

# TEXAS CHRISTIAN ADVOCATE

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## Editorial.

### THE RESPONSIBILITY OF FATHERHOOD AND MOTHERHOOD.

As we look at the little bunch of humanity nestled on its mother's bosom, we can scarcely realize the possibilities that are enveloped in that tiny combination of bone and flesh and nerves. But hidden away somewhere in that little organism there is an embryo brain, in which there resides an incipient power, the possible extent of which the mind can scarcely grasp. As the Corsican mother pressed her infant to her heart she little dreamed that her arms encircled a moral and mental force that would one day fill the earth with the glory of her name. But forty years later all Europe was the theater of his deeds and the world stood aghast at his conquests. But look at another picture. At the Epworth rectory an English mother pressed a wee babe to her heart and rejoiced that one more son was added to her circle of children. But the thought never entered her mind that in him was the spirit of the mightiest apostle since the days of Paul. But eighty-eight years after that babe is an old man closing out his great earthly career with the triumphant shout, "The best of all is God is with us." All England had come under the spell of his influence and even the wilds of America had felt the thrill of his spirit. And to-day his name is heard round the world. His followers are numbered by the million. These two examples are extraordinary, it is true, but they tell us of the mighty possibilities of childhood. The one writes his name in blood upon the pages of history, the other writes his in love upon the hearts of humanity. These great results were encompassed in the childhood of these wonderful men. And there is not a babe born into this world, whatever may be its circumstances, that does not embody marvelous possibilities either for good to mankind or for evil to the world. And when you come to think of it, the destiny of this little life is entrusted to motherhood and fatherhood for at least eighteen or twenty years. To train and shape it for all after-life is the duty of the home. And as that home impresses it, so will the results that follow be largely directed by these young years of training and preparation. The atmosphere of the home where Napoleon was born and nurtured was that of war and oppression, but the home where John Wesley was born and reared was that of religion and consecration. And the one deluged Europe in blood, while the other has filled the world with peace and good will to man. Therefore the possibilities of childhood bring momentous responsibilities to parenthood. After all, the men and the women are mostly a reflection of the home-life and training of childhood and youth. Whatever may be the providential element that may afterward come into human character, and whatever may be the strong influence of circumstances and association that may later on give complexion to morals, nevertheless no human life will ever wholly rid itself of the impressions received in infancy and childhood from those

who brought it into the world and from whom it received its first touch and direction. Hence the awful and most magnificent gift that can come into the home is the new born babe with its marvelous possibilities and wealth of resources. If properly trained, society will have cause for rejoicing; but if neglected or improperly directed, the world may have cause to mourn. Fathers, mothers, look upon your child and then prayerfully ponder these weighty things.

### KEEP YOUR EYE ON THE LEGISLATURE.

The most fatal blow ever received by the saloon interests of Texas was the enactment of our local option law. It has grown in efficiency and in popularity until the open saloon is well-nigh restricted to the large centers of population. County after county and precinct after precinct have wheeled into the dry column with such regularity of late as to greatly alarm the wholesale whisky and brewery trade. Their business is being reduced and their profits cut down until the question of existence is becoming a serious one with them. At first they undertook to meet us in the field and present their side of the subject to the people, but this was disastrous to their cause and they hastened to abandon it. After that they threatened to leave the State with their money and men if the opposition to them did not cease, but this only provoked a smile from the temperance forces. Then they began a "campaign" of education and arranged to fill the columns of our daily papers with anti-prohibition literature, but this raised such a howl among the subscribers to these papers that the "campaign" died before it was born. So they have lost out in all their efforts to stay the tide that has set in against them. Now they are gathering their forces and money to make a final assault on local option. They have failed in popular opinion and they have failed in the courts, and now they are going to the Legislature as a formidable "lobby," not with facts and arguments, but with unlimited money with which to cripple our local option legislation by getting it so changed as to emasculate its efficiency. Such is their brazen-faced audacity and their diabolical cunning that they have persuaded themselves to believe that our legislators can be actually bought up in sufficient numbers as to accomplish the practical overthrow of our present laws touching the local option question. This end they will attempt in their own adroit and insidious way. They are so corrupt and conscienceless themselves that they are laboring under the impression that our representatives are for sale like so many dumb cattle. But they will again wake up to find themselves disappointed. There may be weak men among our representatives whose ability to understand the sagacity of the liquorites may be lacking, but the large majority of them are men sent there by the very people who are the friends and supporters of local option, and it is our deliberate judgment that these men will never betray the confidence of their constituents. They are men of honor and beyond the influence of the money of the liquor lobby. But we want our rep-

resentatives to know and to feel that they have our earnest sympathy and co-operation in their opposition to any effort that may be put forth to tamper with our local option laws, and for that reason we want to keep in touch with them by our presence or correspondence. With this sort of sympathy and co-operation we will keep track of the devious methods to be practiced by the liquor forces, and we will be in position to strengthen and help them in the conflict. Therefore we must be on the alert and "keep none but Americans on guard" at Austin. The fight is coming and let all local optionists take due notice thereof and govern themselves accordingly.

### SUBMISSION TO GOD'S WILL.

In Christ we find a perfect example of submission to the will of God. This is the first lesson that he learned, and he learned it thoroughly before he entered upon his great mission to save the world. It was this attainment in matters spiritual that fitted him for the great ordeals of life. And when he confronted the great issues he was prepared to say, "I seek not mine own will, but the will of my Father." And when he stood tired and exhausted at Jacob's well and his disciples asked him to eat, he said: "It is my meat to do the will of him that sent me, and finish his work." Such was his pleasure in obedience that he enjoyed it like he did his daily meals. And just at the outgoing of his life when darkness enveloped him and his heart was overwhelmed with the thought of to-morrow's tragedy, he cried out: "Father, if it be possible let this cup pass from me nevertheless not my will, but thine be done." This is the secret of his success. Now if Christ, the divine man, found it necessary to submit to the will of God and in doing so did the work successfully that was placed in his hands, how much more do we need to bring our will into submission to the divine will in order to fill our place in his kingdom? Whenever we reach a point at which God can will through us, then we are ready for perfect service.

The religion of Christ is the true religion of humanity. There is no interest pertaining to men that he does not represent. He has taken into account the needs of the body, the needs of the mind and the needs of the soul. He teaches nothing contrary to human weal. His whole gospel is directed toward the largest development of the entire man. To obey him perfectly is to reach the highest altitudes of human achievement. To ignore his laws and precepts is to impoverish the soul, dwarf the mind and reduce the body to the minimum of its capabilities.

There are very few men who live up to their knowledge of duty. They have a high ideal of belief, but a low standard of practice. They know a great deal more than they are willing to reduce to practice. They seem to have an idea that God will overlook much that even they can not approve in their daily doings. But as a matter of fact we ought to endeavor to lift our lives to the plane of our knowledge and belief.

### THE FORWARD MOVEMENT IN DALLAS.

Last spring after the adjournment of the General Conference Bishop Hendrix looked thoroughly over the state of things in the Church work of this city and he made up his mind that Methodism must take on new life in Dallas. For four or five months he took the matter under careful advisement, and on his return from dedicating the new Church edifice in San Antonio, in October, he stopped off here, and after consulting with the preachers and leading laymen of the different congregations, he again went over the field and settled in his own mind a line of action. By the time he came back to hold our conference he found matters working out to suit him and he proceeded to make the city appointments in accordance with his original purpose. The result is that the First Methodist Church has given off large sections of her membership to Trinity and to East Dallas, so much so that both localities feel able to begin the work of building new edifices at once. At the same time the First Church people still left have sprung themselves under the leadership of Dr. J. M. Moore, and they are manifesting an energy and an enterprise perfectly remarkable. Their official board met last week and, after thoroughly canvassing the situation, they unanimously fixed the support of their pastor at a good round figure, and also made provisions for the other expense of the congregation. Instead of lowering those figures under last year, they actually raised them higher, and did it with hope and enthusiasm. The other two congregations have done likewise, and they are already putting their plans for the year into operation. And all these results are accomplished without friction and with the best of wishes for each other's success. The spirit of the situation is very fine, and Methodism in the city has taken on a quickened life unknown in its history. This is a matter for great rejoicing, for our Methodism is one and the success of all parts of it in a given locality is the success of it as a whole. Among all the pastors there is unanimity of sentiment and everything points to a work of large magnitude. We are glad to see it, and we trust that all the elements of Methodist activity will find a sphere in some one of these enterprises for the best of uses. First Church is determined to hold the first place in the city's Methodism, and the other two are determined to build structures worthy of their strength and ability, and all these desirable results are to be accomplished in perfect good will and harmony. The bringing about of this state of affairs is the outcome of years of preparation. Those who have gone before did their part in the evolution, and Bishop Hendrix found the occasion ripe to touch the button and put the machinery into motion. That she is humming is very apparent to those on the ground and whose energy and means are furnishing the fuel out of which the steam is being generated. Unless all the signs fail the North Texas Conference will hardly recognize the old Methodism of Dallas when we meet here in session next fall.

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## Devotional and Spiritual

### THROUGH CHRIST TO GOD.

REV. CLARENCE TRUE WILSON, PH. D.

"God was in Christ reconciling the world unto Himself." 2 Cor. 5:19.

The gospel is a message of reconciliation. That word brings good tidings of great joy to all men; it is the supreme fact for our consideration and appreciation. We may not understand all the adjustments of the plan, nor be able to explain all the truth about it, yet we may hold firmly to the fact that he that believeth on the Son hath everlasting life. He stands before the law as our righteousness and secures our pardon on condition of faith. Had the Creator delivered up a thousand angels, it would not have equalled this surrender, for the sacrifice is His own—His only and His beloved Son. Oh, the justice that required so much! Oh, the love that made the provision! Can any man stand face to face with the fact of the atonement and still love his sins? In the presence of the justice vindicated, we tremble with solemn awe, but we see the marvelous sacrifice and we are melted into love.

The fact of the atonement is, no doubt, accepted by all who rightly bear the Christian name; but the doctrine has caused much controversy among scholars, and is but little understood by the masses. I wish to inquire, then, in what sense may the suffering and the death of Christ be a propitiation of our sin? How are we reconciled through Him?

There are three great and leading theories of the atonement. The moral theory holds that Christ came into the world from heaven to teach us how to live, and that he died a martyr to the truth He taught, and sealed it with His blood; and thus by the power of His influence and the force of His example, He has lifted the moral standard of the world and inspired men to be and to do good. This view is all right so far as it goes, but it is greatly defective in that it lays no stress upon the propitiatory suffering of Christ for the sinner; it makes no provision for the pardon of past sins and leaves the dark record still standing against us; it degrades the Savior to the level of other teachers or reformers and ignores or denies His deity. According to this theory, we have a historical man contemporary with the Caesars; better than they from a moral standpoint, but with no power to save from sin. Because this teaching robs the world of a Savior, and utterly fails to answer the necessity of the case, it must be rejected by all who accept the Scriptures and are conscious of an inherent depravity and need of salvation.

Another view is that known as the theory of satisfaction. It teaches that all have sinned and are guilty in the sight of God; that God's justice demands the punishment of sin wherever and whenever it may be found; that He is under the same obligation to punish sin as to reward righteousness; that Christ came to bear the punishment of sin as to reward righteousness; that Christ came to bear the punishment of sin in our stead; that He paid the debt for us, and thus discharged all our obligations. Now, there are several objections to this theory that Christ bore our punishment and paid our debt. If the debt has been paid we are under no obligations to pay it, and hence we are free from the law and from God; if our punishment has been borne, we are discharged and are innocent in the sight of justice. Now, this would lead to universal salvation and crowd heaven with thieves and liars and murderers and adulterers and every fit subject for prison. But such is not the teaching of the Book. But to avoid this, the Calvinists have invented the doctrine of fore-ordination, which says that

for all of whom Christ died this discharge from moral obligation does accrue, but that he died only for the few who were, before the foundation of the world, selected, fore-ordained, pre-destined to inherit the advantages of Christ's death; but how about the rest? Oh, there has been no provision for them.

They must bear the penalty of their own sins; they shall pay their own debt, by the suffering of the endless torment of the damned. But to say nothing about the terrible consequences to which this doctrine leads, it is wrong in its premises and its conclusion must therefore be erroneous. It is a mistake to say that the debt has been paid, as if sin and righteousness were to be measured and weighed according to commercial values. If sin were a debt to be paid, then Christ's sufferings would answer all claims against us, and we would need no pardon, no mercy; justice would demand our freedom. It is a mistake to say God has inflicted our penalty upon Jesus. Sometimes in life, a friend suffers for a friend, a mother for a bad child, but even the world has never gotten low enough yet to inflict punishment upon the innocent for the guilty. Indeed, if such brutality and cruelty were undertaken, it would be impossible to accomplish it; for penalty is connected with guilt; the innocent may suffer, but cannot in any true sense be punished or bear penalty; for guilt cannot be transferred to the innocent. Guilt can never be transferable; it must inhere in the person sinning. The idea of punishing Christ for my sins is a horrible thought, and is revolting to my sense of justice. Sin cannot be transferred from me to Him and hence cannot be punished in Him. If it could, it would be unjust. If it were done I would be free from the law and would need no pardon, mercy or salvation. But we do need to seek salvation, to accept Christ by faith and to work out our own salvation; therefore the satisfaction theory does not answer the case; it neither meets the requirement of the law, fulfills the prophecies nor supplies the world's conscious need.

The last theory and the one which explains our doctrine is called the governmental theory. Here we have men in a state of sin, adding willful transgression to their depravity; under sentence of death needing deliverance; God loving them in spite of their fall and in the midst of their ruin; hating sin, loving the sinner, desiring to forgive, yet determined to sustain the law. Here the atonement comes in as a governmental provision, which accepts the sufferings and death of Christ, voluntarily endured for us, as a substitute for the punishment which might justly be inflicted upon us, and makes it possible for God to sustain the law, maintain his unvarying justice, while forgiving the penitent offender. The fact is, there is no necessity for the punishment of sin on account of its inherent nature or demerit. Rewards must be given the righteous or injustice is done; for righteousness secures reward as its right, but sin secures no rights and has no claims on justice. It may be punished or not punished, treated harshly or gently, severely or mildly, as best may serve the good of others, the interests of society or the government, and furnish a lesson for angels and men and all intelligences. Anything else that will secure the interest of others, the betterment of society, the good of government, may be substituted for punishment, without injustice to anybody. Thus the sufferings and death of Jesus were substituted for penalty in vindicating the government of God over His moral creatures, whence, we are taught that sin is punished to give sanction to order and value to law, to give char-

acter, dignity and power to moral government. That is its object. Anything else that will answer that purpose may be substituted for it. Human governments have found no substitute for punishment; hence they must punish for crimes. God has found a substitute in Christ, hence, sins may be remitted and the sinner pardoned.

Let us get hold of this doctrine, Jesus lifts us by the force of his example. His teachings have furnished a high moral standard. He does show us the Father. He sets his seal to a holy cause by the shedding of martyr blood. But more than this is essential. The world is lost. It must be recovered to God by the presence and ministry of Jesus. But God must also be officially reconciled unto us. He is a ruler as well as a Father. The government must be upheld as well as his mercy exemplified. There is no necessity for the punishment of sin except for the good of others or to uphold the government. It is just to punish sin, but not unjust to allow it to go unpunished. It is punished to maintain the authority of the law. Christ's voluntary sufferings uphold the glory of God's kingdom, the justice of His law, the truth of His threatenings, and hence, without abrogating these or making impartial exceptions of an elect few, God may pardon any penitent and believing soul. On account of the majesty and divinity of the sufferer, God accepts the sacrifice of Christ and through Him we have full redemption and full pardon if we only repent and believe. This view is clearly illustrated in the method of Bronson Alcott, a school teacher noted for his governing ability and expedients in meetings difficult cases:

"One day," says Bronson Alcott, "I called up before me a pupil, eight or ten years of age, who had violated an important regulation of the school. All the pupils were looking on, and they knew what the rule of the school was. I put the ruler into the hand of that offending pupil; I extended my hand and told him to strike. The instant the boy saw my extended hand, and heard my command to strike, I saw a struggle begin in his face. A new light sprang up in his countenance. A new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended, and the school was in tears. The boy struck once, and he himself burst into tears. I constantly watched his face, and he seemed in a bath of fire, which was giving him a new nature. He had a different mood towards the school and toward the violated law. The boy seemed transformed by the idea, that I should take chastisement in place of his punishment. He went back to his seat, and ever after was one of the most docile of all the pupils in that school, although he had been at first one of the rudest."

In this example was Bronson Alcott punished? Not at all. Was the personal demerit of that pupil transferred to Bronson Alcott? Not at all. Such transference of personal demerit is an impossibility in the nature of things. Did he pay any debt? No. It was not in the field of commercial values. Did he bear punishment? He suffered as a substitute for punishment. He substituted his own chastisement for the infliction of penalty, receiving the infliction at the hand of the offender. The master's regard for the government was exalted and his love wonderfully illustrated. He maintained the discipline of the school and forgave the offender. So Jesus makes a universal provision for the forgiveness of all men, without any limitation whatever except the easy condition of faith.

What is universal as a provision is conditional in its application. The atonement makes it possible for God to be just and yet the justifier of all that believe in Jesus as our Savior. The atoning sacrifice is of such intrinsic worth that it is infinitely sufficient for all. If there is any

limit it must be by the divine intention which is the determining law of extent. If limited, it must be for the pleasure of the Father or the Son. But God has not so restricted it. He sustains the same relation of divine compensation to all. All are in a common state of sin and need. He could have no pleasure in the death of any of his children. His attributes declare his universal love. The same is true of the Son. They are of the same mind and the objects of redemption are before them both. It is therefore His good pleasure that all should be redeemed. His cross so affirms. "The atonement as a provision of infinite love for a common race in a common ruin of sin, with its unrestricted overtures of grace and its requirement of faith in Christ is and must be an atonement for all." He is therefore the Savior of all men, especially of them that believe. The easy condition of faith is the only limit of redemption; and God accepts every sinner as saved who accepts his Son as Savior. "Believe on the Lord Jesus Christ and thou shalt be saved."

### THE MEANING OF CHRISTMAS.

Long, long ago, so far back that it cannot be definitely traced, the latter days of December were set apart for the festivities pertaining to pagan worship. Perhaps its earliest service began with the celebration of the winter solstice and of festivities held in honor of Saturn and Bacchus. To-day Christmas is celebrated throughout the world not for its pagan ancestry, but for its meaning as the Christian festival of the nativity.

The keynote of Christmas joy is "Peace on earth, good will to men." The first Christmas day that ever dawned brought rejoicing in its wake. On that day there was born in Bethlehem, Judea, a Savior, who is Christ the Lord. For those weary with sin, for those oppressed with sorrows, for the troubled in mind, for the weak and helpless he came. But not to those alone. To the joyful and happy ones, to those rich in this world's goods, to the successful and prosperous he came. To the whole world he appeared. None was forgotten by him. And now to the outcast and weary one, to the rich man and to the joyful child, he says the words, "Learn of me."

"If you suffer, Christ pities you. If you be lonely, he is with you. If you repent of sin, he will keep you in safety. If you have great possessions, he says unto you, 'Give to the poor.'"

On Christmas day at least "let all wrath and clamor and evil speaking be done away," and let every one sing with the heart, "Glory to God in the highest."—Exchange.

### TWO CHRISTMASSES.

The world will never grow tired of the sweet story of Bethlehem. Year after year it comes with perennial freshness to the human heart. Successive generations of children gather round the fireside to learn at their mother's knee the tale of the shepherds who watched their flocks by night, and first caught the echo of the angel's song, which is to go ringing down the ages till "Peace on earth, good will to men" shall be realized through the glad tidings of the Gospel.

In song and legend and story the sweet theme is repeated, how the Magi in far eastern skies saw burning on the brow of night that brightest star, "the star of Bethlehem;" how they followed it over hill and plain till it rested over the village inn; how beneath its humble roof and in his manger bed, they found the Blessed Babe; how they presented their gifts of gold and frankincense and myrrh, the providential provision for the flight of the holy family and the Divine Child from the cruel wrath of Herod. Through the ages the sweet story has come down, has been painted on cathedral walls, embla-

zoned in their sun-dyed windows, and repeated in humbler art in every peasant's cottage. Well may we wreath the holly and twine the bay in memory of God's best gift to man.—Selected.

### DEAR OLD CHRISTMAS.

The leaves had long ago fallen from the trees and the wind was blowing the snow as it fell into great deep drifts often as high as the fences. The day was cold, but the old brick house was warm and comfortable, ringing with the merry laughter of children's voices. The little folks were glazing and whispering all day long. Was not to-morrow Christmas, and was not "Old Santa" coming this very night?

The mother and the older children were busy getting things ready, trying to keep the younger ones, who were prying into every nook and corner, out of the way. It was about four o'clock that afternoon when little Margaret toddled over to where her mother was working and asked, "Isn't it neawse time for Santa Claus to come? It is awfu' dark and he is afwaid to come aster it is so awfu' dark, mamma."

Bobby would have stuck his head in the fireplace had not Mary caught him. He only wanted to see where Santa Claus would come down. "My! he'll burn his feet as he comes down, and then he'll scream and go up again, and we won't get any presents." With this dreadful calamity facing him, Bobby began to cry. "No, Bobby," said his mother, "don't cry, dear. Santa Claus is one of our best friends, always making people happy, so God won't let anything hurt him." Bobby stopped crying, but the tears stood in his eyes as he asked in wonder, "And won't God let the fire burn his feet?"

The children were so excited that they could scarcely eat their supper. They wanted to watch for "Santa Claus," but when told that he would not come unless every one of them was in bed and asleep, they were puzzled as to what to do, for Harold wanted to see him come with his reindeer and sled, and Bobby wanted to watch him burn his "feet" when he came down the "chimbley." Joel wanted to ask him where he lived, so that the next time he wrote "Santa" a letter he would know just how to address it before sending it through the post-office. Nellie and Dorothy wanted to see what "Santa Claus" would bring them, and Margaret wanted "to see Santa Claus, too! Me do!"

Finally Mary and her mother succeeded in getting them all into bed, but not to sleep, for pretty soon Bobby's little voice was heard, half crying, "Joel, I tink I hear Santa, now! Tan't we get up?" Baby Margaret had been asleep, but caught the last words, "get up," and immediately climbed out of her crib and toddled down-stairs, saying as she stood in the doorway "Here I is! Has Santa come yet, Mary?" Mary, catching her in her arms, carried her back to bed, and then told the children that if they did not go right to sleep "Santa Claus" would not come at all.

This had the desired effect, and all the little eyes were tightly closed, each child soon in the dreamland of Christmas and what it would bring them.

Mamma, Papa, Mary and John, who had been so busy all day, after all the presents were in the stockings or on the floor near by, retired.

The moon shone bright as day that night, and about eleven o'clock, after all was quiet, the mother was awakened by the soft patter of little feet and whispered coolings. Listening, she thought the whispering came from the sitting-room. Going noiselessly to the door, she stopped upon seeing six little figures all in white, in the light of the glowing grate, each hugging and admiring some present that dear old "Santa Claus" had left.

"My darlings," said a sweet, well-known voice from the doorway, "It is not morning, but only eleven o'clock." Advancing, she gathered her children around her and told them of the Christmas of long, long ago, the very first Christmas, and of the Babe that was born that day. "But come, children, my dears, we must all go back to bed and wait until morning to see the rest of our presents. You will take cold here now." She led the little ones back to bed, each still hugging the newly-found treasure, and tucked the clothes about each one of her darlings so that old "Jack Frost" would not get them. Kissing them good-night, she left them happy and contented awaiting the merry Christmas morn.—Mildred A. Burriell.

### CHRISTMAS BELLS.

Hark! the bells of Christmas ringing. All abroad their echoes flinging. Wider still and wider winging. On the waste of wintry air! On their solemn, swift vibrations, Rapture, rapture, through the nations, Rapture, tell their glad pulsations Million blissful bosoms share."

### O LITTLE TOWN

O little town of Beth  
How still we see thee  
Above thy deep and  
The silent stars go  
Yet in thy dark streets  
The everlasting light  
The hopes and fears  
Are met in thee to

For Christ is born  
And gathered all at  
While mortals sleep.  
Their watch of woe  
O morning stars, for  
Proclaim the holy  
And praise sing to  
And peace to men.

How silently, how  
The wondrous gift  
So God imparts to  
The blessings of His  
No ear may hear His  
But in this world of  
Where weak souls wait  
The dear Christ en

O holy Child of Beth  
Descend to us, we  
Cast out our sin, and  
Be born in us to-day.  
We hear the Christ  
The great glad tid  
O come to us, abide  
Our Lord Emmanuel

### THE CHRIST

The people of something new to morning—but while are interesting all stand in the mark the coming and go of trade, and the co Here is a merchantly busy. True, his s —only a few rags fr a few pieces of ot character. The enr ed by Augustus has the people who live turn to the old hom visitors, by their pr life into trade. Th "What is it? Oh! s by a few shepherds the fields last night these goods are of t gar myself in offerin this price."

Here is a scribe walk. His figure is is faultless and his r fection of manly gr heard a wild story— it is said happene seems that some v an heir born to the but nobody is conce

"Yes, I too heard a trader. I came b "What!" exclaimi fine show of right "was thy business that thou darrest to p Sabbath by traveling of the sacred day?"

"Oh no, no," hurri trader. "We were ti city at sunset on the week, and we camp stars came out last came on, and that a vulgar fellow, had p I needed to stable m poor beasts had no sl

"I have heard th priest; 'such folly, people!' But I must city to-day to perfor my duties in the Te

We hear many ill thoughtless, or care opinion. The peopl story, however, so t and some are intere

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The Rabbi is gre has heard that the a High have annunc Messiah—the Blessed spake but yesterday. Eternal—blessed be to see His Anointed

As they walk, Sime tells the story of las ings—how he and I with the sheep whe peared; and how the and— But the Rabl claiming with great joy: "Bless the Lord, all that is within m name." And thou, m Him—thou art very And he is cared for? —yes, the King and

their sun-dyed windows, and in humbler art in every cottage. Well may we holly and twine the bay of God's best gift to eted.

OLD CHRISTMAS.

had long ago fallen from the wind was blowing the fell into great deep drifts th as the fences. The day at the old brick house was comfortable, ringing with laughter of children's little folks were glistening rise all day long. Was not Christmas, and was not coming this very night? er and the older children petting things ready, trying younger ones, who were every nook and corner. way. It was about four afternoon when little dded over to where her working and asked, "Isn't time for Santa Claus to is awful dark and he is ome aster it is so awful na."

uld have stuck his head in e had not Mary caught nly wanted to see where would come down. "My! is feet as he comes down, 'I scream and go up again, 't get any presents." With ul calamity facing him, m to cry. "No, Bobby, her, "don't cry, dear. Some of our best friends, al- ing people happy, so God ything hurt him." Bobby ng, but the tears stood in e asked in wonder, "And t the fire burn his feet?" ren were so excited that earely eat their supper. sd to watch for "Santa when told that he would bless every one of them ind asleep, they were pu- ad to do, for Harold want- m come with his reindeer I Bobby wanted to watch a "feet" when he came chimney." Joel wanted here he lived, so that the e wrote "Santa" a letter e just how to address it ng it through the post- e and Dorothy wanted to anta Claus" would bring argaret wanted "to see too! Me do!"

and her mother suey- ing them all into bed, eep, for pretty soon Bob- ee was heard, half cry- ink I hear Santa, now! t up?" Baby Margaret eep, but caught the last up," and immediately of her crib and toddled ay as she stood in the Here I is! Has Santa ry?" Mary, catching her carried her back to bed, the children that if they ht to sleep "Santa Claus" me at all.

es were tightly closed, son in the dreamland of d what it would bring apa. Mary and John, who busy all day, after all the e in the stockings or on y, retired. shone bright as day that out eleven o'clock, after the mother was awak- soft patter of little feet ed coolings. Listening, he whispering came from om. Going noiselessly to stopped upon seeing six all in white, in the light ng grate, each hugging some present that dear aus" had left. gs," said a sweet, well- from the doorway. "It ing, but only eleven ancing, she gathered her nd her and told them of s of long, long ago, the istmas, and of the Babe rn that day. "But come, ears, we must all go back alt until morning to see ur presents. You will re now." She led the k to bed, each still hug- gly-found treasure, and stes about each one of o that old "Jack Frost" t them. Kissing them e left them happy and itting the merry Christ- lildred A. Burrill.

STMAS BELLS.

Is of Christmas ringing, ir echoes flinging, i wider winging, te of wintry air! n, swift vibrations, re, through the nations, heir glad pulsations ful booms share."

O LITTLE TOWN OF BETHLEHEM!

O little town of Bethlehem! How still we see thee lie; Above thy deep and dreamless sleep, The silent stars go by; Yet in thy dark streets shineth The everlasting Light; The hopes and fears of all the years Are met in thee to-night.

For Christ is born of Mary, And gathered all above, While mortals sleep, the angels keep Their watch of wondering love, O morning stars, together Proclaim the holy birth! Proclaim sing to God the King, And praise to men on earth.

Hail silently, hail silently, The wondrous gift is given! So God imparts to human hearts The blessings of His heaven. No ear may hear His coming, But in this world of sin, Where meek souls will receive Him still, The dear Christ enters in.

O holy Child of Bethlehem! Descend to us, we pray; Cast out our sin, and enter in, Be born in us to-day. We hear the Christmas angels The great glad tidings tell; O come to us, abide with us, Our Lord Emmanuel!

-Phillips Brooks, D.D.

THE CHRISTMAS GIFT.

The people of Bethlehem have something new to talk about this morning—but while many talk, not all are interesting alike. We take our stand in the market-place and note the coming and going, the busy hum of trade, and the continual chatter.

Here is a merchant who is unusually busy. True, his stock is very small—only a few rugs from Damascus and a few pieces of other goods of like character. The enrollment commanded by Augustus has caused many of the people who live elsewhere to return to the old home town—and these visitors, by their presence, put a little life into trade. The merchant says: "What is it? Oh! some old story told by a few shepherds who came in from the fields last night. Verily, friend, these goods are of the best, and I begar myself in offering them to thee at this price."

Here is a scribe taking a morning walk. His figure is stately, his robe is faultless and his movement the perfection of manly grace. "Yes, I have heard a wild story—of something that it is said happened last night. It seems that some vulgar couple had an heir born to them in the stable—but nobody is concerned about it."

"Yes, I too heard of the Baby," says a trader. "I came in late last night."

"What!" exclaims the scribe, with a fine show of righteous indignation; "was thy business of such concern that thou darrest to profane God's holy Sabbath by traveling during the hours of the sacred day?"

"Oh no, no," hurriedly answers the trader. "We were two hours from the city at sunset on the sixth day of the week, and we camped there until the stars came out last night; then we came on, and that 'am ha aretz'—that vulgar fellow, had put his wife where I needed to stable my camels, and the poor beasts had no shelter."

"I have heard the story," says a priest; "such folly, such thoughtless people! But I must needs go to the city to-day to perform in due course my duties in the Temple of our God."

We hear many like expressions of thoughtless, or careless, or heartless opinion. The people have heard the story, however, so much is evident—and some are interested.

Ah! here comes an old man whose beard is white as the snow in Salmon. It is Rabbi Ephraim. We heard him at the synagogue yesterday. It was he who preached the sermon concerning Messiah. His words they were as pearls—fitly spoken. They came from his lips as from the lips of a prophet.

The rabbi has heard the story, and his heart moves him to seek for further light. He hurries as rapidly as his age will permit, and with anxious look he glances from side to side as he as he presses through the crowd, asking again and again, "Where is He? Can no one tell?"

A shepherd standing near hears the old man speak, and turning at once to him, he says: "My father, peace to thee—the peace of the God of Abraham; come with me—I will take thee to Him."

And the two men walk away together. Business goes on as heretofore, and occasionally some one speaks with interest of the Child that is born.

The Rabbi is greatly excited. He has heard that the angels of the Most High have announced the birth of Messiah—the Blessed One of whom he spake but yesterday. "And will the Eternal—blessed be He—permit me to see His Anointed One?"

As they walk, Simeon, the shepherd, tells the story of last night's happenings—how he and his fellows were with the sheep when the angels appeared; and how the child was found and—

But the Rabbi interrupts, exclaiming with great earnestness and joy: "Bless the Lord, O my soul; and all that is within me, bless His holy name." And thou, my son, hast seen Him—thou art very greatly blessed. And he is cared for? "As thou sayest—yes, the King and His parents are

GREETING to the SUNNY SOUTH

From MONTGOMERY WARD & CO., Chicago, whose representative recently enjoyed Southern hospitality as a member of the Merchants', Manufacturers' and Bankers' Delegation of Chicago.



A member of our firm, having accompanied the Merchants', Manufacturers' and Bankers' Delegation of Chicago, on its recent tour through Southern States, returns deeply impressed with the wonderful activity, enterprise and prosperity of the people of this resourceful section of the country. He was especially pleased by the evidence of frugality and shrewdness displayed by the people in seeking the cheapest markets for the purchase of their household, farming and personal necessities, and at once decided to bring to your attention the unrivaled facilities of Montgomery Ward & Co., for supplying your needs with the best goods at lowest prices.

Nearly 31 years ago we began selling goods direct to the user, saving our customers the profits of the jobber, agent and dealer. Now we have more than 2,000,000 pleased and satisfied customers. Think of it! 67 out of every 100 orders we receive are shipped the same day received, and 97 out of every 100 within three days. We head the list of quick shippers, our facilities for quick handling of orders being unequaled.

Our Catalogue No. 71 has 1,100 pages and contains descriptions, pictures and wholesale prices direct to you on everything you eat, wear or use. You should have it. It will save you at least 20 cents on every dollar you are now spending. Write us for it. We send it free and only ask you to send 15 cents to pay part of the postage.

HERE ARE A FEW SPECIMENS OF OUR PRICES:

- MEN'S SUITS, made-to-order, all wool materials; guaranteed quality, workmanship and fit, latest styles. \$11.00
KITCHEN TABLE, hard-wood, two drawers and two bins, holding 50 lbs. flour or sugar each, top 28x16 inches. \$2.95
BUGGY HARNESS, the best cheap harness on the market. \$4.25
SEWING MACHINE, latest drop-head style, strongly made, well finished in solid oak, guaranteed for 5 years, complete set machine of equal grade at a lower price. \$5.45
GLASSWARE SET, 35 pieces, consisting of one water pitcher, 12 glasses, 1 berry dish, 12 saucers, 1 bread plate, 1 sugar bowl, 1 butter dish, 1 cream pitcher, 1 spoon holder, 2 salt shakers, made of finely finished, pure crystal glassware, attractive pattern, good quality. \$5.85
DINNER SET, one hundred pieces, made of American semi-porcelain, pure ivory white, decorated with forget-me-not and fine fern design in mottled green, greatest bargain ever offered. \$5.85
MORRIS CHAIR, made of golden oak or in mahogany finish, large, massive, heavy frame, curved and well finished, reversible cushions, covered with imported, figured velvet plush, adjustable back, most comfortable and desirable reading chair on the market, usually sold by dealers at \$8.00 to \$10.00. \$4.50
ORGAN, 5-octave, 10-stop, oak case, excellent tone, equal to \$50.00 organs sold by dealers, guaranteed for 5 years. \$26.75
COUCH, extra large and well made, containing best springs, upholstered with fancy velours and corduroy, trimmed with good grade of fringe. \$5.50
SHOT GUN, the New American side snap, pistol grip, plain barrel, nickel-plated mounting, rubber butt, safety, using brass or paper shells. \$4.35
REVOLVER, Young American double action, full weight, plated, rubber handle, 32 caliber. \$1.50
SNYRNA RUG, unshorn, 7x5 ft., looks as well and wears as long as the regular Smyrna Rug. \$1.25
LAP ROBE, gray fur goat skin, 48x58 in., fancy plaid blanket lining of good weight, usually sold at \$5 to \$10. \$4.10
LACE CURTAINS, choice, elegant design, 8 1/2 inches wide, 4 yards long, good wearing qualities. \$1.34
READING LAMP, brass bowl and stand, 1 1/2 inch wick, 10 inch plain white dome shade, never sold for less than \$1.20 to \$2.00. \$0.95
COFFEE RIO, good value, roasted, per lb. 0.12
FARM WAGON, 2 horse, full size double bed, thoroughly good in every way, complete. \$39.50
PLOW, Texas black land, steel beam, excellent quality, general purpose plow. \$8.70
HARROW, made of heavy wood frames, 4 1/2 inch double point teeth, complete with draw-bar. \$1.80
CORN SHELLER, "Original Dandy," self-cleaning, 4 sizes, or small tiers of corn, durable and satisfactory. \$0.70
CORN SHELLER, our famous "Victor," furnished with rubber and iron, heavy balance wheel, capacity 10 bushels per hour, big bargain. \$4.35
"DAISY" FEED MILL, for grinding any coarse staple, capacity 4 to 10 bushels per hour, good mill that does its work well. \$11.98
AXE, double bit, good quality, 4 to 5 lbs. each, 16 inch handles. \$0.75
REFRIGERATORS, made of oak, with quarter-inch insulation, 200 quart, 28 1/2 inch height, 45 inches long, 18 lbs. of ice. \$9.10
GASOLINE STOVE, 2-burner, 10-down coil, the best of this class in the market. \$2.95
SHIRTS, men's extra quality, contain work shirts, good heavy weight, double back and double front, double stitched, fast button, with all buttons, the kind usually sold at 75 cents and upwards. \$0.50
CHURN, 3-gallon barrel churn, made of the best materials, strong, convenient, lasts forever, recommended as the best churn of its kind manufactured. \$2.45

Send at once for our 1,100 page Catalogue, which contains full descriptions of all of the above articles as well as 70,000 others. We suit all tastes and purses with goods of all grades, from the cheapest that's good to the best that's made, at four-fifths to one-half what dealers charge.

Lay this paper down right now and write for our Catalogue before you forget. Watch for our advertisements in this paper.

Montgomery Ward & Co., Michigan Ave., Madison and Washington Sts., Chicago. The House that Tells the Truth.

here in the home of Alexander and Miriam, who have gladly taken them from the stable and given them a home."

Mother Miriam meets the visitors at the door, and with shining face and glad voice she speaks: "Welcome, Father Ephraim; blessed art thou of the Lord, and blessed are we that our God has fulfilled His promise." The good woman is full of the happy news, but with tears of joy coursing down his cheeks, the Rabbi interrupts her: "Blessed of the Lord art thou, Miriam; but, daughter, lead me to the King; I have prayed to see Him, and my eyes are hungry to behold Him. Blessed be God that He is here."

Smiling with gladness, but lifting a finger to suggest quiet she, on tiptoe, leads the way.

It is a humble dwelling into which the King has come, but they who dwell here are Israelites indeed. As the Rabbi enters he sees Mary peacefully sleeping, and beside her lies the Baby King. He, too, is quietly sleeping. His face is partly covered, but one little hand peeps from under the clothing. He is lying furthest from the wall, and so is next to the visitor.

The Rabbi stands for a few moments gazing at the sleeping Child. Tears of supremest joy pour down his face as he thinks: "Our God has remembered His people—the King has come; blessed be He, and He shall reign and prosper."

And with his eyes fastened on the little form before him Rabbi Ephraim sinks on his knees beside the couch—dare he touch the little fingers? He must—no cannot but do it.

Carefully he slips his hand under the little hand, and, with gentlest care, lifts it and kisses it passionately. And for an hour he kneels here and feasts his eyes on the form of

the King, while in thought he recounts the blessed promises. His heart has trusted in Jehovah, and he is in perfect peace as he joyfully, but silently, worships God and Messiah.

There is a stir—the young mother awakens and looks into the face of the kneeling worshiper. She smiles as she notes the attention he is giving to her Son, and she gently says, "The blessing of our God be upon thee, Rabbi Ephraim, my father. I heard thy sermon in the synagogue yesterday. Our God must have told thee what to say."

The Rabbi is still holding the little hand to his lips. He lifts his face, his eyes meet those of the mother, and he says, "Blessed art thou of the Lord, my daughter; our God has done wonderful things for thee, and thou art honored above all women. My heart has long been waiting for Messiah, and now our God—blessed be He—permits me to see Him. Truly I am blessed above even the prophets of our Lord."

As the conversation continues, Mary has been thinking. She is a daughter of Abraham, and her Son must be cared for after the manner laid down in the Law of our Lord. Suddenly she speaks: "My father, my husband and I have but few friends or acquaintances here. We came to Bethlehem on the sixth day of the week, and our Son was born at midnight on this, the first day. He must be circumcised on the coming first day of the week. No doubt thou hast often done the work of the Mohel— wilt thou do this work for our Son? No one can be so pleasing to me as he who spoke to us those blessed words in the synagogue."

The aged servant of God is overcome by his feelings. Again he presses his lips to the little hand and his

voice is very tremulous as he answers: "Dear daughter, I think thou canst not know how much happiness thou givest me. Thou knowest that the highest honor parents can give to their friend is to ask him to serve as Mohel for their Son. Yes, thy servant has done this work for many of the sons of Israel, but this thou askest of me—this is the highest honor. I am not worthy to place upon the throne of Elijah the Blessed One—the son of David—Messiah to do this work for our King. Certainly, daughter, thou hast honored me beyond all thought. Blessed be He that hath come."—Rev. James Lisle, Ph.D.

A QUIANT OLD CROSS.

Blest they who seek While in their youth, With spirit meek, The way of truth, To them the sacred Scriptures now display Christ as the only true and living way; His precious blood on Calvary was given To make them heirs of bliss in heaven; And e'en on earth a child of God can trace The blessings of his Savior's grace.

For them He bore Lest He declare His Father's love; For them He wore The thorny crown; Nailed to the cross, Endured its pain, That His life's loss Might be their gain. Then haste to choose That better part, Nor e'er refuse The Lord thy heart, "I know you not," And deep despair Should be your lot. Now look to Jesus, who on Calvary died And trust in Him who there was crucified. —Henry Wilson.

SAD SIDE OF CHRISTMAS.

The holiday season is a holy-day season with many a one for whom its reawakening memories and associations make heaven nearer and God

dearer. It is not a time of eager eyes and mirthful voices, now, so much as a recollection of them. The glad days are here, yet they stand at a distance wrapped in dreamlike haze. They hover about the victim of sorrow and bereavement like a phantom which he can neither elude nor grasp. Longing has supplanted possession. The noise of merry-making is permeated with a silence more audible than the shouts of children on the street or in the neighboring home. It is a time of counterpoints. The same occasion meets out joy here and sorrow there. One laughs again his welcome to Christmaside, and just because it is Christmaside another weeps his sorrows all afresh. And yet it ought to be the day of rejoicing to all. Mirth has its holiday that makes life sweeter and links families closer. Sorrow has its holiday that brings heaven nearer and makes God dearer.—Epworth Herald.

CHRISTMAS AND LIFE OF CHRIST.

No better Christmas lesson can be taught to many classes than a general view of the life of Christ as a whole, showing why we should rejoice, and why the angels came from heaven to sing their Gloria in Excelsis when Jesus was born into this world. It was what he did and taught here that made his birth a matter of so much rejoicing.

Let us use every means possible to impress upon our scholars the life of Christ and its meaning, how each act and miracle and parable and teaching helped to show him to be the Savior we need, the true Savior of mankind. Maps, charts, pictures, diagrams, all should be used both in the class and for the general view by the school.

Notes From

NORTH TEXA

Honey

S. C. Riddle, Vice-year in this delightful conference was held the adjournment of the conference. Dr. J. H. McMillan, the speaker, gave sermons. He has many of whom know is very much at heart. The Sunday school attendance in his church has taken on new life. Our citizens are favoring our citizens contributing \$250 or more into the new

Mary

L. F. Palmer, Vice-year in this delightful conference was held the adjournment of the conference. Dr. J. H. McMillan, the speaker, gave sermons. He has many of whom know is very much at heart. The Sunday school attendance in his church has taken on new life. Our citizens are favoring our citizens contributing \$250 or more into the new

Bios

C. W. Glanville, D.D., a new experience in week. The last Monday had everything packed for friends of Sumner. It was customary on year, but they took our last night with a kind welcome had did not have to make-killing time, we shape, by the kind friends. They are as he plentiful and we same. Our party a nice pounding last not numerically strong church. For this a God's blessings on, trusting for a good

Wood

H. E. Porter, D.D., this month we left Bagwell charge for. Now I want to say the Bagwell charge, remember their kindness hope to be treated a that their lives may happiness, and the

MILL OF W



Preserve, Purify the Skin, S and Han

Citric Acid

MILLIONS OF WOMEN SOAP, ASSIGNED BY CE for beautifying the skin scalp, and the stopping softening, whitening, rough, and sore hair cuttings, and irritate purposes of the toilet. Millions of women use baths for annoying irritations, and excruciating aise preparation, in weakness, and for septic purposes, which themselves to women. Complete Treatment Consisting of CITRIC Acid for the skin of creases and a shock-resistant CITRIC to instantly allay itching irritation, and soothe and RESOLVENT PILLS (25c.) the blood. CITRIC RESOLVENT (Cottled) are new, tasteless substitute for the celestia RESOLVENT, as well as for Sars and home-cures. Sold throughout the world. Charleston St., London, U. Galt, San Francisco, Boston, U.

Secular News Items.

A \$25,000,000 rubber trust is announced.

Mexican dollars were quoted at 37 cents in New York recently.

President and Mrs. Roosevelt celebrated the sixteenth anniversary of their wedding December 2.

Congress has appropriated \$50,000 to defray the expenses of the anthracite coal strike commission.

Secretary Shaw estimates that it will take \$50,180,112 to run the United States Government next year.

It has been officially announced that the mine workers contributed \$2,000,000 during the anthracite coal miners' strike.

The Italian Government has decreed that it will clear the Red Sea of pirates, even if it is necessary to go to war with Turkey.

Mrs. Julia Dent Grant, widow of General U. S. Grant, died in Washington last Sunday. She was about seventy-five years of age.

There are seventy-two Jewish publications in the United States. Gifts to Jewish institutions last year amounted to more than \$1,000,000.

The Hon. Thomas B. Reed, late Speaker of the lower house of Congress, is dead. His death occurred at Washington several days ago after a brief illness.

The Postal Department receipts for the fiscal year, ending June 30, 1902, were \$122,000,000. There was an increase of over the preceding year of more than \$10,000,000.

Thomas Nast, of world-wide reputation as a cartoonist, and late Consul General to Ecuador, died of yellow fever at noon Sunday, and was buried at 5 p. m. of the same day.

The people of Kansas City were to have a Mexican bull fight on Thanksgiving Day, but the preachers of the city joined together and denounced it so strong that it was prevented.

In spite of the encouraging reports given out Charles M. Schwab is not making progress toward recovery. His physical weakness is such that he cannot walk any distance without resting every few yards.

Joe Jones, brother of Sam Jones, the well-known evangelist, died suddenly December 5 at Cartersville, Ga. He was a good revivalist himself and held several meetings in Kentucky some years ago.

A generous layman in the Presbyterian Church has ordered sent to every Presbyterian pastor in the United States a copy of H. Clay Trumbull's little book entitled "Individual Work for Individuals."

The sculptor Bartholdi has submitted to the municipal authorities of Paris the model for a monument in commemoration of the three sieges of Paris, which will be placed in one of the squares of the city.

The Bavarian Chamber of Commerce has petitioned the various other German Kingdoms and principalities to combine against the Standard Oil Company, which seeks to monopolize the kerosene trade.

The coal strike is over, but its effects continue to be felt. Last week several public schools in New York City were closed for lack of coal and 2,000 children sent home. Other schools will close soon.

Nineteen railroads of this country have announced an increase in the wages of their employees. This means that these workmen will receive \$25,000,000 more yearly than is now being distributed among them.

A portrait of President Lincoln will be placed in the Mississippi Hall of Fame. The picture was furnished by Robert T. Lincoln, of Chicago, in response to a request, and will be placed alongside that of Gen. Robert E. Lee.

The individual deposits in the National Banks of the United States this year, amount to the unprecedented

sum of \$3,209,273,893.93. There is no telling how much there was in other banks. Truly we are a rich nation.

After a hard fight Hillsboro, Ohio, the home of Mother Thompson and the "Cradle of the woman's crusade," voted dry December 1. Majority, 171. Fourteen saloons are packing up and getting ready to march out January 1, 1903.

D. K. Pearson, the Chicago millionaire and friend of the small college, has obligated himself to pay \$600,000 January 1 to certain institutions if they meet certain conditions. It is said his object is to give away his last cent before he dies.

The cold wave has caused intense suffering among the poorer and even the fairly well-to-do classes in Omaha on account of the lack of coal. Two Omaha schools and a large number of schools throughout the State were closed last week on this account.

A dispatch from Baltimore, Md., says: As a reward for faithful services, Bernard N. Baker, former President of the Atlantic Transport Company, now a part of the International Mercantile Marine Company, will distribute nearly \$500,000 among his former employees.

The volcano Vesuvius rises on the mainland about fifteen miles from the coast. It is encircled by a railway at the base and up to the height of 1,500 feet is covered with cities, villages, farm houses and vineyards. At least 80,000 people live in the midst of the continual danger.

The sanitary authorities at Liban, in Russia, have closed a sausage factory in which horses, dogs, cats, rats and mice were used for making the finest "pork" sausages. The proprietor of the factory was in league with municipal employees, who supplied the material, and had become a millionaire in the course of a few years.

Hannah Young died at Allentown, Pa., last Friday. Her paternal grandfather, the Rev. Abraham Blumer, concealed the Liberty Bell under the floor of Zion's Reformed Church, in Allentown, during the British occupancy of Philadelphia in 1777-78, and her maternal grandfather, John Jacob Moeckley, hauled the bell to that place.

In the course of his prayer the other morning, Chaplain Couden, of the House, besought the Divine blessing on "the department of justice." Congressman Shattuck, of Ohio, said: "The Chaplain probably meant to say the Supreme Court, or else he remembered that the Attorney General is from Pennsylvania and needs all the help he can get."

Maria Schemmer, a St. Louis woman, unable to read or write, died there the other day, leaving an estate valued at \$299,000. Her principal heirs are William H. Ulrich, living near Racine, Wis., and Edward W. Meyer, of St. Louis. Miss Schemmer signed her will with an "X," but it is duly attested and has been admitted to probate without question.

The French mariners' record for big icebergs off Cape Horn was broken recently, when the British ship Anglesey, Capt. Thompson, arrived from Newcastle, England, and reported that on September 29, off Cape Horn, she sailed into a great ice field, in the midst of which was a gigantic iceberg, approximately 100 miles long and over 100 feet high.

The Rev. Father I. N. Lecocq, director of the Grand Seminary at Montreal, has been elected superior general of the Sulpician Order in Canada, to succeed the late Abbe Collin. He is known as an eminent scholar and powerful speaker. He was born in France in 1846, and was ordained a priest in September, 1870. Six years later he came to Canada, and in 1881 he was elected director of the Grand Seminary.

Efforts of the German Government to colonize Southern Brazil at the expense of German immigration into the United States are meeting with sharp criticism from German newspapers in the United States. The Illinois Staats-Zeitung is leading the campaign of the German Press, and in its most recent editorials has committed itself to the view that the German Government can be actuated by no other motive than the desire to seize one of the Southern States of Brazil and turn it into a German Colony.

Earl Roberts has set an example which others may be pleased to follow in refusing to pay the enormous fees charged by the College of Heralds for the conferment upon him of the order of the Knight of the Garter. The refusal does not affect the possession of the honor, but simply prevents his hanging his banner and sword in St. George's Chapel until the College of Heralds has received its fees from some source. The fees in the case of Lord Roberts would amount to about \$5,000.

From the Guatemalan coast the Pacific mail steamer City of Sydney brings the news that the deaths resulting from the recent eruption of Santa Maria volcano number about 3,

600. This estimate is based upon the latest information that has been received at San Jose, Guatemala, previous to the Sydney's departure for this port, but it is accompanied by the statement of Guatemalans that reliable information was still difficult to obtain. This death list is considerably smaller than that previously reported.

A marble box containing autographs and trinkets contributed by the Roosevelt children was placed under the floor in the main lobby of the remodelled White White December 3. The placing of the box under the floor, which was in the nature of a cornerstone laying, was witnessed by the Roosevelt children, each of them contributing their autographs and several coins, none of them of a denomination higher than 5 cents. These were placed in the box, with copies of the local daily papers containing the President's message to Congress.

Bishop Partridge, of Japan, journeyed all the way to New York City in order to take part in the Missionary Conference of the Protestant Episcopal Church. In doing so he furnished extraordinary proof of the perfection of modern transportation facilities. He wrote to a relative in Brooklyn giving details and itinerary of his trip, which was to be as fast as he could possibly make it. The Bishop crossed 6,000 miles of water and 3,000 of land, arriving in the Grand Central Station, New York, exactly at the minute named in his letter from Japan.

A dispatch from St. Petersburg says that Count Tolstol, whose health is fully re-established, has determined to devote the remainder of his days to editing a series of school books, principally graded reading books. He will exclude from them all that he regards as hurtful for youthful minds. He will have nothing in them which will arouse patriotism. Everything which will excite the ambition of boys to get on in the world or to achieve fortune or riches will be rigorously excluded. But where will these Tolstoyan school books be used? Assuredly not in Russia.

Premier Balfour succeeded in forcing the Education Bill through the British House of Commons, by a large majority—236 to 132. The bill was immediately sent to the House of Lords, where its passage is in no sort of doubt. The measure received the united support of the Anglicans and Catholics, but met the vigorous opposition of the non-conformist bodies, whose attitude was voiced by the Congregationalists when they declared that "it sacrifices educational efficiency to sectarian and priestly ends." What form the opposition will now take, remains to be seen.

Senator Beveridge, of Indiana, is firmly convinced that he will be the next Republican nominee for President. It is told of him that in the earliest stages of his Senatorial canvass he went to the editor of an influential paper and urged him to "get right" on the Senatorial matter. "Why, you have no more show than my office boy," said the editor. Said Mr. Beveridge: "Make a memorandum of what I tell you. I am going to be the next United States Senator. Now, when I come to see you again you can show me your memorandum and have your laugh." The editor made a note of it, but has not yet had his laugh.

The patent office has for many years been seeking to obtain the originals or copies of the earliest patents, and those that are of historical importance and interest. A copy was secured recently of the fourth patent issued. It was dated January 29, 1781, and was issued to Francis Bailey, of Philadelphia. The copy is a photograph, and the original has been lost. This patent bore the signatures of George Washington, Thomas Jefferson and Edward Randolph. The claim covered a "certain method not before known or used for performing punches." The next oldest patent in the office is one signed by James Madison. There are several signed by John Quincy Adams and many signed by Andrew Jackson.

The following inscription has been placed above the grave of the late editor of the New York Evening Post at Hazlebeach, England: "Edwin Lawrence Galkin, Publicist, Economist, Moralist; born at Moynce, Wicklow, 1821; died at Greenway, Devon, 1902. For forty years a citizen of the United States. Gifted with a penetrating intellect and singular powers of expression; constant in friendship; tireless in energy; dauntless in courage; a steadfast champion of good causes and high ideals, he became a foremost part in all efforts to make Government just, pure and efficient and wrought unceasingly to strengthen the ties between the nation whence he sprang and that to which his services were given through a long and laborious life. Sapere aude."

In an address to the Princeton men living in Chicago Woodrow Wilson said: "What we need, in order to erect upon the Princeton campus a law school, a great electrical school, a museum, a natural history and exten-



For half a century Heiskell's Ointment has been used by careful mothers everywhere for purifying and preserving the skin in beauty. It is a certain cure for red, rough skin, Pimples, Blisters, Burns, Scalds, Tetter, Erysipelas, Salt Rheum, Scald Head, Itch, Ringworm, Ulcers, Sore Nose, Sore Eyelids.

**HEISKELL'S Ointment**

cools all irritation; makes the skin beautifully fair and smooth. Heiskell's Ointment and Heiskell's Ointment make a complete treatment and sure cure for any skin trouble. At druggists, soap, Department, Inc. Send for book of testimonials. Johnston, Holloway & Co., Philadelphia.

sive biological laboratories, is the sum of \$12,000,000. My hobby is to establish," added the educator, "in Princeton University a system of tutors, like that of England, which shall throw the seniors and juniors upon their own resources, and start in them habits of independent, self-reliant thinking. By doing this we shall give Princeton a distinction such as will remove it entirely from competition by other colleges. I do not believe that the natural, carnal man was meant to sit down and read a book. I myself would rather see and hear things than find them out from the pages of a printed book. We must set a certain task for the members of the two undergraduate classes and tell them by a certain time they must know it. We must let them know that they can have no more time for loafing than the Constitution of the United States allows every citizen."

A BEAUTIFUL SCENE.

Marvin Church, Tyler, was crowded last night at prayer-meeting. The new preacher not having arrived, it was known Bro. Godbey would hold the service, and that it would be his last, as he would leave to-morrow for Beaumont, his new field of labor. After Bro. Godbey was through with the prayer-meeting he turned the service over to me, at my request, and I gave the people a chance to speak, and they used it. Those who had had sorrow, told how he had comforted them in their grief; those who had been led lovingly to Jesus, told how he had led them; those who had been led to a deeper consecration, told how it had been done; those who had been abundant in labors, told how he had cheered and helped them. And not to him only were those cheering words spoken, but also to his noble wife, who is as true a helpmate at God ever gave Methodist preacher. All who spoke did so with deep emotion, while many spoke with eyes filled with tears. While all through the great building men, women and children wept, it was the most beautiful and touching scene I ever witnessed. Then came the climax. Two beautiful silk, gold-handled umbrellas, handsomely engraved, had been provided by friends, and the writer presented one to Bro. Godbey, while Hon. Dan Ready presented the other to Sister Godbey, and not the least of this beautiful hom was a present each for Brother and Sister Godbey by two little boys. At the end the great congregation stood and sang, "God be with you till we meet again;" and Bro. Dixon, the good pastor of the Christian Church, led and dismissed us with a fervent and touching prayer. Then came the hand-shake and good-bye. For full thirty minutes the people crowded forward. All classes and callings—learned lawyers, learned physicians, learned professors, merchants, laborers, women and children—all anxious to shake the hand, but sad to say good-bye to the good man, earnest preacher and faithful and industrious pastor, and the good woman, his wife.

I must not close this notice without a word about Cornelius, the sexton. He is a Mexican and member of our Church, and a true Christian. While the people crowded up to say good-bye Cornelius stood leaning against an iron column, weeping like his heart was broken. While these good people wept at Bro. Godbey's going, they will rejoice at Bro. Packard's coming. This sketch is long, but could hardly be made shorter. God bless Brother and Sister Godbey. J. T. SMITH, Tyler, Texas, Dec. 10.

THE CALL FOR A TEMPERANCE CONGRESS.

From the Five Years' Meeting of the Society of Friends in America. Held at Indianapolis, Ind., in October, 1902.

To the Various Christian Bodies in the United States:

Dear Brethren in Christ—We are confident in the belief that the consensus of opinion of the professing Christians of our land is opposed to the evils of the liquor traffic, and we find a want of co-operation in practical effort to give effect to this opposition because none of the propositions heretofore made has met the approval of

the general judgment of Christian people. We recognize that this is the case in our own body, and we believe it is likewise true of others. As a result, the Church exerts far less influence than it should to prevent the evils produced by this great cause of poverty and crime, and which, also, is a most serious obstacle to the spread of the gospel.

We are deeply impressed with the conviction that an earnest effort should be made to ascertain in what way Christians can exert a united influence in this cause, and by what means they may work together. Upon what proposition can we obtain a practical agreement? We frankly confess that we are not competent to solve the problem, but we believe that by united inquiry and a prayerful seeking for divine enlightenment, with a willingness to approach the subject with an open mind, the united Church may find a way by which we can serve the cause of Christ and the good of mankind in seeking the ultimate elimination of this stupendous evil. We, therefore, invite the governing bodies of the various denominations of Christians in the United States to appoint delegates to represent them in a conference to be held in the City of Washington, to begin on the second Wednesday of March in the year 1906. The decisions of this conference should be reached only in practical unanimity, and therefore it is unnecessary to indicate any limit to the proposed representation.

We issue this invitation with an humble realization of the smallness of our body, as compared with many others, but we do it under a deep sense that this duty has been laid upon us and that God will use the proposed instrumentality for the accomplishment of great good to mankind and for the glory of his name.

Believing that this proposition will meet with your approval and practical co-operation, we have appointed James Wood, of Mount Kisco, N. Y.; Rufus M. Jones, Haverford, Pa.; Timothy Nicholson, Richmond, Ind.; Benjamin F. Trueblood, Boston, Mass., and Edmund Stanley, Wichita, Kan., with one additional delegate from each of eleven yearly meetings, to represent us at the conference.

In the faith and love of Jesus Christ, we are your friends.

ELLWOOD O. ELLIS, Assistant Clerk. EDMUND STANLEY, Presiding Clerk.

(Signed by direction of the meeting.)

The losses of childhood are the gains of manhood.—Ran's Horn.

GLASS OF WATER

Upset Her.

People that don't know about food should never be allowed to feed persons with weak stomachs. A little over a year ago a young woman who lives in Mercer, Me., had an attack of scarlet fever, and when convalescent was permitted to eat anything she wanted. Indiscriminate feeding soon put her back in bed with severe stomach trouble and inflammation of the kidneys.

"There I stayed," she says, "three months, with my stomach in such condition that I could take only a few teaspoonfuls of milk or beef juice at a time. Finally Grape-Nuts was brought to my attention and I asked my doctor if I might eat it. He said, 'yes,' and I commenced at once.

The food did me good from the start and I was soon out of bed and entirely recovered from the stomach trouble. I have gained ten pounds since my recovery and am able to do all household duties, some days sitting down only long enough to eat my meals. I can eat anything that one ought to eat, but I still continue to eat Grape-Nuts at breakfast and supper and like it better every day.

Considering that a year ago I could stand only a short time and that a glass of water seemed 'so heavy,' I am fully satisfied that Grape-Nuts has been everything to me and my return to good health is due solely to it.

I have told several friends having nervous or stomach trouble what Grape-Nuts did for me and in every case they speak highly of the food." Name given by Postum Co., Battle Creek, Mich.



THEIR MARVELOUS GROWTH OF HAIR. FREE TO ALL

A trial package of a new and wonderful remedy mailed free to convince people it actually grows hair, stops hair falling out, removes dandruff and quickly restores luxuriant growth to itching scalps, eyebrows and lashes. Send your name and address to the Altenheim Medical Dispensary, 237 Foss Building, Cincinnati, Ohio, for a free trial package, enclosing a 2-cent stamp to cover postage. Write to-day.





may bring in clear and em- and the often wels soap, y the

AT CHRISTMAS-TIDE.

At Christmas-tide the fields are bare. A shiver of frost is in the air. The wind blows keen across the world, none is the autumn's glimmer of gold; But lo, a red rose opens wide, In the glowing light of the ingle-side, A rose whose fragrance, sweet and far is shed at the booming of Bethlehem's star.

At Christmas-tide the children go With dancing footsteps over the snow; At Christmas-tide the world is bright With the sudden splendor that thrilled the night.

HOW CHRISTMAS CAME TO THE MANSION.

The Mansion was one of the most beautiful homes in all that beautiful country-side. It was old enough to be brimming over with quaint associations and lovely memories. They met you at the threshold in a subtle atmosphere that you could feel but could not define.

It was Christmas week and The Mansion is astir with the dear Christmas confusion that ought never to vex nerves and weary hearts, but, instead, brush away dust and cobwebs from tired brains and make young and old laugh in newness of joy.

Grandmother Challinor, sitting by the fire, turned to her daughter-in-law and spoke with gentle but

SENT FREE AND PREPAID.

To prove the great curative qualities of Vernal Saw Palmetto Berry Wine in all cases of indigestion, or constipation, we will send any reader of the Texas Christian Advocate who needs it, a small trial bottle of this wonderful preparation.

high authority. "Grace, my child, utter no such wish. It is many years since The Mansion knew aught of the holy Christ-mass. At the Christmas season we keep holiday. Christmas is not kept in this home—sadly as it gives me to know and say it."

There was a large family at The Mansion. Grandmother Challinor's son Horace and his wife Grace were the parents of a goodly troop of lads and lasses, varying from fourteen years to young man and womanhood.

They were used to grandmother's words and ways, but somehow her answer to her daughter-in-law's impatient exclamation had been a keen shaft. It penetrated the careful armor of indifference and rankled.

"I think we would all enjoy something new," said Grace Challinor, coloring under her mother-in-law's keen glance. "Can you help us, mother? You used to be a famous entertainer. We will all join with you in a plan for something fresh—something that will keep the boys at home."

There was a world of sympathy and yearning embodied in the grandmother's softly spoken words. Then she said briskly, after some thought, "Yes, I will help you! Let me have it all my way, will you? Perhaps I cannot carry out my thought, the time is so short. Let me have the carriage and one of the children to save my steps. It shall be my secret. I will surprise you all. Invite? Oh, invite every one you can. To what? To a Christmas time! My child, God willing we shall have a real Christmas celebration at The Mansion this year. What say you?"

"Whatever you say, mother," answered Grace Challinor heartily. "We are all tired of the formal Christmas. Do with us as you will. The house and all in it is yours. There are ten days ahead."

Christmas eve came. The Mansion windows sent broad shafts of light across the snow covered lawns. The old stately parlors were filled with a bright company. Diamonds and pearls vied with sparkling eyes and beautiful teeth. Young cheeks out-blushed the great clusters of Christmas roses that filled the antique vases.

Under the mistletoe, dressed in white with clusters of holly gleaming in her cap and among the folds of her dress, the grandmother stood to announce "her" program. Every heart went out to her in love and reverent admiration.

She addressed them with happy informality, but they felt the under-

lying earnestness of her spirit none the less. "I wish you all a happy Christmas. I wish for you all a Christmas. May we remember first and most of all to-night what this night and to-morrow mean to the world. May we consider what it means to us. May it mean everything. I wish you all a happy Christmas."

The lights were lowered, a curtain was withdrawn revealing a picture that touched the eyes that saw it to sudden warm tears. Sitting in a low chair, with her sleeping baby in her arms, was a young mother clad in spotless garments fashioned after another day than ours.

"It came upon the midnight clear, That glorious song of old, From angels bowing near the earth To touch their harps of gold.

The child's dimpled hand stole to her mother's cheek. She laid it on her lips and seemed to listen. Faint but clear as the first notes of birds at dawn sweet voices sounded from afar.

Then the mother took up her song again, and the baby, now wide awake, nestled his cheek against hers and watched with wide, solemn gaze. Thus they sang, the mother and the invisible chorus answering each other through that matchless Christmas hymn to the closing lines—

"And the whole world gives back the song Which now the angels sing."

Then what a burst of triumphant joy, as if the rapture of the singers was too great to be told. The voice of the harp mingled with the vocal chorus—

"Joy to the world, the Lord is come, Let earth receive her King."

When the music was hushed save for softest whispers from the harp, the grandmother stood again under the mistletoe. In her hand was an old book.

"Years ago," she said, "when we used to burn the yule log, there was a great telling of stories around its blaze. I am going to tell you a story to-night, while the baby sleeps again, while our hearts are tender and thoughtful. I am going to tell you the story of the Star Child. I will read it to you. Perhaps this book," reverently clasping the worn volume, "like other books dear to the earlier days of some of you, is lying with the nursery tales, forgotten. Perhaps some of you dear young people do not know how a good old-fashioned tale may be. Will you listen?"

Ah, they knew the story well enough, they knew what Book that

was. But holy thoughts had entered where the world was wont to have exclusive audience. They were ready to listen and no word of that story told by Luke fell on unheeding ears. Why did it sound so new? Had they heard it all before? How near those days came! How the story grew in their reawakened memories, hastening from Bethlehem through Gethsemane to Calvary. How it shamed their neglect and shone away their dark indifference.

"And Jesus increased in wisdom and stature and in favor with God and man." Grandmother Challinor closed the book over. Her face was luminous with holy thought and desire.

"Oh, that we might do Him honor," she said to them. "Our tables groan to-night under costly banquets. Is there a place for Him? We are loaded with beautiful gifts. Is there a gift for Him? We remember our dear ones. Do we remember His dear ones? Oh, my children! I stand to-night where two homes are near together. By the warm, familiar fireside of one I catch the glow of the greater lights of that other. In the name of the Star Child I pray you make

this a Christ-mass—a true celebration of His birthday who loves us and died and lives for us."

The hidden chorus again burst forth:

"Shout the glad tidings, exultingly sing, Jerusalem triumph, Messiah is King!"

While the chorus was reaching its climax the mother softly bore away her sleeping babe and the curtains fell.

It was not easy after this to drop back into empty social chit-chat. The grandmother moved about her guests with gentle, strong words as one inspired. The holy fire from her heart spread to other hearts, and when the midnight stars shone above the sky, full five score people passed out of The Mansion with real Christmas light upon their faces and a new Christmas song within their hearts.

RHEUMATISM CANNOT BE RUBBED OUT



But a good liniment or plaster will often give temporary relief because it produces counter irritation or reduces the inflammation and soreness. But no sort of external treatment can have any effect whatever upon the disease itself, for Rheumatism is not a skin disease, but is due to an over acid condition of the blood, and the deposit of irritating matter or Uric Acid salts or sediment in the muscles and joints, and no amount of rubbing or blistering can dislodge these gritty particles or change the acid blood.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating or poisonous substances from the system.

S. S. S. strengthens and enriches the thin acid blood, and as it circulates through the body, the corroding, gnawing poisons and acid deposits are dislodged and washed out of the muscles and joints, and the sufferer is happily relieved from the discomforts and misery of Rheumatism.

External remedies are all right so far as they go, but they don't go far enough, and you can't depend upon them to do the work of a blood purifier, and those who pin their faith to liniments and plasters as cures are bound to meet with disappointment, and will be nursing a case of Rheumatism the greater part of their lives.

S. S. S. is a purely vegetable remedy, does not contain any Potash or mineral of any kind, and can be taken with safety by old and young.

Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made. We will mail free our special book on Rheumatism, which is the result of years of practical experience in treating this disease. It contains in a condensed form much information about Rheumatism.

Louisville, Ky., March 27, '02. Gentlemen:—I am glad to say that S. S. S. has cured me of Rheumatism. About two years ago I suffered from Rheumatism in my knees and feet, my ankles swelling so that I could not put on my shoes. This continued for several months, during which time I was applying liniments and going by my physician's directions, but derived no benefit. I was told of S. S. S. and tried it. I immediately got relief, and continued the medicine until I was entirely well. 2108 Floyd St. D. J. DUANE.

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### THE NEW MEXICO CONFERENCE.

We hear good words from the members of this noble body since the adjournment of their conference last September. They have all moved and are hard at work, with good prospects for success. They are out on our western picket line and it requires iron in the blood to meet the responsibilities in that field, but the men engaged are used to hardships and they know how to conduct a campaign. Among the number there is no truer and more worthy man than Rev. E. F. Goodson, now of Carlsbad Station. Last year he was on the El Paso District and did a splendid work, and he is held in high esteem by all the people whom he served. He is a man of great moral courage and, though a preacher, he is not afraid to face danger and do his duty when conscience calls him to his post. That he will do his full duty in his present position no one doubts for a moment who knows him. He is a good preacher, a tender friend, a consecrated Christian and a genuine brother under all circumstances. He is the sort of a workman we need in that new field.

The preachers and people of the Fort Worth District will notice in this issue of the Advocate that Dr. James Campbell has revised the list of his Quarterly Conference appointments so that they are materially changed in the several dates as published heretofore. He had to do this in order to meet an engagement with the Hymn Book Committee, which will meet in Nashville the 10th of January. At the time he made out his list originally, he was not aware that this committee would meet at the time now named. So, you will note this list as published today and get your quarterly meeting dates down correctly.

Dr. H. M. Dufosse, our Epworth League Secretary, has kindly consented to send us the advanced sheets of his League's devotional lessons so that they will occur on our League page the same week that they appear in the Epworth Era. We appreciate this courtesy, and we hope our Texas Leaguers will show their appreciation of this kindness by working might and main for the circulation of our League organ. It contains general League matter that they need to see and read. And the price of it puts it in reach of all. We, therefore, urge our young workers to secure clubs for the Era in every congregation.

### EDITORIAL BIRDSHOT.

Long articles are not popular.

Mental replenishment is an absolute necessity.

The man who studies and thinks has something to say.

A tearful voice is very frequently destitute of moisture.

The best material to put into a sermon is well digested gospel.

The preacher who can give all his people something to do is a good pastor.

The man who delights in our itinerant system and then kicks when it moves him is a theorist.

God is often disappointed in his children, but his love for them is never withdrawn because of their ingratitude.

Christ never wrote any sermons, he never indulged in oratory, but he preached a system of truth that is revolutionizing the world.

A moderately good sermon is very effective when the community recognize back of it a life whose integrity can be called in question.

### THE LAW SUIT OF OUR BAPTIST BROTHERS.

As our readers well know, there has been a bitterly contested law suit pending in the Dallas County courts for some time between Rev. S. A. Hayden on the one hand and Rev. J. B. Cranfill and a score of others on the other hand. Something over a year ago this case was heard and a verdict was given to Dr. Hayden aggregating \$20,000, but the appellate court reversed and remanded the case. Since then it has gone to trial twice, but both times resulted in a hung jury. But recently it was again called and after six weeks of contest the jury gave Dr. Hayden a verdict for \$15,000. Of course the defendants will appeal the case and the higher courts will take it under consideration again. There are two more suits of a similar character still pending and the public prints say that these will be heard before a great while. As to the merits of these cases, we have nothing to say, for we are not sufficiently well enough acquainted with Baptist usage and polity to know for certain which one of these litigants is wholly in the right. The verdict of the jury, however, seems to have given Dr. Hayden the advantage in the case already rendered. These suits have grown out of the contention of the parties now at law in the Baptist State Convention. Some years ago the convention met in San Antonio and a large majority of its members excluded Dr. Hayden from membership in that body, and in the speeches made and in the action taken to accomplish that end, Dr. Hayden claims that Dr. Cranfill and his coadjutors inflicted damages on his business and on his character. These allegations constitute the grounds for these legal procedures. In the process of this litigation, a great deal of party feeling and strife have been engendered and the Church has been more or less injured in public sentiment. Not only this, but the cause of Christ generally has suffered in the same way. Some of the speeches made by the attorneys were severe and bitter in their personalities, and many ministers have been deeply wounded in the fray. Brethren and sisters have been arrayed against each other and they will doubtless go down to their graves widely separated and unhappily estranged. These bickerings and strifes have projected themselves into every community in the State wherever there is a Baptist congregation and the effect of them is generally apparent. We look upon the whole affair as a great misfortune and deeply deplore it on account of its influence on

the life and character of the Baptist Church as well as its influence on Church work in general. We are too broad in our charity to find anything akin to pleasure in these misfortunes of a sister communion. Rather, we grieve with them that such things have apparently become necessary; that is, these litigations out of which have grown these bickerings and heart burnings. We are sorry that the end of them is not yet in sight. From present indications they will continue as long as these matters continue in the courts, and their effect will not disappear for many years after the courts have disposed of them.

### TEXAS PERSONALS.

Rev. J. W. Clifton, the newly appointed pastor of Lancaster, was in to see us last week. He is getting ready for a vigorous campaign.

We are in receipt of an invitation to the marriage of Miss Julia McMillan to Dr. John Crafford Holman, which event will occur December 21st in the Methodist Church at Franklin.

We had a very pleasant call last Monday from President Kendall, of the Denton Normal, and President H. C. Pritchett, of the Sam Houston. They report their schools in good condition.

Rev. R. F. Bryant, the new pastor at Oak Lawn, dropped in to see us a few days ago. He is now in the parsonage and busily engaged heating his members. His congregation are well pleased with him and he starts off well.

Rev. H. Clay Morrison is now in Dallas holding a meeting for our Northern Methodist brethren, and it is rumored that he has formally connected himself with that Church. If so, he is no longer amenable to the authority of the Methodist Episcopal Church, South.

The East Dallas people have rented their pastor, Rev. P. R. Kniekerbocker, a good home on Crutcher Street, where he and his mother will reside until a new parsonage is built. The parsonages at Floyd Street and Haskell Avenue have been ordered sold and the proceeds to go into the new parsonage.

The ladies of First Methodist Church tendered their pastor, Rev. Jno. M. Moore, a delightful reception last Thursday afternoon and evening at the home of Mr. and Mrs. Newton Smith on Bryan Street. Mrs. Moore is still in San Antonio, but will join her husband soon in the parsonage which is now undergoing repairs.

The Trinity people have sold their old parsonage and rented a good building on McKinney Avenue for their pastor, Rev. H. D. Kniekerbocker. The entire lot of the old Trinity Church is being cleared off for the new structure. Several additional feet have been added to the old lot, which will give ample room for the new structure.

Rev. I. W. Clark, the presiding elder of the Dallas District, is held in high esteem by the people in these parts. As an evidence of this fact, the District Stewards met last Monday afternoon and put his salary at a higher figure than the district has ever yet paid. And they would have made it even more had he not requested them to stay their hands.

R. M. Burgher, who has been superintendent of the First Church Sunday-school for so many years, has severed his connection with it and moved his membership to Oak Lawn. The entire membership of the Sunday-school gave him a farewell reception just before conference, and left no doubt in his mind as to the personal loss they felt in his departure. Young and old shed tears as they parted from him. W. C. Everett and Henry E. Jackson were elected by the Quarterly Conference to take his place.

### CHURCH NEWS.

At the North Alabama Conference Bishop Key made six new presiding elders.

Dr. Walker Lewis, of Georgia, is pastor of our First Church in Little Rock, Ark.

Rev. Lewis Powell, of Tennessee, is now pastor of our Central Church, Hot Springs, Ark.

The Missouri Conference lays claim to the honor of furnishing the State of Missouri with its present Governor, Alexander Monroe Dockery, of Meth-

odist name and lineage. His father, Rev. Willis E. Dockery, was for years one of the presiding elders of the conference.

Cincinnati is mentioned as a probable place for the next General Conference of the M. E. Church.

Rev. W. E. Thomson, formerly of Little Rock, Ark., is now pastor of our First Church in Memphis, Tenn.

Dr. Jno. H. Dye, of Arkansas, has been recently appointed presiding elder of the Little Rock District.

Our Methodist Review, so ably edited by Dr. Tigert, is to be published quarterly after January 1, by direction of the General Conference at Dallas.

Centenary Church, St. Louis has had during the last two months 140 additions; Lafayette Park, 110; and Cabanne, 32.

Wofford College, Spartanburg, S. C. will soon have a Science Hall erected and paid for by its generous and princely alumnus, John B. Cleveland, of Spartanburg.

The American Board reports for the year a total collection from all sources of \$741,454, an increase of \$41,983 over last year. Thirty-seven new missionaries were sent out.

The General Committee of Church Extension of the M. E. Church at its recent meeting in Philadelphia made appropriations for the year amounting to \$218,000. Of this amount \$25,000 was reserved as an emergency fund.

Baker P. Lee, rector of Christ Episcopal Church, Lexington, Ky., has had telephones put in his Church, so that persons may remain at home and hear the music, prayers and sermon as they are delivered in the Church.

Mrs. H. H. Kavanaugh, the widow of our revered Bishop, resides with her daughter in Petaluma, Cal. She has lately passed her eighty-seventh birthday and is quite feeble, but her prayers and love are ever with the Church that is so dear to her.

Charles Spurgeon and Joseph Parker were both converted in Methodist meetings and under Methodist preaching. There is no evangelical branch of Christianity upon the face of the earth that is not indebted to Methodism for many of its members and ministers.

"Dr. John Mathews' address Thanksgiving evening to the Epworth League Union of St. Louis," says the St. Louis Advocate, "was one of the best we ever heard him deliver. All the galleries of grand old Centenary were filled with the very finest young life of St. Louis."

The Alabama Advocate is one of the sprightliest exchanges that come to our office. That young man McCoy wields a pen from whose point the sparks fly. When he writes a paragraph or an editorial, there is not a dull word in it from beginning to close. He has something to say and he knows how to say it.

During the conference year just closed Dr. McFerrin, pastor of the First Church, Birmingham, Ala., received 180 members into the Church. Bishop Key says that he does not know a field in all the range of his acquaintance, outside of Texas, that has the promise of development that the Birmingham District has.

Marcus Whitman has been decorated with the glory of saving Oregon to the United States, but, according to Church history, Rev. Jason Lee, a Methodist preacher, planted his stakes in Oregon twenty-five years before Whitman. So often it is true that a Methodist preacher is antecedent and something else is consequent.

The Rev. W. C. Norman, D. D., one of the chief Methodist ministers of North Carolina, while attending his conference at Wilmington, died unexpectedly on Sunday morning. He complained of indigestion, retired early, rose at midnight, wishing a doctor, but died before one could see him. He ranked in the pulpit and in the fine qualities of a Christian gentleman with the first members of his State.

We are not going too far when we say that Bishop Smith produced a profound and lasting impression on the conference. The universal refrain was "I am certainly pleased with Bishop Smith." His preaching on Sunday was of a high order. His personality is strong and magnetic. We believe that Bishop Smith will be associated

in the mind of our Methodism with Bishop Marvin. There are in the two characters many points of similarity. Bishop Smith's spirituality is marked. We heard a presiding elder say on the day of adjournment: "This is one conference which has improved my spirituality." The Bishop left on Monday for the seat of the Alabama Conference. He will always be warmly welcomed as the President of the North Carolina Conference.—Raleigh Christian Advocate.

### SHAFT WILL MARK GRAVE OF LORENZO DOW.

A project has been started in Washington to erect a monument to Lorenzo Dow, the famous and eccentric preacher who was a familiar figure in the National Capital many years ago. The bones of the prophet have rested, unmarked, except for a plain brownstone slab, in Oak Hill Cemetery, for nearly a quarter of a century.

Lorenzo Dow was an ecclesiastic by profession, and identified throughout the course of a remarkable career with the Methodist Church. Members of this denomination, Churchmen and laymen, have become interested in the plan to provide a fitting monument to the eccentric genius, and the present winter will probably see the project under way. Subscriptions will be taken and an appropriate shaft erected above the evangelist's grave in the quiet corner of Oak Hill.

In connection with the desire among local Methodists for the erection of a proper stone above the prophet's resting place there has been considerable interest manifested by the local clergy in the religious work of Dow.

Lorenzo Dow, according to descriptions left by old citizens of Washington, was one of the most "peculiar" men who ever graced the thoroughfares of the National Capital. He was one of the most eccentric men and a type of the self-sacrificing spirit of the early itinerants. He should be the patron saint of the Salvation Army, for Dow was one of the first preachers, if not the very first, to go out into the highways and byways teaching the gospel to humble sidewalk audiences.

### An Ascetic of Extreme Type.

His economy was so rigid that he would not wear buttons upon his coat, holding them to be a superfluity, and, therefore, a useless waste of money, which should be devoted to religious purposes. His life was more that of a modern cooperator than of a regular pastor. It is said he claimed the world as his parish and opportunity the measure of his power to do good.

Preaching, however, was not Lorenzo Dow's Sabbath vocation merely. His praying was not a pulpit or Church ceremony, but to "pray without ceasing" was his habit and teaching, and to preach wherever and when ever people could be found to listen was his sacred calling.

Acting upon this plan, Lorenzo Dow soon became one of the most talked-about men of his day. It was his custom to enter any house which took his fancy unbidden, and known to the inmates only by reputation, and to engage in prayer with the household, i. e. would stop in the midst of a loitering crowd on street corners, enter into conversation with whoever he found, and begin a religious service. This scheme of reaching street crowds has since become familiar through the work of the Salvation Army, but in Lorenzo Dow's day it was a novelty, and Dow's fame as an eccentric preacher spread throughout the country.

Not only did he hold Christian services among the vicious and law-breaking elements, but he conducted open-air services of Sunday afternoons, in the woods and fields in the suburbs of Washington. His audiences on these occasions were vast. Thousands of people flocked into the country, or up the Potomac, to hear Lorenzo Dow preach. Washington was then little more than a village, but the work he did here sent his fame up and down the Atlantic Coast until his name became a household word.

### Dispelled Public Doubt.

At first he was looked upon with suspicion, and even superstition, especially among the ignorant, but after a few years spent in the vicinity of this city, Dow began to be appreciated. Regular ministers of the gospel freely offered their pulpits to the evangelistic genius, and Dow soon spoke to the largest congregations. His perspicuity of thought, strength of argument, and remarkable fluency of language, are said to have attracted to him multitudes of people. All of his eccentric actions excited great interest among Washingtonians.

In personal appearance Lorenzo Dow was tall and thin, with a haggard look. His hair was long, matted, and almost white, while his long, white beard flowed down upon his breast.

His favorite place of preaching was in the old Center Market. In the

early days of Washington was a center of audience could be had at any time. The aged mendicant sight.

How he lived was his most intimate tale no money for collection among the unknown to him, it was from love. It was customary, fowls to be made appreciated his assistance was obtained in manner.

### Died in Wash.

Without any it than his remarkable ance, he journeyed city. He was born after leaving Wash his native State, came as well-known here. He was a fi bany and New Yo

Not only did L great reputation as became famous as told, it is claimed, have since come

He returned to last time in 1833, a ble work among t He took but indl health, however; a ter became ill. He 1834, aged 56 year in the old Holme now long since al short time he was

In 1878 the Holm uted in what is bound by S. T. Tl tenth Streets n demned by the Bo all the bodies orde Lorenzo Dow had t ty-four years. Ab slender cedars, pla had become huge dense archway at resting place, thro nor snow nor sun way.

### Reinterred

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The Ret

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LORENZO

Who Was

Coventry, C

October

Died Feb

A. E.

A Christian style of man. I no sect; talk road; but look ture up to natu

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It is to erect a m ment that interest been revived.—Was

Beauty is God's come it in every f every fair flower, at the fountain of all Kingsley.

**DO**  
decide on the new hys School until you  
**YOUNG PEOPLE'S**  
or **GEMS**  
Both new, and  
Returnable copies for 25  
**THE BIGLOW & BAIN**













OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines...

Resolutions of respect will not be inserted in the Obituary Department...

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent...

POETRY CAN IN NO CASE BE INSERTED.

Mr. H. H. Hoff died at his home near Paige, Texas...

Mr. J. H. Gillaspay died at his home near Paige, Texas...

Mr. James M. Hamilton died at his home in Kentucky...

Mr. Jesse L. Rhodes died at his home in Georgia...

Mr. W. H. C. Elliott died at his home in Texas...

Mr. J. F. Mussett, P. C. died at his home in Texas...

Mr. W. A. A. Dewitt died at his home in Texas...

Mr. J. P. Tomlinson died at his home in Texas...

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and supporter of her pastor. She left the mantle of her Christian faith on her children...

BRADY.—On November 15, 1922, the death angel entered our town and snatched his victim...

The heart that is to be filled to the brim with holy joy must be held still.

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Excursion round trip tickets on sale with all the principal roads in the state.

For any information address L. M. FOUTS, President.

Weatherford, Tex.

CHRISTMAS AND DUTY.

The first Christmas message came to the shepherds while they were on duty, keeping watch over their flocks.

The heart that is to be filled to the brim with holy joy must be held still.

KIRBALL'S Pipe Organs. Are guaranteed five years. Touch lighter than piano.

WANTED! Every man, woman and child in Texas who expects to spend Christmas with the old folks at home...

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

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Get Lion Coffee and a Free Game at Your Grocers.

Table listing various districts and locations: WEST TEXAS, SAN ANTONIO DISTRICT, SAN ANGELO DISTRICT, SAN MARCOS DISTRICT, NORTHWEST TEXAS, CORSECANIA DISTRICT, ABLILENE DISTRICT, and GILLOTT'S.



