mr. V. A. McGee and Miss Lona Stayton, Rev. W. R. McCarter officiating.

Anderson-Hines.—At the residence of the bride's parents, Paradise, Texas, December 22, 1903, Mr. Milton Anderson and Miss Roxie Hines, Rev. T. P. Turner officiating.

Robuck-Johns.—In the big road, Garza, Texas, December 20, 1903, Mr. George Robuck and Miss Belle Johns, Rev. T. P. Turner officiating.

New-Evans.—At the residence of the bride's mother, Alvord, Texas, December 20, 1903, Mr. G. New and Miss Mattie Evans, Rev. T. P. Turner officiating.

Wood-Smith.—At the home of the bride's parents, near Ally, Texas, Mr. Newton Wood and Miss Minnie Ola Smith, Rev. C. W. Young officiating.

Cox-Horne.—At the home of the bride's parents, near Athens, Texas, August 16, 1903, Mr. Norman Cox and Miss Mary Horne, Rev. C. W. Young officiating.

Bell-Freshour.—At the home of the bride's parents, near Athens, Texas, Mr. Allen Bell and Miss Minnie Freshour, Rev. C. W. Young officiating.

Adair-McLendon.—At Big Hill, Texas, December 27, 1903, Mr. F. A. Adair and Miss Ella McLendon, Rev. F. M. Winburne officiating.

Crosley-Tompkins.—In the buggy, in front of Dr. Hall's residence, in New York, Texas, Christmas Eve, 1903, Mr. S. Crosley and Miss Lona Tompkins, Dr. Hall officiating.

Phillips-Bristow.—In the parlor, at Dr. Hall's, in New York, Texas, Christmas Eve, at 4:15 p. m., 1903, Mr. F. P. Phillips and Miss Fannie Bristow, Dr. Hall officiating.

Lawler-Tucker.—At the home of the bride's brother, E. E. Tucker, near Deport, Texas, on the evening of December 29, 1903, Mr. J. L. Lawler and Miss Nora Tucker, Rev. W. R. McCarter officiating.

Gary-Wix.—December 12, 1903, J. T. Gary, of Collin County, and Miss Myrtle Wix, of Denton County, Texas, Rev. G. F. Boyd officiating.

McReynolds-Maysbath.—December 20, 1903, Joel McReynolds and Miss Bessie Maysbath, of Denton County, Texas, Rev. G. F. Boyd officiating.

McReynolds-Worley.—December 20, 1903, J. W. McReynolds and Miss Izzie Worley, both of Denton County, Rev. G. F. Boyd officiating.

Lovence-Chastain.—At the residence of Mr. Bob Harrold near Fargo, Wednesday, December 16, Mr. Thomas E. Lovence and Miss Fannie Chastain, Rev. John A. Travis officiating.

Williams-Jones.—At Indian Creek Church, Sunday night, December 20, 1903, Mr. Felix Williams and Miss Leah Jones, Rev. George W. Kincheloe officiating.

Carswell-Corrigan.—December 20, 1903, Mr. W. R. Carswell and Miss Corrie Corrigan, Rev. Daniel Morgan officiating.

Weeks-Dunham.—On the evening of December 26, 1903, Mr. J. P. Weeks, of Pecos, and Miss Myrtle Dunham, of San Angelo, Rev. W. Wootton officiating.

McReynolds-Thompson.—At the residence of E. Gollibugh, L. Wesley McReynolds and Miss Lora Thompson, both of Denton County, December 25, 1903, Rev. Geo. F. Boyd officiating.

Tatum-Tydel.—Near Pecos, Texas, December 10, 1903, Mr. M. Tatum and Miss Lenna Tydel, Dr. Hall officiating.

Eberhart-Granbery.—Near Rock Hill, Texas, Dec. 16, 1903, Mr. Ernest Eberhart and Miss G. Orpha Granbery, Dr. Hall officiating.

Clayton-Kidd.—Near Brownboro, Texas, Dec. 10, 1903, Mr. J. W. Clayton and Miss Lona Kidd, Dr. Hall officiating.

Nance-Farmer.—At the home of the bride, one mile southwest from Clarksburg, Texas, Dec. 16, 1903, Mr. T. A. Nance and Miss Adelle Farmer, Rev. W. R. Rosser officiating.

McKenney-Snyder.—At the residence of the bride's father and mother, Mr. R. L. McKenney of Lipan and Miss Alice Snyder, Rev. Matthew C. Dickson officiating.

Nixon-Stayton.—At the home of the bride, near Deport, Texas, Dec. 16, 1903, Mr. John Nixon and Miss Maggie Stayton, Rev. W. R. McCarter officiating.

Hunter-Norris.—At the residence of the bride's parents, in Haskell, Texas, Dec. 9, 1903, Mr. T. F. Hunter and Miss Tana Norris, Rev. J. T. Trice officiating.

Johnson-Herring.—At the home of the bride, near San Saba, Texas, Dec. 11, 1903, Mr. Joe E. Johnson and Miss Amy Herring, Rev. T. F. Dimmitt officiating.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any suffer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

A CARD.

Dear Bro. and Sister Rankin and Other Friends:

Accept our sincere thanks for your kind remembrance of the fiftieth anniversary of our marriage. These tokens of love and esteem touch our hearts and draw us nearer those we love so well. We had intended to celebrate the day, and have our friends with us, but sickness invaded our household, so we had to forego the pleasure.

With love and best wishes, we are yours truly,

MR. AND MRS. G. M. SWINK.

FROM BROTHER BALLARD.

Many of my brethren asked me at the conferences for help this year in their revival work. I could not then give a definite answer, as a district had asked me to spend all my time in it. If certain conditions were met, these conditions failed to materialize, and I shall continue to help the brethren as I have done. May God bless all the workers in our Master's vineyard.
C. L. BALLARD.

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

Houston District—First Round.

Central Church, Galveston.....	Jan 2, 4
West End, Galveston.....	Jan 2, 4
Bay City, at Bay City.....	Jan 2, 4
Shawn Church, Houston.....	Jan 17, 18
Harrisburg sta.....	Jan 17, 18
Rosenberg.....	Jan 23, 24
Richmond.....	Jan 23, 24
White Oaks.....	Jan 29, 30
McAshan.....	Jan 29, 30
Columbia, at Columbia.....	Feb 6, 7
League City, at Genoa.....	Feb 12, 14
Wharton.....	Feb 20, 21
Sandy Point, at Riection.....	Feb 27, 28
Angleton, at Angleton.....	Feb 27, 28
Alvin sta.....	Feb 12, 14
Taherna, at Church.....	Feb 12, 14
Cedar Bayou sta.....	Feb 19, 20

C. R. Lamar, P. E.

Huntsville District—First Round.

Navasota.....	Jan 2, 4
Huntsville.....	Jan 17, 18
Bryan.....	Jan 17, 18
Waller, at Waller.....	Jan 23, 24
Hempstead, at Hempstead.....	Jan 23, 24
Dodge, at Dodge.....	Jan 23, 24
Willis and Conroe, at Conroe.....	Feb 2, 3
Montgomery, at Montgomery.....	Feb 2, 3
Anderson, at Anderson.....	Feb 6, 7
Montgomery, at Montgomery.....	Feb 6, 7
Milliken, at Milliken.....	Feb 12, 14
Cleveland, at Magnolia.....	Feb 12, 14
Frederic Plains, at Johnson's chapel.....	Feb 12, 14
Zion, at Lake Grove.....	Feb 20, 21
Cold Springs, at Cold Springs.....	Feb 27, 28
Midway, at Midway.....	Feb 27, 28

The District Stewards will meet at the Methodist Church at Navasota, Tuesday, Jan. 5th, at 7:30 p. m.
Chas. A. Hooper, P. E.

Marshall District—First Round.

Marshall, North Side.....	Jan 2, 3
Marshall, First Church.....	Jan 2, 4
Kilgus, at Hickory Grove.....	Jan 9, 10
Kellyville, at Kellyville.....	Jan 16, 17
Jefferson sta.....	Jan 17, 18
Henderson chr.....	Jan 23, 24
Henderson sta.....	Jan 23, 24
Coffeyville, at Ashland.....	Jan 23, 24
Marshall, at Marshall.....	Feb 6, 7
Harrisburg, at Harrisburg.....	Feb 6, 7
Hallville, at Winterfield.....	Feb 20, 21
Longview, Kelly Memorial.....	Feb 27, 28
Beckville, at Pisgah.....	Feb 27, 28
Church Hill, at Oak Hill.....	Feb 27, 28

Jas. W. Downs, P. E.

Gainesville District—First Round.

St. Jo and Mera, at Myra.....	Jan 2, 3
Ponder and Keum.....	Jan 9, 10
Bonita, at Bonita.....	Jan 16, 17
Belcher, at Belcher.....	Jan 23, 24
Nacoana, at Nacoana.....	Jan 23, 24
Dexter, at Dexter.....	Jan 29, 30
Greenwood, at Rush Creek.....	Feb 6, 7
Marvsville, at Marvsville.....	Feb 12, 14
Rosston, at Hood.....	Feb 20, 21
Woodbine, at Woodbine.....	Feb 27, 28
Montague, at Montague.....	Feb 27, 28

The District Stewards will meet at Denton Street Church, Wednesday, January 12, at 1 o'clock. Entertainment will be provided for those who stay over night. A full attendance urgently requested.
J. A. Stafford, P. E.

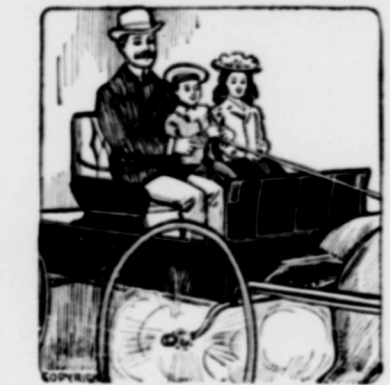
NO. 702. TREASURY DEPARTMENT. OFFICE OF COMPTROLLER OF THE CURRENCY.

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.

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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