

# TEXAS CHRISTIAN ADVOCATE

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## Editorial.

### THE UNFAILING FOUNTAIN OF MOTHER LOVE.

Mother love is closely related to God's love. True it is finite, but it goes to the fullest extent of the law of limitation. It does not stop until it has exhausted the sum total of its ability. It leaves none of its possible resources untaxed. When it has done its utmost there is nothing left upon which it can fall back. Take the mother bird and she has been known to sacrifice her life for her helpless young. So with other orders of animal life. But when you come to the human mother you rise to the highest altitudes of earthly affections. We speak now of the ideal mother. She invests her life in the weal of her children from the time they are born. They never cease to be her children even after gray hairs cover their heads. They are hers as long as she or they live among men. Others may forsake them, the father may do it, but she never gives them up. There is never a time when she would not willingly suffer in their stead and even die for them rather than see them expire. In Chicago awhile back, a bandit boy, whose hands were dyed in human blood, was locked behind prison doors. His very name made people quake with horror. He was looked upon as a monster of crime, and there was none to offer him a friendly grasp of the hand until his mother, with reddened eyes and swollen face, appeared in the corridor of the jail. As soon as she caught a glimpse of him peering through the grated bars, she rushed up, seized his hand, pulled it through, pressed it to her lips, and, fondly kissing it, said: "Oh, my dear boy! My dear, sweet boy!" Why did she do this? Because she was a mother and could not help it. Her love lost all sight of the fact that he was a criminal and surely doomed to die. She lost sight of everything but the fact he was her child. She had given him birth, nurtured him in infancy, watched him develop into the man, until he had twined and interlaced himself with and around her mother-heart. He was an inseparable part and parcel of her very nerves and blood. His sufferings and his disgrace were her sufferings and her disgrace. She would gladly have taken his place and let him go free. This gives us some idea of the love that childhood owes to motherhood. But more especially does it give us some idea of God's love for His sinful children. When He could do nothing more, He actually gave His Son to suffer and die upon the cross for their redemption. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life." His love levied a tax upon the utmost of His infinite resources to reclaim the lost and the guilty from their ruin. He has actually done everything that an infinite Father can do except to lay violent hands upon man's moral constitution. Therefore, there is nothing upon which He can fall back, insofar as making additional provision for the redemption of the race is concerned. He has

reached the limit of His Father-love in the gift of His Son. If men will not accept this provision of crucified love they are without any other semblance of hope. Therefore, there is no sort of excuse for the unsaved condition of men to-day. Their failure to be saved leaves the responsibility wholly upon them. They can not lay the burden of their ruin upon God. His constant and unceasing cry is, "Come unto me all ye that labor and are heavy laden, and I will give you rest." When this plaintive and pathetic appeal falls upon unheeding ears, then God can do nothing more.

### LET LOCAL OPTIONISTS TAKE WARNING.

The local option question is now the burning issue before our people. They had just as well awake to the fact that the fight is on to a finish. The recent decision of the Court of Criminal Appeals has dazed some of us and we have not yet fully recovered from its shock. And the quick advantage taken of it by unscrupulous liquor men to ship their stuffs into local option territory has intensified the condition of things now confronting us. But over and above these rapid changes in the status of the question, a few would-be leading politicians, backed by the liquor and beer forces, are running to and fro in the State, holding secret meetings with a view to manipulating the party machinery of the counties in order to get men of their way of thinking nominated for the Legislature; and this is the most serious danger threatening our cause. These liquor and beer dealers are too shrewd to place themselves in the lead of this political movement, knowing that the people of the State would be quick to resent their interference in this matter; so they have gotten in the background and placed a few prominent men in the front to work the Democracy of Texas to a finish in the fight to be made upon local option in the next Legislature. In a number of our most populous counties, the chairmen of the County Executive Committees live in the cities and many of them are opposed to our present local option laws. Through the co-operation of these party officials these so-called leaders are putting forth every effort to name the men who will be brought forward to represent us a year hence in the Legislature. And prospective candidates who think a little change in these laws in the interest of "fairness" ought to be brought about are beginning to hob up and ask to be nominated in the primaries. They are very adroit and deceptive. They favor local option. Yes, it is the very thing, but— And it has come to our ears that in two or three leading counties in which we have heretofore had staunch local option men to represent us at Austin, these county chairmen are suggesting the practicability of ignoring the Terrell Primary Election Laws which require all counties to vote in their primaries uniformly on one day, and instead go back to the old whoop-up convention method of nominating candidates for the Legislature. This would enable them to take advantage of the country people and force upon

them noniness of the party opposed, covertly, to the local option laws as they now stand. This is being seriously contemplated in a leading North Texas county that awhile back voted out the barrooms by more than six hundred majority, but the election is now in the hands of the Supreme Court. Even so thin a scheme as this needs to be watched by the people. All these secret manipulations are in progress to overthrow the real will of the people expressed at the ballot box.

Is the Democracy of Texas ready to take the barrooms of the State under its wing as against the great masses of the people? Is it going to allow itself to be hoodwinked by a half dozen men who are self-appointed to accomplish this undertaking? We are not prepared to believe it. Local option is a Democratic measure enacted by Democrats for the benefit of the people. More than this, it was enacted in this form to take it out of politics and put it upon its moral merit to be decided by the vote of the county for itself, and such has been the satisfaction it has given to the people it is hardly possible that it will be destroyed by those who give it to us. Besides this, to monkey with this question much more is to precipitate a State campaign. The patience of the people is well-nigh exhausted. These few disturbers, backed by brewers and liquor dealers, had better call a halt. We have had almost enough of them. But if nothing else will do them but a State campaign, they can get it. All along we have opposed it, and the masses of local option supporters are with us; but we serve notice right now upon these disturbers that we are all weakening in our opposition to a State campaign. It is beginning to look as though this is our only hope. If you are determined to force us into this extreme measure, gentlemen, we will be ready for the fray. If nothing else will satisfy you, then, On With the Banner!

### THE MAY MEETINGS IN WACO.

Texas is exceedingly fortunate in the contemplated meetings of the Bishops and the Connectional Boards in Waco next May. This is the first time that such a gathering has ever seriously thought of coming within our bounds, and it is a compliment to the growth and progress of Texas Methodism. We have already had a meeting of the General Conference within the limits of the State, and now two years thereafter we are to have the General Conference officers hold their annual session in the central city of Texas. The occasion will be far in advance of the ordinary in the work of the Church. We congratulate Waco, but we also congratulate all of Texas Methodism. It will be a matter of State-wide interest. That the representatives of our various conferences will arrange to make the most of the occasion, is a foregone conclusion. The presence of a large number of the leading men of Southern Methodism, together with all the Bishops, will afford us a rare opportunity for stimulating our interests from the center to the circumference of the State. Our preachers and laymen interested in such a splendid gathering will be present in force to get the

inspiration of larger spiritual and Church life. Mass meetings will be held in Waco in the interest of our missionary, educational and Epworth League work, and the same will be made up of those persons favored by numbers in numbers of the connection. Therefore, it is possible that when special meetings will be provided for at special points within a radius of one hundred miles of Waco, as we will have a large number of meetings in one of our best cities. We want the Church activities of Texas to be given an impetus that will send a thrill of renewed energy throughout the whole of our State. Let us, therefore, let us make the most of this great opportunity and expect good results from the coming meetings at Waco and Connectional Boards. Give the great opportunity now opening up before us, and we must enter it and make the most possible out of it. Let every Connectional Mission and Educational Board send reports with reference to this May meeting. Also the Conference Epworth League Boards. Then we will have all seasons long to be remembered in Texas.

### A WORD TO OUR PREACHERS.

The National Prohibition Party speakers going to and fro in Texas making speeches and organizing their forces for the coming National and State campaigns. Therefore we have not the slightest objection. Any political party has the right to organize and direct its forces according to its own plan of government. But the thing to which we do urge grave objection is that these speakers and organizers are making their point with our preachers to hold their meetings in our church houses, and church societies. We hear that a preacher actually giving his night services to them for this purpose. This is all wrong and it is profaning our church property as well as contrary to our Discipline. These political speakers have no sort of right to use their meetings in a church house under the guise of temperance, make party propaganda speeches, and solicitations for their campaign funds and seek members to join their political organization. No Methodist preacher will allow to permit himself deceived into this sort of politics. Our church houses are built and dedicated to the worship of Almighty God, and not set apart for the use of political speakers to use them for the promotion of party politics. We admonish our preachers throughout Texas to guard the sacred property of the Church against such unbecoming uses as those complained of. Just as well turn our church buildings over to the Democrats and Republicans and Populists as to the party in opposition. This thing is growing into a practice, and it ought to be absolutely prohibited.

Every life is supposed to have a dominant purpose, and the great duty incumbent upon men is to put forth every endeavor to work that purpose out into conduct and character. This is education in its highest sense, and without it the great end of intelligent and moral living is contravened.



## Christmas and Chronology.

By Rev. C. W. Meyers.

The word Christmas, of course, is a contraction of Christ's mass, and refers to the early Catholic custom of celebrating the day by masses. Yule, an old English term of Scandinavian origin, is another name for this festival. According to Prof. Harnack, it means wheel, and refers to the turning of the sun at the winter solstice. Among the pagans of Northern Europe it was the name of a heathen festival in honor to their god Odin. Later on, when these pagans were converted to Christianity, their Yule was also converted from a heathen to a Christian festival. The German name for Christmas is Weihnacht, which means holy night. It is also of heathen origin, and the plural—Weihnachten—was the term used by the ancient pagan Germans to designate the twelve "holy nights" about the winter solstice, during which they celebrated the festival of the "returning light." The nature of this festival was similar to that of Yule. Like the Scandinavians, these Germans, when converted to Christ, changed the nature of this festival, and put a Christian meaning into the word Weihnacht. From this time onward, they celebrated the 25th of December, instead of the 21st, as the most holy of these twelve sacred days. Among the innumerable Christmas usages of the present day, very many have their origin in the old sun feasts which were celebrated among various peoples in various ways. These remarks introduce us now to the more definite subject of

### CHRISTMAS AND CHRONOLOGY.

1. The Date of Christ's Birth.—Neither the gospels nor the Christian writings of the first two centuries give us any information as to the exact day of the month on which Jesus was born. Hence, there did not exist in the primitive Church any tradition concerning the date of his birth. The people of that period were not so much concerned with the mere date of that event as they were with its supreme significance. When, therefore, the desire arose to know on what day of the month Jesus was born, it was too late; there was then no source out of which to determine it. In this case, as in many others, "the wish became father to the thought." This desire became so intense by the year 543 A. U. C. (corresponding to 25 A. D.), that the Christian writer Hippolytus declared arbitrarily that Jesus was born on the 25th of December, and on Wednesday. It should be remembered that this was an attempt to fix only the day of the month, and not the year, of Christ's birth. The year of his birth was not fixed until several centuries later. This point will be considered further on under another heading. From the time of Hippolytus onward, the birthday of Jesus was placed on various dates by various writers, but the Church did not give the matter official recognition until there came to be a general desire to celebrate the event publicly by a birthday festival. When the Church finally authorized the public celebration of this festival, the 25th of December was officially recognized as the proper date. This leads us now to consider—

2. The Origin of the Christmas Festival.—We are not considering now the date of Christ's birth, but the date of the first public celebration of that event. Our question now is, when was Christmas first observed? Originally the Christians had but two regular festivals—Sunday and Easter. In both of these they celebrated the resurrection of Christ. Thus we see that Easter is much older, as a Christian festival, than Christmas. To celebrate Christ's birth was, to the early Christians, heathenish; for it was a prominent custom among the heathen to celebrate the birth festivals of their gods. The Christians were so averse to heathenism that they did not wish the worship of Christ even to resemble the worship of the pagan gods. But this aversion gradually wore away until finally, in the fourth century, a Bishop of Rome authorized the first public celebration of the birth of Christ. Thus, in Rome, on Dec. 25, 354 A. D., Christmas was celebrated for the first time in Christendom. From Rome the new festival extended, first to the West and then to the East, until by the fifth century it was observed by nearly all the Christian Churches. Let us notice next—

3. The Origin of the Christian Era.—The Jews reckoned time from the creation; the Greeks reckoned by Olympiads (periods of four years) from 775 B. C.; and the Romans reckoned from the foundation of the Imperial City, commonly dated 753 B. C. When and how did the Christians induce the civilized world to reckon time from Anno Domini? It was not until the 325th year of the Christian era that the Roman Abbot, Dionysius, began in

his "Easter Tables" to count the years "from the incarnation of the Lord." Thus, the first Christian year that was actually observed, as such, was 525 A. D. Dionysius supposed the birth of Christ to have occurred on Jan. 1, 754 A. U. C., and consequently reckoned the first year of the Christian era to have begun on that date. It is important to distinguish the first Christian year (525 A. D.) from the first year of the Christian era (754 A. U. C.). While Jan. 1, 754 A. U. C. has been generally accepted as the birthday of Christ, yet more recent historical research has shown beyond all question that this reckoning is incorrect by about four years. From the most reliable historical data we learn that Herod the Great died about April 1, 750 A. U. C., and we know from Matt. 2:1-9 that Jesus was born before Herod's death; hence, Jesus must have been born at least four years earlier than 754 A. U. C., the time fixed by Dionysius. Accordingly, if we should reckon the Christian era to have begun with the real date of Christ's birth, the present New Year would be 1908 instead of 1904. It is gratifying to know that the Dionysian method of reckoning time from the birth of Christ was rapidly adopted by almost all Christian countries. Dionysius instituted it, as we have seen, in Italy in 525 A. D.; Gaul and England adopted it in the eighth century, and by the tenth century it was almost universal. Spain, however, did not adopt it until late in the fourteenth century and in Russia it was not adopted until 1700. It is interesting to note, in this connection, that in different countries the year began with different days—Dec. 25, Jan. 1, March 25, and Easter. In Scotland Jan. 1 was not fixed upon as New Year until 1599, and in England, not until 1752. It is quite unfortunate that Christmas and New Year were placed on different dates. They both represent the birth of Christ, and hence should have been placed on the same date, and that date should have been Jan. 1. If the Christian era is reckoned to have begun with the birth of Christ, then Jan. 1 ought to be both Christmas and New Year. The present custom of celebrating the same event on two different dates certainly is thoroughly inconsistent. Now let us consider—

4. The Origin of the Christian Calendar.—This point, though closely related to the preceding, is yet quite distinct. In the preceding nothing was considered but the origin of the Christian era and the fixing of the Christian year; in this we shall consider rather the contents of the Christian year. In other words, we shall consider the number of days which at different times constituted the year, and the number and arrangement of the months within the year. Our Christian calendar is derived from the ancient Roman. The first Roman calendar of which we have any account, made the year consist of 304 days, which were divided into ten months. The first of these months was March and the last was December. This arrangement made the legal year so much shorter than the solar year that January and February were soon added, making the year consist of 354 days. These 354 days were so distributed among the twelve months as to give to them twenty-nine and thirty days alternately. This still left the civil year shorter than the solar year, so that by the year 47 B. C., Julius Caesar found the legal vernal equinox differing from the astronomical equinox by three months. Caesar employed Sosigenes, a famous astronomer, to reform the calendar; and under his instruction Caesar decreed that the first month in the year and each alternate month following should have thirty-one days, and the other months (except February) thirty days. To February was given regularly twenty-nine days, and on every fourth year thirty days. This gave the following arrangement to the common year:

Januarius, 31 days.  
Februarius, 29 days.  
Martius, 31 days.  
Aprilis, 30 days.  
Maius, 31 days.  
Junius, 30 days.  
Quintilis, 31 days.  
Sextilis, 30 days.  
September, 31 days.  
October, 30 days.  
November, 31 days.  
December, 30 days.

This excellent calendar gave 365 days to the common year, and 366 to leap year. It will be noted that this Julian year was exactly like the modern Christian year, except in the number of days given to February and to each of the last five months. Now we shall find it interesting to notice the changes that were made in this calendar from time to time until it came to have its present Christian form. First of all, Julius Caesar changed the name of the seventh

month from Quintilis to Julius (July), because it was the month in which he was born. Then, later on, Augustus Caesar changed the name of Sextilis to Augustus (August), because in it he had won several victories, and hence regarded it as a lucky month. In addition to this, he took one day away from February and gave it to August, because his vanity insisted that the month named in honor to himself should not have fewer days than the one named in honor to his uncle, Julius. This resulted in changing the number of days in February, and in each of the last five months, and consequently gave to the civil year the exact form which it has to-day. The calendar continued in this form, without interruption, from the time of Augustus Caesar till the pontificate of Gregory XIII. in the latter part of the sixteenth century. But the fact that this calendar made the civil year longer than the solar year by about eleven minutes and twelve seconds, caused the calendar, by the time of Gregory XIII., to be ten days in advance of solar time. Hence, by the year 1582, the vernal equinox had retrograded from March 21st to March 11th. To correct this, Pope Gregory ordered that ten days be suppressed in the almanac of 1582, and that from this time onward the leap-year intercalation be omitted on all centenary years except those which are multiples of 400. By this Gregorian calendar the civil year is so nearly identical with the astronomical year that it would require 26,800 years to bring about a variation of only one day. But this Gregorian calendar was only gradually adopted, many of the Christian nations preferring for some time to follow the time-honored Julian calendar. It is interesting to note that this is the origin of that difference in dates known as "Old Style" and "New Style." The former was according to the Julian calendar, and the latter according to the Gregorian. It is remarkable that enlightened England did not adopt this Christian calendar until the middle of the eighteenth century! The British Parliament formally adopted the "New Style" in 1752. At present the "Old Style" of reckoning has been abandoned by all Christian nations except Russia.

What lessons may we learn from the foregoing facts? Perhaps the most important truth which they suggest to us is the transforming power of Christianity. As illustrated in the parable of the "Leaven," the kingdom of Christ has always possessed the remarkable power of assimilating everything with which it has come in contact. It has changed the nature, not only of individuals, but of nations and institutions; and has put new meaning into thousands of terms in the world's vocabulary. Not only were the pagans themselves converted from idolaters to Christians, but the very names of their idolatrous customs were regenerated and made to express Christian thought and sentiment. "Yule" and "Weihnachten" no longer refer to the worship of the sun, but to the worship of "Son of Righteousness." A new heart has been put into the word love, and made it too pure to be any longer the synonym of lust and lechery. The sublime doctrine of the brotherhood of man has crushed slavery, subdued the savagery of war, and has given birth to the science of Christian sociology. Vainly, under the magic touch of Christianity "old things are passing away, behold all things are becoming new!"

Another important truth suggested by these facts is that pure Christianity has always been the friend of the most advanced learning. As such as this truth has been assailed by infidelity, it still remains true that not only astronomy, but all the other sciences, and indeed all other departments of human knowledge, have flourished most in Christian countries. It was only when the Church had drifted far away from the teachings of Christ that she ventured to persecute the celebrated Galileo for declaring a scientific truth. The progress of learning and civilization has never been impeded, except by a corrupt form of Christianity. Christian truth, though unchangeable in principle, is nevertheless flexible in form, and adapts itself, readily and consistently, to all the established truths of science. Hence, genuine Christianity has always been in harmony with the world's best culture; and it is in Christian lands that the most numerous and most famous institutions of learning exist. So obvious is this truth that even cultured infidelity prefers to bask in the luminous light of Christianity, rather than make its home in the dismal darkness of pagan lands. Ever since the day that time began to be reckoned "Anno Domini," even infidels have made involuntary acknowledgment of the supremacy of Christ. Every time the infidel writes "1904" on a letter, or a book, or a note, or a newspaper, he makes silent concession that "the kingdoms of this world are becoming the kingdoms of our Lord and of his Christ."

Water Valley, Texas.

## THE CROWN OF THORNS

By Vere V. Hunt, M. D.

The Crown of Thorns! Ah, the Crown of Thorns! How we see it with childhood's eyes, as, awe-stricken, we behold it on the Master's brow as He is pictured to us in our scripture books. The crown of thorns, the coronation crown of the first great Martyr of Christianity. Little we thought of the deep significance of the crown then. What has the shadow of sorrow to do with the sunshine of child life? But one day a little play fellow was absent, and his little brother came weeping to us and told us he had been very sick for a day or two, and now was lying so still, and felt so cold, and mamma had told him that little Jack would never play with them again. And next day we stood around the little white casket and wondered why Jack did not wake up, and why so many of the grown folks, who were weeping around him, did not try to wake him, and at his burial we heard the preacher, in his address, refer to the crown of thorns, and tell little Jack's parents that "whom the Lord loveth He chasteneth," and we wondered why? It was our first actual meeting with the Reaper whose scythe so often cuts a way to the cross upon which rests the crown of thorns.

From the cradle to the grave the path of life is enshrouded in shadow for many whose sole light is the illumination of their features by that light that lighteneth every man that cometh into the world. It is not those poor souls that so often have the moan of complaint upon their lips. Above the ashes of their loved and lost they cry, "I believe that my Redeemer liveth," "God is good!" To them it is but one more of the family "gone home," "Home!" How little the average Christian realizes that no matter how holy and happy his earthly habitation may be, it is not "home." His home is bathed in the light that never was on land or sea, its outlines reflected in the Jasper billows that kiss the foot of the great white throne.

How distracting are the cares of life. The hustling for a livelihood for ourselves and loved ones, the dual anxiety more fully developed when they become self-supporting. The ingratitude of "friends." The undeserved hostility of enemies. All these things make for the time the little span of life seem so important that we hardly remember we are only spending a few years in the desert, that Jordan and the Promised Land are not far away. Then as Moses lifted up the serpent in the wilderness we behold the crown of thorns raised on high, and the drops of blood upon it fall on the lintels of our home, as one of our loved ones plumes its wings for flight over that Jordan which but for this affliction we had almost forgotten. Then it is that we cry "God is good." "The Lord hath given and the Lord hath taken away," and the crown of thorns above shines with the radiance of promise that tells of the welcome awaiting us in the home beyond.

But it is not the shadows of life that so often hide from us the crown of thorns. Too often is it that along a flower-strewn path where the only shadows cast are those of the luxuriant foliage, where above the sun shines bright in an azure sky, and the song birds in the overhanging branches render melodies delightful, too often is that along such a path we murmur, "How beautiful is life; I shall lay up stores for myself that I may enjoy it indefinitely. None who enjoy life as I do should contemplate on death." Then comes the crown of thorns into view. It may be her whose arm is entwined in ours as we tread the perfume-scented path. It may be one of those gold-haired little ones that running on ahead of us add the melodies of their rejoicings to those of the birds. Aye, it may be ourselves, called upon to leave all the love and beauty of existence behind to face the dread unknown. Then it is not the cry, "God is good!" that goes up to heaven, but "God, be merciful to me a sinner!" And that God, not thought of along the primrose path, smiles back forgiveness as He smiled it from the cross and says, as He said then to the dying thief: "To-day shalt thou be with me in paradise."

How can the loving but prudent parent that has to chastise his child, "lest it forget," question the mercy of the great Father who "scourgeth every son whom He receiveth." Poor, frail human, y that even the blood of the Son of God upon the cross can not hold to the cause for which He died! Poor, frail humanity, typified by the man with the muck rake, concerned, like Martha, about the affairs of this life, unheeding the crown glittering above his head! How many hear the sobbing of the billows, breaking on the shores of time, without a shudder? How many cry, "Behold, the Bridegroom

cometh!" when the knock comes at the door that tells that without stands the sable-garbed angel of death? Blessed be God, there are those that rejoice at the summons, and call to their weeping ones, "I go to my Father and to your Father; to my God and to your God!" O, the glorious rejoicing that fills the soul of him who, having raised his family in the nurture and fear of God, knows that, though he bids them adieu now, on the banks of time, he will meet them on the shores of eternity, never to part again. How gentle seems the rod of affliction to such a one! How lightly rests the crown of thorns upon his brow, and how truly the mourners round his grave can sing:

Thou art gone to the grave, but we will not deplore thee,  
Whose God was thy ransom, thy guardian, thy guide;  
He gave thee, he took thee, and he will restore thee;  
And death has no sting, for the Savior has died.

Then let us dry our weeping eyes; we who kneel beneath that arch upon whose capstone is engraved, "Blessed are they that mourn," and before whom lies an open grave. That open grave is but the open gate to a blessed immortality to the Christian soul whose cold clay lies within the narrow recess we behold. Ah, the crown of thorns rests lightly on our brows, as it rested lightly on His.

O what a blessed hope is ours!  
While here on earth we stay,  
We more than taste the heavenly powers,  
And antedate that day;  
We feel the resurrection near,  
Our life in Christ concealed,  
And with his glorious presence here  
Our earthen vessels filled.

Surcease from pain, and what is worse than pain, temptation, comes when we cross the tide. "This is not our abiding place." We tread the road, our feet on earth, our eyes on the crown of thorns above, that become a crown of glory with which we are crowned by the Master, with the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord,"  
Dallas, Texas.

### "BE THOU FAITHFUL UNTO DEATH."

The Spartan mother's farewell to her departing son was, "Come home on your shield."

"What an irreparable blow! How many might have been slain and the less not felt," they said to a King of England when the Prince went down in the front of the battle. He lifted his royal head, his eyes burning with pride and joy, and said: "Know ye not I would rather have my son dead than all the living sons in England?" A leader of God's hosts had fallen. Men came to speak their own sorrow to the stricken wife. One noble soul who loved him, said: "Madam, I congratulate you. You are peopling heaven from your fireside!"

Great must have been the rejoicing in his State—mother of soldiers; and in his Church—mother of heroes, to know that it was written of U. H. Nixon: "He died at his post."

Alejandro Trevino, Baptist pastor at Monterey, wrote to the organ of another Church: "Dr. Nixon died this morning of yellow fever. Not only his own people, but all in Monterey who love Christ, and the city in general, suffer deeply in the loss of this physician and friend. When nearly all the foreigners, and many Mexicans, had left Monterey, he stayed on and fought heroically with the plague. I have called him at midnight, to go to the bedside of poverty, and he has gone with me gladly, animated by the one desire of giving relief to the suffering. Many fever patients, both rich and poor, attended by him, rejoice to-day in life and health, while he has fallen a victim to the same disease."

"A few days since he stood at my bedside ministering to me with skilful care. I cannot realize that he is gone."

"When I reached his side he was conscious of the approaching end. Strong and quiet in spirit, he strove to comfort and animate his wife, who with tears and kisses sought to hold him back from death."

"May the God of mercy strengthen and sustain the sorrowing wife and her seven little ones."

John Wesley wrote: "Our people die well;" and St. Paul: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

LUCY C. HARPER.  
Chihuahua, Mexico.



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ARPER.

Devotional and Spiritual

THE POWER OF THE PRINTED BIBLE.

While we bring these proofs of the power of the Bible as an evangelizing agency in lands that have been covered with a dark pall of ignorance and superstition, we must remember that that power is still greater in lands where for centuries it has been molding the thoughts of the people, determining their beliefs, enkindling their hopes, regulating their morals, shaping their legislation, coloring their literature, dominating the language of the home, the school, and the Church. True, no occurrence in Christendom may afford an exact parallel to those which we have cited from heathen lands; from the nature of things we ought not to expect that. The power of the book may be less conspicuous, but it is not less mighty, where it is best known.

One would traverse a broad field who should show what the Bible has done for the English-speaking race. It must suffice for us to recall the tribute paid to the beauty and power of its diction by one who could not withhold his commendation nor forget the fascination which it had for him in his childhood.

F. W. Faber has said: "It lies on the ear like music that never can be forgotten, like the sound of church bells which the convert hardly knows how long he can forego. \* \* \* The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verse. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft and pure and penitent and good speaks to him forever out of his English Bible. It is his sacred thing which doubt never dimmed and controversy never soiled. It has been to him all along as the silent, but O, how intelligible, voice of his guardian angel; and in the length and breadth of the land there is no Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

Many years ago an ingenious English writer dreamed a dream that in a single night every Bible in the land had suddenly become blank, and every trace of the Bible in English literature had been obliterated; and he proceeded to show what effect was produced on one author after another. Many of Shakespeare's sweetest passages were converted into nonsense by the absence of the words which he had

Will You Write a Postal So a Sick One May Get Well?

Send no money—simply a postal card, giving the name of some one who needs help. Tell me the book to send.

Then I will do this: I will arrange with a druggist near him so that he may take six bottles Dr. Shoop's Restorative. He may take it a month at my risk. If it succeeds, the cost is \$5.00. If it fails, the druggist will bill the cost to me.

That month's test will show you what the remedy can do. It is the easiest way to convince you. It is the only way to induce all who need help to accept it. I make the offer to multiply my cures, and I am willing to trust the cured ones to be fair with me.

In the past 12 years I have furnished my Restorative to hundreds of thousands of sick ones on just those terms, and 25 out of 40 have paid gladly, because they got well. I pay just as willingly when one says I have failed.

The remedy is my discovery, the result of a lifetime's work. I have perfected it by watching results in thousands of the most difficult cases that physicians ever meet. I know what it will do.

My success comes from strengthening weak inside nerves, and my Restorative is the only remedy that does that. When an organ is weak I bring back the nerve power which alone operates every vital organ. It is like giving an engine more steam. I give the weak organ power to do its duty, and there is no other way to make a weak organ well.

Can you conceive of a sick one who will neglect such a treatment, when I take the entire risk?

Simply state which book you want and address Dr. Shoop. Box 8414, Racine, Wis. Book 1 on Dyspepsia. Book 2 on the Heart. Book 3 on the Kidneys. Book 4 for Women. Book 5 for Men (sealed). Book 6 on Rheumatism. Mild cases, not chronic, are often cured with one or two bottles. At druggists.

appropriated from the Scriptures; Milton was nearly ruined; Scott's novels were filled with perpetual lacunae; Bacon's Aphorism were reduced to unmeaning enigmas.—The Rev. Edward W. Gilman, D. D., at the General Conference of Missions, London.

OPENING THE BIBLE AT A VENTURE.

That God has sometimes directed saints in a singular manner to certain passages of his Word by an accidental or casual opening of the Bible, we think that none can doubt; and grave questions have been settled and difficulties removed and exigencies met by the peculiar illumination which has come in this way. But that any child of God should insist upon this mode of guidance is clearly to limit the Holy One of Israel and to "tempt God." To imagine that we can or should form a habit of getting direction in this way borders on fanaticism, and will ultimately lead either to that, on the one hand, or to skepticism and rationalism, on the other. Such a course suspends judgment and all reason, and asks God to suspend all laws of gravitation and the like as well. It gives free range to the fancy, and tends to superstition and to legalistic bondage. The highest use of the reason, in subordination to faith, is pleasing to God, and expedites the leadings of the Spirit. The Word is given for the enlightenment of our understanding and the formation of our judgment in righteousness and in godliness, and not for the development of dependence upon "chance" and "haphazard." Coincidence may often be mistaken for divine authority as to our conclusions without sufficient warrant; and the moral law, as well the principles of true guidance, may be reversed by interpreting a single passage we may thus turn to as a divine mandate. "The meek will he guide in judgment; the meek will he show his way."—Joseph H. Smith in the Christian Standard.

THE GARDEN OF THE SOUL.

Each bud flowers but once, and each flower has but its minute of perfect beauty; so, in the garden of the soul each feeling has, as it were, its flowering instant, its one and only moment of expansive grace and radiant kinship. Each star passes but once in the night through the meridian over our heads and shines there but an instant; so, in the heaven of the mind each thought touches its zenith but once, and in that moment all its brilliancy and all its greatness culminate. Artist, poet, or thinker, if you want to fix and immortalize your ideas or your feelings, seize them at this precise and fleeting moment, for it is their highest point. Before it you have but vague outlines or dim presentiments of them. After it you will have only weakened reminiscence or powerless regret; that moment is the moment of your ideal.—Amiel.

PERSONAL WORK.

An old pilot of the Hudson River line lay dying. I talked with him and he was respectful but unmoved. I felt that I must say something that would appeal to him; and I said—and I am sure that it was the Spirit who said to me, "Present Jesus as the pilot's Pilot"—"Now, my dear man, how many times you have piloted your steamer away from the rocks; the current is running against you now, and the fog is on, and you need a pilot. Jesus is the pilot's Pilot; won't you take him on board?" And he said "I will;" and then he passed into the haven of heaven's rest. And we sang, "Jesus, Savior, pilot me." And when we buried him there seemed

a light on his face "that never was on sea or land," and as though, with a redeemed voice, he seemed to say, "I met my Pilot, and he brought me safely into port." Perhaps it was the seed sowing of years before which brought this pilot to the Savior. He was a wicked man, but, hearing the singing as he passed a Church—and in God's providence it was the Church in which I ministered—he went within, was impressed, went home and read the Bible; continued, when his boat was in New York, to attend, and finally the result was as has already been described. Perhaps, and probably, but for that earlier seed sowing, the pilot might never have secured the aid of the great heavenly Pilot. But with all our living, and preaching and praying, there is emphatically something else—personal touch, such as will reach a man when everything else has failed.

God help us to consecrate ourselves to personal work in our homes, in our social circles, in our Churches; and God honor the personal touch which we give in his name and for his sake.—John Balcom Shaw, D. D.

HERE A LITTLE, THERE A LITTLE.

Every child of God knows what it is to rise in the morning with the feeling that there is so much to be done it is impossible to get through it. When this is the case, we sometimes allow the thought of our work to worry and flurry us till we are quite unfit to do anything at all, or else we try to do half a dozen things at once and end by doing nothing properly. Where we make the mistake is in looking at our task as a whole, instead of taking it piece by piece. God only asks us to try to open our arms wide enough to take in the whole day, no wonder we fail. He who has prepared our work for us and us for our work, knows exactly what we can do, and what time and strength we require for the purpose.

God's dealings with us are all on this system. He supplies his children with their "daily bread," not provisions for a month at a time. He gives us our nightly rest, not a winter sleep, like that of the dormouse. He sends the spring leaf by leaf, the rainfalls in drops, and the snow in flakes. Even the sunlight does not burst upon us all at once, but in the tender beauty of the dawn. Surely, since our Father's blessings fall thus lightly, we may be certain that he will not crush us with a burden too heavy for us to carry or a task too difficult for us to accomplish.—Selected.

Christianity is positive in its suggestions, in its teaching and the power it bestows for carrying out its precepts and principles. The genius or demon of Socrates interfered, it is said, to prevent his doing wrong. The spirit which governs Christians not only suggests their abstaining from evil, but puts before them a positive object to aim at—the actual doing of the right. Beyond this, it enables them to do right actions, by a power not their own. The negative abstaining from evil may leave the world no worse than it is, but positive right action is certain to make it better than it is.—M. C. Gates.

REDEEMING THE TIME.

A pretty Indian legend illustrates this: A good spirit wishing to benefit a young princess led her into a ripe and golden cornfield. "See these ears of corn, my daughter. If thou wilt pluck them diligently they will turn to precious jewels; the richer the ear of corn, the brighter the gem. But thou mayest only once pass through this cornfield, and canst not return the same way." The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck

them, always hoping to find better ones further on. But presently the stems grew thinner, the ears poorer, with scarcely any grains of corn on them; further on they were blighted, and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears she had overlooked and lost. To each of us are golden opportunities offered; life speeds on to the goal from which there is no return; let us redeem the time, for fields are white unto the harvest.—Christian Guardian.

WAIT QUIETLY.

When troubles assail, let us not rend the air with complaints and murmurs and impatient words, but call silently upon God, leaving all our cares with him, feeling assured that he will make all things work together for our good.

In our everyday home life how many things we meet to perplex and annoy! A trifle often causes so much vexation that, coming in an unguarded moment, we utter hasty words in return which, on sober reflection, we remember with regret. Let us then study to be quiet and to wait on the Lord. He will never forget to succor and aid. One impatient word from Moses forfeited for him an entrance into Canaan, while the calm patience and quiet of Noah, who plodded on one hundred and twenty years building that grand old ark, was rewarded, when dark clouds arose and pouring rain came, by its floating with him and his on the tidal waves, to safety and rest.

So it was with Jacob and Joseph and Daniel, and a host of other biblical characters, and so it will be with trusting Christians always. To wait quietly on the Lord will be to find security, peacefulness, and heaven.—Sophie L. Schenck.

Let every man be occupied and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—Sydney Smith.

CHARACTER THAT COUNTS.

A jeweler in a Western town recently found a precious treasure in a peculiar place. His home coffee-mill was broke, and he took it apart to find what was the trouble. He discovered that it had been wrecked by the action of a stone of some sort that had even cut its way into the metal of the grinders. He took the stone to his jewelry store, and putting it under a microscope, discovered that it was a large diamond of the blue tint variety, and worth about two hundred dollars. It is thought that the diamond got mixed up with the coffee when the grain was screened in South Africa, where the coffee was raised. The diamond was about the size of a coffee grain, and had the same dull color. What a striking illustration of the value of reality over sham and pretense! The diamond was plain and unpretentious, but being a diamond, wherever found, no matter how humble the circumstances or associations, it was a precious treasure. So true character will ever come to its own in the end. It may be neglected and forgotten for a while, but genuine manhood and womanhood, however humble their associations, will make themselves felt, and God will honor them in his own good time.—Methodist Protestant.

SPIRITUAL GROWTH.

Nothing is born full-grown. It passes through a period of growth, and it must grow or die. The parent who is delighted with the innocent helplessness of his child, rejoices at its little efforts at speech, becomes seriously alarmed if this lisping, tottering, help-requiring

A Golden Rule of Agriculture: Be good to your land and your crop will be good. Plenty of Potash in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, free, by next mail, our money winning books. GERRIN KALI WORKS, New York - 51 Nassau St. or Atlanta, Ga. - 27 So. Broad St.

state threatens to become permanent. Would that the cessation of growth in the spiritual life created as much dismay! Would that it seemed as monstrous, as unnatural to have our spiritual as our natural growth checked!

It would be a startling revelation to all of us were the discernment of our spiritual condition as keen and true as our vision of the body. What do you honestly believe that you would see yourself to be? Have you spiritually made the growth due to the time that you have been a Christian or are you conscious that you are still a weak child? Have you grown up to maturity? Are you growing to maturity? Have you grown beyond our associates; or are we conscious that many others stand head and shoulders above us. Physically we once needed to be lifted, if we were to see or touch or be on the level of certain things; we should be humiliated were it so still. Is it so spiritually? Do we find ourselves face to face with things which once towered above us and seemed unattainable? Can we stand alone now? Are we men in understanding, able for ourselves to see what is good; having within ourselves a strength sufficient for all needs of life; truly sons of God who have entered into the full liberty and strength which God means his sons to have? Being "born again" is a great thing, but it is not everything. The growing after birth to maturity is much more the end for which alone birth is desirable and valuable.—Marcus Dods, D. D.

DOCTOR'S SHIFT. Now Gets Along Without It.

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from my stomach."

"Last fall I began the use of Grape-Nuts for breakfast and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts and since then I have not had any indigestion and am feeling better and have increased in weight."

"Since finding the benefit I derived from Grape-Nuts I have prescribed the food for all of my patients suffering from indigestion or over-feeding and also for those recovering from disease where I want a food easy to take and certain to digest and that will not overtax the stomach."

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment, and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking to perfectly change the starch into Dextrose or Post Sugar, in which state it is ready to be easily absorbed by the blood. The little parts in the wheat and barley which Nature can make use of for rebuilding brain and nerve centers are retained in this remarkable food, and thus the human body is supplied with the powerful strength producers so easily noticed after one has eaten Grape-Nuts each day for a week or ten days. "There is a reason."

Get the little book "The Road to Wellville" in the pkg.



## Secular News Items.

### STATE ITEMS.

It is said that one liquor firm in Dallas sent out three thousand C. O. D. jugs by express one night during the holidays.

About one year ago a young man from Plano by the name of W. H. Chaddick was found dead in a cellar not far from Whitewright. He had been murdered, but no clew to his death could be gotten. But last week three or four prominent arrests were made and the matter is now in the Grayson County Courts.

The State Teachers' Association was in session last week at Marlin. It discussed many matters in connection with the public school work of the State. The contest between LeFever and Cousin for State Superintendent projected itself somewhat into the meeting.

The State Board of Education made the apportionment recently of \$200,000 for the support of the public schools of the State for the month of December. This is about 50 cents per capita.

Miss Myrtle Alford, who lived at Oak Ridge, near Ladonia, died last week from burns received.

The 8-months-old child of A. L. Cox, who was moving across the country, was killed by falling from a wagon near St. Jo.

Mrs. Ritchie, of Egan, Johnson County, recently received injuries when make her a cripple for life, in a runaway near her home.

An unknown man attempted to assassinate Alderman R. B. Hopson, of Sherman. Two shots were fired, but neither took effect.

Texas poolrooms have found a plan to evade the anti-poolroom law, and are again ready to receive the contributions of the sporting fraternity.

Sam Tomlin, aged 24 years, was thrown from a buggy and his neck was broken, near Tyler. He was en route to the home of a young lady, to whom he was soon to have been married to escort her to an entertainment.

Gilbert H. Hoxie, of Taylor, was awarded the prize for junior yearlings at Chicago.

Lott has voted for an issuance of \$12,000 bonds for building a public school house.

Mrs. R. H. Horn, of Sanderson, was burned to death from her clothes catching on fire.

C. L. McCown's dry goods store and stock at Gainesville were destroyed by fire at midday last week. The loss is estimated at \$50,000, and insurance is \$30,000.

Bob James, a well-known farmer residing four miles west of Kittrell, was waylaid and killed by unknown parties near Chalk Creek on the Trinity and Kittrell road ten days ago.

### GENERAL ITEMS.

The Indianapolis News estimates that there are 23,000 people who write for periodicals in the United States. This, facetiously remarks Public Opinion, is an understatement, as the population of Indiana alone is over 2,500,000.

A good story is told in the London papers of an Oxford freshman who was asked early in the beginning of the term whether he had proved a certain proposition in Euclid. "Well, sir," he replied, "proved is a strong word. I rendered it highly probable."

Nearly thirty thousands barbers have been registered under the new law in New York State, which forbids the knights of the razor to ply their trade without registration and license. The Board of Barber Examiners will prosecute those who fail to comply with the statute, and great will be the gain for cleanliness and security to health in many a "tonsorial parlor."

Dr. Cyron Edson, the celebrated New York physician who died a few days ago, had an illustrious descent, one of his ancestors having been Roger Williams, the founder of the colony of Rhode Island. As a youth he was the most popular man in Columbia University. Besides possessing a genial disposition he was a great athlete, so well thought of that he was sent with the Columbia team to England, where he helped to win the rowing cup from Ox-

ford and Cambridge. At 15 he went to Europe, where he visited all the celebrated hospitals. Dr. Edson was the discoverer of asepsin as a remedy for consumption. Among his medical triumphs were the mastery of the smallpox epidemic in 1882 and the conquest of a typhus outbreak 10 years later.

The Supreme Court of Illinois has affirmed the case of Dix Township, Ford County, versus the Big Four drainage district. The case involves the assessment of \$3,250 for the benefit derived by the roads of that township in the construction of the main channel and laterals. The total cost to the township, including interest, will be about \$4000, besides the cost of litigation.

William Ode, Second Engineer of the steamship Scotia, of the Hamburg-American Line, who sued the Lackawanna Railroad for \$10,000 damages, was non-suited in the Supreme Court, Jersey City, several days ago. He was a passenger on a train from Newark and arose from his seat as a conductor called out, "All out for New York." He was thrown by a sudden lurching of the car and was injured. Justice Dixon held that a passenger who left his seat before a train reached his destination did so at his own risk.

Many Americans, who visited Paris during the past year purchased water colors bearing the names of prominent artists, but which were not original, according to the testimony brought out at the trial of a picture dealer. M. Bureau, a merchant, explained that the pictures were purchased from an artist named Raynold and were sold principally to Americans. The pictures were copies of the works of famous artists. The art world is closely following the proceedings and is anxious that an example shall be made in order to stop what is believed to be a general practice.

Statistics for the year ending August 30 show that automobiles killed as many persons in England in a week as railroad trains did in a year. The entire number of accidents enumerated in England and Wales during the period mentioned were 3,994, the persons injured being 2,991 and the deaths 411. The figures show an average of 7.75 accidents a week, with 57.52 persons injured and 7.9 killed every week. During the last twelve months the total number of passengers and railway officials killed by accidents on passenger trains on British railways was eight, the injured being 224.

An attempt on a large scale to introduce English song birds into British Columbia is at present being made. The Victoria (B. C.) Natural History Society is taking out from England about five hundred birds, consisting of one hundred pairs of goldfinches, one hundred pairs of larks and fifty pairs of robins. They go by way of New York to Victoria. In accordance with the arrangements that have been made half of the consignment will be placed in Vancouver and taken care of there until next spring, when they will be distributed throughout the woodlands of the lower mainland. The remainder will be placed in Beacon Hill Park aviary and kept until spring, when they will be given their liberty at various points on Vancouver Island. It will be very interesting to hear if this extensive scheme of acclimatization proves a success.

An ex-sergeant of the German Army has just been convicted of maltreatment of soldiers on 1,299 counts, and of abuse of authority on 100 counts, and sentenced to five years' imprisonment. The court declared that the sergeant had displayed the "brutality of an ox driver," yet it failed to find his superior officers guilty of negligent oversight. The non-commissioned officer was proved to have habitually borrowed money from the soldiers and never repaid them, to have beaten his subordinates with his fists and with clubs and whips, and to have spat in their faces. One of his favorite disciplinary weapons was a stick which he named "Frederick the Great," who, he said, was "the best sergeant the Prussian Army ever had."

The Advisory Committee of the Field and Workshop Society of Chicago has been discussing plans to enable the poorer residents of crowded cities a chance to acquire homes in the adjacent country. The object of the society is to form branch institutions in every large city and to place the bonds needed to buy lands, tools, and seed with railroads and other corporations interested. The motto of the society may be said to be expressed in the counsel: "Get away from the cities, with their crime and strenuous life, and into the country, where the best citizens are produced."

The Lebandy airship, which recently made a successful trial of its powers between Paris and Moisson, a distance of fifty miles, displayed a high degree of what is called "docile dirigibility." Its crew propeller, working up to a maximum of 1000 revolutions a minute, enabled it to make headway against moderate winds, and to choose its own

course and return. The ship, after two hours of successful sailing and manoeuvring came duly back to its own shed and dropped down before its door, like a dove returning to its cote. The achievements of this airship (although it has since suffered some damage) are considered to mark a distant step forward in the delicate and difficult practice of aeronautics.

Glen Harrison, aged 13, is teaching a country school in the Ozark Mountains, near Gainesville, Missouri, and probably is the youngest pedagogue in the country. He has twenty-nine pupils, several of them considerably bigger than he, but he has whipped one or two of them and is now treated with the respect due an educator.

The San Francisco Chronicle contains the startling information that "All the States in the Union, except New Hampshire and Delaware, have provided for exhibits at the St. Louis Exposition. Of course, both will fall in line, for they cannot afford to be conspicuous by their absence from the great show."

In Springfield, Massachusetts, with a population of 65,000 to 70,000 only 263 women registered to vote at the recent election for school committee, as they are entitled, and of this small number only 51 went to the polls and cast their ballots. Evidently "the right to vote" does not allure strongly the women of Springfield.

The Italian Navy Department has announced its intention of purchasing navy supplies, armor-plates in particular, from firms in foreign countries if the Italian steel manufacturers' combination, a kind of trust, attempts to raise the prices of such materials. American steel and iron manufacturers should pay careful attention to the Italian markets, as those of Germany are doing.

King Peter of Servia is face to face with an embarrassing situation. He must either proceed against the regicides who placed him on the throne or suffer the frowns of all the European Courts and all of the consequences which will follow their withdrawal from friendly and diplomatic intercourse with his Government. Grave demonstrations are threatened by the Powers. The Emperor of Austria has given him warning, and Francis Joseph is doubtless speaking for all of the powers interested in Servian affairs.

President Roosevelt presented to each married man connected with the service of the White House a Christmas turkey. It will take 125 turkeys to go around, for the White House force is much larger than it used to be. President McKinley began the practice of presenting turkeys to the employees of the Executive Mansion, but his gifts were confined to those persons who are employed inside the house. Mr. Roosevelt will include all the married policemen on duty in the White House grounds, of which there are nearly forty; the coachman, footman and stablemen and others.

Excitement has been caused in New York by sensational disclosures of a Mormon plot to secure converts to that so-called "religion" from among the school children of the city, coupled with the discovery that Mormon women are attempting to open a kindergarten on the West Side and to interest young scholars in the teachings of Joseph Smith. Meetings of various women's organizations have been called with a view to bringing about concerted action in repelling the insidious advances of Mormonism in the Eastern States.

All along the line, says the Halifax Arcadian Recorder, there has been prosperity in Canada since the Liberals attained power. A comparison of figures in the butter trade is illustrative of this great growth. Back in the '70s and the early '80s Canada used to send Great Britain a great deal of butter, worth to our farmers nearly three millions in 1877, and \$3,333,419 in 1881. From that time onward there was a great falling off. Other countries nearer Great Britain, like France and Denmark, had gone in for improved methods, and were allowed to capture the trade. By 1880 the trade actually fell off to \$174,027, and in 1896, the last Conservative year, it was \$893,052. As soon as the Hon. Mr. Fisher became

### Sure of Its Victims.

Dr. D. M. Bye, the great cancer specialist, who has cured over six thousand cases of cancer within the last ten years with soothing, balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly twenty per cent had died within five months from the time they had written their letters of inquiry. If left to itself cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils. Address DR. D. M. BYE CO., Box 462, Dallas, Tex.

minister of agriculture he instituted the cold storage system from maker to consumer. The first year the exports jumped to \$1,912,389. By 1899 they had attained a value of \$3,323,007, and in the fiscal year ended June 30, 1903, the butter exports to Great Britain brought in \$6,551,014. In seven years of Tory rule Canada exported butter valued at \$4,500,000; in the last seven years of Liberal rule Canada has exported butter valued at \$27,500,000. Do butter makers want to see this trade endangered by a change of tariff, a change of methods or a change of governing parties? The question need hardly be asked, for we know they do not.

South Carolina has a royal mace, a relic of Colonial times, which sees the light at every session of the State Legislature. In England the mace occupies a prominent position on the table of the House of Commons when the Speaker is in the chair, and is carried before him by the Sergeant-at-arms in his processions to and from the chamber. It is ignominiously placed under the table in the House of Commons on the death or resignation of the Speaker, as well as at the commencement of every new Parliament until the Speaker is elected. It is not, as so many people suppose, an emblem of authority vested by the House in its presiding officer, but is a token of the authority intrusted to the Speaker by the crown, and the permanent presence of a member of the royal household in the person of one of the King's Sergeant-at-arms, in attendance on the Speaker, is a further indication of the fact that theoretically, at any rate, the powers enjoyed by the Speaker are derived from the sovereign rather than from Parliament, and in this connection it may be added that at the close of every session of the House the mace is duly surrendered by the Speaker to the King's Sergeant-at-arms, and deposited by the latter in the Royal Treasury, now known as the "jewel house," in the Tower of London.

The American mission to Abyssinia, headed by Consul-General Skinner, was received recently by Emperor Menelik at Jibuti. French Somaliland, with picturesque ceremonies. The Emperor personally received Consul Skinner. The American Commissioner presented an invitation to visit the St. Louis Exposition. The Americans are lodged in the palace of Ras Georges, and are receiving every attention.

According to a report made to the Interior Department by W. A. Davis, Principal of the United States Public Schools at Unalaska, Alaska, little Aleutian girls are sold to families in that Territory as slaves. They are employed as household drudges, and are not educated, nor permitted to associate with free children. Nearly all of these children were secured in the Atka Islands, the westernmost of the Aleutian chain.

The officers and men who have tried the new rifle are practically unanimous in its favor. The Infantry Board and the Cavalry Board unanimously recommend the adoption of twenty-four inches as the length of the barrel for all arms. Exhaustive tests of a cartridge for the new rifle have proved most satisfactory.

The completion of the world's longest tunnel, Simplon, is to be celebrated in 1905 at Milan, the nearest important Italian city, by an International Exposition, for which preparations are now being raised, and the King of Italy has promised to aid the undertaking.

Although Mongolia, in which Russia is now entrenched, has been a part of the Chinese Empire for the greater part of the last two centuries, China has not exercised much authority over it, and the Mongol has been largely at liberty to follow his own conduct. The only tribute which has been heretofore required from the country has been a certain number of men to serve in the Chinese Navy.

An extraordinary increase in the number of students is noted as those of the German Universities which are situated in large cities, notably Berlin, Munich and Leipzig, while the smaller universities (Erlangen, Göttingen, etc.) are losing ground. The Berlin Tageblatt suggests that in order to re-establish some sort of a balance the increasingly numerous students from other countries should be allowed to study only at the smaller universities.

Seventeen journals written by Elihu Burritt, which were among the collection of books which the "Learned Blacksmith" left to the town of New Britain, Conn., and which were lost for a considerable period, have been recovered, and deposited in the New Britain Institute.

Noting that the gray winter uniforms of German troops and the blue clothing of Chinese spectators could not be distinguished from each other at long distance, a German officer in China experimented on the visibility of uniforms. A column was divided into five sections, each with its special clothing, and was placed in close formation behind bushes without foliage. At about 1,400 yards the section in gray

and that in overcoats appeared like uniform dark posts, while the section in khaki and that in canvas were hardly visible. At 500 yards the gray began to look lighter than the dark blue. The gray overcoats, like long dark stripes, made very good marks, but the khaki and canvas were difficult marks at all distances.

The past ten days have recorded many horrors. A number of railroad accidents have resulted in the loss of more than a hundred lives, and the severe injury of twice that many people. But the climax was reached last Wednesday night, the 30th of December, when a great fire broke out in the most popular theater in Chicago while a great crowd were present to enjoy the occasion. About six hundred men, women and children were either burned or suffocated to death. Hundreds were injured. Such was the suddenness of the calamity that within ten or fifteen minutes the work of destruction was complete.

### WHISKEY HABIT.

A HOME CURE FOR WHISKEY is my latest discovery. It has been fully tested in the sanitarium here in the very worst cases of inebriety or whiskey habit and has proven a perfect success. It can be taken without any inconvenience or detention from business. It will cure anything that walks the earth of the whiskey habit. Price Twenty-five Dollars. DR. J. S. HILL, Greenville, Ill.

The Crown Prince Frederick William of Germany was recently required by his father to remain in his room for three days as a punishment for having raced in a steeplechase against the Emperor's wish. This is the Prince who not long ago distinguished himself by riding up the steps of the San Souci Palace, at the head of a company of crack German cavalry.

In the interest of preventing consumption in the boarding schools of France only metal bedsteads are permitted, every child older than 12 years must sleep in a room by itself, and in the kitchen and in the dining room scientific precaution must be taken against the disease. And no pupil or teacher who is known to have consumption is permitted in any school. Circulars prepared by physicians are sent to every school principal, which explains in detail preventive measures of all kinds.

During the last year 50,000 cases of sickness occurred in the barracks of the French army. There were 3,500 deaths and 19,000 men were discharged because of physical disabilities. This very high rate is said to be due to the unsatisfactory state of the barracks in which the men live. According to the medical reports, only a very small part of the barracks had a proper allowance of air. Tuberculosis and typhoid are increasing with alarming rapidity. It is a noteworthy fact that the French army has only 1500 doctors, while the German army has 3,000.

The Woman's Christian Temperance Union of Mount Vernon, New York, has inaugurated a vigorous crusade against the local confectioners who sell brandy drops to children. Several of the members of the organization have turned private detectives and are procuring evidence against the offenders.

### KNOWS NOW.

Doctor Was Fooled by His Own Case for a Time.

It's easy to understand how ordinary people get fooled by coffee when doctors themselves sometimes forget the facts.

A physician speaks of his own experience: "I had used coffee for years and really did not exactly believe it was injuring me although I had palpitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead and since that time I have had absolutely no heart palpitation except on one or two occasions when I tried a small quantity of coffee which caused severe irritation and proved to me I must let it alone.

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"I have advised a great many of my friends and patients to leave off coffee and drink Postum, in fact I daily give this advice." Name given by Postum Co., Battle Creek, Mich.

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Notes From the Field.

NORTH TEXAS CONFERENCE.

Oak Cliff.

M. L. Hamilton, Dec. 29: I want space in the Advocate to make acknowledgment of the kindness shown us by our people since our reappointment to this charge. We have received a generous welcome from all. The Board of Stewards have increased the pastor's salary. The good ladies have given us a generous pounding. By a public offering the Church has paid all debts against it and we start on the new year with a determination to do our best, by God's help. "Our lines have fallen to us in pleasant places and ours is a godly heritage."

Fruitland.

G. W. Whisler, Dec. 29: The great wheel of Methodist itinerancy has made another revolution and for the third time we landed at Fruitland. We have just completed our first round on the circuit, and at every appointment we have been given a hearty welcome. Dr. T. R. Pierce, our new presiding elder, held our first Quarterly Conference on the 12th and 13th inst. On account of very inclement weather our congregation was not so large as we would have liked, but the services were a benediction to the souls of those present. On Wednesday night, the 9th inst., the good people of Salona and Fruitland combined in storming the parsonage, and such a pounding as we did get! A nice, large safe and a fine cooking stove for the kitchen (a much needed and highly appreciated improvement), and groceries in abundance, from 200 pounds of flour, with hams of meat and everything, down to soda and starch. It was a complete success, as nothing was left wanting. The parsonage being too small for the accommodation of so large a crowd, we repaired to the church near by, where we had several prayers and much good music, and after good social time, they left for their respective homes with happy hearts, and we returned to the parsonage asking God's blessings upon them for their many expressions of kindness, and asking grace and wisdom that we may be able to break the bread of life unto them.

Sanger.

G. F. Boyd, Jan. 1: The first Quarterly Conference for this charge was held last Monday morning at Valley View. We had a good meeting and everything is very hopeful. We were all delighted to have with us the sunny pastor of Era and Bolivar, Rev. W. B. Bayless, a new man in this district. He was rejoicing that his charge was a little in advance of ours on finances, but the amounts handed in since puts ours in the lead. The new presiding elder, Rev. J. A. Stafford, was greeted on Sunday night and Monday morning with large audiences, and preached to the delight and edification of all. The people regretted to give up Bro. Sexton, but they are very much pleased with Bro. Stafford.

Deport.

Ollie McCarter, Dec. 29: We have been greeted with many kind words since conference. All seem to be glad we were returned to Deport. With these kind words have come material evidences of their appreciation to glad-den and cheer our hearts and move us to greater and more noble endeavor. They do not believe in doing things by halves. Nothing has been left undone to make our stay among them agreeable and pleasant. They are not satisfied with merely pounding and paying the preacher. They are determined on doing greater things than these. After doing things in the ordinary way they continued their good work by dressing the preacher and family with the newest, brightest and most up-to-date goods, and that, too, in latest styles. We have no suitable words at our command with which to express our deep and full appreciation for these many deeds of kindness and love. Our hearts are filled with praises to God, as we remember these things, and our prayers shall follow His people. These all soften our labors, lighten our burdens and move us far up the road toward which is real happiness and success. We want to do more for God and the Church this year than we have ever done before. Success to the dear old Advocate, and a happy New Year to all its readers.

Bonanza.

C. A. Martin, Dec. 28: I am pleased with my return to this work for the third year. While it is the same work that it has been for three years with the exception of one appointment, the name has been changed every year. The first year it was Cole Hill, last year Forest Home, this year Bonanza—the proper name for it. We have made one round since conference. Many have expressed themselves, both saint and sinner, as being proud of

our return to the work. We are starting in for the best year of our life. May the good Lord give it to us. Christmas has come and gone and Santa Claus visited the little ones and made their little hearts happy once more. While the preacher enjoyed seeing another Santa Claus, oh, how sad it was with him when he looked back over sixteen Christmases with a loving companion by his side, who took pride in acting as Santa Claus for the little ones. But this time she was gone. While it was a day of rejoicing to us, we could not help weeping when we found no loving mother in the home to help the little ones enjoy their little presents. She sacrificed home and connections for us to preach the gospel. But God in his wise providence saw fit to take her to himself, and we are striving to meet her over on the other shore.

Sulphur Bluff.

W. H. Long, Jan. 1: The stewards rented us a house at Sulphur Bluff; moved Dec. 30. The good women had charge of our home. Our hearts were made glad. Pounded that night; prayed that we might merit their love. They began telling us before we left home what a fine work this was, but when we got here we found that "the half had not been told." We have five appointments and at every place they are true to God and the Church. We are engaged in a week's prayer-meeting. We ask the prayers of all the brethren that the Holy Ghost may guide us this year.

Marysville.

L. F. Palmer: Another Christmas has come and gone, and we may truly say that the Lord has done great things for us, whereof we are glad. In the year 1903 this community has been blessed with three good meetings. Some fifty persons have been converted, the Lord's people have been wonderfully blessed. Bro. J. K. McMillan began his work yesterday. Received three into the Church, and at night had five penitents at the altar. Favorable impressions were made, both by pastor and people. Took a collection for the Orphanage amounting to \$8.80. The Sunday-school starts off well for another year. Most of the converts of the past year were members of the Sunday-school; it is bearing good fruit. The greater number of our young people are religious. Peace and good will pervade the community. The brethren of the North Texas Conference will take notice that I am at Marysville, Cook County, Texas, for the present. Am not permanently located yet. My health is good. I feel to be in perfect health. I am trusting in the Lord. He will lead me safely on.

Bryson.

J. B. Parr: In a few days after the North Texas Annual Conference adjourned we were comfortably housed in the parsonage at this place, and were soon made to feel that our lot had been cast with a people who knew how to make a preacher feel that he was more than welcome in their midst. On Monday night after we arrived the parsonage was visited by all the families of the Church in and near Bryson. Each one brought some expression of appreciation of the pastor, making us feel indeed that they are interested in our comfort and welfare. On the evening of the 24th a beautiful cedar Christmas tree was set in the church and well loaded with nice presents. The pastor was invited to take charge of the service and deliver an address, which we did, by reading from Mat. 2. After prayer, feeling that the Lord had given us an opportunity, we presented the claims of our dear little ones in the Orphanage and took a collection which amounted to \$15 in cash to the home. How very thankful we are that the Lord put it into our minds to take this collection. The people seemed so anxious to contribute to this worthy cause. On Christmas day we had a glorious service in the church, attended by an outpouring of the Holy Ghost on the Church. For all of this we devoutly thank God and start into the new year praying God's blessing on all the institutions of the Church.

Campbell Circuit.

Jno. E. Roach, Jan. 4: My return to Campbell Circuit for the third year has given perfect satisfaction to the preacher and family and many infallible signs and proofs indicate satisfaction on the part of all the people. We have had a good meeting at Campbell, resulting in a very general revival and six conversions. Rev. E. N. Parish, of Greenville, assisted in the meeting. Some of the small items on conference collections have been paid, including the Orphanage. Our people all over the charge have brought us under special obligation to them. The Board of Stewards have made provision for support of the ministry the same as last year, and are beginning now to pay it in full. Dr. and Mrs. Waddle, of Jacobia, remembered us with a handsome present on Thanks-

giving. Mrs. S. J. McWhirter and her family have brought us (and Mrs. Roach especially) under lasting obligations for kind and loving deeds. Other friends remembered the parsonage during Christmas, among whom were the Misses Lockhart and Mr. J. T. Vaughan. The whole community and circuit joined in a great pounding January 1. There are some of the best men and women here that I have ever met. They are intelligent, take and read the Advocate, love the Church and preacher, liberally respond to the collections of the Church, sing, pray and attend the meetings of the Church. They are the salt of the earth. We are all on a forward movement. This shall be the best year we have ever had.

Fate.

L. L. Naugle, Dec. 29: This kind people have given us a royal reception. They gave us a big pounding last week. We have put new lights in the church and organized a Junior League Sunday evening. We are going to try to do the best year's work of our life.

Rockwall.

W. J. Holder, Jan. 1: A happy New Year to the Advocate and its readers, and especially to Rockwall charge. Do you ask, are you happy? Yes. For nothing but blessings have come to us since we arrived. We were kindly received and have been tenderly cared for ever since. It seems that every want has been anticipated and supplied. And, on last evening, to cap the climax, came the great pounding. When it was over, our kitchen and dining room looked like a small grocery store. For these acts of kindness and good will we are not able to express our gratitude. May the Lord bless those who have blessed us. But we are more grateful still for the manifested disposition on the part of all to help in making the Lord's work a success. Every one seems to say, "Here am I, command me." Our house has been well filled at every service. The Senior and Junior Leagues are moving off well. The W. H. M. Society is full of consecrated life and energy. And, "last, but not least," the prayer-meeting is one of the best we have ever had anywhere. About seventy-five persons were present on last Wednesday night, Christmas week, as it was. We are encouraged to undertake great things this year.

Cumby.

J. B. Minnis, Jan. 4: The Cumby Circuit is still alive. We passed through Christmas and came out alright. I preached at Brashear Christmas day; had a good, religious service. At the close Bro. Russell, our local preacher, made an appropriate talk and presented the preacher with \$16 as a Christmas present. Many thanks to Sister Russell, who took so much interest in raising the money and to all that contributed. Our church has been painted at Gafford's Chapel, since conference. The framing is up for our new church at Brashear. So you see we are moving along nicely. Cumby Circuit will very soon take rank with the best in the conference. A happy New Year to all the brethren.

Paradise.

J. P. Rodgers, Jan. 5: Our first Quarterly Conference was held January 3 and 4. Bro. Pierce in the chair. We were all delighted with him in pulpit and in Quarterly Conference. Stewards made a fine assessment for preacher in charge, \$600, and three appointments paid \$98.65, one not being represented. We have had a fine reception; the people here fixed the house, put meat and flour in kitchen, wood in yard, corn and hay in crib; and one young man waited to help us unload, and a young lady came to help us straighten up some the first night. So we start in with bright prospects, and expect to have the best year of our lives.

Princeton.

Sam'l Weaver, Jan. 4: The week that our conference closed I came to my work; got here all nice; was kindly received; have had a nice pounding. It would have been much larger, but it turned cold the night of the pounding, which cut off some. Our first quarterly meeting has come and gone. Bro. Rosser, our presiding elder, was on hand and did his work all right. We are going to sell the old parsonage and build a new one. We are moving on very nicely. The stewards say that they will stand by us in the way of support, and I propose to give them the very best year's work I can, God being my helper.

Marysville.

J. K. McMillan, Dec. 31: The week before Christmas Bro. J. A. Stafford, presiding elder of the Gainesville District, sent me to the Marysville Mission, so I pulled up stakes at Mountain Springs in obedience to the order, and on Dec. 24 I reached the parsonage and turned in. On Christmas day we were compelled to straighten up a little.

STOCK Reducing Sale

Some lines of books were covered up in the rush of holiday trade and these we are going to offer at greatly reduced prices. We give this week a list for children, and this list will be followed by a list for older people next week.

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Sunday following we had preaching at the church. After the sermon I received three into the Church. Sunday night we had a fine service—five penitents at the altar. Monday a storm began to rise, and gathering clouds swung low until Tuesday night. Bro. Minnis is not the only one that received a purse in his pounding. How much we appreciate such expression of kindness, not for their intrinsic value so much, for there is something back of it all that is worth more than the money, and that money cannot buy. God bless them all and give us a happy and useful year.

Denton. T. H. Morris, Dec. 31: Denton Station does not do things by halves, and when they determined to pound the preacher the other night they certainly made a success of it. It was the happiest, merriest crowd that we have seen in a long time, and they left the preacher's pantry literally groaning with good things. It contained all that is dear to a preacher's heart and appetite. It is a delight to serve such a people. We enter upon our second year with the most flattering prospects. We are going to try and do a good year's work, and we find the good people here responsive to every appeal.

Jacksboro. A. L. Scales, Jan. 4: We were kindly received on our arrival here. Two poundings followed in less than a week, and other nice things have found their way to the parsonage. These material expressions of love are worth

Continued on Page 13.



# The Home Circle

## "YE DID IT UNTO ME."

By Jennie Shuptrine.

The last rays of a winter's sun shining in through the western window lighted up the pale face of a young and beautiful woman, showing plainly the emaciated form, caused from long weeks of illness. She seemed to have forgotten her own suffering as she strove to comfort her husband, who was kneeling at her side, but he could not comprehend it all. It seemed so strange that God should take from him she who had been his heart's idol. "No, Wilmoth," he was saying, "do not try to comfort me. God is cruel to take you from me, for you were the hope and joy of my life. Now without you I must turn and face a future all darkness to me." "Say not, dear, that God has wronged you," she said, raising his hand feebly to her lips. "This separation will not be long and I shall be watching for you. Be good to little Charlie when I am gone," she continued, "and never let him want for anything, and always remember the words of Christ: 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.'"

Charlie was a poor orphan child that Wilmoth had taken into their home and loved and provided for as their own. After a few motherly words to the little boy she drew her husband's face to hers and whispered: "Good-bye till the morning," and the bright spirit departed with the last rays of the setting sun.

For a long while the young husband knelt with his face buried in the pillow pole and trembling in his grief, his heart each moment growing more hardened and bitter. Finally he arose and as he did so he noticed that his wife's hand still lay on the golden hair of the little boy. Enraged with jealousy that any other object should claim a share of Wilmoth's affection save himself, he seized the child roughly by the arm and pushed him from him, exclaiming: "Leave my presence, you little waif, and do not annoy me again!"

Out into the cold winter night the orphan child was driven, friendless and alone, to struggle for bread; again to sleep on his bed of straw with no kind, motherly hands to tuck him in.

The days following his wife's funeral dragged wearily away for Gerald Dawson. He would sit for hours staring vacantly before him, forgetful of everything save his grief. Sometimes the face of his lost love would come before him and for a moment draw him from the cold, bitter life and point to things more noble and useful, but again he would lapse into a sullen mood from which nothing seemed to rouse him.

New Year's morning dawned clear and beautiful, but it brought no brightness into Gerald Dawson's home. He sat before an open fire in a dreamy stupor, careless alike of the flying moments of the joyous, eager throng that passed beneath his window. His wife's face was constantly before him, reminding him that he had turned away the poor child she had befriended. Suddenly he sprang to his feet crying: "Oh, Wilmoth, save me, save me!" But over and over a voice seemed to whisper in his ear: "Ye did it not unto me." Was some one near reminding him that a heavenly guest had been refused admittance? That he had refused to give shelter to the blessed Son of God? He looked around him, but he was alone and it was almost night. Going to the little room where hung his wife's portrait, he drew back the curtain and gazed long and earnestly at the sweet pictured face. It did not smile at him as she had always done, but seemed to bend a look of reproach upon him and the lips to part and say sadly, "Ye did it not to me \* \* \* and these shall go away into everlasting punishment."

As he stood in the dim twilight and gazed upon the likeness of her he had loved so well, his heart began to melt and for the first time since Wilmoth had left him, a flood of bitter tears of longing and regret burst from the strong heart. His face brightened with the dawn of a noble resolve and although it was late and cold he would lose no time.

Donning overcoat and hat he left the house and walked hurriedly down the street. As he turned a corner he caught sight of a familiar little figure with blacking and brush in hand and unheeding the cold, he still waited hopefully for customers, but none passed his way. With eyes swimming with tears at the pathetic sight, the conscience stricken man walked noiselessly to where he stood and laying his hand on his head, said tremulously: "Come, my boy; this is no place for you." "Will you have a shine, sir?" and looking up he saw above him the face of the man who three weeks before had driven him from his house.

"Oh, sir, did you come to drive me from here?" he said, moving away

with a frightened look. "I have come to make amends for my wrong and be a better father to you," Gerald said reassuringly. The boy's face still wore a doubtful look and the tears began to flow down his pale cheek as he said, "I can not go back, for sweet Miss Wilmoth is gone." Finally he succeeded in assuring the child that he would have nothing to fear and taking him by the hand he led him from the old life of loneliness and poverty to love and plenty.

It was Gerald's hands that night that tucked the cover around the child and long after he had fallen asleep he bent over the curly head on the pillow and as his tears fell upon the little face he dropped a kiss upon his brow. Closing the door softly behind him, he descended to the little room below and lighting a lamp stood again before the picture that had wooed him from the darkness to light, and the sweet face looking down upon him from the frame seemed to smile warmth and love into his heart.

After an hour Gerald retired, a happier, better man, and as he closed his eyes, fair-haired Wilmoth seemed to bend over him and her face to smile from every corner. As he dropped asleep the words fell so faintly upon his ears: "Ye gave shelter to the homeless, fed the hungry and took the Christ-child in."

Tadmor, Texas.

### THE MISERY OF NEGATIVE LIVING.

"The trouble with me was," said an experienced Christian, speaking of the first years of his discipleship, "that I began with the ten commandments when I should have begun with the beatitudes. My religion was negative, not positive; and the worst of it was, I couldn't even live up to the negative standard. I ought to have learned Christ's great commandment, and the beatitudes first; then I would have pushed forward instead of standing still, trying not to slip back."

How many young Christians make the same mistake! Progress is a positive thing. Being in the negative is next door to backsliding. The disciple who is fighting personal sins all the while, lacks the power of the disciple who presses toward some virtue or grace with eager desire to win it. The best conquest of a sin is to leave it behind in the steady pursuit of God's will. An empty garden-bed keeps the owner busy weeding year in and year out. A border full of flowers needs only a trifle of weeding in comparison. A full, growing Christian life leaves less room for the seven deadly sins than the solitary fasting and renunciation of the hermit. Christ began the Sermon on the Mount with the beatitudes; after that, he spoke of renunciation and sacrifice. The strength to keep the negative standard can be gained only by living positively for God.—Ex.

### SNOWFLAKE AND LEAF.

The big sky above the hard, frozen ground was dark. The little stars had hidden their twinkling yellow eyes, and the round old moon had forgotten to shine. Big black clouds were hurrying past each other, back and forth, from east to west.

Up on the old oak-tree at the corner of the lane a little leaf still clung. He was very tiny, very brown, and very much wrinkled; but still he kept a tight hold on the stiff old branch where he had lived all his life.

"Ugh!" he said, as he shivered and clung still closer. "It's going to rain again. I'm sure I felt a drop just then."

But it was not a drop of rain, but a soft, cold something else which nestled wetly down among the little brown wrinkles. The leaf stirred slightly and shivered again.

"What is the matter?" queried a sweet voice.

"I'm very cold," said the leaf.

"Are you? What makes you cold?" asked the voice.

"I think it is—you," the kind little leaf answered slowly, dreading lest he hurt some one's feelings.

"Oh, no, I'm sure it is not I because I'm not cold; and if I made you cold I would be cold too, wouldn't I?"

"I suppose you would," said the leaf, thoughtfully. "But I am not warm as I am in the summer-time. I'm lonesome, too, up here alone—that is, I am when you are not here," he added, politely.

"What is summer?" asked the snowflake. "I never heard about it."

"It is a very nice time," said the leaf, hugging the old tree and drawing his tight edges closer. "It's the time when you are green and soft and warm," he added with a sigh.

"I don't believe we have it up where

I live, then," said the snowflake, "for I never remember being green."

"It is very pleasant in summer," continued the leaf. "The birds perch upon the branches here and sing so sweetly. Once a robin built a beautiful nest just under where we are now. It was a large nest, and was made of hay and threads woven nicely together. One day long after the nest was built, after the mother bird had been staying in the nest nearly all the time, I saw four tiny birds with great big mouths wide open. It seemed to me that they were always calling to be fed, and the mother bird and the father bird were busy from morning till night fetching worms for those hungry little ones. But before long the mother bird taught them to fly, and one by one they left the nest and flew out into the world. I am never alone in summer, for the tree is full of leaves; but they have fallen off one at a time until only I am left. Every time the wind blows I expect to go, too."

"Where will you go?" asked the snowflake, with much interest.

"Oh, I shall drop to the ground below and grow smaller and smaller until I sink down underneath where the new grass is preparing to sprout and the violets are ready to wake when the great, warm sun bids them push their little folded leaves and buds up through the warm earth."

"Is it nice down there in the dark?"

"Oh, yes, it is very warm and sweet, and not a bit lonely; for the worms and bugs and roots and seeds are all busy, making ready for the spring days."

Just then a heavy gust of wind shook the old oak-tree, and down fell the little brown leaf, snowflake and all. The snowflake melted, and the little leaf lay happily there, waiting to reach the busy little world below the sod.—Helen T. Preble, in Christian Register.

### ATTACKING A TIGER.

Russian hunters are said to look upon a combat single-handed with a bear as only an ordinary experience. It is doubtful, however, if many instances of a man attacking a tiger armed with a sword only, can be vouched for, but Colonel Seaton relates the following:

One morning, just as we were leaving the parade-ground, a man came rushing up breathless, looking as scared as if his life were in danger.

"Get your guns, men," he exclaimed in terror, "there is a tiger in the hollow by the fackeer's hut, and no one dares go by!"

This was an intimation not to be slighted, so in all haste we got on guns and two elephants, and hurried to the spot, where, in truth, a terrible scene presented itself. The tiger, bleeding from a cut in the head, was on the edge of the hollow, growling fiercely, with a man mangled and apparently dead, lying beneath his paws. The unfortunate man was the fackeer's son, a fine swordsman and first-rate wrestler, one of the champions of his regiment. He had come home only that morning.

Some people who went to draw water at the well had disturbed the tiger, and on his rising they fled in terror. The brave but rash soldier, who happened to be near at the moment on learning the cause of the commotion, immediately advanced to attack the tiger, and with his sword gave him a tremendous cut over the head, which, however, did not materially injure the powerful brute. The tiger rushed at the man, stripped the arm down to the elbow, and, dashing him to the ground, held him beneath his paws.

When we came up we were at first at a loss how to act, for the man was as much exposed to our fire as the tiger. However, it was not a time for lengthened consideration—we fired and a lucky shot finished the animal.—Selected.

### THE HUNTING MANIA.

The time is now at hand when a strange mental phenomenon annually takes possession of the minds of a large number of those who inhabit the "abode of civilization." This phenomenon, to many inexplicable, is manifested in a desire to shed innocent blood; to slay the helpless; to scatter fear, pain, and death, where once was life, peace and happiness; to smear the face of Nature with merciless butchery. The time is now at hand when it is the "proper thing" to leave one's own comfortable home, invade the homes of our peaceful brothers of the forest, who never injured or wished to injure us, and murder them for what we are pleased to call our "sport." Now is the time when the beautiful wilds, that speak of mystery and poetry and God, are turned into shambles by the hand of those who claim to be made "in the image" of that God; when the timid and beautiful deer, whose very innocence should shield it from harm, chased and ambushed by male and female human be-



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ings, rushes wildly through the woods trailing her blood and (let a well known fact be told) her entrails on the foliage of her forest home!

I do not propose to enter into a lengthy disquisition regarding the above degrading fact; I would simply say that there are multitudes of thoughtful people in the community who deplore that fact, and are humiliated at belonging to a race which, pluming itself on its advancement in "civilization," yet takes delight in reverting to a type below the savage—for even the savage kills the helpless beast not for the pleasure of slaying, but from what he calls necessity. There are many, I repeat, who deplore this degrading condition in our life; and they should unite for the purpose of relegating it to the dark past where it belongs. There should be established in New England a league for the purpose of opposing and discouraging this relic of savagery which we hug to our bosoms, which is encouraging our youth in habits of injustice and cruelty to their weaker fellow creatures, and which annually by its pernicious influence turns back the hands on the dial of human progress. Human education, the most crying need of modern times, now demands that associations be formed for the correction of this abuse; and I would earnestly call upon all who believe in justice, mercy, and nobility of character to assist in the work of forming such an association in New England. Let all who will co-operate in this matter address at once J. H. M., 25 Sydney Street, Dorchester, Mass., and help to inaugurate a movement to oppose blood sport in this State and country.—The Morning Star.

### HOW POSTAGE-STAMPS ARE MADE.

Steel plates on which two hundred stamps are engraved are used in printing. Two men are kept hard at work covering them with colored inks and passing them to a man and a girl, who are equally busy printing them with large rolling hand-presses. Three of these little squads are employed all the time. After the small sheet of paper upon which the two hundred stamps are printed have dried enough, they are sent into another room and gummed. The gum used for this purpose is a peculiar composition made of the powder of dried potatoes and other vegetables mixed with water.

After having been dried again, this time on little racks which are fanned by steam-power, for about an hour, they are put in between little sheets of paste-board, and pressed in hydraulic presses capable of applying a weight of two thousand tons. The next thing is to cut the sheet in half; each sheet, of course, when cut, contains a hundred stamps. This is done by a girl with a large pair of shears, cutting by hand being preferred to that of machinery. They are then passed to two other squads, who perforate the paper between the stamps. Next they are pressed once more, and then packed and labeled, and stowed away for dispatching to fill orders.—Selected.

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THE VALUE OF BIRDS.

It is hardly possible to estimate the value of birds to a man who raises fruits, vegetables or farm products of any kind. Any of them will destroy more enemies of a crop than it can possibly do damage. It is averred that the destruction of birds in France has produced disastrous effects upon agriculture, horticulture and the grape industry. In the Department of Herault alone, it has been calculated, the destruction of birds accustomed to feed upon insects costs a loss of more than 2,000,000 gallons of wine every year. Some birds consume about 600 insects each daily, and a single insect-eating species, Monsieur Levat estimates, may be the means of saving 3,200 grains of wheat and 1,150 grapes per day. When I was a boy on a farm in East Texas the blackbirds used to be so plentiful that they would fly by in such numbers as to literally obscure the sun, some flocks being several hundred yards wide and two or three miles long in their flight, and in those days the farmers were not bothered with the destruction of crops by insects like they are these, when the birds have been killed off. True, in the spring they would eat some of the corn when it was first planted, but by having the smaller children drive them off the corn field for a few days this could be stopped. I am speaking of the small black and brown birds (rice birds, some call them) with red spots on their wings. "Red-wing soldiers," we called them. The large, white and red-eyed kind—the jack-daws, that make a noise like twisting corks out of a bottle—are especially destructive to crawfish, a very bothersome pest. There is a large shallow lake near the Brazos River not far below Waco and Marlin, densely grown up with reeds and cat-tails that is a paradise for all kinds of black-birds. An ornithologist from the Smithsonian Institute at Washington estimates that there are more than 2,500,000 of them making their home there. Now, allowing that each one has to have at least 200 insects a day, you will see by a little multiplying that the farmers in that part of Texas will have some good friends to make war on insects.

I am sorry to say that women are mostly to blame for the destruction of the birds. They wanted them to wear on their hats! The little boy was right who rebuked the woman who was lecturing him. He had a nest of young birds, when the woman stopped him and said:

"You naughty boy, to steal those poor little birds and distress their mother. Be ashamed!"

"Why, it doesn't make any difference to her," said the boy.

"Of course it does. Why do you think it doesn't, you cruel boy?"

"Because she's already dead."

"How do you know?" asked the woman. "Who killed her? Did you see them do it?"

"No'm, I don't know who did."

"How do you know she's dead then?"

"Because you have her there on your hat!"

But there is a law against killing birds and against wearing them on hats. The law to protect them, though, is the law of right and love. And I feel sure our boys and girls will practice this law and save our beautiful birds. WM. A. BOWEN.

THE WANT OF LOYALTY AMONG CHURCH MEMBERS.

There is nothing clogging the wheels of Zion to-day more than disloyalty to God and the Church. No one can be a child of God who is not loyal to their Church. I am speaking of Church members.

The Church is of Divine origin and was instigated for the uplifting of mankind. No sane person believes, or claims to believe, that the Church carries one to heaven, but all reasonable, sensible people know that the Church of God is a great aid and help to us in "working out our salvation." I know there are some fanatics who say that the Church is man's work, and for that reason they don't believe in Church organization; but upon careful investigation of this class it has been my observation that nine-tenths of them are come-out-ers—persons who at one time were members of the Church and, becoming out of harmony with it, they sever their connection and renounce it as an impostor. This class are too be pitied rather than censured, and their influence is not near so hurtful to the Church as many with whom the Church is cumbered. It is no easy matter to guard the Church against "the world, the flesh and the devil" from without, and they are the avowed enemies of the Church; but the disloyal Church member is a greater menace to the Church than all the powers that be. Some, at first thought, may think this a broad assertion, but it is a fact, and a lamentable one, too. What causes so much disloyalty in the Church? The first and greatest reason is a lack of love for God, and the Church. Where is the man that loves his family? Is he loyal to it? Does

he willfully bring dishonor and reproach upon it. Not at all. Why? Because he lets love rule his actions. Show me the man that is not loyal to the Church and the sacred vows he made at its altars, and I will show you a man that dishonors both God and the Church. Vice versa, the man that loves the Church honors both the Church and God, the great Head of the Church.

Another cause for disloyalty among Church members is ignorance, and wanton ignorance to a certain degree. Many are received within the pale of the Church who are as ignorant of its doctrines and polity as the Hottentots of Africa, and they remain in ignorance. They seldom ever go to Church, and when they do they can't tell in fifteen minutes after the benediction is pronounced a single truth uttered by the preacher. They don't take their Church paper, and perhaps their neighbor—the one under whose influence they were first constrained to attend Church—has become indifferent and negligent in regard to his Church relations, and so they are never enlightened, and, as a matter of course, they are not loyal to the Church. Do the preachers do their duty in regard to such members? I fear not. May God awaken both the preachers and people on this subject.

O. M. ADDISON.

Sneeze and Blow.

That is what you must do when you have catarrh in the head. The way to cure this disease is to purify the blood with Hood's Sarsaparilla. This medicine soothes and heals the inflamed surfaces, rebuilds the delicate tissues and permanently cures catarrh by expelling from the blood the scrofulous taints upon which it depends. Be sure to get Hood's.

The non-irritating cathartic—Hood's Pills.

PRACTICAL CONSECRATION.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind."

This is Paul's appeal for practical consecration. He here urges us, because of the mercies of God, because of his long suffering toward us and the blessings which he gives us, to forsake sin, and live soberly, righteously and godly in this present life. There could be no stronger motive. God has created us, and preserves us; gives to us life and health, and all things, and cares for us. He is our shepherd; we shall not want. He gave his Son to die for us, and by his grace alone he took us from the fearful pit, and from the miry clay and set us on the rock of ages. Surely gratitude for all this goodness should lead us to serve him in our bodies and in our spirits, which are his.

True consecration is not vague and unreal. It is not a matter of words and names and forms. It is the most practical thing in the world. It affects all the affairs of life, and may be as strong and beautiful in the humblest person as in the King that sitteth upon his throne. The offering that is acceptable to God is the living sacrifice of our hearts to love him and our energies to serve him. And we can all give him that.

The life of consecration is not a worldly life. "Be not conformed to this world." "What fellowship hath righteousness with unrighteousness, or what communion hath light with

darkness?" The Christian must live at variance with the world, else his is not a Christ-like life. For God hath put a difference between those who serve him with sincerity and those who do not, and between their lives and actions there is a great gulf fixed; a gulf which ever widens as the Christian strives more and more for the things that are eternal. "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." We cannot do the will of God and the will of Satan, for the one is contrary to the other.

The spirit of nonconformity is naturally accompanied by a transformation of the whole life. As the Christian leaves the ways of the world he is by that very act changed from the image of the earthly into the image of the heavenly. Each sin, each passion, each evil habit that he removes from his heart is replaced by some virtue, by more of the grace of God. As he strives against the evil that draws him down his soul is strengthened by the good that lifts him up. With him old things are passing away, and things are becoming new.

Such a life of practical consecration cannot be barren or unfruitful. A good tree will bear good fruit. A good life will glorify God. They who live so shall in no wise lose their reward in this life, and there is laid up for them in heaven a crown which the Lord, the righteous Judge, shall give them at that day. Let us strive for such a life, and be not weary in well doing "till we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

ANDREW C. DUNN, Rosebud, Texas.

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EXTRA PREMIUM. If you send us the money within one week after receiving the Tablets, we will send with the doll, six Gold plated Ribbon Pins, as an extra premium for prompt work. We take back all goods not sold. Address:

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To do the first required the selection of the best materials and the highest skill. To do the second upset all traditions. The oldest bakers said there was no way to keep a soda cracker good. That people were satisfied to eat them stale, as they had been in the habit of doing. And so it fell to the lot of broader minds to do this unheard of thing—to keep a soda cracker good until eaten.

The result was a beautiful royal purple and white package—that kept out the air, moisture and dust; that retained the natural flavor of the biscuit, keeping it crisp and fresh until it reached the table.

To-day, nearly three hundred million packages of Uneeda Biscuit have been consumed by the thoughtful people of this country and the demand is ever increasing.

That is the story of Uneeda Biscuit. Some day we will tell it over again for the benefit of those who are still "in the habit" of buying stale and broken crackers in a paper bag, when they can get Uneeda Biscuit whole, fresh and clean in an air-tight package.

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TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

- 1. Do not mix the business of other papers with that of the Advocate.
2. All matter for publication should be addressed to the Texas Christian Advocate, and should be written on different sheets of paper from that intended for the business office.
3. Orders for books, etc., should be sent to Smith & Lamar, and no Texas Christian Advocate business should be sent to them.

Please bear in mind that the American Home Journal and the Home and State have no connection with the Advocate. The offices of each of the three publications are in different buildings, hence a request for a change of address, or sample copies, or any other matter, should be sent direct to the respective papers.

AN IMPORTANT NOTICE.

The printed copies of the minutes of the several conferences will all soon be issued and distributed. In them there will be many brethren who will find a few real and imaginary errors in the statistics. This is always the case. Printers are not absolutely correct, neither are editors and publishers of such matters.

EDITORIAL BIRDSHOT.

Character is composed of the results of small duties daily performed.

If we do not be careful to look after the small responsibilities that come to us, the large ones will not pass our way.

Fate will never take your measure for a high place in life until you have been faithfully tried in some lowly position.

The man who is constantly training himself in shrewdness and cunning is only educating that part of his nature which, when graduated, will make a refined savage out of himself.

The man who broods over the past is a pessimist, and the man who dreams only of the future is an idealist; but the man who seizes the present and turns it into good account is a moral philosopher.

Promptness is the prolific mother of confidence, but procrastination, coupled with laziness, undermines the trust that people ought to repose in you; and it discredits you in the esteem of those who want duties performed.

Virtue shuts up her doors to no one, but throws them wide open to all; and it requires no ancestral gifts, no prestige of a great name, no glamour of great public acts; but it is satisfied with the honest effort of a simple and a righteous man.

A SUNDAY IN BROWNWOOD.

Last Saturday the Fort Worth and Rio Grande Railroad transported me to Brownwood, some two hundred miles west of Dallas. I reached my destination at 9 p. m., but notwithstanding the lateness of the hour, Rev. W. B. Andrews, the pastor, met me at the depot and took me to his comfortable parsonage home, where I was delightfully entertained.

Sunday morning was a cold day. The temperature was low and the fire was a most inviting place to linger around. But the Sunday-school was well attended and the teachers were in place. I was introduced and spoke a few words to the children and young people. At the hour for service we had a fine congregation. It was the day for our Church to hold a service in the interest of the old ex-Confederate soldiers.

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life. The two railroads have many employees there also. The crop conditions were good the past year and the people seem prosperous and hopeful. And they have local option, too. They have no vacant houses and no depletion in the volume of business. The people told me that the prevalence of local option was a great benefit to the city. A little of "the jug business" was done there during the holidays, but not a great deal. The law is as well enforced as any other law on the statute books. It is giving great satisfaction. The case out there pending against the Advocate is postponed till the spring term of the court.

While there I dined with Rev. W. H. Matthews and family and we had a most pleasant day together. He has the Brownwood District and he reports its condition very good. At the last conference it made one of the best reports of the conference. Methodism is growing in that country. And we have it well manned. My visit to that city closed Monday evening and at 7 o'clock I crept into a Santa Fe sleeper and woke up in the vicinity of Cleburne. By Tuesday morning I was back in the city grinding out copy for the printer.

G. C. R.

GOLDEN WEDDINGS AMONG DALLAS METHODISTS.

A golden wedding is a rare event in the lives of two people as well as in a given community. Not many couples live together fifty years. In most cases death comes in before the half century mark is passed. But among our Dallas Methodists we have had four golden wedding anniversaries. The first was that of Capt. and Mrs. William White; the next was Mr. and Mrs. J. F. Metcalf, followed by Dr. and Mrs. G. Beaumont, and last Mr. and Mrs. M. Swink. These are all prominent Methodists and long identified with the work in this city.

"UNBAPTISTIC" BUT EMINENTLY RELIGIOUS.

The Baptist Examiner contains the following:

The Examiner copies a note in the Western Recorder, saying: "Dr. Day, a Methodist minister, preached for the First Baptist Church of Syracuse, N. Y., on a recent Sunday, and the deacons asked him to administer the Lord's Supper, which he did. The Congregationalist rejoices over this recognition of an unimmersed minister as a proper person to officiate at the communion of a Baptist Church."

There is one point that comes out in the action of the Church which had Dr. Day to administer the communion to its people, and that is, those people showed more of the Christian spirit and less of selfishness than is usually seen among the Baptists of this country. The fact is, were it not for the ministers in that communion, the Baptist people generally would be much more liberal and fraternal than they seem to be at the present time.

ness of sentiment toward other religious organization is very common among them, but it is very uncommon among their ministers. Spurgeon and other leading Baptist ministers set aside the narrow practices of their denomination and placed themselves and their congregations in practice and sympathy with the great brotherhood of Christendom. Occasionally in this country you find one who also does the same thing. Wherever a Baptist pastor leads out in this sort of fraternal and Christ-like spirit, his people sustain him. But even the few who do fall in line with the religious brotherhood of the world fail to meet the approval of the great masses of their ministerial brethren on the ground that it is "unbaptistic."

A NEW MAN STARTS OFF WELL.

Dr. Alonzo Monk has made a fine beginning at First Church, Fort Worth. He has the key to a successful ministry in Texas. Read what he says to the publisher on a postal card recently received: "Please send me a copy of your mailing list for Fort Worth, so that I can see who of my people are taking the Advocate. Would like fifty sample copies. Will present the claims of the paper to my congregation in the next three weeks. All goes well here."

Party prohibition is not calculated to do local option any special good. The fact is, we want politics, as far as possible, to be kept out of our local option laws. The Republican party, in its last State Convention, arraigned the Democratic party of the State for giving us our local option laws, and they thought by this piece of dirty politics to take over to them the liquor vote of the State. We presume they did, for their vote was unusually small in the election that followed.

Rev. James Cannon, D. D., and Rev. J. S. Peters, of Virginia, have bought a controlling interest in the Baltimore-Richmond Advocate, and they will henceforth assume all responsibility for the publication of this paper. Into it is merged the Southern Methodist Recorder, a paper long edited by Dr. Cannon. The Baltimore Richmond Advocate will continue to be the organ of the Baltimore and the Virginia Conferences, but we presume Dr. J. J. Laferty, the veteran editor of the Old Richmond, will cease to have any connection with these consolidated papers.

Give the people well-digested information about public matters, and they will always act and vote properly. Instruction is what they need. This is true in all our Church work. The facts of missions, of church ex-

tenion, of education, and the rest of our work. One reason why we encounter a great deal of what seems indifference on these questions is simply a lack of information. When people know the good of these great departments, and the results that they are accomplishing as the agencies of the Church, they will gladly support them with their means. Ignorance is the foe to our progress. Where there is knowledge there is intelligent enterprise.

BROTHER A. A. PITLUCK DEAD.

It is with sorrow that we announce the death of Brother A. A. Pittuck. He was for many years a member of First Church in this city, and he was a faithful and truly good man. Quiet and unobtrusive in his manner, his life was not conspicuously before the public, but he lived a consecrated, humble life among men. For a great many years he had charge of the editorial department of the Farm and Ranch, though perhaps not many people outside of the city were aware of this fact. Nevertheless, he was an editor of ability, and thousands of people read his pungent writings. He did good in his day and generation, and, on last Sunday, he fell on sleep and rests from his long life of toil.

MRS. E. L. ARMSTRONG IS DEAD.

In a note from Rev. Abe Mulkey we learn of the death of Sister E. L. Armstrong, of Corsicana, the devoted wife of Rev. E. L. Armstrong, a superannuate member of the Northwest Texas Conference. This will be a heavy blow to Brother Armstrong, who for so many years has been confined to his bed of suffering. Sister Armstrong has for a number of years, like her loving husband, also been a sufferer, and she bore her pains patiently. Her life is interwoven with the Methodist itinerancy. For years and years she stood by Brother Armstrong as he went from appointment to appointment and shared all his joys and hardships. But she has finished her course and entered into rest. We extend sincere sympathy to the afflicted ones.

TEXAS PERSONALS.

Rev. L. L. Naugle, of the North Texas Conference, made the Advocate a pleasant visit recently. He is starting off well with his work.

Brother A. E. Ryon, Master Elmore and Miss Bessie Ryon, all of Garland, recently passed through the city and made the Advocate a pleasant visit.

Rev. J. A. Old, of Cooper, was in the city the other day and called to see us. He had brought his father to the city for treatment. His work moves off well.

Rev. J. W. Rowlett, of Weatherford, writes us a cheering note about his new field of labor. He is delighted with his charge, and we are sure that he will do a fine work in that excellent Methodist community.

Brother and Sister Ray, of Kaufman County, were in the city the other day and called to see us. They are excellent people and enjoy the Advocate. It is a delight to meet two such people and have their communion.

Rev. Jno. R. Nelson, of Waco, Dr. R. S. Hyer, of Georgetown, and Harry H. Halsell, of Decatur, were in the city last week in the interest of the Medical Department of Southwestern University, and they spent some pleasant moments in the Advocate office.

Rev. R. C. Hicks, of Commerce, ran down to the city last week and called very agreeably upon us. He and his people are contemplating a new church enterprise at an early day. They have already secured a central lot for the building, and the work will go forward at an early date.

We read with regret in last Tuesday's News of the death of our old friend and brother, S. M. McAshan, of Houston. He never recovered fully from the attack he received some two years ago, and as a result he has passed to his reward. A good man, a lifelong Methodist has dropped out of our ranks, after years and years of service.

Rev. J. M. Peterson, of the Terrell District, often passes through the city to and from a number of his appoint-

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ments, and we always enjoy his "pop" calls and we would enjoy them even more, were they lengthened out. His work is progressing and his District Stewards recently showed their appreciation of his work by increasing his salary for the present year.

Mitchell Gray, of this city died last Tuesday morning after several months of illness. He attended First Church for many years, and after the Grace charge was organized he and they became identified with that congregation. He was a quiet and unobtrusive man, true to principle, deep in his conviction, warm in his friendships and kind to everybody. His friends are numbered by hundreds.

In another column will be found the account of the death of Rev. J. J. Harris, of the Northwest Texas Conference, which notice is written by his devoted daughter, Brother Harris was one of the best men we ever knew. He was a friend to humanity, and spent his long life in preaching the gospel and doing good to his fellows in every way. He will be missed by a large circle of brethren and friends, but he has gone to a sure reward.

In a most delightful letter from Bro. J. R. Smith, of Mertens, he says many good things of the Advocate and the editor which we are not at liberty to publish. But we will add the following item: "Some sixty days ago a baby boy came to our home, representing himself to be a registered Methodist. We received him gladly. Not only so, but we resolved to name him George Rankin." We appreciate such an expression of confidence and love as this, and pray that this boy may live long and become great and useful.

CHURCH NEWS.

About \$100,000 is spent in the United States every day in church building.

Dr. J. C. Kilgo, President of Trinity College, recently dedicated St. Paul Church, Baltimore, Maryland.

Rev. C. L. Clifton, of Alabama, has withdrawn from the ministry and membership of the M. E. Church, South.

The Joint Hymnal Committee of the M. E. Church and the M. E. Church, South, met in Washington City, December 31.

The Southwest Missouri Conference raised \$10,712.85 for missions this year, not counting the Woman's Societies' collections.

The two Alabama Conferences show an increase of 1,578 League members and 6,510 Sunday-school scholars during the past year.

The Mt. Vernon Place Church, Washington City, will build a \$100,000 church. This is a Southern Methodist congregation.

At the Missionary Anniversary of the Alabama Conference Bishop Candler secured \$3000 for our Church at Santiago, Cuba.

Dr. D. W. Carter, Superintendent of the Cuban Mission, has planned a series of special meetings in all the principal stations of that mission to cover practically all of January.

The Baltimore Methodist prophesies that the child now living will see in that city a population of 2,000,000; 250,000 of whom will be colored and 750,000 foreigners or the near descendants of foreigners.

The following statistics were reported at the recent session of the Alabama Conference: Members, 53,689, an increase of 1,133; Epworth Leagues, 91; League members, 3,295, a gain of 33 Leagues and 983 League members; Sunday-school scholars, 33,293, a gain of 1,251. Contributed for foreign missions, \$13,320.83; domestic missions, \$5,276.56; conference claimants, \$10,546.15; Church Extension, \$4,983.47; paid presiding elders, \$17,809.45; preachers in charge, \$96,528.06.

The death of Dr. H. Clay Trumbull, editor of the Sunday-school Times, which sad event occurred in Philadelphia, December 8, 1903, removes from our editorial fraternity one of our most faithful and laborious and useful men. He was a native of Connecticut. He received his A. M. degree from Yale University and D. D. from Lafayette, also the University of New York. He was ordained in 1862 to the ministry

of the Congregational Church; was a chaplain in the war from 1862-1865 and after the war accepted the office of Secretary of the American Sunday-school Union, until taking up the editorial work.

REVIEW NOTICES.

The January number of Success has a beautiful front page scene, and its pages are well filled with excellent matter for home reading. This periodical has reached an enviable place in the journalism of America.

The January American Review of Reviews is up to its usually high standard of merit. The special features of this number are a character sketch of Elihu Root, the retiring Secretary of War, by Walter Wellman; a group of articles dealing with the new year's business outlook under the heads of "Steel and Iron," "The Prospect for Railway Earnings," "Good Crops and Good Times in the West," and "The Promise of 1904 for Trade in General;" a review of the life and work of Herbert Spencer, by Prof. F. J. E. Woodbridge; a sketch of the keen-eyed investigator of the postal frauds, the Hon. Joseph L. Bristow, by Clarence H. Matson; an account of the long and successful fight waged by science against the Texas cattle fever, by Prof. Charles S. Potts; an illustrated study of "The Status of the Southwestern Oil Industry," by Day Allen Willey; and the story of "The English Walnut in Southern California," by Elizabeth A. Ward.

Scribner's Magazine for January, beginning its 35th volume, contains two of the leading features of the coming year, Robert Grant's serial, "The Undercurrent," and Captain Mahan's "The War of 1812." Robert Grant's fame as a social philosopher and satirist was increased by his "Reflections of a Married Man," and fully confirmed later in his remarkable novel, "Unleavened Bread." "The Undercurrent" is the highest achievement of his art. It presents a number of very individual characters—not types—struggling with present-day conditions. It is a human love-story, unfolded by actual conditions of wealth and poverty, religion and irreligion. Captain Mahan is the highest living authority on naval affairs. He has devoted years to the accumulation of material for this history of "The War of 1812." It is not confined to naval affairs, but gives a clear, logical account of the whole war. In the January number he discusses the causes of the war.

The January Atlantic Monthly is a fine issue of this excellent periodical. Thomas Wentworth Higginson resumes his reminiscence papers with a characteristic account of The Sunny Side of the Transcendental Period full of entertaining description and anecdote. Andrew D. White contributes a valuable paper (the first half) on Fra Paolo Sarpi—terrible frate—the Sixteenth-Century Controversialist and defender of his native Venice against the Vatican. Jack London contributes an entertaining paper on The Scab in his various relations, and goes to prove that everybody, all the world, is a scab or non-scab at intervals, or alternately, as circumstances may induce. Edwin Burritt Smith discusses Street Railway Legislation in Illinois, a topic of great importance. Biographical and literary essays and reviews are: Morley's Gladstone by Rollo Ogden; Laura Bridgman by Prof. William James; some Nineteenth-Century Americans by M. A. DeWolfe Howe; The Meaning of Rhode Island by G. P. Winship. Two Books about New England, Platonic Poetry by F. G. and Books New and Old. Poems are contributed by Henry Van Dyke, Mabel Earle, and M. Glennah, and the Contributors' Club is entertaining and amusing.

Frank Leslie's Popular Monthly for January is an "Automobile Number." But it starts off with a telling story on "Imported Americans," by Brandenburgh, in which the entire question of immigration to this country is treated. Then follows a character sketch of George B. Cox, the political proprietor of Cincinnati, by G. J. Karger. "The Gambling Spirit," by James L. Ford, is a scathing arraignment of the gambling mania of our times. After this comes an automobile story, by Owens Oliver. Following this is a symposium on the various phases of the automobile question by a number of expert writers on the subject. The entire number is finely illustrated.

Why go away to a sanitarium, when you can get a home cure for Whiskey that will not detain you from business and will only cost you twenty-five Dollars? DR. J. S. HILL, Greenville, Ill.

A PREACHER WANTED. I want a preacher for Locust Grove Circuit, Cherokee District, Indian Mission Conference. The work has four appointments. A very good parsonage. Will pay \$100 to \$150. Applicant must be prepared to come at once. Vinita, I. T. WM. J. SIMS, P. E.

NOT "WITTY," BUT "PITHY."

In the report of the Sunday-school Board, page 35, last minutes of the Northwest Texas Conference, signed by Prof. C. C. Cody, of Georgetown, and myself, we are made to say that we contemplate issuing a "witty" Sunday-school year book.

We are not thinking of venturing on a humorous publication, and do not think it is the business of this board. The word "pithy" was written in the manuscript. The report as published in the minutes is about half the length of the report adopted by the board, and read on the conference floor. It has been amended by striking out important sentences and paragraphs, and does not read smoothly, as it now appears.

We have this suggestion to offer: We do not clamor for space. We cannot put our entire report on one page of our printed minutes, if necessary, but we would like to know and condense for ourselves and in future prepare our report for the space it is to occupy. Our minutes in general present a neat appearance and we appreciate the painstaking labor of editor and publisher. We desire that the above be understood as a practical and kind suggestion, and is offered in justice to ourselves and the important cause we represent.

C. S. FIELD, Sec. S. S. Board N. W. T. Conf. Colorado, Texas.

THE AMERICAN HOME JOURNAL.

The January number of the American Home Journal is before us and it is an excellent edition. It is a Dallas enterprise, and is in its third volume, and sixth number. The front page is graced with the face of a beautiful woman, and its table of contents is very full. It opens with a good story, "Sonny Tonny," by Alec Bruce and the narrative is well illustrated. Following this is a story, "Otherwise, He Will Die," by Homer M. Price. Mr. Price is a Texas writer, and he has already won his laurels in the Youth's Companion and other Northern periodicals. This story is up to his usual standard of excellence. It is also beautifully illustrated. "Chrissie," by Miriam Cruikshanks, is the account of heroine who began life as a missionary nurse in South Carolina. The story is tender and touching. Then follows a page of Physical Culture well prepared and helpful to young people. "The Leap Year Girl" next appears, and she stands in fine relief. This story is written by Augusta Prescott. "Your Page and Mine," by Mrs. Kate A. Organ, is delightful talk by a most interesting writer. She is also a Texas authoress. The editorial page is conducted by Homer M. Price, whom we have noted above. "Talks with the Girls," by Hester Gray, is a page of good advice mingled with many wise answers to questions propounded by girls. These are a few of the many interesting articles found in this number. The Journal is a twenty-two-page monthly, gotten up for one dollar per year, and it is well worth the money.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

Allow us to call your attention to an offer made to the pastors of the Texas Conference by the Secretary of our Conference Board of Missions. Certainly a number of our pastors would like to have "Go Forward" well circulated in their fields of labors. The first offer is to give as a premium a good Bible to the preacher who sends in the largest number of paid subscriptions to "Go Forward" by February 10. The second offers as a premium railroad fare to Waco and return on the occasion of the great missionary rally there next May. This offer ends April 10. I hope many of our pastors will enter heartily into the contest to win both these premiums. Subscriptions should be sent to G. W. Cain, Nashville, Tenn. Let some brother determine to have both premiums, and let several others determine he shall have to work to get them. JOS. B. SEARS, Crockett, Texas.

IMPORTANT NOTICE.

The Executive Committee of the North Texas Conference Board of Church Extension will meet in Wesley Church, Greenville, January 26, 1904, at 2 p. m. All applications for either loans or donations, or both, from the Parent Board, must be in the hands of the Secretary, Rev. W. T. Morrow, Lone Oak, before that date. JOS. W. HILL, President, N. T. Conf. Bd. of Ch. Extension.

A CORRECTION CORRECTED.

Last week's issue of the Advocate contained a very brotherly criticism of the Northwest Texas Conference Journal by Bro. C. S. Cameron, of Holland charge. He stated that the Journal was in error as to the educational statistics of his charge. Please allow me to say that the printed Journal agrees exactly with the figures

furnished me by the Statistical Secretary. The Secretary's figures are: Assessed for education, \$23; paid, \$13.25. It is possible that Bro. Cameron is mistaken as to the amount of his assessment. I presume the Statistical Secretary obtained his figures as the law of the conference provides. (See the Journal, page 60, under the head of Standing Rules.)

W. B. ANDREWS, Editor N. W. Tex. Conf. Journal.

A HAPPY REUNION.

Tuesday was a supremely glad day with Rev. J. S. Mathis and wife and their children. Brother Mathis had been in the active work of the ministry for upward of fifty years and had decided to retire from regular work because of the approaching infirmities of age. While serving the Methodist Church here as pastor a few years ago, he fell in love with the place and resolved to make this his home for life when it should become necessary for him to retire from active work. Accordingly he afterward bought a lot on Stafford Hill and had a comfortable residence built. His children asked the privilege of furnishing the house and he graciously consented. December 1st was set for the time to meet at Pittsburg and set up for housekeeping, as the conference year would be out. The children, however, took time by the forelock without apprising their parents of it in order to surprise them. Mr. L. H. Mathis, of Wichita Falls; Mrs. J. R. Richardson, of Fort Worth, and Mr. and Mrs. J. M. Mathis, of Brenham, arrived two days in advance and fitted up the house with splendid furnishings and a bounty of supplies. Rev. and Mrs. Mathis arrived on the morning train Tuesday, December 1, from Daingerfield expecting their children to arrive in the afternoon. Imagine their inexpressible surprise and pleasure when they were driven up to their home to find the children all there, the house fitted up and dinner being prepared. They were dazed, so to speak, with pleasure and amazement. Pretty soon Mrs. C. A. Dike, a neighbor, who had prepared dinner for them, appeared and gave them all a pressing invitation to dine with her, and the invitation was accepted.

The Gazette joins the many friends of Brother Mathis and wife in extending to them a most cordial welcome to Pittsburg.—Pittsburg Gazette.

To the Preachers of the Northwest, and the Texas Conferences: I have sent to Mr. J. E. Hannegan, Joint Agent of Clergymen's Permits, copy of the Journal of the Northwest Texas Conference, and at the request of my brother, Rev. D. H. Hotchkiss, who formerly had charge of this matter in the Texas Conference, the list of appointments as they appear in the Nashville Advocate of December 31st. In applying for your permit, to avoid sending so many copies, etc., you may refer to "Journal" or "list of appointments" furnished by myself. M. S. HOTCHKISS, Waco, Texas, January 5, 1903.

Nothing Tastes Good

And eating is simply perfume-tory—done because it must be. This is the common complaint of the dyspeptic.

If eating sparingly would cure dyspepsia, few would suffer from it long.

The only way to cure dyspepsia, which is difficult digestion, is to give vigor and tone to the stomach and the whole digestive system.

Hood's Sarsaparilla cured the niece of Frank Fay, 106 N. St., South Boston, Mass., who writes that she had been a great sufferer from dyspepsia for six years; had been without appetite and had been troubled with sour stomach and headache. She had tried many other medicines in vain. Two bottles of Hood's Sarsaparilla made her well.

Hood's Sarsaparilla Promises to cure and keeps the promise. Don't wait till you are worse, but buy a bottle today.



NOT A GHOST

of a chance is possessed by any vehicle maker to turn out a more reliable product than the Enterprise, because in the making and finishing of these carriages the best procurable materials are used and the most expert workmen employed. Then there's the element of price that appeals to the man who buys, and which makes the Enterprise a favorite against the field.

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

PARLIN & ORENDORFF CO. Dallas, Texas.

Advertisement for Walter Baker's Cocoa and Chocolate, featuring an image of the product box and text: "Look at the Brand! Walter Baker's Cocoa and Chocolate. The FINEST in the World Costs Less than One Cent a Cup Forty Highest Awards in Europe and America. Walter Baker & Co. Ltd. Established 1780 Dorchester, Mass."

Advertisement for Electric Lighted Trains, featuring the Frisco logo and text: "ELECTRIC LIGHTED TRAINS Are operated by the FRISCO Between TEXAS And the North and East Between BIRMINGHAM, MEMPHIS, And the North and West Between OKLAHOMA And the North and East Observation cafe cars, under the management of Fred Harvey. Equipment of the latest and best design."

Advertisement for OPIUM, featuring the word "OPIUM" in large letters and text: "and Whiskey Habits cured at home without pain. Book of particulars sent FREE. S. M. WOOLLEY, M.D. Atlanta, Ga. Office 146 N. Poplar St."



### The Sunday-School Department

First Quarter, Lesson 3, Jan. 17.

#### BAPTISM AND TEMPTATION OF JESUS.

Matt. 3:12-17, 4:1-11.

Golden Text: "And lo, a voice from heaven, saying, 'This is my beloved Son in whom I am well pleased.'"—Matt. 3:17.

Topical Outline: 1. The Baptism. (Vs. 13-17.) 2. The Temptation. (Vs. 1-11.)

Time: The autumn of A. D. 26.

Place: Probably at Enon, near to Salim, a day's journey from Nazareth, close to the passage of the Jordan near Succoth, and far away from that near Jericho." (The Cambridge Greek Testament.)

The International Evangel says:

The ministry of John had been in progress for about six months before Jesus appeared and presented himself for baptism. And the Baptist's fame and popularity had probably reached their culmination. After Christ's appearance John continued his ministry for more than a year, but it was as he had declared—the Master increased and the servant decreased. But John's preaching had produced a profound impression upon the people. Beginning in the wilderness of Judea, an inhospitable region inconvenient of access, he had come down to the regions of the Jordan where the people might more easily reach him. But always he had delivered the same message—a call to repentance, an arraignment of various classes for particular sins, a warning that the external forms of religion were futile. It was a process of cutting into the quick of the consciences of them.

We are in the habit now of saying when a thing is said or done with particular opportuneness, that it was the exact psychological moment. That was true of John's appearance and his message. The electric with expectation. A deep sense of the nearness of a crisis in the life of the nation was working in many hearts. With not a few the Messianic hope which had grown so in the soil of the nation's best thoughts and sentiments seemed about to burst forth into the flower of realization. When John rang out his startling message all this conscious and unconscious expectation and longing answered to his call. Men began to say that they had long and deeply felt that some great event was near at hand, and now it had surely come.

The main significance of the baptism relates to John who administered it. As we remarked in connection with the preceding lesson, John may have known Jesus "after the flesh" by occasional meetings from their youth up, and may from his parents have heard of the great circumstances of his birth, and so have been led to think that possibly Jesus was the Messiah who was to come. But he did not certainly know this. All he knew was that the Messiah was at hand. But he had the promise that he would be given a sure sign that he was actually come whose presence he had proclaimed. "And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and have record that this is the Son of God." (John 1:33, 34.) After that John was prepared to proclaim not simply that the Messiah was about to come, but that he had actually come. When again he appeared, John pointed Him out to some of his disciples, and exclaimed, "Behold, the Lamb of God who taketh away the sin of the world." Ignorance had passed into faith, and faith into knowledge.

For Jesus himself the baptism perhaps had its chief meaning in the formal consecration of himself to his work which it represented. For him of course it was not the baptism of repentance, for he was without sin. As a sign, however, it was to him what it is to every regenerate soul, an outward symbol of an inner state of purity, only his was an original and not a regenerate purity. Jesus did not come to the consciousness that he was the Messiah at his baptism, as some teach; rather he came to the baptism because he knew himself to be the Messiah. The voice from heaven and the descending Spirit were not the first evidences to him of his Divine Sonship; that had developed with him in the natural unfolding of his nature. He simply knew he was the Son of

God because he was the Son of God. Self-consciousness with him involved with the human also the divine. Nevertheless, the baptism was his first act of formal assumption of his office as Messiah.

The wilderness struggle was what may properly be called the official temptation of Jesus. It was not the first nor the last of his temptations. We cannot believe that his life hitherto had been untempted. He had not lived apart from the world, but in close daily association with humanity. He had been subjected to the trials incident to human life, and it is only natural to suppose that he was tempted from his youth up at a thousand points. But in the temptations in the wilderness he was assaulted, not as an individual simply, but in the new and high office which he had taken up. He had kept himself sinless in his private capacity; now it was to be determined whether he could walk without sin in the path of his exalted mission. The story of his temptation must be read with this understanding if rightly construed. And in general this is true: the higher the mission of a man's life is the mightier because the more subtle and deceptive its temptations.

#### THE RELATION OF SIN TO LAW.

No. 6.

Dear Bro. Brown:

I must now hasten to the close of the discussion of the subject of sin in its relation to law, and will begin the end by a quotation from Mr. Wesley's sermon on "Justification by Faith." In speaking of the state of Adam before the fall he says: "To the entire law of love which was written in his heart (against which, perhaps, he could not sin directly). It seemed good to the sovereign wisdom of God to superadd one positive law: 'Thou shalt not eat of the fruit of the tree that groweth in the midst of the garden' annexing that penalty there to: 'In the day that thou eatest thereof, thou shalt surely die.'"

What does he mean by "the law of love?" If we are to understand by the term "the law of love," that the moral law is the gift of God's love to man, and in that sense it is the law of love, I believe it. But that does not seem to be the sense in which it is here used, for if the moral law was written in Adam's heart he knew good and evil, for by this law is the knowledge of sin. If not what benefit was it to him? I have for a long time believed that the notions of the moral law written in the heart of a man by mere force and he know nothing about that law, and the law of love as we generally meet with it in the books, are delusions. Love is as much a subject of law as any other capacity of the human soul, and needs as much to be controlled by law. Else why are we commanded in the moral law to love God and our neighbor? Jesus says: "A new commandment I give unto you, that ye love one another." St. John says: "Love not the world, neither the things that are in the world." "The law of love and love as a law" is an Antinomian conception, and meant as a substitute for moral law, and helps perpetuate the false doctrine that the Christian is exempt from the literal fulfillment of the moral law. But if "perhaps" a man could not sin directly against the entire law of love written in his heart, then the contrivance for making it easy for him to sin, or in the least more probable that he would sin, can never appear to have been done in either love or wisdom, and the word "sovereign" does not mend the matter. No, there is no "perhaps" he could not sin, but an absolute certainty that he could and more than likely he would sin directly against all the law he had either in or out of his heart, or else God would not have superadded one positive law.

H. T. HILL.

P. S.—I have decided to give you one more installment on sin and law. No doubt you are conscious of the fact that I have but touched the border of this field of useful thought. We closed our meditations on this subject with Adam as he stood at the threshold of a fearfully responsible life: peculiar in that he was to be the progenitor of all other human beings—an innumerable family of immortals. He must have been amply endowed. There can be no doubt that God gave him every organ, faculty, power and capacity necessary to a happy success in the career into which he had thrust him. Evolution, with the help of "natural selection" and the survival of the fittest," has not been able to even sprout one additional organ or faculty. I have said he is receptive of moral principles and this constitutes him a moral person. I now say the moral element pervades the entire personality, and hence every thought, every word and every deed is the act of a moral being, and therefore must be moral. Not, therefore, good or bad because the person is such, but simply moral because the actor is a moral person.

I contended in the first part of this discussion that thoughts, words and

deeds take their moral quality (not their moral nature) from the principles of wrong and right, and I tried to show that these are the things which defile the man: now we are confronted with a test case. Now my position does not require me to say that Adam was holy or that he was unholy. God said he was good and that is enough. But he became bad, and we know that no good man can become a bad man while his thoughts are pure.

No law, nor will, nor power can change the moral quality of a thought, therefore no power can put evil into a pure thought nor good into an evil thought. But it is an awful truth that a man can put an evil thought into a pure heart by a mere suggestion. But, thank the Lord, all the powers that be cannot force it there. Therefore said the wise man, "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23. But in order that the first pair keep evil thoughts out of their hearts, and fill them with good and so keep them pure, they must learn to distinguish good from evil. To this end was the tree of the knowledge of good and evil put before them with the command, "Thou shalt not eat thereof." Adam and Eve were not the only persons who needed the moral law to teach them what is right and what is wrong. No man would have known it is wrong to lust "except the law had said, 'Thou shalt not covet.'"—Read Rom. 7:7. H. T. HILL. Center Point, Texas.

#### THE SIN AGAINST THE HOLY GHOST.

Conditions, the Holy Ghost gives birth to a Son and presents that Son to God as his Son; God proclaims before men this is my beloved Son.

The unbeliever denies these conditions. The Holy Ghost is not virtuous and chaste. God in proclaiming before men that this is my Son, told a lie; that Christ has no legal father; he is illegitimate. Now apply the law to the command, "Honor thy father and thy mother that thy days may be long in the land, is a command, for in the day that thou dishonor thy father and thy mother, surely thou shalt die." That is the law applied to this command. A thought of unbelief of the virtue and chastity of the Holy Ghost enters the mind. This thought is fostered and entertained and becomes a voted thought by the expression. This thought of unbelief when it becomes a voted thought is the sin of unbelief of the virtue and chastity of the Holy Ghost. The expression that Christ is not the Son of God is a voted deed of offense before God. This causes anger in God and he demands an atonement. The soul is the one that has done this deed, and the soul must make the atonement. Now let us see the enormity of this sin and offense. There is no sin or deed that will equal it. It reaches the whole house of God. A dishonorable reflection is cast on the Holy Ghost. The Holy Ghost is not pure and chaste; the honor and glory of God is denied; he has told a lie; Christ has no legal father; he is illegitimate. This causes the death of the house of God. They are brought down from that exalted condition in which they live to a level of the unbeliever. The unbeliever dies too, dead in trespass and sin. The spirit yet remains and convinces him that Christ is the Son of God; that he must believe to be saved from death. This conviction is his baptism. He believes and is baptized. This causes the house of God to arise from the dead. A beam of light penetrates this dead soul, and he arises from the dead, born unto the house of God and proclaiming before men that Christ is the Son of God. "All manner of sins shall be forgiven," says Christ, "but the sin against the Holy Ghost shall not be forgiven." God has said that there shall be no remission of sins without the shedding of blood. The blood of Christ is shed. This secures the remission of the sin of the unbelief of the law, but when it comes to the sin against the Holy Ghost the blood of Christ is stopped. Why is it stopped? It is because the sin is against the house of God the Father, Son and Holy Ghost, and no blood of the house of God can remit a sin against itself? Then what becomes of it? I will give you an advanced thought. In Revelation we read of the battle of the Armageddon. The blood is to be up to the bridle bits of the horses, and 200 miles long. The Holy City of God is to come down and Christ is to reign a thousand years. Before the expiration of the thousand years Satan is to be released from the bottomless pit. Filled with anger against God for his defeat he resolves to continue the war against God. In the first campaign the war was carried off by thoughts, thoughts of unbelief against thoughts of belief. The River Euphrates is dried up to permit the advance of the Eastern King. He goes on a tour of the earth to stir up the Kings and rulers and nations of the earth to come up and destroy the Holy City of God, to break the power of God on earth, and to seize the earth for his own kingdom. They march against the Holy City. The earth trembles be-

neath their mighty tread, the battle is fought, the blood is shed and the sin against the Holy Ghost is atoned for. The Holy Ghost is the Church. (Matt. 12:31.) The Jews believed the Son of God could cast out a devil; but thus being before them they denied his power to cast out a devil of himself. He had to ask Bezebut. This shows their unbelief of him as Christ the Son of God. This caused the Savior to say that all manner of sins shall be forgiven, but blasphemy against the Holy Ghost shall not be forgiven. As shown by what the Jews said blasphemy means unbelief, and in denying the Savior as the Son of God they cast a dishonorable reflection upon the Holy Ghost (the mother), the Holy Ghost was not virtuous, pure and chaste. The Holy Ghost is the Church of Christ and mother. (Rev. 12:1.) K. BRADY.

Granbury, Texas.

#### FACTS CONCERNING REV. JAS. A. SMITH.

In the sketch of Dallas Methodist History by R. G. Mood in the Advocate of Dec. 3 I find errors in reference to Rev. James A. Smith that I ask the privilege of correcting in the columns of the same. He says that Mr. Smith "in appearance was rugged and uncouth and from his ruddy complexion and bristly red hair was known by the sobriquet of 'Cedar Top;' that he would spend all the week on his farm, plowing barefoot, but would be in his place on Sunday preaching," etc. Mr. Smith "in appearance" was tall and delicate, brown hair, worn closely cut, a face pale and always clean shaven, mild blue eyes, but deep and penetrating, a countenance beaming with the sweet, benignant expression of a consecrated Christian life, combined with high intellectual attainments. Mr. Smith was widely known for pre-eminence as a minister of the gospel, being an ordained elder of the M. E. Church, South. He was often called upon to discharge the various duties of that order. He had regular preaching, but when not engaged in ministerial labors his attention was given to the supervision of his farm, to the requirements of his family and to his books, for he was ever a close student. He never did a day's work of manual labor. I feel assured that Bro. Mood was misinformed in regard to the matter, and that he will accept the corrections in the same spirit in which they are given, which is simply what I consider just to the sacred name of him whose life was devoted to the cause of the Master. In behalf of his grandchildren, relatives and friends who still survive him, I most sincerely thank Rev. W. H. Hughes for the loving tribute he paid to the memory of "Rev. James A. Smith, a local pioneer preacher, in the Advocate of a recent issue. (MRS.) S. J. SMITH.

#### THE VALUE OF CHARCOAL.

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

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

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

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

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#### TREASURY DEPARTMENT. OFFICE OF COMPTROLLER OF THE CURRENCY.

Washington, D. C., Dec. 5, 1903. WHEREAS, By satisfactory evidence presented to the undersecretary, it has been made to appear that The Texas National Bank of Dallas, located in the City of Dallas, in the County of Dallas, and State of Texas, has complied with all the provisions of the Statutes of the United States, required to be complied with before an association shall be authorized to commence the business of banking; NOW, THEREFORE, I, William B. Ridgely, Comptroller of the Currency, do hereby certify that

The Texas National Bank of Dallas, located in the City of Dallas, in the County of Dallas, and State of Texas, is authorized to commence the business of banking as provided in Section Fifty-one Hundred and Sixty-nine of the Revised Statutes of the United States.

IN TESTIMONY WHEREOF, witness my hand and seal of office this fifth day of December, 1903.

WM. B. RIDGELY, Comptroller of Currency

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STRATFORD AND ELSEWHERE.

For the fourth time I enter upon the work in the Trans-Canadian country. Three years ago, when I began work here, I had charge of all the territory north of the Canadian River, except Hartley and Lipscomb Counties. Now three other preachers are at work in the same territory. My present work of two counties would have been divided but for the financial depression due to the decline in the stock market. These three years I have done very heavy work on very small pay. The seventeen thousand miles travel in my buggy and four and a half thousand on the train have so exhausted me physically that a collapse was no surprise to me when I returned from conference. I have sufficiently recovered, however, to do the pulpit work of the charge. Since I have been in this organizing work I have learned something of what Paul meant by "the care of all the Churches." This is one of the heaviest taxes on the missionary. I doubt if any other territory in our conference, city or country, has made more advancement than this. At Stratford we have a beautiful church and a neat, comfortable parsonage of modern design. On the 13th inst. I opened another Church in Hansford County. It is the first country Church in the Trans-Canadian territory, and is modern, comfortable, neat and paid for; perhaps the first Panhandle Church not to call on the Board of Church Extension. At Dalhart the work has steadily gone forward. After it was made a separate charge Brother Patterson built a parsonage, and then Brother Lidsey followed, and has built an up-to-date church. He has a fine hold on his people and is doing much for Methodism and for Christ in that new city.

Brother Hunt, on the Dumas charge, another part of my first work, is moving forward. He has some difficulties peculiar to his charge. They are small, but of the kind that drop right down where a man wants to work. They are much in the way. However, the young preacher has taken hold of the work like a man of much experience and is forging his way. In some instances converting these little troubles into building material. He is building a church at Dumas. I think he could build a parsonage also, but being of a practical turn of mind, he will not undertake unneeded buildings.

Our stock farmers are encouraged with their experiments in this new country. Two crops have been planted. Each was so successful that this winter preparations are being made for farming on a more definite scale. Stock farming is the only thing assured now, but many believe that the small grains will do well and larger crops have been, or will be, planted, of wheat, oats, rye, barley, etc. The short grass of this country dries up or "cures" in the fall and forms a natural hay on which stock do well till far into the winter. Our butchers are feeding us on range meat yet, and it is fine. Cattle, horses and Methodists do well in this country. These were here ahead of everything else and hold the field. The cheap lands here are an inducement to many to come, but let the Methodists bring their religion with them. W. B. McKEOWN, Stratford, Texas.

THE GLAD WAY.

The way as spoken of in the gospels referring to the plan of salvation is plain as to its oneness. It is also secure and it is holy, but it is yet more—it is a glad way.

This path, the life-course leads through the Lord's broad vineyard. To work for the Master is sweet and the fruits of our labor yield a return, an everlasting joy and gladness, causing us to go on our way exulting in a blessed hope. The path of the justified is like the shining light. From the first struggling twilight it grows in beauty until it culminates in day. Knowledge, faith, love and holiness irradiate at every step. So rise early and go on your way rejoicing, advance upward with increasing brightness until the perfect day. The path is surely peace, although storms may rage all around it. If there is peace within the heart of the traveler all is well without. The heart alone makes our happiness. The peace of God warming the heart within will beam out on the untrodden way and gild its jagged sides with gladness. The road may be rugged so as to overpower us at times. Then again the monotony of the quieter walks of life is equally oppressive; but if there be a well of peace springing up in the heart of the pilgrim there is for such an one rest in the shadow of his wing.

"I've anchored my soul in the haven of rest. I'll sail the wide seas no more. The tempest may sweep o'er the dark stormy deep. In Jesus I'm safe ever more."

Glad because of the joy of sins forgiven we go on our way of truth everlasting exulting for we go as conquerors. The moment when faith is

lost in sight there is a gradual growth into perfect light. In this glad path we live by faith and walk with God. According to a beautiful prescription of Goethe's, "Take holy earnestness with you, for holy earnestness alone makes life eternity."

"Happy on the way, happy on the way!" happy because he is going home the way-worn traveler in tattered garments shone, although his path lead o'er the cold dark mountain or along by Siloam's fountain keeps his eye fixed with a steadfast gaze on that beautiful city above, a refuge and a rest to weary souls escaping from a sea of sin. As he nears that celestial city his faith becomes simple in the promises of God. The truth is more vividly impressed upon the conscience, the heart more enlightened and the vision clearer. They who get light from a Savior unseen shall at his appearing be like him and see him as he is. Hasten on the perfect day when the path of the just shall be eternally consummated. The pure in heart shall see God, shall come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, while sorrow and sighing shall flee away.

"Her ways are ways of pleasantness, And all her paths are peace."

GILLIAM EMBREE CRESWELL, Belton, Texas.

BE DAINTY AND NEAT.

The dainty girl has learned that it not only adds to her own self respect and pleases her friends, for her to dress tastefully and becomingly, but that it actually pays from a financial point of view, as clothes that are well cared for will last twice as long as those that are carelessly treated. By being careful with her clothes, the girl who is dainty and neat is enabled to buy many little extras to replenish her wardrobe and she manages always to be nicely dressed, though she may have but a small dress allowance. It is not necessary to throw aside a felt hat because it is faded or old style, for hats can be pretty and stylish even if they are old ones made over. A tan felt hat that was faded was colored a beautiful dark red, and brought up to date by pressing into the desired shape. Feathers, velvet and buckles can all be cleaned and freshened, making it possible to have a stylish and becoming hat without any present outlay of money, and it pays to buy the best trimmings and wear them several seasons with a little change.

As nothing detracts more from a woman's appearance than soiled neckwear, the ribbons, ties and collars should be kept fresh and clean looking, and there is nothing better for cleaning these articles than suds made with white castile soap and warm soft water, and the small articles of dress often become shabby from neglect more than from real use.

One economical young lady gathered together her faded ribbons and colored them rich dark shades of red, green and purple with suitable dyes for silk and had a fresh supply of ribbons for a very small outlay of money, and it is the small things of dress that contributes most to a woman's good appearance.

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Mrs. S. A. Hawkins, Willis Point: "I was suffering death over and over when I received instructions. Six leading physicians pronounced me incurable. Morphine made me deathly sick; heart trouble prevented using chloroform. I relieved the suffering in fifteen minutes, kept it relieved and in sixty days had gained twenty-five pounds and doing my own work." (Her full symptoms found in circular.) "I served as above woman's pastor in Willis Point. She is known to me; reliable."—J. H. Myers, Terrell, Texas.

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"Deadwood, Texas: I can not exaggerate my high opinion of Natural Law Discovery. I have seen it tested and find it a sure treatment. It cured my son, Ollie LaGrone, of heart disease after ablest physicians of the State had failed to benefit him and after I had despaired of his ever being cured."—H. C. LaGrone.

The above party is reliable.—L. Blaylock, Pub. Texas Christian Advocate. Let us send you a circular giving full particulars.

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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.

**WEATHERFORD DISTRICT.**

The Woman's Home Mission Society of Weatherford First Methodist Church was organized in February, 1894, during the second year's pastorate of Rev. Thomas G. Whitten. Prior to that time it was known as the "Aid Society." We well remember how tenaciously many of the staunch, faithful members clung to their dear "old aid," fearing to venture into this new enterprise. The Home Mission Society is now known as the "preacher's friend," as it is their privilege to look after his temporal need. In February, 1894, during a preachers' district meeting, which was being held in the First Methodist Church of Weatherford, Mrs. Purell, conference organizer, assisted by Mrs. Williams, President of the Northwest Texas Conference Home Mission Society, stated the need of this work to the Aid and Foreign Missionary Societies and an organization was accomplished. It may seem somewhat "out of the ordinary" to state that the first name on the charter roll was a member of long standing of the Woman's Foreign Missionary Society, she having been officially connected with it since the work was set apart for the women by the General Conference at Atlanta, Ga., in May, 1878. Your humble reporter is this woman, and has been requested to write a history of the Home Mission Society of our own First Church, which she deems a happy privilege, provided she can do justice to the task. In the inception of this new organization our women looked on with hesitancy, rendering it a difficult matter to secure a President, so the new work moved on slowly under the leadership of the President of the Foreign Missionary Society, she having been a member also of the Home Mission back in the old Tennessee home. Mrs. J. S. Smith was the first member to manifest the greatest interest and a desire to know this work. By the advice and assistance of the President of the Foreign Missionary Society she was encouraged, and after being earnestly requested, consented to accept the Presidency, which position she filled successfully for three years. Mrs. Alice Shepherd was next chosen, and the work prospered in her hands in all departments for the next three years. In February, 1898, Mrs. I. W. Stevens was unanimously elected President. Under her administration the work continued to grow and prosper and fifty members were on roll. During her term of office many improvements were made, both on church and parsonage, notable among them a handsome velvet carpet adds greatly to the comfort and beauty of our church.

In February, 1903, Mrs. C. A. Donovan was placed at the helm. Firmly and prudently she is guiding this important department of our Church work with the co-operation and assistance of the members and our new pastor, Bro. J. W. Rowlett. It is also with great pleasure that the faithfulness of the first Treasurer, Mrs. J. B. Price, is recorded, who served from the organization to February, 1903. In this responsible office, a period of nine years. To prove her faithful service there was never a vote against her re-election. Not wishing to serve longer as Treasurer, she was succeeded by Mrs. J. W. Brasselton. A bright future awaits this society. Some of our members who wrought well have passed away and gone to reap their eternal reward. Prominent among them were Mrs. Mary Green Bonner, who was the faithful Recording Secretary so long, and Mrs. Margaret Sloan, who with her kind, generous heart and ample means, was always willing to help largely every demand. How we miss these faithful co-workers who were equally as actively engaged in the foreign missionary work! In view of the continued and increasing prosperity as shown in the report of these two Boards, we are one in spirit, serving the same Lord, not merely with harmony and good will, but let it be with co-operation. The most binding command of our blessed Lord as he ascended is, "Go ye into all the world and preach the gospel to every creature." The word "missions" suggests our union. The most important point in missionary work is that those who engage in it should know what it is to be lost in sin and realize the change from darkness to light through the blood of Jesus Christ. The heart is right with God only when it is earnest and reaches out to save those who are far from God at home or beyond the seas. When the heart is willing there is plenty of work. The fields are white unto the harvest, but the laborers are too few. This is called

the age for women, and the wonderful Helen Keller says it is a fine thing to be a woman; a splendid thing to be an American woman, for never in the history of the world has woman held a position of such honor, dignity and usefulness as now. These privileges are granted us, not for our own sakes, but for the sake of the Master. Once he was not so welcomed to the earth, to-day millions of doors would open at his faintest call, and Marys and Marthas hasten to do his bidding, yet he is shut out from many lives, and woman is called to assist in revealing the light all over his redeemed world. God bless our missionary societies. May they continue a seed-sowing implement of missionary grain that shall finally result in an abundant harvest.

MRS. J. P. WILLS.

**FROM INDIAN CREEK.**

At the request of our District Secretary I send the following brief account of our work at this place:  
The Oswalt Chapel Auxiliary, W. F. M. Society, was organized in the spring of 1895. A few weeks later one of our members attended the annual meeting, and there heard Miss Lucy Harper tell of her work in Mexico. The Conference President, Mrs. S. S. Munger, also spoke of her visit to Laredo Seminary the previous January, and of the girls who were being cared for by the different auxiliaries. The result was that our delegate returned enthused with missionary zeal, and at her earnest request our society asked of Miss Holding a girl for our own especial care.

The first two years our society did good, regular work. During that time we made a number of quilts, sending six to Laredo, nine to Methvin Institute and five (two-thirds size) to Miss Brewster's hospital.  
During the third year after our organization we had to contend with so many obstacles and hindrances that we gradually kept losing ground. Our roll, which numbered twenty-eight, was reduced to four regular and two honorary members. These four members held together several months, continuing to pay dues and hoping for reinforcements, but meeting with continued discouragement, toward the close of the third year we ceased to call ourselves a society.

With the exception of the year that Bro. C. B. Smith was our pastor, we have never again done systematic work as a society until a little over a year ago, at which time our pastor's wife, Mrs. Owens, reorganized our society. She was with us only a short time, but gave us efficient help while here and good counsel at leaving.

During the years that our society was disbanded two of our former members continued to furnish clothing for the Mexican girl, also clothed a little Indian girl at Methvin Institute one year. It was seven years from the time our auxiliary took charge of the Mexican girl until she was graduated. She is now teaching in our mission school in Guadalupe, Mex.

At present our society has a membership of eleven regular and four honorary members. During the present fiscal year we have forwarded to our Conference Treasurer \$30.75. With thanksgivings for past blessings, we press forward to new duties.

CORA POSEY, Cor. Sec.

**FROM MINERAL WELLS.**

The Woman's Home Mission Society of Mineral Wells, Northwest Texas Conference, was organized about seven years ago with ten or eleven members and has grown slowly until now we number thirty-one.

Though perhaps we have not done all we could along all lines yet, when we remember that during this time our little band has raised something like \$2000, besides the spiritual benefit to ourselves, which a consecrated service to our Savior always insures, we feel already fully rewarded for all the work we have done and all the difficulties experienced, and realize that we should not despise the day of small things.

During its first years of work this society bought the lot for the old parsonage and did work on the house and grounds to the amount of \$200. We now have a nice comfortable parsonage, complete in all its departments and said to be one of the best, according to its size. In the conference, our ladies feel very proud of their part in its improvement.

The society has done a great deal of work on the church also in the way of furnishings, papering, etc. We are now helping to pay for the new organ which was put in last winter.

The connectional dues are paid quarterly and amount to about \$32 a year. Until last year we had paid \$12 a year to the Rescue Home, but owing to greater demands from the local work we gave this up for a while.

Last year we raised for all purposes something over \$500; this year our report will be more than \$300. Local

charity work has amounted to \$35.60, and we have clothed one boy at the Orphans' Home.

The Week of Prayer was duly observed and the program carried out as nearly as possible. Those who attended derived great benefit from each service and were only sorry that so many were missing the blessings. The offering amounted to \$4.21. Three new members were received. Seven members are pledged to titling and six are subscribers to "Our Homes."

We will hold a bazaar the last three days before Christmas, and hope to realize enough from the sales to finish the payments on the organ.

The success of our work in the past has been in a great measure due to the untiring energy and faithful service of Mrs. E. M. Mitchell, who for three years served us as President, and while we grieved to lose her as President, yet we rejoice that her mantle has fallen upon the shoulders of her successor, Mrs. Susie Prestridge, who has nobly borne the burden and responsibility this year.

We enjoy reading the reports from other auxiliaries and feel so thankful that we are numbered among the co-workers with God.

MRS. E. W. RODGERS, Treas.

**FROM COUT'S MEMORIAL, WEATHERFORD.**

We are glad to report for our auxiliary at this place that we are much in earnest in our work and do our little willingly, though we are poor in number.

The Home Mission Society was first organized at this place nine or ten years ago, and from time to time in various ways have helped to build and furnish a nice church and parsonage. All members being connectional, we have received financial help from the board for the parsonage.

Increase of membership would make us more helpful to each other, to our home Church and the different institutions of the society. We sent a box to the Orphanage at Waco this fall and have raised and expended about a hundred dollars for local work this year. Our new preacher is like our old one, "a good one," "cept he won't be our President." I think we will call Brother Slover back again. The one great object for the society to accomplish in future is titling and giving willingly in God's name.

Let us all possess the Christmas spirit, if we can not the Christmas purse, and with hearts full of gratitude and love do what we can to help everybody. MRS. J. H. ALDRIDGE, Corresponding Secretary.

**TREASURER'S REPORT.**

Treasurer's report Woman's Home Mission Society, Texas Conference, for the quarter ending December 15, 1903:	
Balance from last quarter.....	\$4.94
Dues of members.....	435.50
Dues of life members.....	150.00
Baby roll members.....	4.00
General work.....	121.00
Florine McEachern mite boxes.....	5.90
Week of Prayer.....	164.62
Adult mite boxes.....	3.20
Baby mite boxes.....	12.85
Deaconess scholarship.....	77.95
Conference expense fund.....	46.40
<b>Total.....</b>	<b>\$1,026.36</b>
Amt. of dft. to General Treas.....	975.02
Balance in bank.....	51.34
To conference expenses.....	23.85
<b>Balance for quarter.....</b>	<b>\$27.49</b>
Amount to our credit in General Treasury.....	\$575.57
Life members: Rev. R. A. Morris, Mrs. Mattie B. Pipkin, Mrs. J. S. Giddings, Mrs. L. R. Hall, Mrs. W. T. Cherry, little Annie May Downs.	

Local Work	
Value of supplies reported to Superintendent supply dept.....	\$329.55
Value of supplies given locally.....	672.65
Mission work.....	29.85
Amt. expended on parsonages.....	3,286.51
Amount expended on local Church work.....	1,371.60
Amount expended on relief of needy.....	286.85
Amount expended on city mission work.....	5.00
<b>Total.....</b>	<b>\$5,982.01</b>
Mrs. M. H. Bonner, of Tyler, sent \$5 to the Dallas Home during the quarter through Conference Treasurer.	

MISS ELIZABETH L. HILL, Livingston, Texas.

**OUR PREACHERS' HOMES.**

(A paper read by Mrs. Nannie Bryant during our Week of Prayer, White-wright, Texas.)

When the W. H. M. Society was first organized it was known as the Woman's Department of Church Extension, the object of which was to collect funds for purchasing and securing parsonages. The work of the society has grouped itself under various departments, but no one should appeal to us more forcibly than this one, providing homes for our preachers. Each conference society has the privilege of using one-half of its dues to help

**Starving With Plenty to Eat.**

**That's What Thousands With Poor Digestions Are Doing Every Day. DON'T BE ONE OF THEM.**



They have no appetite, or if they do have an appetite and eat what they require, it does them no good because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headaches, sleeplessness, languor and the thousand and one symptoms of disordered digestion.

Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach works or not and that's the whole secret.

Mr. Thomas Seale, Mayfield, Cal., says: "Have used and recommended Stuart's Tablets because there is nothing like them to keep the stomach right."

Mr. E. H. Davis of Hampton, Va., says: "I doctored five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of the doctor's treatment."

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

Phil Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

Mrs. G. H. Crotley, 528 Washington St., Hoboken, N. J., writes: "Stuart's Dyspepsia Tablets just filled the bill for children, as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'tablets' and she runs for them."

Miss Lelia Dively, 4627 Plummer St., Pittsburg, Pa., writes: "I wish everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50-cent box at the drug store. I am only on the second box and am gaining in flesh and color. I have at last found something that has reached my ailment."

At all druggists 50 cents a box. A little book on "Stomach Troubles" may be had free by addressing F. A. Stuart Co., Marshall, Mich.

charge, struggling to sympathize with his people and teach them more of God.

When the Bishop reads out C. A. Spragins, Whitewright, it makes him feel good when some brother whispers, "They have a nice parsonage." On the other hand, I imagine how depressed and sad that one feels who is sent out on the plains wondering and anxious to know if there will be a place ready for him to call home. Yet he must go whether there is a home or not. A comfortably furnished parsonage should be provided on every charge, especially the circuit, and we as members of the W. H. M. Society should see that it is done. Let us continue to work and pray, not forgetting that the Lord Christ goes with his humblest messenger and in giving him a home we are gaining our own title to a fair mansion in our Father's house.

Now as the old year dies and the morning of the new year creeps upon us, may we be prompt in paying our dimes and work and pray more earnestly to enlarge our membership, to strive to infuse more interest, and willingness to do, in the hearts of others.

This is the key that unlocks the vault of usefulness for us, and when we stand before our Lord in the end, may his words of commendation rest upon each one of us, "Inasmuch as ye did it unto the least of these ye did it unto me."

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

Governor W. H. Taft has sailed for the United States. On the way he will visit Tokyo, to meet the Mikado, at the latter's request, and will be given a reception upon his arrival at Honolulu.

Two years ago there were 182 men on circuits which paid salaries less than \$100. Some of them had families and some of these charges had no parsonages. These should and must be provided. While 10 cents a month to this department seems small to us, it may mean much to some poor preacher out on a circuit or poor

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much more than their ing good servic comfortab a hall, a are delig ence at l ices Chri tion for \$23.60. W for a goo ter Vinsol loved by

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M. S. Le gun our se Have recei tokens of their way usual pour which we indebted t presenting Christmas, newed obil work of ol Conference sliding elde sermons at well into e The Board

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We want Pyramid P The treat bring imme torture of tantalizing up as direct cure.

**The Discov est**

We send plain sealed indicate the velopes are Pyramid I form of sup plied direct They action They are so druggists ev frequently el By the use will avoid a expensive es and will rid the privacy fling expense After usi which we r wrapper, yo size packag cents each, plain packa Pyramid Dr Marshall, M



NOTES FROM THE FIELD.

(Continued from page 5.) much more to a pastor and his wife than their money value. We are having good congregations and encouraging services. The parsonage is a neat, comfortable house, with five rooms and a hall, and the pastor and his wife are delighted with their first experience at housekeeping. We had services Christmas Day, and the collection for the Orphanage amounted to \$23.60. We are working and praying for a good revival. Brother and Sister Vinson, whom we follow, are much loved by the people.

NORTHWEST TEX. CONFERENCE.

Baird. J. D. Odom: Baird Station begins the new year well. We have been very kindly received and duly pounded. We were also remembered most kindly by our newly made friends during Christmas. All of these tokens of love and good will are very much appreciated by the inmates of the parsonage. Our work is well under way. We have raised our foreign mission and Orphanage assessments and have our receipts in hand. We also have about half of our domestic mission assessment in cash and will raise the balance soon. We have a delightful people to serve. This is a good town, but it is cursed by the open saloon. Bro. Riggs did a great work in this charge last year and our people love and appreciate him. To me this is most encouraging. At Palmer we left a host of loyal friends whom we love most tenderly.

Bristol Circuit. M. S. Leveridge, Jan. 1: We have begun our second year on Bristol charge. Have received a warm welcome. Many tokens of appreciation have found their way to the parsonage, but the usual pounding came Dec. 10, for which we are very thankful. I am indebted to the people of Bristol for presenting me with a nice gold watch Christmas, which brings us under renewed obligations for the best year's work of our life. Our first Quarterly Conference was held Dec. 26. Our presiding elder preached three very fine sermons and in his usual way looked well into every interest of the Church. The Board of Stewards have advanced

the preacher's salary \$100 over last year, making it \$600. Already one-fourth of the salary is paid. Land has been secured on which to build a church at Carol, and over \$500 subscribed to erect the building. This is the last point on the charge without a house of worship. When this is finished, Bristol Circuit will be ready to take its place with the best circuits in Northwest Texas Conference.

Aspermont. G. H. McAnally, Dec. 24: We are nicely situated at the parsonage at Aspermont. Found a kind, noble people. Just such as know how to deal out hospitality. The good ladies of Aspermont have made several additional comforts to the parsonage, for which we are thankful. The pastor has placed a fence around the parsonage instead of the old one. We have not received the regular order of pounding, but a much better one—a continual pounding. It is marvelous to see how the "goodies" assume legs and walk in. On next day after our arrival a noble-hearted brother placed a \$50 check in our hands, to the satisfaction of the "folks at home." My stewards made a liberal assessment for preacher in charge and presiding elder. The assessment is \$659. We are hopeful for the future. Are laying the foundation deep and broad for a revival all over the work.

Blanket. W. R. Crockett: Brother R. B. Young, our preacher in charge, is starting off well, and we expect a good year's work from him. As Brother Young has said nothing about it, I will say we gave him a heavy pounding and a hearty welcome, and we can truly say he is little, but loud and expressive—a good, safe, logical and spiritual preacher. We are needing, praying and expecting a general revival all over this charge, and in fact all over Brownwood District, under the leadership of our preacher in charge and our very zealous presiding elder, Brother W. H. Matthews, who is a safe leader for all good people.

Haskell Mission. Geo. A. Nance, Jan. 1: I was cordially received back on the Haskell Mission. As the Bishop did not move me I moved myself. My headquarters will be at Sagerton, a new town on the Orient Railroad, near Flat Top Mountain. The railroad is expected to begin work about the 15th inst. at Sweetwater. I have purchased a lot and am building a house here, from which place I will serve the Haskell Mission. First Quarterly Conference already held. Stewards kindly advanced salary \$55 over last year, though that was very much the largest in the history of the charge. I have received six members since conference. Taking collections for Orphanage and missions this round. Why wait till the last of the year and have our board borrow the money to meet the demands? Work progresses on the new church at Pinkerton, which the presiding elder says is a credit to the community. This week the roof is going on.

Ferris. R. B. Bonner, Jan. 1: Everything moving nicely on Ferris charge. The Church is well organized and at work. We expect a glorious year. Our first Quarterly Conference met Dec. 28. It was the best we ever had. Our presiding elder was a blessing to us all. Nearly all our officials were present. They cheerfully and without the least pressure placed the salary \$100 over last year and paid about one-third of the whole amount this the first quarter. This is a fine record indeed. It shows plainly that we have a faithful Board of Stewards and serve a generous class of people. Our people, both at Ferris and Bluff Springs, are very kind to us. We love them all and expect to try to serve them well. A few nights ago we received a splendid pounding. For this we are grateful and pray God's blessings on each one.

Salado. J. M. Armstrong, Jan. 1: Cordial reception for fourth year. A pounding by Salado and one by Belle Plains. Substantial remembrances by individuals of the other Churches of the charge. For all of which and for the constant current of kindness we are very grateful. Painted one church and put seats in another. This year promises to be the best of the four.

Lometa. D. A. Gregg, Jan. 1: Things are still looming up on the Lometa charge. Orphanage and Rescue Home money paid several dollars in hand on other collections. New organ purchased at one place. Extra box of goods valued at \$20 sent to the Orphanage. Two new subscribers and money sent in on two renewals to the Advocate. Expect to increase the circulation of the paper materially this year. The young David William Gregg arrived at the

parsonage in Lometa at 3:30 a. m. of the last day in the old year of 1903. He is a candidate for infant baptism as soon as the presiding elder comes this way. We had some very nice little songs and some touching statements from one Prof. Lough and wife, last Monday night at the Baptist Church. They are representing the plan and issues of a "prohibition party." Our people are rigid prohibitionists all over the charge, but they did not, and will not, take very largely to the separate party idea. We simply want the question of saloon or no saloon discussed among our people. That "jug trade" perpetration has been a curse to all my territory this Christmas just past.

Maypearl Circuit. C. A. Clark, Jan. 4: This is the old Boz Circuit with a new dress on. Maypearl came into existence last year, being one of the new towns on the I. & G. N. branch out from Fort Worth. After the longest move in my ministry, we reached this charge on schedule time. A sacred memory lingers of the five years spent in the great West and in Clarendon District. A hearty reception here. Our first Quarterly Conference has gone to record; and a glorious record it made. Salaries raised \$170 above former assessments. Assessed for pastor, \$750, the District Stewards having already assessed \$108 for the presiding elder. The conference collections were raised in like proportion. We find much to do, and propose to lay ourselves out for its accomplishment.

TEXAS CONFERENCE. Burke. W. W. Graham, Jan. 4: I have spent this first Monday of the New Year visiting from house to house at Diboll, and found ten members that are to be enrolled at that place, with many more to follow by the time I get round. May Heaven help us all to look after the newcomers and husband well all our resources. A happy New Year to all.

Wills Point Circuit. S. W. Lowe: I was returned to this work by the last Annual Conference, and received a warm welcome. Having served this charge one year, I have learned to love these good people. Saturday after Christmas, Brother White, of Clifton Church, drove up to the parsonage and notified us that he had come to pound us in the "day-time." He left many good things that the Clifton people knew a preacher's family would enjoy. Many thanks. Our first Quarterly Conference was held at Palmer Grove last Saturday and Sunday. Brother Solomon is an able preacher and an excellent presiding officer. We all like him. We hope, by the help of God, to accomplish great things this year.

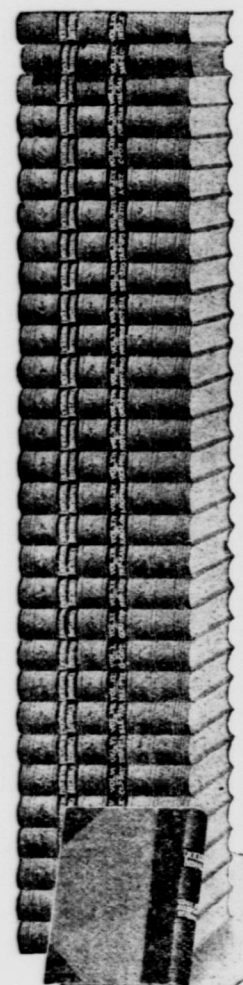
Lane City. B. W. Allen, Dec. 27: New town in the middle of a 25,000-acre rice farm. Building to stay; rice a success; everything in a rush; live League; one that has made the Church; good Sunday-school; new Methodist Church house; lots of people coming and some going; flushed eight Church letters first trip; more in sight. All we need is more religion.

Woodville Circuit. R. O. Bailey, Dec. 29: Well! Well! We are to serve the Woodville and Colmesneil charge another year, and a great charge it is! Just keeps the preacher busy. Seven appointments. This is our second year with this people. We moved from Colmesneil to Woodville soon after arriving here after conference. We had a call made us Christmas Eve. It must have been Santa Claus. The good people of Woodville gave us a nice pounding. Worth a great deal to us. The largest of the gifts were two and a half sacks of flour and \$5.50 cash. We feel like we are appreciated here. May the Lord help us to make this the best of the two years here. We have a good people to serve, and we hope to make them a good preacher.

Bettie. (Mrs.) J. N. McCain, Dec. 29: The new conference year has come and our "lot has been cast" at Bettie, and for many reasons we are sure that it could not have been cast in a more pleasant place nor among a more pleasant, hospitable and loyal people. This is our second year to serve the Bettie Church, and we were warmly welcomed by a tremendous pounding Christmas Eve. "Santa" himself could not have been so choice in his selection of Christmas dainties. Our hearts swelled with gratitude when we began to open our bundles, and we saw how our every want had been anticipated by these dear, good people. There was flour, sugar, coffee, rice, meats and canned goods in profusion. Too many good things to enumerate. It is need-

Continued on Page 14.

START 1904 RIGHT!



The best way to start a New Year is NOT to sit bewailing the blunders of days gone by. Instead, it is to rise up with fresh energy, with eyes to the front, resolved to profit by past experience.

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On account of the increased cost of materials and labor, the price of this Encyclopedia must be advanced at an early date. We have, however, arranged that this increase in price shall not go into effect until the present printing is exhausted.

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POETRY CAN IN NO CASE BE INSERTED.

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STEVENS.—Caroline Ellis Stevens, wife of Rev. Jno. W. Stevens, of Hillsboro, Texas, passed peacefully to her eternal rest on the morning of December 2, 1903, at 12:25 o'clock, after a week of severe illness from that dread disease pneumonia. Sister Stevens' age was 75 years, 3 months and 21 days; she had therefore passed beyond her three-score years and ten, and, like unto a ripened shock of wheat, she was ready for the garner-house of her heavenly home.

On Wednesday afternoon, assisted by Rev. J. G. Lane, the writer conducted the funeral service at the family residence, on Elm Street, in the presence of a large concourse of sympathizing friends.

On the following morning we carried the remains to Lancaster, Dallas County, Texas, where she was reared. There we repaired, with a large company of relatives and friends, to the quiet city of the dead, and, after service by Brother Moffet and the writer, we laid the body beside the silent forms of many loved ones gone before, in full hope of its glorious resurrection.

Sister Stevens was converted at old Pecan Grove camp ground, near where Whitney now stands, in 1873, under the preaching of Revs. George W. Graves, Thos. Hunt and her husband, Jno. W. Stevens, and by the latter was received into the Church during that meeting. On the 12th day of May, 1874, she was married to the devoted husband who now survives her. His testimony is: "As a consistent, upright follower of Christ she was my ideal. She loved her Church and its communion. She gave continual expressions of her full trust in her Savior all through her sickness, and constantly expressed her desire to depart—her only regret being at having to leave her old and disconsolate husband behind."

To this faithful testimony of him whose life was most intimately connected with hers, may be added that of a multitude of friends who have had the privilege of knowing our departed mother in Israel. For my own part, I am free to say that it has been a blessing and a benediction to me to know her and to have come in touch with her tranquil and triumphant spirit in her declining years.

Her devotion to her home and husband has been an inspiration to me in these days when the home is, in my humble opinion, losing much of its sacred sanctity as the sweetest, dearest spot on earth. In this quiet retreat, with her husband, her flowers and sweet communion with her Lord, she had unusual preparation for her heavenly home—where Jesus, her Lord, has given her an eternal inheritance among the redeemed, and where from henceforth she will dwell forever amid the blooming flowers which give eternal fragrance to the city of the redeemed!

She was raised to womanhood in the primeval conditions of Texas, and belongs to that unheralded company which "stood by the stuff" while our forefathers blazed the way for the civilization which is our rich heritage to-day. Reared amid these conditions and fully equal to the demands upon a true heroine, I do not wonder that the character thus formed was sturdy, brusque, honest and genuine. No womanly woman thus reared, would ever be party to the veneering which characterizes much of our modern society. Mother Stevens had no patience with pretense in any form. She believed that society and the Church especially should be genuine and true and live above the clouds of sham and fraud.

She loved the services of God's house. When she was not there, I always knew that the excuse she could render would pass muster when the roll call of conscience was had at the bar of her Lord. She made no compromise with sin, though her spirit was ever Christ-like in her relation to the sinner.

It was always a benediction to me to come into her home and to feel the impress of its little circle. Here have I enjoyed sweet retreat from toil and conflict in the Master's work. Here by this good old woman and this loyal old servant of God I have been strengthened for His service. I thank God for the privilege of such communion. But the change has come, as such changes must, yet I thank God

that there will come the day of compensation!

As she gathered her husband and sisters and children and grandchildren about her and asked them to meet her in heaven, it was not with a shadow of doubt. All was very real with her and to them. To-day she has entered in. We are swiftly following. May we not falter nor fail by the way.

God bless each heart made lonely by her going!

JEROME DUNCAN.

DILLIAN.—Willie S. Dillian, son of J. P. and Robert E. Dillian, was born Oct. 17, 1887, and died Oct. 15, 1903. He professed religion about one year ago and joined the M. E. Church, South, in which he lived a devoted Christian till the heavenly Father called him home to heaven. His cheerful and affectionate disposition made him the favorite of the home and loved by all who knew him. Willie was an obedient son and a great comfort and pleasure to his parents. I would point the sorrowing parents to the Savior who will bear our burdens and carry us safely to the haven of rest. He chasteneth those He loveth; all things for good for those who love and serve Him. Though we sorrow here, if we trust Him the harvest of faith is reaped in eternity. Remember, sorrowing parents, we have His promise: that when we are faithful, though we may not see how it has been said, Death plucks the brightest jewels. It has been verified in our young friend's death. No more will his dear voice greet us; no more the merry peals of laughter gladden our hearts; no more his bright face beam with pleasure and smile on us. Willie is gone. He can not come to us, but when life's battle is fought and victory crowns us, we shall meet in the sweet by-and-by, where partings cease to come. Then we shall bask in the sunlight of a Savior's love.

B. P. COZART.

WEST.—Mrs. Elizabeth West was born May 19, 1831, and died at the residence of her daughter, Mrs. Fannie Stokes, Oct. 3, 1903. She was married to E. J. West Oct. 21, 1849. To them were born seven children, six of whom are living. She joined the M. E. Church, South, in 1854, and lived a consistent Christian till death. Too much cannot be said of this good woman. As a Christian her life was one of loyalty to her Church; faithful and courageous in the discharge of her duties. Her Christian experience was clear and bright; and her daily life illustrated the Spirit of her Master. As a neighbor she was kind and affectionate; a pleasant word for every one she won the love and confidence of those with whom she came in contact. The excellencies of this good woman shone brightest in her home life. She was a devoted wife, and, regardless of cost or sacrifice, she endeavored to make home the brightest and best place on earth. She taught her children by precept and example that the only successful life was the one built upon Christian principles. Her old age was gladdened when she could look back upon her life's work and see the sons and daughters of whom she was justly proud; the reward of a life of toil, sacrifice and motherly love. Sister West has gone to her well-earned rest.

A FRIEND.

HOLLIS.—Jasper N. Hollis was born in Tennessee, in 1832; married to Ruth E. Springer in 1853. Of this union there were twelve children, nine of whom are still living. His first wife died in 1887. He married Debby Hill in 1893; joined the M. E. Church, South, in 1895, and lived a consistent member until he died, which sad event took place Dec. 12, 1903, while on his way home from Seymour, where he had gone to do some trading. He had been complaining at times, but no one thought about his dying, as he was a very hale old man, and always pleasant, and tried to make things pleasant for others. He visited the parsonage a few days before his death and expressed the determination of doing more for the Master's cause than ever before. His funeral was conducted by this writer in the presence of a large concourse of friends, after which he was buried in the Throckmorton Cemetery with Masonic honors. May the blessings of a kind heavenly Father rest upon his widow and children.

G. C. SUMMERS.

VANN.—Sister H. L. Vann was born May 26, 1874, and died in great triumph Nov. 5, 1903. Sister Vann was converted in early life and joined the M. E. Church, South, and was an earnest, faithful Christian. Her faith was such that the severest suffering could not destroy. Her clothing accidentally caught on fire and before help could arrive she was so badly burned that she lived but an hour. Her suffering was intense, yet she praised God and spoke of that rest beyond life's sorrows and sufferings. May God help the greatly bereaved husband to keep the faith and so bring the little ones left behind with him to that happy reunion of all the children of God. Her pastor,

J. B. SIMS.

ROGERS.—Leslie Rogers, son of Emmett and Laura Rogers, was born in Lincoln County, Tenn., April 8, 1893; departed this life at the home of his parents, near Forreston, Texas, Dec. 14, 1903, after a brief but painful illness. Little Leslie had been afflicted all his life with spinal affection. Never being able to walk, he therefore was deprived of many pleasures that usually attend boy life. But the family and those who knew him best say that he bore his sufferings with patience and accepted his lot in life with a cheerfulness that would have been commendable in those much older than himself. Being thus afflicted, he was, of course, the constant care of his mother, never scarcely out of her sight. Wherever mother was, there was Leslie. Of course, he will be missed by her and by the entire family. Weep not, dear ones. When you see his little chair where he so often sat, may its emptiness remind you of a filled place in heaven. There are no cripples in heaven, but the lame walk, the dumb speak and the blind are made to see. Loved ones, Leslie has gone on before. He will be waiting at the gate, father, mother, sisters and brother to greet.

C. B. SMITH, P. C.

CURTNER.—J. H. Curtner was born Nov. 26, 1855, in Montgomery County, Missouri; moved to Wise County, Texas, November, 1856; was married to Miss Narcissus Byrd May 6, 1860; joined the M. E. Church, South, in 1867, in which he lived a consistent member to his death, which occurred Nov. 21, 1903, at his home in Chico, Texas. He was a patient sufferer four weeks. He often spoke of his departure, and said the world had lost all its charms for him, and he desired to depart and be at rest with his Savior in glory. The writer was associated with Bro. Curtner for a number of years. He was an exhorter in the Church, and we were in a number of meetings together. He was indeed a faithful worker for the salvation of souls. His earnest prayers can never be forgotten by those who heard them. I left his bedside a few days before his death, and he was praising God with all his strength for sustaining grace in affliction and the assurance of an eternal home. When the end came he surely fell asleep in Christ without a struggle. In his death the Church has lost a true and loyal member, the pastor a strong support, the wife and children a faithful husband and an affectionate father. He leaves a wife, three sons and seven daughters to mourn their loss. Loved ones, your loss is his gain. Follow his teachings and you shall see him again, not in affliction, but in eternal happiness.

J. B. PARR.

GASWAY.—Rufus Harley Gasway was born May 7, 1874, in Georgia; moved to Texas when about two years old with his parents and settled in Shelby County, where he has lived in and around Timponson ever since. He was married July 13, 1893, to Miss Mattie G. Long, to which union were born four children—three girls and one boy. He was converted and joined the Methodist Church at Bobo, in 1893. The Church was afterwards disbanded and his membership was lost sight of till this year he was reclaimed and joined the Church again. He died Nov. 13, 1903, of typhoid fever. Thus reads the short history of the life of one who was most promising a few weeks before he was taken sick. He was a member of the Masonic, K. P. and Odd Fellow fraternities; was loved by all who knew him, a devoted husband, a loving father and a good citizen. Why he in the bloom of his manhood, full of promise, should be called from the walks of men, when needed so badly in the home and as a citizen, we know not. But the Master has called him. The home misses him, the community miss him, but our loss is his gain. May God's richest blessings be upon the grief-stricken home, and may there be final reunion in the Father's house not made with hands.

J. T. McCLURE.

ARMSTRONG.—Martha Rebecca (nee Coppedge) was born in Haywood County, Tennessee, May 3, 1836, and died at the home of her son, J. M. Armstrong, near Sulphur Springs, Texas, Oct. 29, 1903. Sister Armstrong was converted at the age of 13, and at once united with the M. E. Church, South, and was faithful to her Church vows to the day of her death. She was happily married to J. N. Armstrong in the year 1855. Three years later they moved to Texas, buying a home in Upshur County. Sister Armstrong was the mother of a large family of children, ten of whom were reared to man's and woman's estate; and all became members of the Church of their parents. Sister Armstrong belonged to an old Methodist family. Her home was one of marked hospitality, and many a weary itinerant found shelter and a hearty welcome beneath her hospitable roof. Though for years a widow, her life was full of good deeds. Her life was as beautiful as a cloudless May morning, and her end as calm and peaceful as a September eve. She loved humanity, her Church, and, best of all, she loved her Savior, and when the end came she pillowed her head upon his breast and breathed her life out sweetly.

O. P. THOMAS.

HASTEY.—Melissa L. Haste (nee Harvey) was born May 5, 1850, near Rhome, Ga. She was married to N. M. Haste Sept. 9, 1866, Claiborne Parish, La., where she was converted and joined the M. E. Church, South, moved to Texas with her husband and family in the latter part of 1876; again united with the Church she loved in 1878, at Beasley's School House. On Nov. 22, 1903, at 10 o'clock a. m., in her home in Sunset, Texas, her spirit took its departure to God who gave it. She was a devoted wife and a loving mother. She leaves a husband, a son and five daughters—no, I will not say to mourn her fate, but to rejoice that her suffering has ceased and through the mercies of Jesus Christ they shall soon see her face again, where sickness, suffering, pain and parting will be no more. Sister Haste suffered, no one can tell the agonies, from a cancer that ate her life away, but she did not complain, but bore testimony that His grace is sufficient. Her pastor,

G. W. WHISLER.

HOLLAND.—Mrs. J. E. (Grandma) Holland (nee Smith) was born in Maury County, Tennessee, Jan. 13, 1823, and died at the residence of her daughter, Mrs. M. A. Mabery, in Falls County, Texas, Dec. 10, 1903, aged 80 years, 10 months and 27 days. She was converted and joined the M. E. Church at 15 years of age, and during her long life she was a faithful and active member. She was married to S. M. Holland, who entered glory sixteen years ahead of her. She leaves two daughters and a number of grandchildren to mourn their loss. She was a great sufferer, but she bore it patiently in the spirit of Him who "suffered for us." Grandma has gone from us, but we know she has joined the redeemed ones on the other side of the river. We shall meet her some sweet day. W. H. CRAWFORD.

SAMPLES.—Allie May Samples was born Sept. 23, 1893, and was an obedient and affectionate child all her life. Her chief delight seemed to be in reading the Bible and other good books, and though she was quite young, yet childish trifles did not appeal to her pure little mind as did things which were noble and elevating in their nature. She was very apt in her studies and quite well advanced considering her opportunities, and in her was portrayed such Christian character and intelligence that no one could doubt her acquaintance with the Master. It seemed that there was in her the making of a noble womanhood, but, ah! the time had come when she no more could kiss the family "good night," and kneel beside her bed to offer unto God her evening's prayer, for on July 14, 1903, God sent his angels to carry the dear one home to himself, where she shall, at his feet and around his great throne, praise him forever, waiting the arrival of the loved ones, that she may there greet them "good morning" in the kingdom of our God.

W. J. PALMER.

COFFEY.—The subject of this sketch, Laban Nickles Coffey, was born near Esto, Russell County, Kentucky, Jan. 3, 1879, and died at the old Meyer's homestead, near Troy, Texas, Dec. 14, 1903, aged 23 years, 11 months and one day. He was married to Miss Lee Meyer Dec. 24, 1893. To them were born four children, the first of whom died at the tender age of two months, and was at home to welcome the father at the beautiful gate. Bro. Coffey was a great sufferer, but bore it patiently and bowed to the will of God. He died in peace. May the Lord comfort the sweet-spirited and patient Christian wife and the three fatherless children, who mourn his absence. He was received into the M. E. Church, South, by Rev. E. R. Barcus July, 1891. W. H. CRAWFORD.

Troy, Texas.

EDGAR.—Sister Margaret A. Edgar (nee Jones) was born in North Carolina May 31, 1833. She was married to Wm. G. Edgar July 9, 1854. This union was blessed with eight children, three boys and five girls. Her husband and three children preceded her to the other world. Sister Edgar joined the Methodist Church early in life and lived a devoted member until the day of her death, which occurred Aug. 26, 1903. She was sick about six months, but bore her suffering with Christian patience and fortitude. She died as she lived—in the full triumph of a living faith. Her home was always opened to the ministers of God. She is gone, and, oh, how she will be missed. To the sorrowing ones, "weep not as those who have no hope," but be faithful and one day you will meet Sister Edgar on the other shore. Her pastor,

J. R. RITCHIE.

Hemphill, Texas.

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THE D'FORD'S BLACK-DRAUGHT FOR CONSTIPATION. Constipation is nothing more than a clogging of the bowels and nothing less than vital stagnation or death if not relieved. If every constipated sufferer could realize that he is allowing poisonous filth to remain in his system, he would soon get relief. Constipation invites all kind of contagion. Headaches, biliousness, colds and many other ailments disappear when constipated bowels are relieved. D'Ford's Black-Draught thoroughly cleans out the bowels in an easy and natural manner without the purging of calomel or other violent cathartics. Be sure that you get the original D'Ford's Black-Draught, made by The Chattanooga Medicine Co. Sold by all druggists in 25 cent and \$1.00 packages. Morgan, Ark., May 25, 1901. I cannot recommend D'Ford's Black-Draught too highly. I keep it in my house all the time and have used it for the last ten years. I never gave my children any other laxative. I think I could never be able to work without it on account of being troubled with constipation. Your medicine is all that keeps me up. C. B. McFARLAND.

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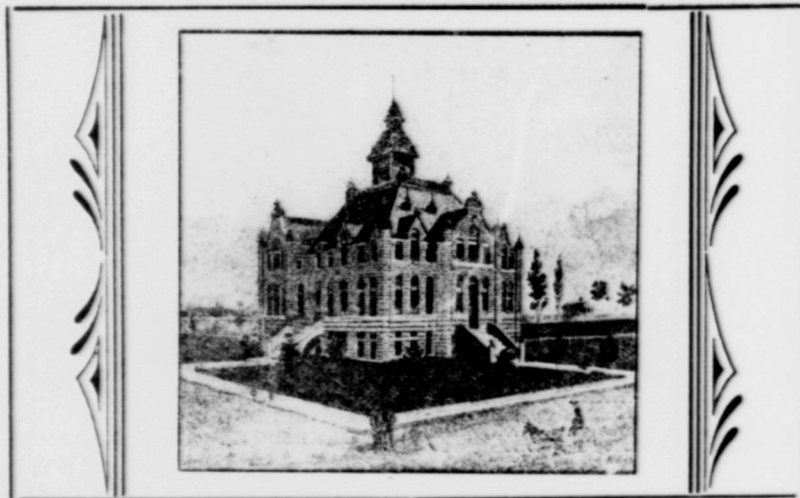
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Our new \$25,000.00 building is a thing of beauty and a constant joy. The street car service is all that could be asked.

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The Military Company is doing fine work. The Gymnasium is in preparation. The Young Men's Boarding Club has never been more popular, and remains crowded all the time.

We are now planning for, and expect to have for the next session, a modern, commodious building for the young men; also enlarged facilities for taking care of the young ladies.

THE POLYTECHNIC COLLEGE. REV. H. A. BOAZ, M. A., Pres., Ft. Worth.

NOTES FROM THE FIELD.

Continued from Page 13.

less to say this kindness served to make us glad and to feel like redoubting our efforts in the work of our Master, and oh how earnestly we pray that we may accomplish a great work for Him in Bettie this year.

Naples Circuit.

Winston H. Vance, Jan. 1: Bishop Duncan appointed us to Naples Circuit. Having served this charge for three months as a supply prior to the session of the conference, our hearts were made glad with the thought of returning to minister to such a splendid people.

Hemphill.

L. Christian, Dec. 24: After having been on the road for one day and a half you may imagine how tired we were when we got to the parsonage; and just think of it as we took possession of the preacher's home in a few minutes the Sheriff, Bro. Williams, came and took charge of us.

phanage on the third Sunday, and collected \$7.65, and forwarded the same to Bro. Jester. May the good Lord bless the people of this charge. I pray God that I may be a blessing to them.

Bremond and Reagan.

J. W. Treadwell, Jan. 2: We spent last year, our first in Texas, at Kosse, very pleasantly. The Kosse people know how to treat their preacher. We will never forget their kindness.

A Home Cure for Whiskey, will cure. Try It. DR. J. S. HILL, Greenville, Ill.

INDIAN MISSION CONFERENCE.

Headrick, O. T. Geo. W. Lewis: This is my first year on trial in the conference. The Bishop read me out for Headrick and Blair. I am well pleased with my work.

CONSTIPATION. Its Cause and Cure.

A person in order to be healthy must get rid of the waste products or poisons of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarh in any of its stages.

UNANSWERED LETTERS.

- Dec. 28-C. E. Gallagher, sub. L. G. White, sub. J. A. Wyatt, sub. A. P. Smith, sub. T. E. Graves, sub. M. S. Hotchkiss, sub. J. T. Bloodworth, sub. M. H. Major, sub. S. S. Vanzandt, sub. Jas. M. Baker, sub. R. L. Ely, sub. Dec. 31-H. E. Grimes, has attention. L. B. Tooley, sub. have attention. W. T. Gray, sub. Atticus Webb, sub. Jan. 1-J. M. Crutchfield, sub. W. H. Terry, sub. C. M. Stupp, sub. we accept them as a New Year's present. Leon Henderson, sub. J. N. Broyles, sub. W. C. Hilburn, sub. C. V. Os-walt, sub. Jan. 2-R. E. Porter, sub. has attention. Alton Monk, sub. Frank Hughen, sub. Clyde E. Garrett, sub. C. W. Meyera, sub. M. L. Story, sub. D. W. Gardner, sub. J. C. Huddleston, sub. Jan. 4-P. R. White, sub. L. S. Thomp-son, sub. C. H. Booth, o k. J. W. W. Watts, sub. C. H. Booth, o k. J. W. Bridges, sub. J. S. Barcus, sub. A. B. Roberts, sub. C. W. Jacobs, change made. J. N. Hunter, sub. M. J. Allen, sub. W. L. Harris, sub. J. C. Minnims, sub. C. W. Meyers, sub. R. A. Clem-ents, sub. J. E. Short, sub. S. W. Mil-ler, change made. Jan. 5-J. D. Odum, sub. A. P. Lips-comb, sub. R. L. Ely, sub. D. H. Hanks, sub. T. E. Bowman, sub. Thos. Hanks, sub. Jan. 6-J. W. Rowlett, sub. M. I. Brown, sub. A. K. Nash, change made. C. R. Gray, o. k. Jesse Willis, sub. have attention. H. E. Owens, o. k. J. M. Perry, change. W. H. Long, sub. V. A. Godbey, sub. L. F. Tannery, trial sub. J. F. Sherwood, sub. O. A. Shook, sub. J. E. Vinson, sub. W. T. Gray, has attention. C. E. Gallagher, sub. C. A. Evans, sub. 2 cards. J. L. Massey, sub. J. D. Hudgins, o. k. J. T. Blud-worth, sub. W. R. Rosser, has attention. W. W. Horner, sub. A. L. Scarborough, sub. R. O. Brazleton, sub. M. L. Moody, has attention. J. C. Moore, sub. C. N. N. Ferguson, change.

POSTOFFICE ADDRESSES.

- Rev. Jno. F. Neal, Lytle Gap, Texas. Rev. J. K. Gregory, Davilla, Texas. Rev. M. I. Brown, Cushing, Texas. Rev. T. T. Booth, Tyler, Texas. Rev. C. A. Clark, Forrester, Texas. Rev. J. T. Bludworth, Honey Grove, Texas.

DEATH OF REV. J. J. HARRIS.

Three weeks ago last Monday, Rev. J. J. Harris had a severe stroke of apoplexy, from which he never recovered. On last Sunday morning twenty minutes of eleven o'clock, his spirit went to the God who gave it.

THE LAST CHANCE

Jim Hogg and the Trusts

Every Star Represents a Trust that Mr. Hogg is After

A \$1.00 Magazine for 50 cents and (if you count right) a Prize.

\$670.00 FREE AND THOUSANDS OF OTHER PRIZES. PRIZES FOR ALL WHO COUNT RIGHT. THERE IS NO CATCH IN THIS. THERE ARE NO BLANKS. IF YOU COUNT RIGHT YOU WIN.



THE following splendid prizes will be given away by the AMERICAN HOME JOURNAL, one of the best household magazines in the United States, to those who count correctly the number of stars on and about Jim Hogg's picture. All the stars, large and small, are to be counted.

- First Prize-Starr Piano \$450.00 This Piano-is from the well-known establishment of The Jesse French Piano & Organ Co., Dallas, Tex. Second Prize-Diamond Ring - 100.00 Third Prize-Gold Watch 50.00 Fourth Prize-Cash - 10.00 Next 5 Prizes - \$2 each - 10.00 Special Prizes-Cash - 25.00 Extra Prizes-Cash - 25.00

Paris, editor of the Christian Courier, and R. M. Burgher, president Continental Savings & Loan Co. Dallas. The prominence of these judges makes it absolutely certain that there will be no partiality shown in awarding the prizes.

WHAT THE JUDGES SAY: "We are personally acquainted with the publishers of the AMERICAN HOME JOURNAL and can assure everyone that they will do just as they say and pay all prizes in full and without partiality. They have asked us to act as judges in this contest and we will gladly act in that capacity."

HOW TO COMPETE: One count is given with each full year's subscription to the AMERICAN HOME JOURNAL; the regular subscription is \$1.00, but for 50 cents and your count you will get it a year. Three counts are given with two years' subscription or two yearly subscriptions, for \$1.00.

THE AMERICAN HOME JOURNAL is a 24-page illustrated story magazine. It is up-to-date and filled with good stories, the best that can be procured. Leading events of each month are entertainingly described, and illustrated with pictures from life of the most important pieces and personages. It contains departments of special interest edited each month by well known writers on fashions, poetry, cooking, flowers, the household, etc.

AMERICAN HOME JOURNAL, 407 Main St., Dallas, Texas.

"I am dying. I'll soon be dead. Let me die the death of the righteous, and let my last—" and his voice failed him. Surely his wish was granted, and he has received his rich reward.

Pray for us, for we are sadly be-reaved, but not as those who have no hope, for we know that our dear father is at rest now with Jesus, and loved ones gone before. By grace we will meet him soon, never to be separated again.

MATTIE F. HARRIS. China Springs, Dec. 30, 1903.

If the Baby is Cutting Teeth.

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

IT IS A GIRL.

A nice girl baby was born to us Dec. 28. Our only girl. C. M. THOMPSON. Bastrop, Texas.

The latest and greatest discovery. A perfect Home Cure for Whiskey. DR. J. S. HILL, Greenville, Ill.

WENT DRY.

Canadian went dry yesterday (Wednes-day, Dec. 29, 61 pro. against 31 anti. It was a hotly-contested battle. (MRS.) A. C. ZEHNER.

JESSE FRENCH PIANO & ORGAN COMPANY.

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

The harvest in Australia is reported to be excellent. It is estimated that the total yield of wheat for the six States will be 76,000,000 bushels. The highest previous record was 48,000,000.

ANTHEM AND HYMN BOOKS.

Greatly Reduced Prices. To close out quickly some undelivered orders in Anthem and Hymn Books, we cut the prices exactly in half.

- 25 Excell's Anthems, No. 2, Boards..... 15c Each. 25 Gospel Hymns, No. 5, Shaped and Round Notes..... 15c 13 Glad Refrain..... 15c 11 Christian Edition (Gospel Hymns) Boards..... 15c 22 Gospel Hymns W. Edition, Vol. 5..... 5c 2 Gospel Hymns W. Edition, Vol. 5- Paper..... 2c 5 dozen Harvest Bells, No. 3..... 25c 2 dozen Harvest Bells, No. 2..... 15c 12 dozen Harvest Bells, Nos. 1-2-3 Complete..... 35c 1/2 dozen Harvest Bells, Nos. 1-2-3, Ele-gant Morocco, Gold Edges..... \$1.00 Pianos, Pianolas, and Everything Mus-ical. WILL A. WATKIN MUSIC CO., Dallas, Texas.

ENGAGEMENT RINGS For 44 Years C. P. BARNES RINGS Have been the standard for quality among Southern people. They are true to Carat and Weight, and always correct in style. Your mother need buy neither. No charge for engraving Initials, Names and Monograms. No. 1, 15 kt. Gold, = \$1 75 " 2, " " " = 4 75 " 3, " " " = 6 00 " 4, " " " = 10 00 " 5, " " " = 12 75 " 6, " " " = 15 00 " 7, " " " = 18 00 " 8, " " " = 21 00 " 9, " " " = 24 00 " 10, " " " = 27 00 " 11, " " " = 30 00 " 12, " " " = 33 00 " 13, " " " = 36 00 " 14, " " " = 39 00 " 15, " " " = 42 00 " 16, " " " = 45 00 " 17, " " " = 48 00 " 18, " " " = 51 00 " 19, " " " = 54 00 " 20, " " " = 57 00 " 21, " " " = 60 00 " 22, " " " = 63 00 " 23, " " " = 66 00 " 24, " " " = 69 00 " 25, " " " = 72 00 " 26, " " " = 75 00 " 27, " " " = 78 00 " 28, " " " = 81 00 " 29, " " " = 84 00 " 30, " " " = 87 00 " 31, " " " = 90 00 " 32, " " " = 93 00 " 33, " " " = 96 00 " 34, " " " = 99 00 " 35, " " " = 102 00 " 36, " " " = 105 00 " 37, " " " = 108 00 " 38, " " " = 111 00 " 39, " " " = 114 00 " 40, " " " = 117 00 " 41, " " " = 120 00 " 42, " " " = 123 00 " 43, " " " = 126 00 " 44, " " " = 129 00 " 45, " " " = 132 00 " 46, " " " = 135 00 " 47, " " " = 138 00 " 48, " " " = 141 00 " 49, " " " = 144 00 " 50, " " " = 147 00 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