

TEXAS CHRISTIAN ADVOCATE

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

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Editorial.

THE CHURCH AND THE SALOON.

The Nashville Advocate recently contained a vigorous editorial on the above subject, and, as we are disposed to comment on two features of it, we take the liberty of reproducing it in full on the eighth page of our present issue. With the first part of the editorial we are in hearty accord, but we except to the application it makes of its argument to the part that our preachers and good women are to take in the work of exterminating the evils of the saloon. In our judgment, the Advocate is not wise in two of its utterances.

1. "The preacher who makes himself a mere reformer has no proper conception of his calling." And, again, "Let us say to them," that is, the laymen, "this work of bettering the communities in which we live, by making and enforcing laws, is your business, and you must attend to it, so far as we are concerned, or it will not be done." As to the first quotation, we wish to say that we are very well acquainted with the preachers of our Church, and we do not know of any of them who are making themselves "mere reformers," at the expense of their calling. Hundreds of them are leading public sentiment in the fight against the saloon, but not one of them, so far as we know, has lost the "proper conception of his calling." As to the second quotation, the Advocate is even more unfortunate. It is a well known fact that, while many of our laymen are active in the work of overthrowing the saloon, nevertheless it is also true that the great bulk of them are too busily engaged with other matters to make this work a specialty. And if the preachers turn this work exclusively over to the laity, as the Advocate advises, then the work of reform will be retarded. Since the days of Martin Luther, the preachers have lead in all the great reform movements. Especially is this true in the work of temperance reform. It was conceived by the ministry and it has been kept alive by their aggressive work; and wherever prohibition obtains today in any form, it is due to the part that a fearless ministry has taken to bring it about. They have stood in their pulpits and upon the hustings and exposed the diabolism of the saloon, until they have created a public sentiment sufficient to lead the people to vote for its expulsion. The saloon fully understands their attitude to this question, and it hates the ministry above all classes of our citizens. It looks upon them as its mortal enemy, and it will heartily agree with our confere that this work ought to be taken out of the hands of the preachers and placed in those of the laity. But we are not yet ready to follow this piece of advice. We will do our best to enlist the laity in this righteous warfare on the saloon; but we will not say to them, in the language of our central organ, "If you do not do this work, it will not be done, so far as we are concerned." On the contrary, we will say to them, "Come and join forces with us, and let us work as one man in the destruction of this monstrous foe of humanity." In the present state of public sentiment the

Church can not afford to take any other position upon this subject.

2. The Advocate is still more radical in its advice to the Church, touching the relation of our good women to this question. "Moreover, the women—we say it with all due modesty and humility—are not the people to tell us what the police of a city should do to enforce the laws, or even to determine what laws should be enacted." Now, if there is anything akin to "all due modesty and humility" in this statement, we fail to detect it. It is a very bold utterance. Yet, these good women, who suffer more than any other class of people from the ravages of the barroom, are commanded by our neighbor at Nashville to abandon the field and hide themselves to the seclusion of their homes and turn all this work over to the men. Nevertheless, they have been a part and parcel of this war upon the saloon from the beginning, and to-day they are one of the most potent factors in putting it out of their communities all over Texas. They have talked against it; they have gone to the polls and imperturbed their sons and husbands to vote against it; they have served luncheon while the elections have been in progress, so that the workers would not have to lose time in going to dinner, and they have kept a committee at the sessions of our Legislature, to watch the fate of our local-option laws. Besides these acts, they have helped to flood the State with temperance literature, and the saloon looks upon them with holy terror. Yet, our confere advises that they be taken out of the struggle and leave this work alone. In view of all the facts in the case, we are ready to assert that "the women are the people to tell us what the police of the city should do to enforce our laws" against the lawlessness of the barroom. They are the people most seriously injured by the failure of the police to do their duty, and by the failure of the Legislature to give proper laws against these evils of the barroom. Instead of ordering them from the field we prefer to say to the men, "Help those women to throttle this hideous monster." No, sir; we do not want to eliminate the ministry and the good women from this irrepressible conflict, but we want the united efforts of the preachers, the women, the laymen and the children to concentrate their force into one mortal blow upon the wicked head and heart of this bloodthirsty demon whose entrenchment is the American barroom. Therefore, let no preacher's voice grow weak, and let no good woman's heart grow faint in this righteous warfare upon the saloon. On with the battle!

CHRIST THE MANLIEST OF MEN.

Aside from His divinity, and looked at only from a human standpoint, Christ is a most interesting man. Take Him on questions of propriety and discretion, and you can not find a single instance where He ever violated a rule of good taste. He always did the right thing, and He never failed to say the right things. There was nothing akin to coarseness in His nature; on the contrary, He was a model of refinement. No slang ever dropped from His lips, and no questionable incident was ever related by Him in conversation or

in public speech. His conduct, His words and His whole life were those of the perfect gentleman. This can not be explained upon the ground that He was a recluse and hid Himself away from the lower stratum of society, for He mixed and mingled with all conditions of men, from the most cultured to the most squalid. He heard their daily speech and He saw their daily conduct, but such was the innate purity of His spirit that He never became tainted by any of these associations. Their impurities and coarseness did not adhere to His life or character. He lived in the world, but He was not of the world. And He stands before us to-day as the perfect man. All about Him is the atmosphere of the noble and untarnished gentleman. He is the perfect pattern after which the purest lives are to be made. To breathe His spirit, to speak His language and to walk in His footsteps, is to reach highest altitudes of true manliness in all the relations of life.

THE DECEPTION OF NUMBERS.

There is but one condition in which numbers represent strength and efficiency, and that is when they are thoroughly organized, well trained to obedience and then directed by a competent leader. Otherwise numbers only represent weakness and impotency. Take a great mass of men indiscriminately gathered, without discipline and no General to lead them, and they are only a mob and a menace to their own welfare and at the mercy of their foes. This is true in military matters, in the industrial pursuits of life and in the work of the Church. Raw numbers without proper training are a tax to the enterprise they represent instead of being helpful in promoting its success. Gideon understood this when he took command of the army of Israel, and the first thing he did was to put the individual members of the organization to a test and then weed out all who failed to meet the conditions of effective service. The result is that instead of going forward to meet the enemies of the Lord with the multiplied thousands then in the army, he sent them all to the rear except three hundred picked men. With these he wrought devastation in the ranks of the foe and brought victory to the banner of Israel. Organization, discipline and valiant leadership did the work. Now let us apply these suggestions to the work of the Church. Does not the same rule hold good? Who are they that conserve the wealth of the kingdom of Christ? They are the faithful and devoted few. Take a membership of one thousand as we find them in many of our city congregations and thirty per cent of them bear nearly all the burdens of Church enterprise and keep up the spiritual interests of the congregation. They pay the bills, they attend the prayer service, they keep the Sunday-school intact, they look after the poor and they stand by the pastor in the revivals. The other seventy per cent may be seen on dress parade at 11 o'clock on Sunday and the rest of the time they are very much mixed with the world. Then we conclude that the Church is carrying too many drones and too many dress-parade people in its

membership. Better have one hundred well organized and spiritual members in the Church, whose lives are also reproach, than one thousand people who have no personal acquaintance with Christ and who contribute nothing in the way of service and contribution to the real work of the Master. Or, better still, our pastors ought to direct much of their time and energy toward the conversion of the bulk of their membership, and then use their best endeavor to organize them so compactly as that they can be used in the accomplishment of definite results. Every member is capable of good service in some sphere of the Church and the pastor ought to be enterprising enough to find this out and fix him in a given line of spiritual activity. With this sort of membership our two hundred thousand Methodists in Texas would be simply irresistible. As it is, fifty thousand of them perhaps constitute the working force of our Texas Methodism. We are wasting the energy of more than half of our membership by not getting them soundly converted and well organized for systematic service. Sound evangelical preaching and wise generalship are the imperative needs of the present hour.

THE CANTEN IN POLITICS.

It seems that the liquor question produces itself into all questions, and makes itself a factor in nearly all institutions. Some time ago it agitated Congress, when the army regulation bill was before that body. It was up in the form of the canteen; and the question is nothing more than a liquor-punt run under the auspices of the army camp. Until the time here mentioned, each camp station in the army had its dive, run by one of the soldiers, or alternately by the officers. But such was the pressure brought to bear upon Congress on account of the drunkenness produced among the soldiers by the canteen business, that the thing was abolished. But now it is again being agitated by the army officers. They say that, since the canteen has ceased, doggeries are being set up just outside the encampments by liquor men, and that, since these are not under the control of the officers, they do more harm than the canteen; and they want the canteen re-established. It is a great pity that the United States Government has not power enough to keep its soldiers out of drunken resorts, but has to carry on one of its own, in order to keep its men sober. The fact is, the officers often want the stuff near at hand themselves, and this is why they are clamoring for it. But the public sentiment of this country is too advanced to take any back step on this subject. The army is free from the canteen, and let it forever remain free from it.

The man who professes to love God and at the same time holds enmity in his heart toward others, that man's religion is vain. God and hate can not dwell in the same experience. The two are not reconcilable quantities and one or the other must and will depart. The same love that holds on to God must also grasp the hand of man; otherwise God does not recognize it.

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DISTRICT CONFERENCE
District Pastors' Conference by Institute will convene at the Church, Waco, January 12 and 13, and will be in session two days and Friday. A live assigned each pastor, and we will fail to be present.
B. R. BOLTON, P. E.

TEACHERS WANTED
Wanted a first-class young man or Klondike. A very promising 1903, no parsonage. Want **E. W. ALDERSON, P. E.** Rings, Texas.

Wanted a compact circuit for a District. The parsonage center, at one of the other three places are way each. The usual salary with \$50 missionary appropriate letters of recommendation.
J. D. SCOTT, P. E.
 Texas.

MISSION BOARD
Conference Mission Board: be a meeting of the Texas Mission Board at Palestine, July 7 and 8, 1903. The first will be at 7 p. m. Wednesday. The second at 7 p. m. Thursday. This is an important meeting, to make an early and enthusiastic on our missionary collection this conference year. It is very important to the board, a presiding officer will attend. **J. T. SMITH, President.**
SEARS, Secretary.
 Texas.

MARRIAGE NOTICES
Wed. At the residence of Mr. Bremond, Texas, Decem- Mr. Lamar Smith, of Groes- Mrs. Maude Campbell, of Bre- W. Treadwell officiating.
Wed. At the home of the Mr. November 22, 1902. Mr. rker and Miss Clara Traxell, day officiating.

YOUNG LADY AND CIVIL SERVICE
Some ago Civil Service Com- idgerton put a young lady through an examination did not bargain for. The came into his office with red as a full blown rose. se examination, the Civil mmissioner, who, though rs, is young in sight and vered that this rosy hue d by paint and powder, n hates anything unnatur- ial, and he looked at the for a while, and asked her expected to have a hus- young lady was rather the question, but replied, "Then," replied Mr. Ed- I were a young man and ee you, I would prefer to ce. Do you suppose a man fight his way through the d paste on your cheeks ints to kiss your face? No, oung man wants the true a mouthful of paint and n have a good complexion, and skin; why do you plas f up with this stuff? Use ater, and you will find the will like you better. When ig the girls were natural, t daub their faces all over uff."
erton could well say the use his years allowed him nd after a few minutes of girl thanked the Civil Ser- sioner for his advice, and hereafter she would use and water. She kept her he called on him a day or and looked as fresh as a out the trace of paint or flected.

s them away as the wind smoke. He casts them into of the sea, that they may pear, however great and may have been. For when n their whole hearts from l. God turns away smiling sins and looks with smiling hem.—John Tauler.
Business or society must take

MAS GREETING TO ALL.

the last issue of The Com- t will reach its readers be- celebration of Christmas—the the year to which the chil- with glad anticipation. It son when Santa Claus re- he little ones and gifts from ke glad the hearts of those nder grown. But the tokens and affection exchanged at s of the year are small—in- ly small—when compared reat gift brought to human- meet and lowly Nazarene honor Christmas Day is ob-

Christian, Jesus came as an le gift, his face illumined by uance, his life surrendered out of a divine plan, his res- ing in the firmament a star at shall never be dimmed. hose outside of the Church, its members, share in the ch humanity has received ample and teachings of the ilice.

Thomas Jefferson, although ith the cares of State, made n of the ethical teachings of hich he described as "The of Jesus of Nazareth." This has been recently published form, and it has been letter written by Jeffer- end, Dr. Benjamin Rush, in Sage of Monticello analyzed ner of Christ as they relate conduct toward his fellows. l them:

oral doctrines, relating to nd friends, were more pure et than those of the most the philosophers, and great- so than those of the Jews; went far beyond both in in- universal philanthropy, not adred and friends, to neigh- countrymen, but to all man- nering all into one family, bonds of love, charity, peace, ants and common aids. A nt of this head will evince ar superiority of the system ver all others.

cepts of philosophy and of w code laid hold of action pushed his scrutinies into of man; created his tribunal ion of his thought, and puri- aters at the fountain head." ho accept Jesus as the Son d worship Him as such, can the marvelous spread of His a supernatural force behind however, who dispute His must find in the doctrines an explanation of their in- old upon the human heart. ge that can be employed by oris that can be spoken by e, can exaggerate the influ- h Christ's philosophy has al- ted upon the race, or esti- mate power.

the doctrine of might and ine of right; between the that propagates itself by the d the principle that grows to persuasive influence of its insic merit; between the over-reaching spirit that en- elf and sacrifices all else to dvantage and the generous, ognition of the rights of oth- een a measure of greatness nates a man by what he has from society and that which men worthy in proportion as ervice and diffuse blessings liferences surpass compre-

had left nothing but the His name would have been ble in literature; if He had d to posterity nothing but icity of his speech and the e logic of His argument, He ve had a permanent place e orators of the world; if ven to the world nothing, but dment "Thou shalt love thy as thyself," enforced as it s own example, this one gift e been sufficient to outweigh alth of all the world; if He o record but the Sermon on , it alone would have made lay worthy of perpetual cele- st all these added to the majesty of a perfect life and ng influence of an all-pervad- are turning the eyes of an ising number to the path rod from the manger to the

is the dominating force of nd love is to-day the over- mpulse whose ebb and flow retreat and advance of civil-

e, too, sanctifies the Christ- With it the merest trifle o an object of importance; the most expensive present nto insignificance. Love is sy which invests with price- all that it touches—the mag- hat converts the humblest to a palace and gives to grins a glimpse of paradise. nmoner wishes its readers, ll, a Christmas made merry deeds and communion with d a New Year made happy dowing of a high purpose resolve.—W. J. Bryan.

Devotional and Spiritual

CHRIST'S LOVE.

Who will measure the depth of Christ's love for his children? It was his love which led him to assume the form of our final humanity, to pass through the sorrows of an earthly pilgrimage and to undergo the shame and hostility of Jew and Greek and Roman. No language can express the force of this great love. Even inspiration does not attempt its measurement. Yet this is the boundless and indescribable love placed before us as the measure and example of the love which all believers are enjoined to exercise toward each other.—Bishop John F. Hurst.

HAVE I BEEN BORN AGAIN?

Rev. G. Campbell Morgan gives the following account of his conversion: "You will ask, 'When and where was your conversion?' I do not know. I have never been able to date it. I cannot tell you where it was. I am perfectly sure that at some time in those years to what my parents told me of my relation to God, I said, 'Amen'; that at some moment my heart and will responded, without knowing it, to the claim set upon me by my loved ones, and I know at that moment the will of the child said 'yes' to the will of the King and the King took the child into his kingdom and the child was born again. I say that without hesitation. I say it for the encouragement of others who may not be able to find a date when they were converted; but I say this to you also: 'Be very, very careful that you are converted.' If you put the question back on me to-night, 'How do you know you are born again?' I do not know how I am born again by any experience of thirty years ago, but by the present throbbing of God in my life and soul, his spirit bearing witness with my spirit here and now. I am his and none can deny me the witness of his spirit. And I think there is nothing more dangerous than that people should build upon an experience thirty years old and think they are Christians now because something happened to them then."—Exchange.

THANK GOD AND TAKE COURAGE.

There must, it is true, arise, with a very great proportion of people at large, some trying remembrances at the recurrence of a Thanksgiving season. Times have been hard and there is no escaping the admission. Hours of anxiety and of what has seemed unrequited labor have been endured. Perplexity and uncertainty have amounted to nothing less than pain. Nor are Christians by any means exempt. Competition, depression and utter failure have wrought trial for many. And yet—and yet, right ahead lies the untried future, with its possibilities for retrieving losses and making still further brave, determined effort. Shall we not like Paul of old thank God and take courage? Think for a moment of the manifold blessings left. Is not your good right hand still your own? Are not "the old familiar faces to greet you on the glad Thanksgiving day?" Surely somewhere shines yet the light of God's great kindness and tender mercies for us all.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!" If any season whatever calls upon "the unthankful" to become thankful, this is the one. If any season comes as a particular reminder of the thankfulness and confidence that the Christian owes his Heavenly Father, this for him also is surely the one. We will know how suspicion cuts into the heart of a loving friend.

Want of confidence is only another term for want of faith. Let us be sure there is no mistake in the dealings of the past year; there can

be no mistake in those to come, if in all humility and thankfulness the heart truly trusts in God. Christians have a right to expect much from their Lord and Master. Thanks can always be given that the will of God has been done.—The Christian Work.

"LIKE GOD'S CHILD."

In a little writing-desk belonging to a dear little girl who died, was found a series of resolutions for daily conduct, ending with this sentence: "I want to be like God's child." What sweeter, nobler ideal of Christian living could be held by any one than to be "God's child?" Our lives have grown so complex and so full of manifold cares and so-called Christian duties, that we are in imminent danger of losing the simplicity and child-like trustfulness which should characterize us as followers of Jesus.

There is much to be done in this world, but our Savior nowhere commends the hurried, worried life of perfunctory service, or the feverish anxiety which often seems to have taken possession of the most devoted Christian workers. On the contrary, he utters a distinct disapproval, not only of the life of empty forms of religion, but of the anxious and troubled life.

It was a little child that he set into the center of the group of disciples and said: "Except ye be converted, and become as this little child, ye can not enter into the kingdom of heaven." To those who would follow Jesus, Ruskin says: "You have the child's character in these four things—humility, faith, charity and cheerfulness. That is what you have got to be converted to. 'Except ye be converted, and become as little children.' You hear much in these days of conversion, but people always seem to think they have got to be made wretched by conversion—to be converted to long faces. No, friends, you have got to be converted to short ones; you have to repent into childhood, to repent into delight and childlikeness."—Western Christian Advocate.

WAYSIDE WITNESSING.

You may only be going to the grocery. Never mind; along that way, if you look sharply, there will surely be some opportunity to acknowledge God. Bowing on the street to that poor woman may be made as much an acknowledgment of God as bowing in prayer at Church. You can not go downstairs without having a chance to acknowledge him. It may be by a snatch of cheery song. It may be by a merry hail of thoughtful inquiry, a word of sympathy or of praise. Keep your eyes open, Christian, as you walk along these ways of earth, and you will see chances of acknowledging God more numerous than the telephone-poles, or the hitching-posts, or the signs above the shop doors.

A reaping-machine proudly bears its maker's name, and so it acknowledges him, not only on the harvest-field, but on the way thither; yes, and when laid up for the winter. Whoever looks upon it, whether it is in rest or motion, and whether wheat is near it or not, knows the name of the maker who was its owner's choice.

And so whoever wears, definitely and frankly, the name of Christ, preaches a sermon as long as his daily walk, and sings through every conversation an anthem of praise. He can not pray, even, but it will be to the glory of God.

And of course, if thus we walk with God, we can not go astray, for God is not going astray. He directs our paths by directing his own.—Nutshell Musings.

The true strength of every human soul is to be dependent on as many nobler as it can discern; and to be dependent on by a many inferior as it can reach.—Ruskin.

White

Flour

Starvation

\$20,000.00

Experiment

Post says that one pound of

Grape Nuts

wheat, oats or bread. He has a reason for the statement. The white flour makers issued millions of circulars denouncing him for the statement.

Post further says the excessive use of white bread causes disease of the bowels frequently ending in peritonitis and appendicitis.

Close under the shell of the wheat lie the phosphates, potash and other elements absolutely demanded by the body for its proper feeding, particularly for the nerve centers and the brain. Also close under the shell lie the elements of the diastase required by the body to change the starchy part of the wheat into Grape Sugar during the process of digestion.

But the white flour miller throws out

these important elements

because they darken the flour. The white flour of the present day is almost entirely composed of starch, and the elements that will help digest that starch are left out; therefore when much starch, even in the shape of white bread, is put into the stomach it passes into the intestinal tract where, instead of being digested, it ferments and causes trouble.

It was to remedy this trouble that

Grape-Nuts

was invented, for practically the same methods that Nature uses to digest the starch are used in the manufacture of Grape-Nuts, so that the famous food goes in to the body in the form of Grape Sugar—that is, the starch has been changed and the first act of digestion has taken place.

The result is that the human body is furnished with valuable food elements in the most perfect form.

Now comes along the Maine Experiment Station

to question Post's claim regarding the value of one pound of Grape-Nuts. They learnedly discuss the subject and produce a statement showing more calories of food value in ten pounds of bread than in one pound of Grape-Nuts.

That is not the question at issue. Like many other pseudo-scientific dabblers they befuddle themselves and become lost in the maze of scientific effort.

How much food value will the system

absorb, take up, make use of, that's the question. Suppose you feed a man 10 pounds of sugar, (which is nearly all pure nourishment.) Would his system absorb 10 pounds? He would probably be made sick and really lose weight and strength. But suppose you prepared the sugar so he could quickly digest and assimilate it and absorb into his system the nourishing properties of it, is it not clear that 1/2 pound of such food would furnish him more nourishment than his system would absorb than the 10 pounds, or even 50 pounds of raw sugar?

That is exactly the case with Grape-Nuts. The elements of wheat and barley are scientifically treated in exactly the way the human body treats them to accomplish the first act of digestion, that is the change of starch into Grape Sugar.

The Makers of white flour sacrifice the most

valuable part of the wheat

in order to keep the flour white. A man fed on white-bread alone will gradually become a shattered nervous wreck and die. He can't possibly live unless he is furnished with the food elements required by nature to sustain life, and some of the most powerful are entirely absent in white bread. Every element in the wheat and barley is kept in Grape-Nuts, and man or animal can live indefinitely on that perfect food. We have records of several thousand cases where people have been unable to maintain health, weight and strength on meat, wheat, oats or bread and have been able to increase weight, vitality and strength on the little portions of Grape-Nuts taken as a portion of each meal.

We will place \$10,000.00 in any designated bank

against \$10,000.00 to be deposited by the Maine Experiment Scientists(?) and the total \$20,000.00 less cost of experiment to be paid to them for their trouble and work if they prove our claim untrue. If they fail, the amount to be paid us for our time and labor of demonstration.

Common earth and air contain the raw elements necessary for man's food, but even if a scientific state official should tell you that, would you therefore eat 10 pounds of earth and expect to extract its nourishment? It requires the curious and wonderful manipulation of the laws of the vegetable kingdom to select and combine and prepare these food elements of

the soil in such a way that man and animals can absorb and make use of them. Hence we have vegetables and grains. So it still further requires the intelligence and skill of man to cook and prepare the vegetables and grains to make them digestible and fit.

The greater the intelligence and skill displayed in preparation and the more nearly the base of nutrition of food are followed the more perfect the result. We have the true scientific facts for the body and the practical every day results with feeding the millions of people for our proof and the statement stands on the solid rock of fact: one pound of Grape-Nuts will supply more nourishment than the system will absorb than 10 pounds of meat, wheat, oats or bread.

We are at home every day, command us. If you are a Scientist? from Maine bring your water.

The "London Lancet," one of

the greatest medical authorities in the world

has to say:

"The basis of nourishment is this preparation is evidently an American product called 'Grape-Nuts' is derived solely from cereals. The preparatory process undoubtedly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water. The soluble portion contains chiefly dextrin and maltose. In appearance 'Grape-Nuts' resembles fried bread crumbs. The grains are brown and crisp, with a pleasant taste, unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': moisture, 6.02 per cent; mineral matter, 2.91 per cent; fat, 1.69 per cent; proteins, 15.00 per cent; soluble carbohydrates, 46.40 per cent; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of protein, mineral matters and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may mean. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains the constituents of a complete food in a very satisfactory and rich proportion and in an easily assimilable state."

Pestum Cereal Co. Ltd., Battle Creek, Mich.

Secular News Items.

Lieutenant General Miles is visiting in China. The estate of Mrs. U. S. Grant is estimated at \$299,000. Harbingers in violent form continue in Russian Asia. The northern third of Finland has suffered a total crop loss. Secretary of War Root, it is thought, will resign in April, 1903. Admiral Dewey has been given an ovation at Ponce, Porto Rico. It is thought that bubonic plague prevails on the west coast of Mexico. Caracas has had a general and severe smogstorm, but stock is not suffering. The Venezuelan revolutionists have again taken the field against the Government. Colonial Secretary Joseph Chamberlain and his wife have arrived at Durban, Natal. Hon. W. J. Bryan and family are visiting in Mexico, every honor being shown them. Newville, Tenn., had a \$500,000 fire December 21. Five years ago she had a \$1,000,000 fire. Admiral Schley, who has been sick in Washington, is now able to sit up in his room. A negro was lynched at Pittsburg, Kan., on December 25, charged with killing a policeman. The United States is ahead of Great Britain and Germany combined in the production of pig iron. King Edward, of England, pronounced Parliament on December 18 and February 17. John D. Rockefeller's first business adventure, it is said, was the raising of a flock of turkeys. Congressman Moon, of Tennessee, will urge a territorial form of government for Indian Territory. It is the general impression that no emergency bill will be passed during the present sitting of Congress. Mexican silver dollars are worth only thirty-seven cents in New York, according to latest quotation. Count Sano, of Japan, who died in Tokio, December 7, was the founder of the Japan Red Cross Society. President John Mitchell, of the United Mine Workers, is to have his salary raised from \$18,900 to \$20,000. Negroes at Montgomery, Ala., have offered assistance in building a home there for ex-Confederate soldiers. An official estimate of the total cost of Great Britain of the South African war places it at \$223,574,000. Advances from Alaska are to the effect that there is an uprising of the Itoya River Indians near Stagsway. Mrs. Mary H. Catherwood, one of the foremost American writers of fiction, has died in Chicago of cancer. It is contended that the situation in Venezuela is one of the strongest arguments to increase the United States Navy. The new coast defense gun recently shipped to Sandy Hook is a mammoth gun, nearly fifty feet long and sixteen-inch bore. It shoots a projectile weighing 2,270 pounds a distance of twenty-one miles. The gun itself weighs nearly 400,000 pounds, and requires 1,000 pounds of black powder at each shot. Such is war. Mrs. Jessie Benton Fremont, widow of Gen. Fremont, died at her home in Los Angeles, Cal. She was 79 years of age. Thomas B. Reed left all his property to his widow, a bequest to his father and mother having lapsed by their death. The Senate Committee on the Philippines agrees to report a bill establishing the gold standard in the islands. The worst gale known for years visited Denmark Christmas night, doing enormous damage to property and shipping. James Kildee, supposed to have been the oldest resident of Illinois, died at Danville, December 25 at the age of 102 years. A new five-cent stamp, it is said, will soon be issued by the Government, representing the union of the North and South. It is now stated that Senator Beveridge, of Indiana, will be candidate for the Republican Presidential nomination in 1908. Carl T. F. Ritter has been appointed Chief of Sculpture of the Louisiana Purchase Exposition, to succeed F. W. Ruekstuhl, resigned. The Queen of England on December 27 gave a dinner to the widows and orphans of English soldiers killed in the South African War. The Joint Commission on the new hymnal of the M. E. Church and the M. E. Church, South, will meet in Nashville, January 10. Owing to the failure of Congress to appropriate sufficient funds, the finances of the Island of Guam are in a serious condition. An oil painting of Gen. Benjamin F. Butler has been hung in the gallery of the Senate recept on room at the Massachusetts State House. The German Methodist Deaconess movement in America has ten institutions, seventy deaconesses and property worth \$250,000. During the recent coal miners' strike in Pennsylvania, it is said, their brethren in other places contributed \$2,000,000 to their support. According to the Railroad Gazette, railroad building in the United States for 1902 aggregated 6925 miles, exceeding any year since 1888. Suits representing \$5,000,000 in value have been filed in the land office at Pueblo, Col. They involve 5000 acres of land on the western slope. A St. Louis woman, Maria Schenmer, unable to read or write, but worth \$200,000, died there the other day. She signed her will with an "X." Thousands of stock are reported to be starving on the ranges in northwestern Colorado. The cattle are snowed in, without pasture and water. Coconuts sold recently in Mobile, Ala., at 10 cents a dozen, on account of the large supply shipped there from the West Indies and South America. The Crown Prince, of Saxony, has eloped with a French instructor. It is thought that the guilty parties are coming to America to escape pursuit. Marconi is now sending messages of any length by wireless telegraphy from Cape Breton Island to Cornwall, Eng., a distance of 2,000 miles or more. The King of Italy has sent a message to Marconi congratulating him on the success of his system of wireless telegraphy. So has King Edward VII. Rudyard Kipling, the English poet, has written and published a poem severely condemning the alliance of Great Britain with Germany in "pressing for a debt." Consul General Barlow, at Mexico City, has compiled a statement showing the total amount of American capital invested in Mexico to be at least \$500,000,000. Shen Fu Slang, the Boxer leader whose execution was once demanded by the allied powers, is preparing for another massacre of foreigners. He has armed 10,000 men. The Jews are quite active in the United States and their institutions received last year \$1,000,000. They also have seventy-two special publications in this country. Rev. C. M. Sheldon, the author of "In His Steps," has started a movement at Topeka, Kas., to organize a life insurance company to insure only Christians and total abstainers. There are nine denominations now represented in missionary field in Porto Rico. The question is forced on us still, What can the natives think of such a division of Christian workers? The commissioners appointed by the United States Government to appraise the damage sustained by American residents of China as a result of the Boxer uprising, have completed their report, which is on the way to Washington. The report shows that 230

claims were submitted by Americans, who suffered losses aggregating \$1,000,000, but only \$1,600,500 of this amount will be available out of the indemnity which China has been called upon to pay for the damage done to the foreigners. The plan of Senator Morgan, of Alabama, to colonize the negroes in the Philippines, is to incorporate a steamship transportation company and distribute homesteads of about twenty acres each. A legal battle for the Stratton millions has commenced at Colorado Springs, Colo. An attempt will be made to prevent the probate of the will by the son of the testator, W. S. Stratton. Colonial Secretary Chamberlain, who is now in South Africa, has announced the acceptance of Boers to fight in Somaliland, and in general holds out the olive branch to that sturdy people. Former Secretary of the State of Kentucky, Caleb Powers, who has been in jail three years charged with complicity in the Gobel murder, has issued a public appeal for financial aid in his coming trial. A nephew of the Chief Justice of Porto Rico, and now a senior in the Cornell Law School, said recently that his country, under American rule, is governed with more tyranny than under Spanish rule. The English company backing the Marconi wireless telegraph will begin taking commercial business between England and Canada in a few days. The system will have a capacity of 1,000 words an hour. The volcano Vesuvius, in Italy, is surrounded up to the height of 1,800 to 2,000 feet with towns, villages, farms and vineyards. All these, including over 50,000 people, live thus in the midst of continual danger. Ex-President Kruger, of the South African Republic, now in Europe, is likely to have a little law suit on hand, a matter of \$2,500,000, which the British Government claims he owes them, and which he now has in possession. The Manhattan elevated railroad in New York is to be leased to the Rapid Transit Company for 999 years. Perhaps the present owners expect to get back about that time, or the millennium will come, and they will resume possession. A matter of interest to musicians is the statement that Miss Edith Helena, of New York, is able to reach a higher note than was ever reached by any other singer. She rendered F sharp in altissimo, thus exceeding Patti, Nilsson and all others. The severe cold weather in the North and East last week and the week before caused a great deal of suffering. The supply of coal was very short. In many places no coal could be obtained by the poorer people, and a number were frozen to death. And now it is stated positively by Gen. Wright, a Southern man, that Booker T. Washington, did not dine at the White House with President Roosevelt and family. He and the President only took a snack in an adjacent room while they were talking business. It is reported that Count Tolstoi, of Russia, is editing a series of text books from which he proposes to exclude everything that will arouse patriotism, or that will excite the ambition of boys to get on in the world. That may be best in Russia, but not in a free country like ours. An effort is being made in Washington to erect a monument to Lorenzo Dow, the noted but eccentric Methodist preacher of a number of years ago, having died in 1824. He was a genius of very striking character and was heard by thousands of people. The estate of Alexander J. Alexander, who died recently and whose will has just been admitted to probate in Woodford county, Ky., is worth over \$2,000,000. His Woodburn farm, which he divides into five parts, was one of the finest farms perhaps in the United States. It is reported that Emperor William, of Germany, has killed 42,676 birds since he began his royal hunting. He did not shoot these birds for any necessary reason, only to gratify his love, we suppose, for killing something. Is not this a trace of savagery inherited from barbarous ancestors? And, secondly, are not some of our sports in this country about of the same character? A dispatch to the New York Sun from Indianapolis says: "Interest in the reported conspiracy to steal the body of Ex-President Harrison, on the night following its interment in Crown Hill Cemetery, has been increased by the investigations of the local detective force, and participation in the plot has been traced to one of the men who composed the Cantrel gang of grave robbers and who is now under indictment on the strength of Cantrel's confession. Evidence of the conspiracy has been discovered in the fact

that Cantrel's wagon was at the entrance to Crown Hill Cemetery on the night in question and that two men actually entered the cemetery and were seen near the grave of Mr. Harrison. They found that the grave was being watched and left the cemetery. The man in charge of the wagon is known, and it is believed that the identity of his confederates will be discovered." President Roosevelt finally and firmly declined to act as arbitrator in the Venezuela matter, so The Hague tribunal has been agreed to by all parties—the three allied powers, England, Germany and Italy, on the one hand, and Venezuela on the other. This is a happy outcome of the situation. May this set the pattern for the settlement of all international differences from this time forward. What might be called an educational "trust" is about to be formed, with John D. Rockefeller back of it. Congress is asked to incorporate a General Educational Board, including a number of very prominent and wealthy men. The corporation will not "establish" any new institutions, but will act as trustee for millionaires and others who wish to make gifts for general educational purposes, and the funds will be used to aid schools and colleges already in operation that are worthy of such assistance. President Eliot, of Harvard, addressing a Methodist gathering in Boston, expressed an opinion that the Methodists are too emotional. President Eliot is himself a Unitarian, and in this Church emotion is put aside. The New York Journal calls his attention to the fact that the emotional Methodist Church has enlisted nearly 6,000,000 members in 125 years, while the unemotional Unitarian Church has attracted only 61,000 in about the same time—the inference being that emotional methods secure more support than intellectual. The Washington report that the Michigan sugar producers had withdrawn their opposition to Cuban reciprocity, was somewhat "previous," if not inaccurate. Last week, at a full meeting of the Michigan beet sugar manufacturer's Association, a resolution was unanimously adopted declaring that "we protest against the ratification of any treaty with Cuba which reduces the present tariff on sugar, and that we request our Senators and Representatives in Congress to use their influence to defeat any treaty which will result in injury to the sugar industry." The last report of the chief of the United States Weather Bureau in Washington gives a striking illustration of the practical value of the weather reports of that service. On February 23, 1901, the following special warning was telegraphed from Washington to Jacksonville, Fla., with instructions to give it the widest possible distribution throughout the State: "Temperature will fall to-night to a minimum of between 20 and 25 degrees at Jacksonville and to freezing as far South as Tampa, with frost somewhat south of the latitude of Jupiter Inlet." This very definite prediction was fulfilled. Frost occurred, as stated, and the minimum temperature at Tampa was 32 degrees. More than five hundred telegrams were sent out. Orchardists estimated the value of orange blooms, vegetables, strawberries, etc., known to have been saved in consequence at more than \$100,000. This is one case among many of the sort. The old year just passed has been a record-breaker, says the Dallas News, in the matter of crime. As shown by the Chicago Tribune, we had 8,852 criminal homicides during 1902, a thousand more than we had the year before. Considering the almost daily or nightly robberies of banks and railway trains, the reader will not be astonished to find an extraordinary increase of homicides committed by highwaymen, thieves and burglars. The number of murders chargeable to them last year is 323, as compared with 193 in 1901, and is the largest total ever recorded. During 1902, 144 persons were executed, against 115 during 1901. The noticeable feature of these hangings is the great increase in the Southern States, which have seventeen more than last year—while the North has but seven more—and of the total number eighty-eight have been negroes. In Mississippi alone twenty-six negroes have been legally convicted and executed. Nearly two-thirds of the total number in the South have been hanged in Mississippi, Alabama, Georgia, Texas, Arkansas and Louisiana, the six States which so long have had the worst lynching records. Meanwhile lynchings show a gratifying decrease of twenty-one under 1901. There have been nine lynchings in the North, one each in South Dakota, Colorado, Wyoming, Michigan, Oregon, Indiana and Kansas, and Illinois stands at the head of the Northern blacklist with two. The most significant feature of the criminal record is the increased list of the victims of robbers, the robberies during the past year have been noticeably fre-

quently cured without cutting, danger or detention from work, by a Simple Home Remedy. Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail. The attacks have been made chiefly on express trains or country banks, but have by no means been limited to them. All kinds of business houses, including saloons and gambling dens, have been invaded, not to mention many private residences. The increase in the numbers and activity of the robber and burglar is something for the American citizen to study over. It is a subject of the greatest importance. We have in the United States in proportion to population more robberies than any other country on earth. Why is it thus? Who can suggest a remedy? Whence come the robbers? The Toronto Mail says: "The annual report of the chief of the metropolitan police, sent to the home secretary on Friday, is interesting reading. We have in London an area (exclusive of the city proper) of 688 square miles, being a radius of fifteen miles from Charing Cross. The London corporation and its police have control over the small area which includes the district of St. Paul's and the Bank of England. But for the large area outside London has a police force of 16,000 men, 60 per cent of whom are employed on night duty. The number of persons apprehended in the year 1901 was over 119,000, or 1,200 more than in 1900. The police cost London £1,396,000 for the year 1901, which is not grudged when it is remembered that felonies relating to property were over 17,000 in 1901. And yet, for all this mass of crime, London, or that part of it which the visitor sees, is as reputable and as crimeless and as safe as any rural village. The police find most of their work in their overcrowded districts, where poverty and public houses keep each other company."

Free to Everyone.

A Priceless Book Sent Free For the Asking.

Piles Cured Without Cutting, Danger or Detention From Work, by a Simple Home Remedy.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

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GILLOTT'S Pens advertisement including contact information for the Tarrant Co.

Prevents Bilious Attacks advertisement by Estey Co. with logo and contact information.

Advertisement for a sewing machine with a testimonial from Mrs. A. M. Ireland.

Notes From

NORTHWEST TEX

MILLS. G. D. Wilson, Jan. 5 conference is past. It is said the delight of God's people...

BOSQUIN

R. F. Dunn, Dec. 20 circuit about one month before every appointment and have been kind good people.

PLAIN

G. F. Fair, Dec. 27 returned to Plainview service. We give the it was delightful to be in the States.

MILP

H. Hasonum Owens, paying by land and the largest streams of the Lone Star State.

HERRA

C. Bruce Meador, the lines in our well for a new crop and by former ones.

ESTEY

This name of an Organ or Piano. It is positive assurance to the purchaser that he will get the GREATEST POSSIBLE VALUE.

THE ESTEY CO.

602 Olive St. St. Louis, Mo.

A PRAYER FOR THE NEW YEAR.

Mrs. J. I. Reed.

Give us, dear Lord, the right-of-way To walk beside thee every day In this New Year. Of noble thoughts and kindly deeds Give us, dear Lord, our fullest need In this New Year.

To pass the kindness down the line, To fill our spheres with faith sublime, In this New Year. These things, O Lord, we ask of thee, That we may be thy minstrelsy In this New Year.

THE OLD YEAR AND THE NEW.

(Paper read at the Epworth League, Sunday afternoon, December 28, 1902.)

When the now old and dying year came to us, we filled his infant lap with bright-hued promises, some of which were broken before his birthday greetings had died in our ears.

His advent into the world was announced by the ringing of bells and the firing of guns, as well as by an exchange of happy greetings and cheering smiles. All the months laid their treasures at his feet. January and February prepared his skating ponds and coasting grounds. March commanded the frolicsome winds to bear up the kite of the sportive child. April, the coquette, beguiled him with her smiles and bathed his brow with her tears. May and June strewed with brightest flowers the path of his young manhood. Maturer summer poured into his lap the finest fruits and treasures of the vegetable world, while autumn dressed him up in royal robes of gaudy colors, and mellowed the light on his throne with the veil of Indian summer.

But now, feeble and aged, the year 1902 lies before us. His pulse will soon cease to beat, and December, with uncovered head, stands ready to enfold him in a shroud of softest white.

Truly nature has done her part—the babbling brook, the roaring cataract, the woodland songsters, the beasts of the field, and even the insect world, have all blended their voices with the music of the spheres, and poured their harmony into the ears of our dying friend.

Yea, friend he was, for he brought to each of us blessings direct from the hand of the Creator, although he failed in some cases to receive even a song of praise from our lips.

When the year was young we turned over many new leaves, which, for our lack of preparation by faith and prayer for firmness and the power to resist temptation, we now find but sheets of vanishing mold.

Can it be that man, the only immortal being on the earth, is the only one that fails to render homage due to the years that God in mercy gives us?

Now that the year is dying, we naturally take a retrospective view, and can not rid ourselves of the questions: "Have I been what the Lord would have me be? Have I done what he would have me do?" We then shrink back, dumb with remorse and shame, as the ghosts of sins of omission and commission stand up in deadly array, and point to us as the authors of wrongs committed and duties left undone. Indeed, many of us are startled to find each day's path strewn with fading promises and broken resolutions like a lot of shattered toys.

Although our hearts are penitent, we have not time to indulge in life grief. The old year will soon be gone from us forever, and we wish to see him go, because we failed to improve the opportunities he gave us. Still we must be ready to give a joyous welcome to his juvenile successor.

Penitence includes not only a sorrow for sin, but also a determination to quit sinning; and the fact that many of our resolves of a year ago were broken almost as soon as made need not deter us from making new ones now. But, in the making, let us not depend on our own strength alone to keep them, but let us ask the aid of Him of whom Paul spoke when he said: "I can do all things through Christ, which strengtheneth me."

ELSIE MALONE McCOLLUM, Haskell, Texas.

GO ON TO PERFECTION.

There are at least three conditions or stages indicated in the Scripture in reference to Christian life, viz: the minimum, the intermediate and the maximum. The minimum state is the infantile state, or that which immediately follows the new birth. A very large per cent of the Christian world are yet in the nursery, and it requires another large per cent of the more mature Christians to nurse and care for them, and the great trouble is it seems all to no purpose. They won't grow even then, and they are weaklings, which can neither walk nor crawl, not even stand alone. They must have somebody to lean against, and the prospects are that they will never be any better, because they only live on baby food and don't take exercise enough to digest that; thus they never get away from spiritual babydom, and

A Story Worth Telling

We never tire of telling the story of Uneda Biscuit. We do not believe that lovers of good, wholesome food ever tire reading it.

Uneda Biscuit are the result of two ideas. That soda crackers could be made better than they had ever been made before. That it was possible to convey them to the home fresh, crisp and clean.

The importance of the soda cracker as an article of daily consumption, made this worthy of extraordinary effort. True, many people laughed at the idea of so much thought—time—labor—capital, being devoted to a soda cracker. But the greatest industries of the greatest country in the world have been developed from smaller things than a soda cracker, and so it seemed worth while to make the best soda cracker that could be made and to place it on the table as good as it had been made.

To do the first required the selection of the best materials, of the best equipment, 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 no one expected it any way. 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 younger minds to do this unheard of thing—to keep a soda cracker good until eaten.

The result was the creation of the In-er-seal Package with red and white seal. An invention that kept out the air, moisture, dust germs, that first retained the natural flavor of the biscuit, keeping it crisp and fresh until it reached the table, and so Uneda Biscuit became a reality. The little thing that seemed hardly worth while became a great thing that seemed hardly possible.

To-day over 300,000,000 packages have been consumed by the thoughtful people of this country and the demand is ever increasing.

That is the story of Uneda Biscuit. Some day we will tell it over again for the benefit of those who are still "satisfied" with the stale and broken crackers that come in a paper bag, when they can get Uneda Biscuit whole, fresh, and clean.

5c

NATIONAL BISCUIT COMPANY

when years and years have passed, when they ought to be teachers and masters in Israel, "they have need that some one teach them of the first principles of the doctrine of Christ."

In the second class we have those who have left the babyhood and are advancing or "going on to perfection." This constitutes a very large and respectable part of the Christian world; in fact, all who are living in discharge of their Christian obligations except the few who have already reached perfection itself. This class of Christians need encouragement and help all along the way; and by proper instruction and God's grace they will rise higher in the divine life. Yet the goal of perfection may be yet far ahead. Paul after his wonderful conversion and many gifts and endowments, having passed through many ordeals of afflictions and persecutions, said: "Not as though I had already attained, either were already perfect, but I follow after." "I press toward the mark for the prize of the high calling of God in Christ Jesus." This shows that there is great usefulness and much enjoyment in Christian life long before we reach the delectable mountain. The maximum condition is perfection, not absolute, but relative. It is the maturity of Christian character as distinct as manhood, and woman is distinct as manhood and youth. The time element enters into as it does in the development of the babe into the youth, and the youth into the man, as the corn of wheat develops the stalk, the blade, the ear and the full corn in the ear. This is not sanctification, but the results of a sanctified life, a life in which "Christ is all and in all." Sanctification is the second great step in Christian life, and without which there can be no growth in Christian character. As to the manner of attaining

into this perfection the instruction is explicit: "Therefore leaving the principles of the doctrine of Christ let us go on unto perfection." Not leaving these principles in the sense of abandonment, but leaving them as a child leaves the alphabet, by taking them along and combining syllables into words, words into sentences, and so on, using them in reaching the highest intellectual attainments. So we use those principles and doctrines as stepping stones and ladders by which we climb higher and yet higher in the divine life until we reach the state of perfect manhood and womanhood in Christian character and development.

J. J. LOVETT. Durant, I. T. "THROUGH CHRIST TO GOD." This afternoon I read an article in the Advocate under the above caption, and to-night I went to church, where I found a Campbellite preacher advocating the same doctrine. I have come to the conclusion that either the writer who produced the article is not a Methodist or the preacher is not a Campbellite. The writer of the article said: "The theory (of the atonement) which explains our doctrine is the governmental theory." "Here the atonement comes in as a governmental provision which accepts the sufferings and death of Christ for a substitute for the punishment which might justly be inflicted upon us." "There is no necessity for the punishment of sin on account of its inherent nature or desert." "Let us get hold of this doctrine. Jesus lifts us by the power of his example."

The Campbellite said: "Man has a body, material and totally corrupt; a spirit, immaterial and incorruptible. It is his whole mission in life to overcome and subdue the evil in his body."

Christ is his teacher, telling him how to do this."

These two theories, to me, are identical. They are both Unitarianism, as clearly stated as if produced by a Unitarian. Any theory of the atonement that deals only with its governmental phases is very defective. The atonement brings reconciliation between God and man by reconciling God to man, the law-breaker, and by reconciling man's law-breaking nature to the righteousness of God's law. The reconciliation does not stop short of regeneration. I am surprised to find a Methodist who holds forth Christ's example as his highest work for man. For he says, "Jesus lifts us by the force of his example." Paul held to a different view. He said, "We are saved by his life"—vitality saturating us and edifying our natures like leaven, destroying the old man and creating us anew. This is the "force" that "lifts us." The writer explains himself by an illustration. Bronson Alcott was a school teacher. One of his pupils became a transgressor. The offender was called up and commanded to inflict the penalty upon the teacher. This broke the offender's heart and he was won to obedience. Now, this falls very far short of illustrating a Christ "full of grace and truth" to renew our natures ruined by transgression. It illustrates the power of an example, but not the power of the Savior. If teaching be Christ's highest function, his example becomes the highest order of teaching. But not all his precepts and examples combined, but his grace present within my soul now, reconciles me to God.

What do you think of the following: "We are taught that sin is punished to give sanction to order and value to law, to give character, dignity and power to moral government; there is no necessity for the punishment of sin

on account of its inherent nature or desert." How is that for good Methodism? This teaches us that all the interest that has in our ministry is that it bring him to see his own nature? True, he would be punished, not because he may, and chooses to do so. Not because sin is bad and of its nature deserves punishment, but because punishment is a means of grace to others—as there is a governmental theory of atonement. Christ came to save his government for his own glory—not primarily for the good of man. His mission was not benevolent, but governmental. This is a "governmental theory of the atonement." And this is the theory of the writer referred to.

Again: "If there is no necessity for the punishment of sin on account of its inherent nature or desert," and that "it may be punished, or not punished, treated harshly or gently, severely or mildly, as may best serve the good of others," as he says, then the lost spirits in torment are not there because their sins deserved such punishment, but they are made subjects of a very heathen process of furnishing a substitute to mollify spirits in heaven, so keep them from crossing an "impassable gulf" which is fixed between them.

I think the brother's "governmental theory of atonement" needs to be revised. He says the "governmental theory" is "the one which explains our doctrine." I suppose, by using the word "our," he means Unitarians and Campbellites. I hope he is not trying to include us old-line Methodists. If his theory as given in this article is Methodism, I am not a Methodist.

J. A. OLD, Collinsville, Texas. Gems are but pebbles without the grinding.—Ran's Horn.

Ivory water will re-... very not the arm.

Ivory Soap is which other

All the house in which... but the Bible-reading... been fragrant with the... of this blessed act of love... ever since, been spoken of... memorial of her... woman, what is it that thou... hand?... to miss, Lord. It is very... then it is all I have, and I... it into Thy treasury... she did; and the story of... us giving has ever since... ke a charm, prompting oth... to the Lord... s it that thou hast in thine... as?... needle, Lord?... and use it for Me... she did; and not only were... ng poor of Jona warmly... inspired by her loving life... oclities" even now continue... gion mission to the poor... t the earth.—Christian Budg-

INEVITABLE.

ame home one day covered... and bruises, and trundling... bicycle... on earth have you been do-... child?" exclaimed his terri-... or... over a big dog and took a... lained Bobby... you see him and give him... saw him and was turning... when I got within about ten... I shut my eyes, and be-... em open again I'd run into... e land's sake, what did you... eyes for?... 't help it. Had to sneeze... ink you can hold your eyes... the sneeze comes, you just... se day... reader thinks Bobby's ex-... not a valid one let him try... day, "when the sneeze... Youth's Companion.

SMALL MONEY.

What a Quarter Did. person who uses the brain and... tively needs food to rebuild... replace the waste, and should... stimulants. Coffee excites... ans so they cannot get the... rest and nourishment and... ears them down, then other... follow... under a constant nervous... I have 52 girls under my... ties a school teacher from... Tenn... red terribly with indigestion... eakness in its worst form... out hundreds of dollars in... pills. Many of my friends ad-... to quit coffee and use your... Food Coffee, and I tasted it... It was something horrible... se later I met a friend who... e to try a cup of Postum and... er was so convincing that I... ited the Postum to please her... my astonishment to find it... nt from what I had drunk be-... I immediately asked how the... in taste was brought about... vered it was simply that the... I was only boiled a minute or... was 15 minutes boiling brings... delicious flavor and food value... rained to use Postum in the... following the directions care-... I have done so ever since... digestion has entirely left me... sickness gone, and I now feel... ed well after the most tire-... in the school room. A little... package of Postum did me... d than the hundreds of dollars... or doctors and medicines... even by Postum Co., Battle... ch.



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NORTH TEXAS CONFERENCE MINUTES.

The first copy of the printed minutes of the conference to reach us is that of the North Texas Conference. It arrived this week, and we hasten to record the fact. The editor of the minutes is Rev. R. Gibbs Mood, the Secretary of the conference, and Eugene Moore, of Stephenville, did the type and press work. It is the most superb copy yet issued by our conference. It contains an accurate account of the proceedings of the late session, with tables expressing the number of Church members, the Sunday-schools, the Epworth Leagues, the Church property and its value, the foreign, the domestic missionary work, Church extension, education, etc. In fact, it contains a succinct history of Methodism in North Texas as recorded last year. It also has the reports in full as adopted by the conference touching all questions considered by that body. But, in addition to all these matters, it has a lengthy supplement containing a picture of the members of the conference and a short sketch of the life of each one. These cuts are excellent likenesses, and any one who has ever known the members of this body will recognize them at once. Each picture stands out clear and conspicuous. That this will be of interest to all our people goes without saying. Brother Mood has invested much labor and money in bringing out this edition, and he deserves the thanks of the conference. He still owes a balance on the work done, and he hopes to meet this by selling extra copies of the minutes to the members of the Church. He has on hand a good supply of these extra copies, and you can get them at fifteen cents a copy by addressing him at House. Write to him at once. He needs the money and you need this elegant little volume.

Says the Nashville Advocate: "We have searched the columns of our contemporary, the Texas Advocate, for news of the Churches there, but it appears that the only event of note is that all the preachers heard from have had 'pondering parties.' We trust this item will not cause Rev. Green P. Jackson to ask for an immediate transfer to Texas." In order that the Texas people may see the above little joke, we copy it in the Texas Advocate.

Rev. C. S. Cameron says: "No man need be afraid of not making progress who places the Advocate in the homes of his people. They love the paper when it is introduced."

DALLAS NOW A WIDE OPEN CITY.

Gambling in the City of Dallas is now as public as a Church service. From five to eight leading houses are running wide open, and a dozen or so lesser places are in full blast. This condition of things was predicted when Governor Sayers appointed Mr. Dan Sullivan Police Commissioner more than a year ago. But at that time Captain Sterling Price was the Chief of Police, and his tenure of office had to continue until some nine months ago. Then it was that gambling, in public form, was unknown. It evaded, but it did not defy, the law. To find it you had to search for it in the dark places. But last April, just as soon as the city election was over and Mayor Cabell was re-elected, the Commission met before the votes were cold and out Captain Price's head off, and elected Captain Winfrey in his place. They had nothing against Captain Price except that he enforced the laws against gambling and other social vices. But even with Captain Price out of the way, the gamblers had one other barrier to overcome before they could publicly throw their doors wide open in the face of the law, and that was our County Attorney, Hutton W. Sumner. They had already beaten him in the primary election by the most stupendous and wholesale frauds that had ever been perpetrated in Dallas County. But he continued to hold his office until the last of November, and he held the gambling demon at bay. But you could hear it on all hands that just as soon as his term expired, then Dallas would become the paradise for gamblers. This occurred six weeks ago, and promptly the gambling houses were thrown open. They felt that they had nothing to fear at the hands of the county and city officials. Gamblers infested the side walks and the street corners in the vicinities of well-known resorts like ducks in a pond. The Chief of Police and his men gave them the right of way and they, apparently, became the favored class in the city. At night the lights blazed till break of day over certain saloons along Main Street, and up and down the stairways leading to these places young men any boys were tramping well-nigh the night long. During the month of December there were two little raids made by the county and the city, but we are told, on good authority, that the gamblers were notified in time to be ready for the approach of the officers. A few arrests were made, but the parties were allowed to give bond on the spot, and within an hour the gamblers flocked back and the game was again on. Yet the Sheriff and the Chief of Police were innocent enough to believe that the people of the city and the county would recognize this little farce as a great attempt at enforcing the law. But the people are not fools, and grand stand plays under the cover of night, with the Sheriff and the Chief as principal actors, did not provoke an encore. It was gotten up to order and the entertainment did not pan out. Since then, even with the Grand Jury in session, these light-fingered men of the green cloth have held sway and cackled over their immunity from danger. They know the two leading officers and smiled with inward delight. And at this writing gambling in public places is running riot in the city. There is none to molest or make then afraid.

DEATH OF REV. JOHN W. DUNCAN.

Rev. T. J. Duncan, of the Northwest Texas Conference, has nanted us a copy of the Arkansas Democrat with the following sketch of his late nephew, Rev. J. W. Duncan, of the Little Rock Conference:

Rev. John W. Duncan, of DeWitt's Bluff, died Friday afternoon, January 2, after an illness of only a few days' duration. His remains were taken this morning to Berea, Ark., for interment in the family burial ground. His brothers, Wm. H. and Stanley Duncan, of this city, and uncle, Rev. T. J. Duncan, of Texas, will accompany the remains.

The deceased was a young man of

sterling character and of more than ordinary ability. He was a rising young minister and gave promise of a very bright and successful career, and it is particularly sad that he should be cut off in the prime of his manhood. He had been pastor of the Methodist Church at DeWitt's Bluff for just about five weeks, having been sent to the charge by the Methodist Conference at Benton the latter part of November. The death of Mr. Duncan will be a source of deep regret to his many friends in this city and elsewhere.

WACO DISTRICT INSTITUTE.

Rev. R. R. Bolton, of the Waco District, has sent us a printed copy of his District Pastors' Conference and Missionary Institute to be held January 15 in the Austin Avenue Church in Waco. It contains an elaborate and well arranged program, with good speakers assigned to each subject. That it will prove very helpful and inspiring to both preachers and people is beyond question. Such a program rendered as this one will be, will put life into the work of the Waco District.

TEXAS PERSONALS.

We had a pleasant visit from Brother R. A. McClendon, of Nevada charge. He speaks in high terms of the work being done by his pastor, Rev. E. G. Roberts.

Professor J. F. Siegler, of Polytechnic College, came over to the city this week, and made the Advocate an agreeable call. The college is in good condition.

Rev. T. J. Duncan, of Ennis, was in to see us this week. He had been to Arkansas to attend the funeral of his nephew—an account of whose death appears in another place in this issue.

Rev. R. F. Bryant, of Oak Lawn, was called from the city last Sunday on account of the very serious illness of his father. He was thought to be in a very critical condition, and his son hastened to his bedside.

We took New Year's dinner with Brother Charles Garlington and wife last week, and baptized their sweet little baby girl. She is named Gladys Merle after Miss Merle Bowen, the daughter of Rev. and Mrs. W. A. Bowen.

We spent Sunday morning with Rev. M. L. Hamilton and his good people in Oak Cliff. He has started off finely, and his members are greatly pleased with him. He has prospects for a fine year. We dined with the excellent family of Bro. W. L. Diamond.

Rev. James Campbell, of the Fort Worth District, and Rev. J. M. Moore, pastor of First Church, this city, leave this week to meet the Joint Committee of the Methodist Episcopal Church, South, at Nashville next Saturday, to work on the proposed new Methodist hymn book. This book is to be for the use of the two Churches.

Our good friend and brother, Rev. W. C. Young, of this city, has been very ill at his home on Wall Street, but we are glad to report that he is now in a fair way to complete recovery. Brother Young has been a faithful local preacher in this community ever since he dropped out of the itinerancy and we hope for him many years of service yet to come.

Rev. George S. Sexton, of the Gainesville District, passed through the city this week on his way to Arkansas for a day or two, and he made the Advocate a pleasant visit. It seems that these brethren who have ever tasted of the Arkansas malaria can not be kept away from it long at a time. On the slightest pretext they rush right back into it, regardless of consequences.

We had a pleasant visit from Rev. T. B. Hulme, of Chico, this week. He is a local deacon in the Church and

also a traveling salesman. He started out in his married life in 1883 by subscribing to the Advocate, and it has never failed to reach his home once a week since then. From the administration of Dr. I. G. John until the present he has been its constant reader.

Rev. L. C. Wilson, late of the Pacific Conference, was in the city this week and called to see us. Brother Wilson has had to leave the coast on account of his wife's health; and if any of Texas or Indian Mission Conference presiding elders want a good man with a small family as a supply, Brother Wilson will fill the bill. Any letter on that subject addressed to him at Mineola, Texas, will receive attention.

CHURCH NEWS.

It is said that the last dollar of the \$20,000,000 Methodist Episcopal thank-offering for the new century has been raised.

Dr. James Buckley, of the New York Advocate, will preach the next commencement sermon for Emory College.

Rev. D. C. Rankin, D. D., editor of the foreign mission publication of the Southern Presbyterian Church, is dead in Korea.

The Epworth Leagues of the Mississippi Conference have undertaken the support of Dr. Fearn missionary surgeon in China, for the next two years.

Dr. Dulose says that the year just closed has been the most prosperous in the work of the League since his incumbency of the office of General Secretary.

At the St. John's Quarterly Conference, St. Louis, December 22, Dr. Leo reported nineteen received on profession and sixty-two by certificate since October 1.

J. M. Ray, appointed by Bishop Key to Las Cruces, N. M., has been granted a transfer, and is now in charge of Comanche Station, Indian Mission Conference.

Rev. G. N. MacDonell, who is on leave of absence from Cuba, is taking a course in medicine in Atlanta. He is preparing to return as a medical missionary.

Dr. and Mrs. H. M. Hamill and Dr. Atkins will conduct a convention for the Sunday-school workers of our Church in Atlanta, lasting an entire week, from January 12 to 18.

Mr. Alonzo Monk, son of Dr. Alonzo Monk, of Atlanta, Ga., has been elected business manager of the Vanderbilt Hustler. He is also manager of the football team for next season. Mr. Monk will be in the Theological Department next year.

The Wesleyan Tabernacle, established in the heart of the city of Atlanta and designed for a great Methodist center, has made a promising beginning. It is of the largest interest not only to North Georgia, but to all Southern Methodism. We have nothing else quite like it.

The Epworth Leagues of Cleveland, Ohio, began on New Year's eve a revival campaign of great magnitude—one which will continue eighteen consecutive weeks. Nine Methodist churches are chosen to be the success centers of the work, though the whole city will be interested.

Trinity College, the property of the North Carolina Conference, is now worth nearly a million dollars, and as far as we know is the best endowed school we have outside of Vanderbilt. Twelve years ago the value of Trinity was less than thirty thousand. The plant consists now of over seventy acres of land and twenty-three buildings, of which seven are used for instruction, six for boarding purposes, and ten for residences.

The Methodist brethren are making great strides in Dallas and deserve the congratulations of all our Christian people. Bishop E. B. Hoss, of Nashville, is soon to locate here, the strongest and most gifted Methodist pastors in the South have been sent here, and the one strong Methodist congregation is to be divided, thus forming three other strong Methodist Churches. This is good for Dallas and good for all of our Christian people. Not only that, but it

will be a blessing to our entire population and to the State. In the meantime the Baptists of Dallas are not idle. But more of this hereafter.—Baptist Standard.

The Bible Study Circle for Sunday-school teachers and workers is ever widening. It has now eight thousand students and five hundred and twenty local circles. Examinations for this work are coming in now in increasing numbers. One hundred diplomas have already been given to those who have passed these examinations. The largest number sent to any Church have been thirteen, to Bethel, Charleston, S. C.

REVIEW NOTICES.

The January number of Scribner's Magazine, which marks the beginning of its 33d volume, contains two of the notable features of the coming year. It is seldom that the opportunity is offered to present the brilliant letters of a woman who has filled the highest social and official positions at the Courts of Europe. The letters of Madame Waddington, wife of the eminent French Ambassador, M. William Waddington, begin in this number, with entertaining and witty accounts of the English court in the Eighties. Madame Waddington's observations have the greater value to American readers because she is an American, the daughter of a President of Columbia College and the granddaughter of Rufus King, who was American Minister to England. These letters were written to her relatives in this country at the very time in which the events described were fresh in her memory. They are therefore spontaneous, natural, and unconventionally bright. The illustrations are from portraits and other pictures in Madame Waddington's own collection.

There is a variety of short stories, including a tale of exquisite humor by Nelson Lloyd (illustrated by A. B. Frost, entitled "The Best Gun in the Valley"; a dramatic story of Revolutionary times by George Hibbard, illustrated by Pyle; a tale of sentiment by Alice Duer Miller, and "A Death in the Desert" by a new writer of fiction who in this story shows herself to be clever in style and deep in feeling. Her name is W. H. Sibert Cather.

GLEANINGS FROM OUR EXCHANGES.

Old Methods Inadequate.

In the Central Christian Advocate a correspondent says:

Are the old methods applicable to the Church to-day? No; for the simple but sufficient reason that the announcement of revival services draws a comparatively small attendance, made up almost wholly of converted people. In the early days, before the era of modern newspapers and modern travel, when early settlers were isolated and lonely, the announcement of revival services usually secured a large attendance of unconverted people. That period is past, and the so-called Church recognizes the actual conditions which confront her to-day the better. What should be done next? We must reinforce preaching by personal work. Each pastor should see to it that his entire field is canvassed and a list made of all unconverted persons in the homes of his members, in the Sunday-school and among the attendants of his Church. He and his people should also find every family in the community which claims any affiliation with his Church. Hundreds who have engaged in personal religious work testify that families in the country, in villages and in the cities suffer as much from spiritual loneliness to-day as in the days of log cabins. People are more ready to talk quietly upon religion with some good man or woman who loves them and in whom they have confidence than they were twenty-five years ago. Multitudes can be brought into our Churches, not in multitudes, but singly or in family groups, through personal work.

He is a Methodist.

Says the St. Louis Advocate: Gov. Mickey, of Nebraska, has taken a stand which does him honor as a member of the Methodist Church and shows that in high as well as low places Methodism is a living force exceeding in power even the tremendous social and political influences which are popularly supposed to dominate the world's affairs to-day. It is customary in Nebraska to celebrate the inauguration of a Governor with a ball which is the great annual event at the capital of the State. The preparations for this social function were so far advanced that for all practical purposes they were complete. The promoters of the ball, however, had not consulted the Governor-elect, apparently taking his consent for granted. A committee of the club having the matter in hand called on the newly-elected to tender him the usual invitation and secure his attendance, without which, of course, the event

would lose its significance, not to the gentlemen composed, their invitation was firmly declined. "I as gentlemen, and Meth- passed to dancing. I an of the Wesleyan Uni would be as much as n worth to give my con function, much less att

Preaching to the I

The Raleigh Advocate Comparatively few dressed to the uncon them to flee from the and inviting them to are heard in Christian Sabbath day. Many cess the relations of c and other sociological than they do the r Many ministers who themes in the pulpit to unconverted sinne to think this subje threadbare. Perhaps their message will ceived by the people v that there is a dear aimed directly toward and conversion of sin

Common S

On the above subje Recorder makes these

Common sense, th ceive the proprieties i and properly to adapt dinary circumstances, kind of sense, but a k many persons greatly know Latin and Greei versed in history, ph ence, and have all so sense, but who, if ti to care for them, w lack of ordinary g men live in the flesh that they know some lunary things. Lear good thing, but somatates pork and bea of that sort, come i add greatly to a m persons would act v try to mix a little of the uncommon kind will find the result convenient about me

New Year I

Southwestern Chri Resolved—

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The Sens

In the January Treasury, a corres following wise wor The sensitive m ing wounded by fa street, or at such constant conscio wronged by anothe

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Sunday-School Department.

First Quarter, Lesson 3, January 18.

PAUL AT THESSALONICA AND BEREIA. Acts 17:1-12.

Golden Text: "Thy word is a lamp to my feet."—Psalm 119:105.

We take the following from the International Evangelist:

Location.—A. D. 51-2; Thessalonica, modern Saloniki, in Macedonia, one hundred miles west of Philipp.

Material.—From Philipp, the missionaries went to Thessalonica, 100 miles distant (v. 1), where Paul's preaching, as usual, was that the Bible teaches that Messiah must die and rise from the dead, and that Jesus is the Messiah. (vs. 2, 3.) Some believed, but the Jews who did not believe forced the house where they were entertained, and dragged their host before the magistrates, on the charge of sheltering those who had turned the world upside down. (vs. 14.) They asserted that all Christians were marked by two things, opposition to the Emperor, and devotion to another King. (v. 7.) The magistrates were so much concerned that they took bail of Jason. (v. 9.) The brethren at once removed Paul and Silas, secretly to Berea, where the people were larger-minded and showed it by trying the apostle's message by the Scriptures, with the result that many of the Jews and Greeks believed. (vs. 10-12.)

These lessons are revealing to us Paul's plan of evangelization. It is evident that he followed a deliberately adopted method. In the first place, he went to the centers of population, to principal cities. It is significant to notice the places which he passed by. For instance, when he first crossed over from Asia into Europe, he came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philipp, which is the chief city of that part of Macedonia, and a colony. (Acts 16:11, 12.) Then when he left Philipp he passed through Amphipolis and Apollonia and came to Thessalonica, which was the largest city and the commercial center of Macedonia. From there his next principal objective was Athens, and from there he went to Corinth. Paul was a man of the city. He had all his life lived in the centers of population, and he saw that if Christianity were planted in the cities it would radiate to the outlying territories.

The second feature of Paul's method was his use of the synagogue. The importance which he attached to this is indicated in connection with the statement that he came to Thessalonica, by the explanation that there was in that city "a synagogue of the Jews" (v. 1). For that reason also, more than its commercial importance, he stopped at Berea on his way to Athens. The synagogue furnished him his best opportunity. Its rules permitted any one who had a message to speak. The Jews who chiefly worshipped in the synagogues were at least measurably familiar with the Old Testament and acknowledged its authority. Consequently he could reason with them from premises that were not in dispute. Besides, there were many Gentiles who were within the influence of the synagogue, proselytes, and those who were friendly to the Jewish religion as morally higher and spiritually more satisfying than the pagan religions. Through them the truth of the gospel could most readily be carried out to the Gentiles in general.

The third feature of Paul's method relates to his teaching. He reasoned, when he had Jewish auditors, from the Scriptures. With purely Gentile audiences, as at Athens, where the Jewish oracles were unknown or their authority not recognized, he did not make his appeal from that basis. But it is noteworthy that when he did not have that footing, he accomplished little. His mission to Athens was a failure. His sermon on Mars' Hill, fine as it is, made no converts. Paul's power lay in his ability to expound the Scriptures. That, added to his personal experience, accounts for his triumphs. The brief reports given of his method

of preaching as an evangelist, from the time he began at Damascus, first after his conversion, show that he adhered strictly to this line of reasoning. We must distinguish between his teachings for Christians, as given in his epistles, and his preaching for the purpose of making converts. His practical teachings, and his exposition of doctrines, for the instruction of believers, took a very wide range. But for the purpose of persuading men to become Christians, Paul appears to have concentrated upon a few primary facts. It is an instructive example for all evangelists and preachers.

We should not fail to see the things which Paul sought to demonstrate in his discourses in the synagogue. They are stated in the second verse of the lesson. (1) Christ must suffer—that is, be put to death. (2) He must rise again from the dead. (3) Jesus, whom Paul preached, fulfilled all these requirements of the Scriptures, and so is demonstrated to be the Messiah. In developing that argument we can readily understand the lines which Paul must have pursued. He doubtless traversed essentially the same ground covered by Christ himself in his exposition of the Scriptures to the disciples with whom he talked on the way to Emmaus. The sufferings of Christ, his dreadful death, were the things which bewildered his disciples. When he was crucified it seemed to them the end of all their hopes. They could not comprehend how the Messiah, whom they had expected to see triumph over all his enemies, should fall into their hands and be shamefully put to death. But Jesus showed them that so far from his sufferings and death disproving that he was the Messiah, they were the strongest proofs of that claim. Jesus said to the despondent disciples, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." (Luke 24:26, 27.) And there can be little doubt that Christ's exposition related chiefly to his humiliation, his sufferings and his resurrection. The Jews had lost sight of the Suffering Christ in their dreams of the Kingly Christ. And what was true of the Jews at Jerusalem was true also of the Jews dispersed among the Gentile nations. So when Paul went forth his first task was to overcome that misconception, and to show that the Old Testament gives the vision of the Messiah coming to his glory through suffering and death. He drew the picture of the Messiah as it was outlined in the Scriptures, and then held up the picture of Jesus as drawn from his life, and showed that the two pictures were in perfect correspondence. His conclusion, to those who accepted the authority of the Old Testament, was incontrovertible, that "this Jesus, whom I preach unto you, is the Christ."

At Berea the same method was followed, the same arguments presented. The difference was in the attitude which the majority of the Jews assumed toward the teachings. At Thessalonica, while many Jews and Gentiles believed, and a strong Church grew up there as the result of Paul's mission, the body of the Jews, beaten in argument, resorted to violence. At Berea they were candid. They were willing to inquire into the truth of what Paul was saying. They dealt with it as a question of fact. Did the Scriptures teach thus concerning the Messiah? They would inquire and so they daily "searched the Scriptures, whether those things were so." Such a candid examination always results in conviction. Christian faith rests upon facts. No man who will candidly search for the facts and be willing to acknowledge them when they are revealed, will fail to accept the fundamental claims of the gospel.

The lesson as a whole emphasizes the importance of searching the Scriptures for its most essential facts. There is a study of the Bible, interesting and profitable within its limits, that never results in making men and women Christians. The Bible may be studied as history, as literature, as a body of ethics, as embodying a philosophy, or in a score of other ways, all proper lines of study and full of interest. But the first object in studying the Bible is to discover what it teaches concerning Jesus Christ, whether as it claims he was the Son of God, the Savior of the world, "who was delivered for our offenses, and raised again for our justification." If that claim is true, it is the thing of supreme importance for us to know, and we should settle that fact, if it be a fact, and properly adjust our lives to it, and then study these other features of the Bible at our leisure.

It would be a very unnatural child that would live in the same house with a kind father for years at a time and never talk with him, never thank him for blessings received, never counsel with him about the daily happenings of life, or ask for help in places of trial; and yet that is what people do who live in this world without praying to God.—Louis Albert Banks.

Epworth League Department.

Topic for January 18: "Epworth Leaguers in Training for Church Work."—Acts 2:17, 18; Mark 1:16-20; Prov. 2:1-8.

Reference Word: Work.—Matt. 21:28; John 9:4; Phil 2:12.

DAILY BIBLE READINGS.

Sunday—Wisdom. Prov. 3:13-18. Monday—Receiving by Asking. Matt. 7:7-11. Tuesday—Learning and Leadership. Acts 7:22-35. Wednesday—Sacrifice for Service. Luke 9:23-26. Thursday—The Gift of God. John 4:5-15. Friday—White Fields. John 4:31-38. Saturday—The Topic. Acts 2:17, 18; Mark 1:16-20; Prov. 2:1-8.

John Wesley said: "Who can tell but that the Sunday-school may become a nursery for young Christians?" The Epworth League is a training school for Church workers. No young person, however diffident or unprepared at the beginning, can study the topics and books of the Reading Course, take an active part in the devotional services, and work in the various departments for four years—the usual college period—and not be a ready and successful Church worker. In the Epworth League young people should be in training for positions in the Sunday-school, missionary societies, official boards, pulpits, and in every other department of denominational activity. But there is no royal road to graduation in Church work. The way is long and hard, but there are pleasant companions, delightful experiences, and the joy of the Lord all along the journey—and the end is success in doing good.

THE PRESENTIAL FOR A CHURCH WORKER.

This is the baptism of the Holy Ghost. "I will pour out my Spirit." One may not thrust himself into this work. He must be, to use a word current in the late Boer war, commended. Moses' hesitation to become a leader was natural and right. Peter and Andrew, James and John, did not leave their fishing boats until they were called. The Lord said of Saul: "He is a chosen vessel unto me." (Acts 9:15.) Personal salvation through faith in Christ, and the blessed assurance of it by the witness of the Spirit (Rom. 8:16), are prerequisites to the primary course in training for Church work. The Epworth League seems to meet the divine method in that both sexes have equal advantages and opportunities in its organization. It is suggestive that the prophetic outpouring of the Holy Ghost related to "sons and daughters," "young men and handmaidens."

HOW TO GET WISDOM AS A CHURCH WORKER.

1. Recognize God as the source of wisdom. "The Lord giveth wisdom: out of his mouth cometh knowledge and understanding." 2. Admit our need of wisdom. "If thou wilt receive my words..." 3. Be ready to be taught. "Incline thine ear unto wisdom, and apply thine heart to understanding." 4. Pray for wisdom as the one thing needful. "Cries after knowledge, and lifteth up thy voice for understanding." 5. Seek earnestly for wisdom. "Seek her as silver, and search for her as for hid treasures."

The wisdom that is so necessary in successful Church work is beautifully described by James, who mentions its characteristics as purity, peaceableness, gentleness, easiness to be entreated, fullness of mercy and good fruits, without partiality, and without hypocrisy. (James 3:17.) If we earnestly desire and seek such wisdom in the way outlined above, we shall obtain it. "Then shalt thou understand the fear of the Lord, and find the knowledge of God. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

FISHING FOR MEN.

After the baptism of the Holy Ghost and the possession of wisdom necessary to be a Church worker, comes Church work. Consecration, preparation, service. Some are consecrated who fail to prepare. Some are both consecrated and prepared who fail to work. When a young man desires to become a Methodist preacher, a three-fold question is asked, "Has he gifts, grace and usefulness?" The last word includes work. To be fishers of men we must— 1. Be lovers of men. A preacher said: "I am a broken-hearted man, not for myself, but for others." (Ex. 32:32; Rom. 9:3.) 2. Let them know that we love them. "They do not love who do not show their love." 3. Believe that they need us. (Rom. 15:1.) Men sometimes need sympa-

thy and help when they will not admit it nor give the signal of distress. We should be skillful in the diagnosis of need. (Isa. 50:4.)

4. Be tactful in approach. Times, places and occasions may not be opportune. It were foolish to speak to a man about his soul at a football game, or when he is opening important mail. Then the heart closes its doors and effort knocks in vain; at another time the doors fly open, and unobstructed entrance awaits the feet that are shod with the gospel of peace. "Be ye wise as serpents." "Being crafty, I caught you with guile." (Matt. 10:16; II Cor. 12:16.)

5. Be zealous and persevering. Here most of us break down. Church work should be constant, like any other industry. The housewife keeps home tidy by daily effort. Last week's meals do not feed the family to-day. The hane of the Church is spasmodic work. In revivals we thrill with power and communicate it to others; and it seems as if the Church would advance with accelerating momentum. Alas! zeal cools, industry ceases, speed slackens. Why can we not transact Church work as we do housekeeping, farming, merchandising, or any other avocation?

When Jesus said to the four fishermen, "Follow me, and I will make you fishers of men." It is as if he had said, "You have been industrious, zealous and persevering, casting nets of twine into the lake for fish; storms have not kept you from work; sometimes you have toiled all the night and caught nothing, but the next night you cast the net again; all this you did for a living, to feed your bodies. Now you are to cast the gospel net into the sea of humanity for the souls of men; you must not be slothful, indifferent and inconstant, for this is a grander work than the other; you must do this not so much to save others, although that is your chief business, as to feed and to save your own souls." (Ezek. 33:8.)

Let us hear the Savior's call, obey it, and become fishers of men, as did Peter and Andrew, James and John.

You never get to the end of Christ's words. There is something in them always beyond. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolation; but they never pass away, and after all the use that is made of them, they are still not exhausted.—Dean Stanley.

AN OBJECT LESSON

In a Restaurant.

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?"

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something. If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks, pepsin, hydrochloric acid, diastase and nux. Stuart's Dyspepsia Tablets do not act upon the bowels and, in fact, are not strictly a medicine as they act almost entirely upon the food eaten, digesting it thoroughly and thus giving a much needed rest and giving an appetite for the next meal.

Of people who travel nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time, and also having found out by experience that they are a safeguard against indigestion in any form, and eating as they have so, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

Which? A lean and potash-hungry soil. wasted seed, wasted labor and idle gains—A MORTGAGE. Or, plenty of Potash in the fertilizer, many bales and a busy gin—A BANK ACCOUNT. Write us for our books. They are money winners. We send them free to farmers. GERMAN KALI WORKS 92 Nassau St. New York

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GOOD HORSE SENSE will teach you that coffee in an air-tight, sealed package is purer, cleaner and fresher than coffee kept in open bins. LION COFFEE is never sold in bulk.

What Sulphur For the Human Body? The mention of sulphur many of us the early d mothers and grandmothers daily dose of sulphur every spring and fall. It was the universal "blood purifier," tonic a mind you, this old-fashioned without merit. The idea was good but was crude and unpalatable quantity had to be taken effect. Nowadays we get all effects of sulphur in a concentrated form so that it is far more effective than the crude sulphur. In recent years, research have proven that sulphur for medicinal use is sold in Calcium (Calcium) sold in drug stores and Stuart's Calcium Wafer, small chocolate coated tablets contain the active medicinal sulphur in a highly concentrated form. Few people are aware of this form of sulphur maintaining bodily vig sulphur acts directly on excretory organs and enriches the blood by the nation of waste materia. Our grandmothers knew they dosed us with sulphur every spring and fall ty and impurity of ord sulphur were often worse and cannot come modern concentrated sulphur of which St. Waters is undoubtedly most widely used. They are the natura liver and kidney trouble stipation and purify th that often surprises p aian alike. Dr. R. M. Wilkins writing with sulphur reme that the sulphur from i perior to any other t "For liver, kidney and especially when result stipation or malarial i priced at the result Stuart's Calcium Wafer suffering from boils a even deep seated carbu peatedly seen them dr per in four or five d skin clear and sm Stuart's Calcium Wafer tary article, and sold i for that reason taboo sicians, yet I know of and reliable for const kidney troubles and forms of skin disease. At any rate, people pills, cathartics and "purifiers," will find cium Wafers a far sa ble and effective prep

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OBITUARIES

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

SHEPHERD - Mrs. Adelia Mildred Shepherd, known in Georgia as Miss Dea Buck, was the daughter of John and Elizabeth Buck, and was born in Baldwin County, Ga., October 15th, 1826, and died in Texas, October 15, 1892.

FORD - Agatha C. Ford, whose maiden name was Melton, was born in Mississippi on May 1, 1824. Her parents moved with her to Texas while she was young, and after she had grown up to womanhood she married Henry C. Ford of Rains County on August 11, 1853.

LEWIS - Another good man has gone to his reward, another life of suffering has been closed. S. J. Lewis, who was born in Marion County, Miss., December 2, 1825, passed to the unseen but glorified shore April 2, 1892.

STOCKTON - Emma Madison, daughter of Bro. and Sister A. J. Brown, was born January 3, 1826, in San Saba County, Texas. In 1856 the family moved to Lampasas County, where she grew to womanhood.

AKIN - Nannie Ruby Akin, the fourth child of E. P. and Mrs. M. S. Akin, was born February 5, 1882, near Pleasant Methodist Church, and after a sickness of five days with tonsillitis died November 29 and was buried at the Breckenridge Cemetery November 29, 1892.

TEEBB - Yesterday evening we buried Sister Mattie Teebbs, wife of Bro. Wesley Teebbs and daughter of Bro. and Sister Chauncy. Bro. Chauncy is a valued and popular local preacher in our Church.

HARPER - Sister M. J. Harper, the subject of this obituary, was born in 1825, and died December 1, 1892. She was converted in early childhood, and spent a long useful life in the Church.

MOSELEY - Sister Sarah E. Mosely (nee Gwynn) was born in Coffee County, Tenn., in 1826, and died in Dallas, Texas, November 24, 1892.

PEACOCK - Bro. Peacock was born in Florida, March 17, 1821, and died in Mink Church, Garza County, Texas, December 16, 1892. Our brother had lived in Florida in July, 1877, and came to Texas and engaged as a cowboy in the West.

PEACOCK - Bro. Peacock was born in Florida, March 17, 1821, and died in Mink Church, Garza County, Texas, December 16, 1892. Our brother had lived in Florida in July, 1877, and came to Texas and engaged as a cowboy in the West.

WATSON - Jno. Oliver Watson, son of Mr. and Mrs. P. A. Watson, aged one year less one week, fell asleep in the arms of Jesus, after a brief illness, at about 10 o'clock, on Sunday, December 21, 1892, in his home near Strawn, Texas.

COPPEDGE - Louis Coppedge was born in Marion County, Texas, November 15, 1850, and died near Vernon, Franklin County, Texas, at the home of his grandfather, Marve Holtbert, October 18, 1892, after thirty-one days illness.

DIXON - Sister S. E. Dixon (nee Gardner) was born in Pickens County, S. C., March 18, 1826, moved to Texas, where she was a child, professed religion and joined the Presbyterian Church at the age of 14; married to T. J. Dixon in 1852, moved to Palo Pinto County in 1857, and joined the M. E. Church, South, in 1861; died at Strawn, Texas, December 12, 1892.

HOUSE - Ceell Griffith House, infant son of Herbert and Willie House, was born November 18, 1891, in Dallas County, Texas, and died September 23, 1892. Little Ceell was Bro. and Sister House's first born, and was the light and joy of their home.

Louis' noble spirit of loving obedience had greatly endeared him to Bro. and Sister Martin, and they were sorely grieved in his untimely death, which was caused from slow fever. He had a hard and long battle with this fearful disease, but in the midst of it all he was patient and uncomplaining.

COLLIER - Little Willie, son of Bettie Collier, was born January 25, 1892, and died December 19, 1892, being 19 months and 17 days old. Only a few months was the precious little one given to cheer their home, when God in his wisdom saw fit to take the sweet little flower and transplant it in heaven.

MARRIAGE NOTICES. Gore - Son - December 24, 1892, at the home of the bride's parents, Mr. J. C. Gore, editor of the Palo Pinto Star, in Palo Pinto County.

Anderson - Bond - At the home of the bride, near Chandler, Texas, Sabbath, December 28, 1892, at 2 p. m., Mr. Owen Anderson and Miss Martha Bond, Dr. Hall officiating.

Mathis - Hunt - December 27, 1892, by Rev. Daniel Morgan, Mr. Charles Mathis and Miss Maud Hunt, all of Payne's Gap, Texas.

Hood - Tuills - At Larissa, Texas, October 3, 1892, Mr. Norman Hood and Miss Minnie Tuills, Rev. W. F. Brinson officiating.

Childers - Ballard - At the home of the bride, near Perry, Texas, Tuesday, December 23, 1892, at 4:30 p. m., Mr. J. D. Smith and Mrs. M. J. Alexander, Rev. T. W. Lovell officiating.

Robinson - Stockton - At the home of the bride, December 25, 1892, Mr. F. A. Robinson and Miss Bell Stockton, Rev. J. R. B. Hall officiating.

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WEST TEXAS CON...

Austin District - Fir Webberville, at Webb First Street, Austin. South Austin. Walnut cr. at Mer. T. Manacha cr. at Manchac Tenth Street, Austin. Hotchkiss Memorial, Aust E. S.

Beeville District - Ft Rockport, Corpus Christi. Oakville. Mathis. Blanco, at Beclair. Joe T.

Cuero District - Fir El Campo. Sweet Home. Victoria. Clear Creek, at C. C. Ganado, at G. Cuero. J. C.

San Marcos District - Seguin and Mill Creek, at Dripping Springs cr. at Kyle and Pleas Grove. San Marcos sta. Belmont cr. at Belmont. Staples cr. at Long Bran Sterling.

San Antonio District - Pearlsall. Bexar cr. Moon cr. Boerne mts. at Shavano. South Heights and Sou 7:30 p. m. Travis Park. West End. Comal cr. 7:30 p. m. Ampton cr. Carrizo and Halesville. W. J.

San Angelo District - Junction, Long Mountain. Mason. Foston. Lady cr. at Brady. Milburn. J.

NORTHWEST TEX. Clarendon District - Amarillo. Canadian, at Miami. Higgins, at Lipscomb. Cataline, at Shamrock. Hereford mts. Jas. M.

Weatherford District - Breckenridge, at Brecks Crystal Falls, at Crysta Whit and Bethesda. at Peaster, at Poolville. Springtown, at Springs Farmer, at Hartman. Graham mts. at Center Graham mts. Ellaville, at Ellaville. Throckmorton, at Throc

Corseanna District - Kerens. Eureka. Dawson. Harry. Honore, at Fugio. Armour. Mexia. Brandon, at Mertens. Pastors. strute at Kerens, Janu at 11 a. m. Jno I.

Abilene District - Altany and Moran, at Putnam, at Scranton. Colorado mts. Colorado sta. Eskota, at E. Roby, at R. Truby. Fairview. Sweetwater and Roscoe. Merke, at M. Lynn and Terry. Buffalo Gap, at B. G. Abilene. E.

Gatesville District - Ogleby, at Ogleby. Evans, at Evans. Elm. Harmon, at Mt Zion Killeen, at Killeen. Hamilton, at Hamilton Jonesboro, at Jonesboro Coryell City, at C. S. Gatesville mts. at Win Brookhaven mts, at S.

Vernon District - Paducah. Matador. Crowell, at Crowell. Benjamin, at Vera. Munday, at Gore. J.

Fort Worth Distr - Cuba, at Watts Chapel. Burne, at Lone Willow Cleburne. Blum, at Kopper. Covington, at Cotton Crown at Crown. Mansfield, at Mansfield Joshua, at Joshua. Kennedale, at Forest. Grapevine, at Grapev Smithfield, at Kenner. Mansfield, at Institute wood February 5 and Ja

Georgetown Distr - First Church, Temple Seventh Street, Temple. Hutto. Maxdale. Troy. Rodgers. J.

Waxahachie Distr - Ovilla. Midlothian. Itasca. Lovelock. Hillboro. Palmer, at Boyce. Waxahachie. Bardwell, at Bardwell Ennis. O. F.

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SMITH - John C. Smith was born in Huntsville, Texas, May 3, 1821, and died in Houston, Texas, Sunday, November 20, 1892. He was converted when young, joined the Methodist Episcopal Church, and was a member of the church in the latter part of his life.

WATSON - Jno. Oliver Watson, son of Mr. and Mrs. P. A. Watson, aged one year less one week, fell asleep in the arms of Jesus, after a brief illness, at about 10 o'clock, on Sunday, December 21, 1892, in his home near Strawn, Texas.

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December 22, 1902, at a bride's uncle, Mr. E. Texas, Mr. L. C. Hoff Cheney, by Rev. of Church at Rosen...

At the residence of the bride's Texas, by Mr. Will Moore, of Alice Washburn...

At the Methodist art, Texas, December Andrews and Miss E. A. W. Wilson officiat...

On December 22, 1902, at a bride's parents, on ember 25, 1902, Mr. J. Pearl Oliver, Rev. W. ing...

the Methodist par- Texas, December 17, Frank Land and Mrs. h of LaGrange, Texas, officiating...

the Methodist Church, December 22, 1902, at a P. Moore, of Beaup- S. Ross, of Alvan- G. Hocutt officiating...

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Beeville District-First Round. Rockport, at Rockport, Jan 10, 11...

Cuero District-First Round. El Campo, at El Campo, 2d Sun Jan...

San Marcos District-First Round. Seguin and Mill Creek, at S., Jan 10, 11...

San Antonio District-First Round. Pearsall, at Pearsall, 2d Sun in Jan...

Travis Park, at Travis Park, 1st Sun in Feb...

San Angelo District-First Round. Junction, Long Mountain, at night, Jan 17, 18...

NORTHWEST TEX. CONFERENCE. Clarendon District-First Round. Amarillo, at Amarillo, Jan 11, 12...

Weatherford District-First Round. Breckenridge, at Breckenridge, Jan 10, 11...

Corsicana District-First Round. Keren, at Keren, Jan 10, 11...

Ablene District-First Round. Albany and Moran, at A., Jan 10, 11...

Gatesville District-First Round. Ogleby, at Ogleby, Jan 10, 11...

Vernon District-First Round. Paducah, at Paducah, Jan 10, 11...

Fort Worth District-First Round. Cuba, at Watts Chapel, Jan 10, 11...

Georgetown District-First Round. First Church, Temple, Jan 10, 11...

Waxahachie District-First Round. Ovilla, at Ovilla, Jan 10, 11...

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Waxahachie District-First Round. Ovilla, at Ovilla, Jan 10, 11...

Waco District-First Round.

Hewitt, at Stanford Chapel, Jan 10, 11...

Dublin District-First Round. Hockabay, at Oak Dale, Jan 10, 11...

Brownwood District-First Round. Blanket, at Blanket, Jan 10, 11...

TEXAS CONFERENCE. Beaumont District-First Round. Beaumont, Cartwright Chapel, Jan 10, 11...

Brenham District-First Round. Belleville, at Belleville, Jan 10, 11...

Tyler District-First Round. Canton and Edgewood, at Morris Chap., Jan 10, 11...

San Augustine District-First Round. Lufkin, at Lufkin, Jan 10, 11...

Huntsville District-First Round. Hempstead, at Hempstead, Dec 14, Jan 12...

Caivert District-First Round. Jewett, at Jewett, Jan 10, 11...

Paris District-First Round. Rexton, at Rexton, Jan 10, 11...

Sulphur Springs District-First Round. Lake Creek, at Lake Creek, Jan 10, 11...

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Sulphur Springs District-First Round. Lake Creek, at Lake Creek, Jan 10, 11...

Palestine District-First Round.

Jacksonville, at Antioch, Jan 10, 11...

Houston District-First Round. Bay City, at Bay City, Jan 10, 11...

NORTH TEXAS CONFERENCE. McKinney District-First Round. Renner, at Renner, Jan 10, 11...

Terrell District-First Round. Crandall, at Seagoville, Jan 10, 11...

Greenville District-First Round. Commerce, at Columbia, Jan 10, 11...

Gainesville District-First Round. Bonita, at Prairie View, Jan 10, 11...

Bowie District-First Round. Bryson, at Bryson, Jan 10, 11...

Sherman District-First Round. Southmayd, at Southmayd, 2d Sun Jan...

Bonham District-First Round. Lannus, at Lannus, Jan 10, 11...

Dallas District-First Round. Wheatland, at Wilmer, Jan 10, 11...

Paris District-First Round. Rexton, at Rexton, Jan 10, 11...

Sulphur Springs District-First Round. Lake Creek, at Lake Creek, Jan 10, 11...

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Paris District-First Round. Rexton, at Rexton, Jan 10, 11...

INDIAN MISSION CONFERENCE.

Mangum District-First Round. Eldorado, at Pleasant Hill, Jan 10, 11...

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A Corn of Wheat: A Study

By Rev. J. Marvin Nichols.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—Gospel of John.

"O that my load of sin were gone!
O that I could let that sinner
At Jesus' feet to lay it down!
To lay my soul a Jesus' feet!"

"Rest for my soul I long to find;
Sinner of all, if more than art,
Give me the meek and lowly mind,
And stamp thine image on my heart."

"My heart from every sin release,
Bring near, bring near the joyful hour,
And fill me with thy perfect peace."
—Charles Wesley.

Profound awe strikes him who contemplates this spiritual verity—the judgment bar of God. Christ used many illustrations to force the fact upon the world's conscience. We must all appear before the judgment seat of Christ. Toward this one point the destinies of the race converge. Thought, word, act—all shall then pass in full survey. Our aspirations and purposes must test this ultimate test. The conception of it is overwhelming. One thing appeals for immediate answer: Are you ready for the judgment day?

Matthew says that when all nations shall be gathered before Him he shall separate them one from another, as a shepherd divideth his sheep from his goats. There is no recourse; we shall at last find ourselves divinely classed and independent of all human judgments. On the right hand will appear the saints who worked out their salvation in this world. There is no secret alchemy in death that works a change in character. The seal of eternity is fixed upon our state of grace in this last ordeal. It is awful to think of those who shall be numbered on the left. There is no controversy over the fact that an overt sinner must come to an eternal ruin. And yet it is alarming when we come to see how small a sin can damn us. God's kingdom is so constructed as that it repels all evil but righteousness. There is no small sin. God abhors it; he shows its appearance; its shadow to him is painful. That which precludes a possibility of getting to heaven is not necessarily an act, for he that hates murders. There is no sense of justice except as it finds its basis in the motive—not the act. The first character, absolute and undisguised. The latter is a mere appearance that perhaps utterly belies the real inward condition of the heart. Many a soul, that in outward act is righteous, is wholly disqualified for heaven by reason of the heart-life lying back of all we see. In heaven alone no sin is found.

Then there is a vast number moving toward heaven only to be covered with eternal shame. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." What shall we say of this revelation? Is it possible that we preach to thousands who are unconsciously drifting toward a fated doom? Here they move, prophesying, casting out devils, and doing many wonderful works; yonder they come abruptly upon a divine disavowal. To contemplate it fills us with unspeakable dread. There is a mechanical movement uninspired by life-giving forces. There is a form devoid of power. What consternation awaits us! Many are called, but few are chosen. The plea they make is sad and plaintive: "O that our feet may find the Rock of Ages!"

Again, there is a class—not transgressors—to whom plain and definite duty has been revealed. Amid countless protests of conscience they neglected to pursue the course divinely indicated. By such evasion they have at last reached a state where, almost unconsciously, they habitually fail to perform known duty. They commit no actual transgressions. The trouble is they commit no deed at all. The soul that persistently refuses to perform conscious duty can never enter through the gates into the city of God. "To him that knoweth to do good, and doeth it not, to him it (the omission) is a sin." It is not enough to say: "I do no harm." The higher test is, "Do you do good?" Of him that does neither any definite harm nor good, the only thing hoped for is actual starvation. It is slower, but just as sure.

There is a fixed law with which we must comply if we would enter into life eternal. This law, the power of which seeks our perfect adjustment to the heavenly life, has some several requirements or conditions. It involves (I) that which will subject itself to the laws of life and death; (II) the forces that can organize out of death a life on a grander and broader scale; (III) the environment that will put in operation the processes of decay and at the same time set in motion the forces of reconstruction. These will and do appear both in the natural and the spiritual realms. To these very facts Christ refers when he teaches

that death is the supreme end in individual destiny. The early Methodists sighed for this moment. Their longing soul sang:

"When shall I see the welcome hour,
That plants my God in me?
So fit of health, and life, and power,
And perfect liberty?"

The hour is come. What hour? The hour of his glorification. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The bringing forth of fruit—our Lord's glorification; except a corn of wheat fall into the ground and die—the process of fruit-bearing. The supreme and only end of this divine life was fruit; the method of such consummation lay in the fact of dying. What a law, and how few there are among us who will ever bear fruit by this process! Nevertheless this is the statement of the one fundamental truth of the kingdom, everywhere taught in the word of God.

A grain of wheat can be successfully imitated. We used to read of a chemist who analyzed an original grain of corn. He went into his laboratory and constructed one just like it. So completely did he do his work that a friend was unable to distinguish between the two. The final test came when they were planted in the earth. One yielded to death in order to live; the other remained as before. It is possible for man to so approximate the outward forms of Christianity as to make a distinction scarcely possible. It comes in the dying—by their fruits ye shall know them. The Pharisee is a fit parallel of this chemical grain of corn. A grain of wheat may be kept intact in a dry, dark place for centuries. Certain kinds of this cereal have been generated from wheat found in the ruins of the ancient granaries of Egypt. That grain that has lain in desolate places for ages must be put in the earth. It must die to bear grain. There are some hearts that have life, as has the wheat deposited in the granaries of the Egyptian King during the regency of Joseph. They have life, but are fruitless. They may be saved, but that's all. Some will be saved as by fire. We would not press judgment here. Our aspirations must reach for a more abundant entrance. There are others who, like the grain in the soil, come to their dying. I am sure they shall be saved. By this death they are to yield an abundant harvest.

What is the history of a grain of wheat—our Lord's superb illustration—as quoted in John's Gospel, 12:23-33? In its development it has three distinct periods: (I) It becomes a grain of wheat. (II) It is deposited in the soil, dies and becomes nourishment for the new life. (III) It reappears in the abounding life, or harvest. Death is the destructive forces at work, followed by constructive agencies that organize life out of death. Destruction—that's death; reconstruction—that's life. This dying nowhere destroys either the material or the life. They reappear, always and forever, in the same but multiplied and higher, forms. If this is the illustrated method of arriving at a fundamental fact, what is the history, therefore, of a redeemed soul? (I) It is born of God; it becomes a babe in Christ. (II) It dies in the soil of divine grace. This soil, just as in the natural world, superinduces death. Out of it we will never die to self and the world. (III) By this process we bear fruit unto the honor and glory of God. Many a child of God has been born from above; they are alive in the truest sense; but they have never come to their dying. They know no crucifixion. No soul can fill out the measure of its destiny until it is buried in this death. It thereby yields a harvest. Nor is fruit possible independent of this law of death.

This same primal truth is taught in the Bible over fifty times in many ways and by varied means. I. Take, for instance, the raising of Lazarus. It is to be remembered that this was a raising, not a resurrection. Till now, and of which we know, none but Christ has been resurrected. The resurrection always implies an act which raises the body to die no more. This was not so of Lazarus. However, it reveals the great secret. (I) The voice of our Lord, "Lazarus, come forth"—that the birth. (II) "In grave-clothes." * * * "Loose him"—that's the dying. (III) "Let him go"—that's the harvest.

II. Again, it is seen in the call of Abraham. (I) Into a land he knew not—that's the birth. (II) Sacrifice of Isaac—that's the dying. (III) As sands on the seashore, terrestrial; as the stars above, celestial—that's the harvest. III. Also, it is taught in Christ's own life. (I) From his birth in Bethlehem to that long, long night in Gethsemane—that's the birth. (II) From the Garden to Golgotha—that's the dying. (III) From his resurrection and that bright ascension morning on Mount Olivet until he shall come the second time without sin unto salvation—that's the harvest of our Lord. Every redeemed soul finds its per-

fect history wrought out in each of these three departments. He alone may enter heaven whose experience lacks nothing of the birth, the dying, or the harvest. Look at our Lord as he moves in the meridian of his glory! Behold him as he perfects himself according to the will and infinite purpose of God: "And now is my soul troubled." Christ uttered these words but twice in the thirty-three years—once in the Garden of Gethsemane, amid the gathering shadows of the cross; again in this lesson, wherein he would teach us the divine art of dying. To this very end was he born. Our Lord knew nothing of trouble or pain till he reached the supreme, culminating act in all his destiny. It is said that he tasted death ("thanaton"—eternal death) for every man in the apostate race. It was death, and more. He tasted the power of damnation for us all. He who was without sin was here struggling beneath the guilt and damnation consequent upon the transgression of our federal head. And it was all done that under the law we might be free. Physical death is a luxury compared to this terrific, unmerited tragedy. He endured in our stead our inevitable damning. In lieu of that exalted act, no man, unconscious of his crucifixion, has even approximated the highest end of life. Independent of such a tragic hour he never, never can be fruitful.

"O for such love let rocks and hills
Their everlasting silence break,
And all harmonious, human tongues
The Savior's praises speak!"

What is this dying, "except a corn of wheat fall into the ground and die, it abideth alone?" Upon this the divine emphasis was laid. It becomes at once the solitary, all-important question in our life. Christ said to the Father: "Father, glorify thy name." God, his Father, answered: "I have both glorified it (in his history lying between the manger and Gethsemane—his birth), and will glorify it again (in the dying—the crucifixion)." This was Christ's hour. For us it is the day for which all other days were made. Briefly, let's see what this dying means to us.

It implies the dying to all known sins. Sin may be to us unknown. Before God our hearts are forever as an open book. The Father has no secrets. The magnitude and breadth of justice at the judgment is because the secrets of all hearts shall stand in bold delineation before an assembled universe. Our introspective look is now through a finite lens. Our point of vision is one of moral distortion. For this reason, sometimes right is wrong, and wrong is right. Perfection is in Christ, our Model—not in humanity, not in us. Sanctification is the process of opening our morally blinded eyes. This exalted state is reached by daily dying. May the Psalmist's prayer be ours, "Cleanse thou me from secret faults!"

It means the dying to all questionable proprieties. The question, "May I do this?" is an argument for the wrongness of the thing itself. The boundary line lying between the kingdoms of sin and of righteousness is distinctly drawn. "All unrighteousness is sin." God must have benefit of the doubt. Much of our spiritual overthrow is due to the fact that we exonerate ourselves on the ground of ignorance. Ignorance of the law excuses no man. If justice in earthly courts establishes such a rule, how infinitely more is it true in the kingdom of grace!

It involves the dying to all carnal propensities. This mind, so greatly at variance with the will of God, is just like a mirror turned face downward. In such a position it reflects everything under it. In righteousness the mirror is turned upward. It reflects everything above it. Nor is this reversal a human accomplishment. It takes supernatural forces to turn our face Godward.

Then it means the dying to worldly advantage. The Bible is full of such crises in the lives of the ancient worthies. Moses, trained amid the schools and systems of Egyptian civilization, had every opportunity for earthly and governmental preferment. When he came to years, by faith he refused to be called the son of Pharaoh's daughter. He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. He esteemed the reproach for Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward. This was Moses' dying. Paul sat at the feet of Gamaliel and could have risen to any height amid the ancient pomp and glory of the Roman Empire. He preferred the trade of a wandering tent-maker as he carried on those mighty, epoch-making, evangelistic tours. What things were gain to him, those he counted loss for Christ. All things he counted loss for the excellency of the knowledge of Christ Jesus his Lord. For him he suffered the loss of all things, and did count them but refuse that he might win Christ. This was the high-tide in Paul's destiny. Our Lord and his disciples entered into the Mount of Olives. Withdrawing from them about a stone's cast, he knelt down and entered the awful shadows of his dying. "If thou be will-

ing," said he, "remove this cup from me; nevertheless, not my will, but thine, be done." Our Christ passed still further into the terrible throes. He prayed all the more earnestly as his agony intensified. His breaking heart issued his holy blood in great drops falling to the ground. Just yonder, because of a long night of grief and weeping, the disciples had fallen asleep. It is significant that this ordeal—this dying—must be entered solitarily and alone. None but the Father and the suffering spirit ever enter into the valley of this death. For this supreme moment were we born.

"For me these pangs his soul assail:
For me this death is borne;
My sin gave sharpness to the nail,
And pointed every thorn.
Let sin no more my soul ensnare;
Break, Lord, the tyrant's chain;
O save me, whom thou camst to save,
Nor bleed, nor die in vain!"

Then we must die to all human teachings. Not that they are to be ignored, but that our lives may originate in higher and diviner sources. We are to take God's word as our counselor. We must be wary of the traditions of men. There is a measure of false teaching in every system of truth. Be a Bible Christian—not a Calvinist, only, not an Arminian, only. "Search the Scriptures; for in them ye think ye have eternal life." There is a holy inspiration in the consciousness that we are royally independent of all save the Word of God.

Then the human will must die. This is the hardest death of all. The will is imperial—regnant in its power. Its death is the highest fact in the course of life. The greatest feat is to accept the will of God as your own. Some

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men have unholy, distorted views of providence. They use it as one would push a wheelbarrow. They keep it to the fore-front. It must be manipulated according to their own wicked devices and choices. This death does not mean its annihilation. The Bible nowhere teaches a death of this form. We crush its vitality. We weaken it just as the Roman guard weakened the thieves by the breaking of their legs. This loss, this dying, has found this forceful expression:

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And by that loss be free."
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