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Editorial.

REV. JOSEPH PARKER, D. D.

Dr. Joseph Parker, the late pastor of City Temple Congregational Church, London, belongs to evangelical Christendom. So do all great preachers of all religious denominations. He was born in Hexham, in Northumberland, April 9, 1830. His father was a brawny stonemason and his distinguished son once said of him: "He was a terrible man to people who lived in another zone and spoke a soft, milky language; but a very Hercules and hero to those who could play with tigers and hunt with wolves." Much of this sort of material, beautifully softened by grace and education, entered into the temper and brawn of the son. His mother represented another type and temperament. Dr. Parker once said of her: "She had a character of extraordinary depth and religiousness; a sort of superstitious woman withal and not indisposed to believe in ghosts. In cases of special perplexity she would take the Bible, pray briefly, open it and according to the passage which was next to her right hand thumb, she would interpret the will of heaven. This, she said, was the habit of John Wesley, and what Wesley did was right." So that his deeply religious nature came from his mother. He was converted in a Methodist meeting, entered the Congregational Church and began preaching to rusties and mill men at eighteen years of age. Soon he was pastor of a church in Banbury, then at Manchester, and at Poulney Chapel, London, which in turn became City Temple, where the most of his ministerial life was spent. After the death of Charles Spurgeon, Dr. Parker became the most popular preacher in England. And such was his ability as a writer that many volumes of large merit issued from his pen. Many of these are in the libraries of nearly all the ministers in our own country. But he was pre-eminently a preacher. The pulpit was his throne of power. On Sundays at his morning and evening services his audiences were limited to the space of his great building, and at 12 o'clock every Thursday standing room in the Temple was at a premium. This kept up till the very close of his life. The people became more and more fascinated with him. While at the Ecumenical Conference in London we attended one of his Thursday noon services. The house was literally packed. It was a great oblong building with immense galleries. The choir loft was just back of the pulpit. The structure and the songs reminded us more of an American Church edifice than any other one we had seen in Europe. Promptly at the minute Dr. Parker arose and announced his hymn. His presence was very striking. He was a large, rotund man, with broad shoulders, deep chest, wonderful eyes, a big chin, a firmly-set and capacious mouth and a superb head covered with long, curly, iron-gray hair. There was majesty and sublimity in his appearance. His voice was not very clear, but it was deep and strong, with the intonations of a fog horn. In movement he was a born

actor. It was not assumed, but natural. We shall never forget his prayer—its fervor, its pathos, its versatility, its directness and its originality. It swept the whole field of human want and divine fullness. After announcing his text, which was a brief clause from the transfiguration scene, he dispensed with all circumlocution and went into his subject like a volcano in eruption. There was freshness in his thought, there was magnetism in his manner, there was the rush of a torrent in his movement, and there were the variations of thunder in his voice. His gestures were not always graceful, but they were in perfect harmony with his rugged thought and impassioned oratory. At one time he was expressing his disapproval of a certain course of conduct, an inexpressible scowl came over his face, he turned his back to his audience, shrugged his great shoulders, shook his shaggy locks, and for a minute did not utter a word. The impression was tremendous. His very action embodied the thought, and no further words were necessary. There was nothing akin to abstract logic or formidable argument in his sermon. Nothing that he said seemed to have any direct connection with what had gone before it, but every sentence was a great boulder of thought brought out of the quarry of his cavernous intellect and flung out upon the surface for the use of those who wanted to polish it and build it into a temple. Thus for an hour he held his great audience spell-bound, and when he stopped you could still hear the echoes of the receding storm. This is the man who, for nearly forty years, stood in a London pulpit and spoke to the listening world. No wonder that the world heard him, for his unique personality was surcharged with the spiritual teachings of Jesus Christ and he always uttered a message that the world needed to hear. He walked with God and now he is not, for God took him; but his work will abide as a benediction upon mankind.

NOT MAD, MOST NOBLE FESTUS.

The Wine and Spirit News is one of the leading liquor organs of this country, and it makes it its business to keep posted as to the movements of prohibition throughout the whole land. Its eye has been especially on Texas during the past year, and it has not only seen dreams and visions, but actual facts in the death struggle between the people and the liquor demon. So we are not surprised at a telegram recently published in its columns from Austin, which we reproduce as follows: "The State of Texas seems to have gone local option mad. The chief business of the people for the past two years seems to be carrying on local option elections. National attention is being attracted to the frequency, the fierceness and the animosity of these elections. Since the year 1893 much more than half, probably two-thirds, of the State has adopted the principle of prohibition." Gone mad, indeed! No, we have not gone mad, but we are recovering our right mind, and it is with the coolest determination that we have made up our minds to overthrow the liquor oligarchy. The only people who are mad are those whom the drink habit

has made crazy, and we are supporting hundreds of them at the expense of the public in our several insane asylums. Hundreds of others whose condition is worse than madness and whose ruin has been wrought by strong drink are in our jails and penitentiaries, to say nothing of hundreds of others who have gone into premature graves on account of intemperance. "The animosity of these elections" is a nice plea for this scurvy journal to make against the local option campaigns of Texas. The supporters of the saloons are the people who have endeavored to stir up animosity and strife in our election, and they have assaulted our ministers and heaped vituperation and insults upon the good women and children who have taken part in these campaigns. In one of our adjoining counties while the local option campaign was in progress they went so far as to go to the sidewalks in front of the homes of some of these active women and write obscene inscriptions upon the pavements, and, like sneaking cowards that they are, they selected the darkness of the night to screen them in their outrageous conduct. But the Wine and Spirit News happens to tell two very solid truths in its dispatch from Austin. First, "the chief business of the people for the past two years seems to be carrying on local option elections." And as the years pass by it will be more and more their business to carry on this great work. Second, "since the year 1893 much more than half, probably two-thirds, of the State has adopted the principle of prohibition." True, Mr. Liquor Organ, and you might have gone further and added, "prohibition prohibits;" and if you do not think so, just ask more than one hundred of your boosters who have languished in jail for their part in trying to violate the local option laws. We have so constantly hammered the people with facts and figures as to the iniquity of the liquor business that they are at last aroused to the importance of banishing it from their communities. And now with the adoption of the poll tax amendment, making it necessary for every man to hold a poll tax receipt, issued not later than the 1st of February each year, before he can vote, we ought to be able to root the liquor force from the center to the circumference of Texas. On with the battle!

EARLY MISSIONARY COLLECTIONS.

There are several very urgent reasons why the missionary collection should be taken immediately. First, the missionary enterprises of the Church need the money very badly with which to pay off the drafts now ready to be issued. In the second place, if we put the money to be collected this year in the hands of the Treasurer at Nashville, it will save a good deal to the Church in the way of interest. Such is the urgency of our foreign work that a certain amount of money is absolutely necessary at the beginning of the year to meet the demands. The men are in the field and are hard at work, and they must be supported. If we do not send the money at once, then the Mission Board will have to borrow it and pay interest on it. This will be saved by

early collections. In the third place, we need to secure this assessment at the earliest moment so as to be sure to get it in full and also so as to have it out of the way of the other collections of the Church. When this is done, the stewards have an easier time to collect the salaries of the preachers as the year comes to a close. We might give other reasons, but these are sufficient. Let the matter be looked after without delay, and nothing but the best of results will follow the duty thus discharged. In the North Texas Conference Rev. R. C. Hicks is pressing this movement, and we are sure that he voices the sentiment of the entire State on this subject.

THE PREACHER AND THE THEATER.

Our Church positively discourages theater-going upon the part of our people. Its views on that subject are explicitly expressed on page 348 and in paragraph 506 in our Discipline. Many of our people need to turn to this reference and give to it a careful reading. Then if they are Methodists by deed and in truth they will give up theater-going and proceed to keep the rules of the Church. People say that there are many good entertainments at the theater and they touch good morals. Perhaps so, but the Church understands the subject and has placed itself on record accordingly. Seven-tenths of the theatrical entertainments are known to be coarse, groveling and vulgar. Many of them are obscene and positively immoral. As a whole, the stage is not a moral teacher; on the contrary, it is evil in its tendency and influence. It panders to the passions and the appetites, and the most of the people composing the theatrical troupes are of questionable repute. For these and sundry other reasons the Church places the stamp of its disapproval upon the theater as an institution. But if the Church urges its private members not to attend the theater, how about its ministers? Ought they ever to go to any of these entertainments? Surely not. We were in Paris and London, where we had an opportunity to hear some of the world's renowned actors and operas; but we could not rid ourselves of the impression that we were a member and a minister in the Methodist Church in Europe as well as in America. Being across the sea did not make us independent of our Book of Discipline or of conscience. Not long since we heard of a young licentiate in our Church attending a theater to get a good idea of Shakespeare, and that he saw no harm in his action. Such a minister is either ignorant of his Church's requirements or he has a very low order of conscience. He has no business with authority to preach the gospel, if he wants to use the theater as a school in which to study Shakespeare's plays. The two have no kinship whatever. If he has not sense enough to study these plays under a good teacher and learn in that way all about them that he needs to know, then he has not sense enough to be a consecrated preacher. Such a preacher ought to reconstruct his conscience and, at least, read his Book of Discipline. Otherwise some other voice than that of the Holy Ghost has called him to the ministry.

January 8, 1903.

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Thanksgiving Sermon—Life

By Rev. I. J. Lovett.

"He is thy life and the length of thy days."—Deut. 30:20.

The time-honored custom of setting apart a day by the President of the United States as a day of national Thanksgiving is a beautiful and appropriate one, and it is fraught with many ethical and spiritual blessings. The expressions of praise and gratitude to God are the natural impulses of a redeemed soul in the full enjoyment of the unstinted blessings of life and with a faith that unfolds the vista of the unseen world and the glory that shall follow. Indeed, we are told that on the morning of creation the morning stars sang together and all the sons of God shouted for joy. The psalmist says "The heavens declare the glory of God and the firmaments showeth his handiwork."

A special time for the public offering of thanks to God is embodied in the theocracy of the Jewish economy. Pentecost, which was celebrated fifty days after the Passover, was the Jewish day of national thanksgiving, coming just after the wheat harvest. Our custom comes down to us from the Pilgrim Fathers, who formed a part of the Massachusetts Bay Colony. They set apart a day for thanksgiving and worship. It is to be regretted that our Thanksgivings are becoming national holidays which are used for all manner of worldly amusement and debauchery. It remains for the Christian people to save the day by making it a blessing instead of a curse.

Gratitude is the sublimest element in human character. It is too comprehensive to come within the analysis of a single definition. It is the voluntary outburst of the soul full of love to God. It is the joyous song of the angels in their close relationship to God the Father, and with a just appreciation of their indebtedness to him. It is nature's melody, with its laughing brooks, its skipping lambs and singing birds. It is the glad acclaim of all nature. Isaiah 35:1, 2: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

True gratitude is an evidence of culture, as the finer feelings are developed in homes of culture and refinement, in which are developed the true lady and gentleman of which America boasts, who suit their words and actions to their own inmost natures of cultivated intellects and hearts responding to the God-given impulses of love and gratitude. The psalmist says: "I love the Lord, because he hath heard my voice and my supplications; because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

Moses, in one of his last addresses to his people, uses the language of the text, and also points out conditions necessary to prolong life.

Nations and men rise and fall in the ratio of their obedience to the laws of God. Hence, happy is that nation whose God is the Lord, and whose chief glory is their moral and civic righteousness.

Among the first settlers of this country are the Puritans and Huguenots, who had been persecuted for righteousness' sake and fled to America as an asylum. They dared to face all the hardships and perils of this new and strange land in order to be where they could worship God according to their own conscience. These good and great people had much to do in forming our colonial policy, which finally resulted in the Revolution and in our independence. They also helped to frame our Constitution, make our laws and develop the institutions on which we now look with much pride.

One of the first evidences of life is growth, and in this respect our nation has been the marvel of history. The thirteen colonies which lay along the Atlantic seaboard have expanded into forty-nine States and Territories, that stretch across the Mississippi Valley down to the Gulf and to the waters of the Rio Grande, and over the snow-covered heights of the Rocky Mountains and down to the placid Pacific. Less than three millions have increased to more than seventy-five millions of people. Our people own by settlement, purchase and conquest this magnificent country, which in climate, agricultural productiveness and mineral treasures far exceeds any country in the world.

We have more than 3,600,000 square miles, nearly as much as the whole of

Europe, with all of its great world powers; larger than the Roman Empire in the time of Alexander the Great. We could support a population of six hundred millions, and then not be any more thickly settled than we are now in some of the smaller States.

With resistless enterprise and energy, augmented by harnessed steam and electricity in operation, the people are spreading out over these vast areas—the star of empire moves westward—which they have tied together with telegraph and telephone wires and girded with the gridiron bands of the railroads, bringing all points in close proximity. "A thousand years in the sight of God are as one day," and under the inventive genius which he has freely bestowed upon the men of this age, a thousand miles are only the space intervening between us and the nearest telegraph office. Distance is almost annihilated, and we can move from place to place with a rapidity that is simply amazing.

Measured by every standard known to civilization, we have great reasons to be proud of our great commonwealth.

There has been made and garnered this year one of the greatest crops that ever has rewarded the hand of honest toil. We will be able to spare more than 500,000,000 bushels of wheat. The corn and oat crop is abundant and to spare. The cotton crop will yield about 11,000,000 bales. While lowing cattle on a thousand hills, with sheep and swine innumerable, offer us a bountiful supply of animal food, and sea and air pour their richest treasures at our feet. Out of the bowels of the earth we are digging the raw material of unlimited wealth, and in our manufactories we are turning these materials into finished products for the comfort and happiness of the human family.

We now have peace within all our borders, and one flag—the flag for which our fathers fought before the days of civil strife—now floats over us all, and we are a happy and united people. Ever and anon we hear the croakings of some belated night-hawk, uttering discordant notes to arouse sectional strife, but this is growing less as the years sweep us onward. And we hope soon to hear of the unpleasant past no more. Let it be forever buried in oblivion, and let our veneration and love for the blue and the gray blend into a greater love for our native land—America. It is a magnificent spectacle to see a great commonwealth of more than 75,000,000 people, with equal right civilly and politically, living and laboring under the ample protection of law, owing and paying allegiance to one General Government, and yet managing all the States, Territories, possessions and municipalities without friction or conflict from any quarter. It is indeed a wheel within a wheel, yet moving in one harmonious whole. Any man must be lacking in the higher qualities of patriotism who does not rejoice that he is a citizen of this grand Republic.

The cause of education is being extended as never before in all the past. The son of the humblest man in all the land finds the door of knowledge open before him. Our public school system is the greatest and most efficient in all the world to-day, and with this in every township, illiteracy will disappear from our midst forever, and with it will go superstition and crime. Good citizens, who are morally and intellectually developed and cultured, will be largely freed from the fanatic and the demagogue.

Nowhere in the world are the laboring classes in better condition than in our own country. In China and India the common laborer gets ten cents a day; in Turkey, fifteen cents; in Spain and Italy, from twenty to thirty cents; in England, eighty cents; in America, one dollar and one dollar and fifty cents.

We rejoice that those who plow and sow and reap our fields, delve in our mines, drive our engines and work in our countless factories, are thus well paid, because they are entitled to as good food, raiment and shelter, and the means of educating their children, and, besides, laying by something for a "rainy day" or old age, as any people on earth. We trust they will get their just, equitable share of the wealth which they produce by their skill and labor.

We are giving the world an example of a free Church in a free State. Without compulsion or restraint of any kind, we worship the God of our fathers under our own vine and fig-tree, without fear of molestation or hindrance from any source. Nowhere in the world is evangelic Christianity so aggressive. While our enemies say we are dying out in the United States, yet we have now 139,000 ministers, 200,000 churches, 29,000,000 members, with a yearly gain of about 5000 ministers, 7000 churches, 800,000 members; daily increase of about 13 min-

isters, 18 churches, 2500 members. With this showing, we think that the Church of God is about the liveliest dead thing on the continent. We rejoice and give thanks for our national and Church life, and trust as the years come and go we may rise higher in civic righteousness and in Christian purity and holiness, that the whole world may be brought under the influence of the highest type of Christian civilization and under the dominion of our Lord and his Christ.

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

After all, the most important feature of life is yet to be considered, and that

age of restlessness, many honest and true men have had their faith disturbed. Others have cut loose from all the moorings of their fathers and mothers and are now drifting without chart or compass on the sea of agnosticism, all because of a wrong conception of the truth by parents or by their Church. Our theology constantly needs revising to adjust it to demonstrated science and a better understanding of the Bible.

The conflict which has been going on all these years has not been between science and the Bible, but between science and theology. Theology is human, hence liable to error. The Bible is divine, hence there can be no conflict between God's word and God's law, as he is the author of both. The

sition and to the stake. It is true that this was not evangelical Christianity, yet the world makes very little distinction. We are not altogether blameless, because we are almost a unit on the essential doctrines of Christ and only differing in minor things, yet we let those things make too wide a breach between us. While we teach that we are all one body in Christ, and every one members one of another, the world often are reminded that our fraternal relations are strained. May the time come when all the forces of Christ may present a united front against sin in all its forms. A few suggestions that may be helpful to the Christian worker, in dealing with those who have honest doubts: It sometimes happens that we meet with men who think they have a grievance against the Church, and it is a great relief to them to pour out their denunciation against the inconsistencies of the Church and its members and to their amazement, it may be in the interest of truth, we can agree with these persons in many things and correct others, so that we can agree in regard to what ought to be a real Christian and a true Church. Then we might insist upon their becoming the real Christians of their ideals and thus help to raise the standing of the Church. We should lead them to understand that we are not dealing with ideal men, but real men. Then we will often find persons who want to know a great many unknowable things, such as in regard to Cain's wife and the father of Melchizedek. We should tell them all that is to be known about these and teach them that there are many other things which they could expend their energies on with better results.

There are so many questions that are presented by thoughtful students that a man who seeks leadership in the Church of God should be a man who has explored many and varied fields of knowledge. There is no position on earth that requires wider ranges of general and technical information, besides the highest and best intellectual and spiritual culture, reading all the thought-provoking books and the periodical literature of our time. Be leaders of thought. If we are not, our people will seek leadership somewhere else.

When asked how about miracles, we should show that one of the most wonderful miracles is that of saving a lost sinner. And when questioned about evolution, we should show them that Christianity is the higher evolution, raising men from a life of sin to one of righteousness, and finally to eternal life, which will be progressive evolution—ever onward and upward.

When asked about higher criticism, we can show that their work has caused a more critical study of the sacred word, and it has also revealed the higher critic in his true character as a materialist and an enemy of inspiration and the miraculous, which is only another form of rationalism which will soon pass away, as many others have done before them. But the old Book will still stand unutilized as the Book of books, written for all time and all people—a radiation from an orb infinitely higher than reason, brighter than fancy, a direct disclosure from the God of nature himself. The Bible does not profess to teach science, though when correctly interpreted is in harmony with the established facts of science. In this respect it differs from all other ancient literature. As may be seen in the writings of Confucius, the Veda, the sacred book of the Hindus, the Sibylline writings of ancient Greece and Rome, also the Koran of Mahomet, all of these partake of the errors of the age in which they were written. The Bible alone is found to be absolutely correct: in its statements of facts and principles. As has been well said, the Bible is a rock of diamonds; a chain of pearls; the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sun dial by which he sets his life, and the balance in which he weighs his actions.

"Holy Bible, book divine,
Precious treasure, thou art mine."

The Bible has lived under all forms of government and has survived its enemies in all forms, and to-day is read by more people, loved better and has a wider range of influence than it has ever had in the world's history. It has been woven into our national history and life. Let us bind it to our hearts and renew our allegiance to it.

"Thy word is everlasting truth,
How pure to every page,
That Holy Book shall guide our youth,
And will support our age."

It is to the open Bible that we owe our existence as a nation and our progress as a people. This is the spirit of the age; it is the genius of the universe. All nature is on the march forward. The stars are revolving, the worlds above us are sweeping on in their orbits. The earth is keeping step with the movement of the heavenly bodies. The vegetable kingdom is moving onward and upward. The ani-



REV. J. SAM BARCUS,
President Clarendon College, Clarendon, Texas.

is individual life, on which the whole structure of State and Church depends for life, growth and development.

We are indebted into this world by natural conception and birth, and we look back through our ancestors to the time when God formed man from the dust of the ground and breathed into his nostrils the breath of life and he became a living soul. Many of the so-called scientific men have disputed this statement and said that man and all other forms of life came into being by what they call spontaneous generation, and through this process God is eliminated from the whole transaction.

This has been the battleground on which the war-scarred veterans of the cross have met the tall sons of Anak and contended in bloodless conflict for the "faith once delivered to the saints."

It is now conceded that life only came from life—"Omne vivo ex vivum" ("There is no life except from antecedent life.")—Huxley.

God can not be dethroned by using a small "g" in writing his name. Neither can nature be made God by using a capital "N." So the whole subject reverts back to the original statement that God formed man from the dust of the ground, etc., which stands like a majestic archway which spans the gulf which intervenes between the primeval age and historic time, conveying to us a truth which the world will never outgrow. It is equally true that spiritual life comes alone from God—that Christians are born, not made.

Nicodemus, who came to Jesus by night, had doubtless a good moral character and was a religious man of extraordinary gifts and devotion. Yet he did not know the first elements of Christianity—that morals, forms and ceremonies are not religion, but that religion was a thing of life; that outward form went for nothing if there was no life within.

This is a lesson we all should learn experimentally, so as to be able to impart its truths to others who may be seeking the way of life. We should deal very kindly with those who are honestly seeking the truth. In this

man who is honest and teachable and can't believe should have our sympathy, but the man who is conceited and won't believe, is obstinate, and we should not waste time on him.

We should remember that we are born into a world which is a sphinx, a vast riddle, and one of our first impulses is to ask questions. The instrument with which we investigate is impaired. Science says the glass is broken, but the Bible says we lost our first estate and are so impaired that we only see through a glass darkly. Then the Church has not always been blameless in the matter of responsibility, because the Church has held and taught many errors and superstitions which we are glad to see swept away as we pass into the light of a more intelligent age. Copernicus, Galileo, Herschel, Newton and Locke were all persecuted and anathematized by the Church, but their systems of science formed the groundwork of the philosophy, astronomy and metaphysics of the present time. They led the world out of mazes of darkness into a better understanding of the great phenomena of mind and matter, and the laws that govern them. They dared to teach the truth, regardless of an ignorant and priest-ridden Church, and the truth, though trodden to the ground, rose again and has triumphed. Draper, in his history of science and religion, exonerates the Protestant Church from blame for the persecution of scientific men, for he says Post-estatism has ever encouraged science in its search after truth. Why not? As demonstrated science does not conflict with divine truth, and never can, as God is the author of both, when understood must harmonize.

All great reformers have met with some opposition when they dared to call in question the teachings or practices of the Church. When Luther taught that the just shall live by faith instead of by confession and doing penance, he was called a heretic, and when Wesley taught the doctrine of assurance the churches were closed against him. The Churches have been intolerant and have sent many good and true men and women to the Inqui-

mal kingdom, too, is wending forward.

Man is leading this grand march onward and upward. The march of all creation, moving heard music, under unseen but some great unknown cons when we hope to camp upon of final triumph and hang banner of victory upon the bos of the city of God.

"Lord of the nations, thus
Our country we commend
Be Thou her refuge and her
Her everlasting Friend
Durant, I. T.

Devotional and Sj

THE PROBLEM OF FAI

But our Lord was victor the problem of failure. Soe became neutral, disciples traitors, enemies became n He found himself deseel alone. The iron entered soul. His cup of agony. The angel of trouble atta and the wounds sapped last drop of blood. The people preferred a burgla has, before him. That na of duty that avoided the e of prosperity now lay st ward the furnace of adver as he never swerved a hair to secure ease and honor never swerved a hair's b avoid agony and shame piteous hour of his cruci rose radiant and victoriou; ing example for all who via dolorosa and drink t pain to the very dregs. H fully Sidney Lanier has s the story of Christ as a right living in the realm

"Into the woods my Mast
Clean forspent, forspent,
Into the woods my Master
Forspent with love and sha
But the olives they were n
him,
The little gray leaves we
him;
The thorn tree had a mind
When into the woods he c
"Out of the woods my Ma
And he was well content,
Out of the woods my Mast
Content with death and sha
When Death and Shame
him last,
From under the trees they
last:
Twas on a tree they slev
When out of the woods he

—Newell Davis

"IN ALL THY WAYS EDGE HIM."

"In all thy ways a Him, and He shall c paths." "Acknowledge thy guide, thine only, sary guide. Refuse to without Him, as the blind stops the moment he guide. Without Him t darkness, and thy next s into a pit. He has mad dependent. It is not e the sun shines for thee upholds thee, and all t wait upon thee; all these ister can not guarante safe step. God has ord created thee to be guide self, and unless thou ca existence another God li thyself, thou hast, witho guarantee in any of Therefore acknowledge guide.

"In all thy ways"— ship; in thy study of H thy intercourse with H thy traffic with the wo business and in thy re thy meals; in thy cor in thy reading; in thy c in these petty matters? thy ways." Thinkst God will have no word such topics? Be unde shalt find a revelation e God for every one of There is no need for the go His hand. Not a si thy head receives its a out Him. Why, the single step be taken w Think, and you shall fate of millions may be

It is true that all Christianity, very little dis- together blame- most a unit on of Christ and things, yet we are too wide a while we teach y in Christ, and of another, the aded that our strained. May ll the forces of united front forms. A few e helpful to the dealing with st doubts. It it we meet with a grievance nd it is a great r out their de- inconsistencies members and may be in the an agree with things and cor- ve can agree in t to be a real Church. Then their becoming their ideals and standing of the end them to un- not dealing with n. Then we will o want to know able things, such 's wife and the . We should tell be known about n that there are hich they could s on with better

y questions that ightful students ks leadership in ould be a man any and varied There is no post- requires wider d technical infor- highest and best al culture, read- provoking books literature of our thought. If we will seek leader-

about miracles, one of the most is that of saving when questioned ould show them the higher evolu- n a life of sin to s, and finally to rd and progress ve rd and upward. igher criticism, their work has eal study of the has also revealed his true character l an enemy of in- raculous, which is rationalism which , as many others em. But the old id un mutilated as ritten for all time adiation from an er than reason, a direct disclos- of nature him- self. profess to teach n correctly inter- y with the estab- se. In this respect her ancient litera- in the writings Veda, the sacred oos, the Sibylline Greece and Rome, Mahomet, all of errors of the age ere written. The d to be absolutely nents of facts and been well said, the diamonds; a chain d of the Spirit; a Christian sails to by which he daily l by which he sets dance in which he

s divine, , thou art mine." ed under all forms l has survived its ns, and to-day is e, loved better and of influence than it e world's history. into our national et us bind it to our ur allegiance to it.

lasting truth, ry page, all guide our youth, our age." Bible that we owe ation and our prog- This is the spirit e genius of the uni- s on the march for- are revolving, the re sweeping on in arth is keeping step t of the heavenly stable kingdom is d upward. The anti-

mal kingdom, too, is wending its way forward. Man is leading this grand procession ever onward and upward. It is the march of all creation, moving to unheard music, under unseen banners, to some great unknown consummation, when we hope to camp upon the fields of final triumph and hang high the banner of victory upon the battlements of the city of God.

"Lord of the nations, thus to Thee Our country we commend; Be Thou her refuge and her trust, Her everlasting Friend." Durant, I. T.

Devotional and Spiritual

THE PROBLEM OF FAILURE.

But our Lord was victorious over the problem of failure. Soon friends became neutral, disciples became traitors, enemies became malignant. He found himself deserted and alone. The iron entered into his soul. His cup of agony was full. The angel of trouble attacked him and the wounds sapped away his last drop of blood. The common people preferred a burglar, Barabas, before him. That narrow path of duty that avoided the easy plains of prosperity now lay straight toward the furnace of adversity. But as he never swerved a hair's breadth to secure ease and honor, now he never swerved a hair's breadth to avoid agony and shame. In the piteous hour of his crucifixion he rose radiant and victorious, the last- ing example for all who walk the via dolorosa and drink the cup of pain to the very dregs. How beautifully Sidney Lanier has summarized the story of Christ as a master of right living in the realm of failure:

"Into the woods my Master went. Clean forspent, forspent. Into the woods my Master came, Forspent with love and shame. But the olives they were not blind to him. The little gray leaves were kind to him; The thorn tree had a mind to him When into the woods he came. "Out of the woods my Master went. And he was well content. Out of the woods my Master came. Content with death and shame. When Death and Shame would woo him last. From under the trees they drew him last. 'Twas on a tree they slew him—last When out of the woods he came."

—Newell Dwight Hillis.

"IN ALL THY WAYS ACKNOWLEDGE HIM."

"In all thy ways acknowledge Him, and He shall direct thy paths." "Acknowledge Him" as thy guide, thine only, thy necessary guide. Refuse to stir a step without Him, as the blind man who stops the moment he misses his guide. Without Him thou art in darkness, and thy next step may be into a pit. He has made thee thus dependent. It is not enough that the sun shines for thee, the earth upholds thee, and all God's works wait upon thee; all these finite minister can not guarantee thee one safe step. God has ordained it. He created thee to be guided by Him- self, and unless thou canst call into existence another God like Him for thyself, thou hast, without Him, no guarantee in any of the paths. Therefore acknowledge Him as thy guide.

"In all thy ways"—in thy worship; in thy study of His Word; in thy intercourse with His people; in thy traffic with the world; in thy business and in thy recreation; at thy meals; in thy correspondence; in thy reading; in thy dress. What! in these petty matters? Yes, "in all thy ways." Thinkest thou that God will have no word for thee on such topics? Be undeceived. Thou shalt find a revelation of the evil of God for every one of thy paths. There is no need for thee ever to let go His hand. Not a single hair in thy head receives its aliment without Him. Why, then, should a single step be taken without Him? Think, and you shall see that the fate of millions may be involved in

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the least step that you may be called to take.—Bowen's Daily Meditations.

HOLINESS.

Let us just look back on the revelation of what is holy in Scripture. The seventh day was made holy, that in it God might make His people holy. The tabernacle was holy, to serve as a dwelling for the Holy One, as the center whence His holiness might manifest itself to the people. The altar was most holy, that it might sanctify the gifts laid on it. The priests with their garments, the house with its furniture and vessels, the sacrifices and the blood—whatever bore the name of holy had a use and a purpose. Of Egypt that they might be a holy nation, God said, "Let My people go, that they may serve Me." The holy angels, the holy prophets and apostles, the Holy Scriptures—all bore the title as having been sanctified for the service of God. Our Lord speaks of Himself "as the Son, whom the Father sanctified and sent into the world." And when He says, "I sanctify Myself," He adds at once the purpose; it is in the service of the Father and His redeemed ones—"that they themselves may be sanctified in truth."

And can it be thought possible, now that God in Christ the Holy One, and in the Holy Spirit, is accomplishing His purposes, and gathering a people of saints, "holy ones," "made holy in Christ," that now holiness and service would be put asunder? Impossible! Here first we shall fully realize how essential they are to each other. Let us try to grasp their mutual relation. We are only made holy that we may serve. We can only serve as we are holy. Holiness is essential to effectual service. In the Old Testament we see degrees of holiness, not only in the holy places, but as much in the holy persons. In the nation, the Levites, the priests, and then the high priest, advance from step to step: as in each succeeding stage the circle narrows, and the service is more direct and entire, so the holiness required is higher and more distinct. It is ever so in this more spiritual dispensation: the more of holiness, the greater the fitness for service; the more there is of true holiness, the more there is of God, and the more true and deep in the entrance He has had into the soul. The hold He has on the soul to use it in His service is more complete.

In the Church of Christ there is a vast amount of work done which yields very little fruit. Many throw themselves into work in whom there is but little true holiness, little of the Holy Spirit. They often work most diligently, and, as far as human influence is concerned, most successfully. And yet true spiritual results in the building up a

holy temple in the Lord are but few. The Lord cannot work in them, because He has not the mastery of their inner life. His personal indwelling and fellowship, the rest of His holy presence, His holiness reigning and ruling in the heart and life—to all these they are comparative strangers. It has been rightly said that work is the cure for spiritual poverty and disease; to some believers who had been seeking holiness apart from service, the call to work has been an unspeakable blessing. But to many it has only been an additional blind to cover up the terrible want of heart-holiness and heart-fellowship with the living God. They have thrown themselves into work more earnestly than ever, and yet have not in their heart the rest-giving and refreshing witness that their work is acceptable and accepted.

My brother! listen to the message. "If a man cleanse himself, he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work." You cannot have the law of service more clearly or beautifully laid down. A vessel of honor, one whom the King will delight to honor, must be a vessel cleansed from all defilement of the flesh and the spirit. Then only can it be a sanctified vessel, possessed and indwelt by God's Holy Spirit. So it becomes meet for the Master's use; cleansed and made holy, it is fit for the Master. He can use it, and work in it, and will do it. And so clean and holy, and yielded into the Master's hands, we are divinely prepared for every good work. Holiness is essential to service. If service is to be acceptable to God, and effectual for its work on souls, and to be a joy and a strength to ourselves, we must be holy. The will of God must first live in us, if it is to be done by us.

How many weary workers there are, mourning the want of power; longing and praying for it, and yet not obtaining it! They have spent their strength more in the outer court of work and service than in the inner life of fellowship and faith. They truly have never understood that only as the Master gets possession of them, as the Holy Spirit has them at His disposal, can He use them, can have true power. They often long and cry for what they call a baptism of power. They forget that the way to have God's power in us is for ourselves to be in His power. Put yourself into the power of God; let His holy will live in you; live in it and in obedience to it, as one who has no power to dispose of himself; let the Holy Spirit dwell within, as in His Holy Temple, revealing the Holy One on the throne, ruling all; He will without fail use you as a vessel of honor, sanctified and meet for the Master's use. Holiness is essential

to effectual service. And service is no less essential to true holiness. We have repeated it so often: Holiness is an energy, an intense energy of desire and self-sacrifice to make others partakers of its own purity and perfection. Christ sacrificed Himself—wherein did it consist, what was its aim?—that we might be holy. A holiness that is selfish is a delusion. True holiness, God's holiness in us, works itself out in love, in seeking and loving the unholy, that they may become holy too. Self-sacrificing love is of the very essence of holiness. The Holy One of Israel is its Redeemer. The Holy One of God is the dying Savior. The Holy Spirit of God makes holy. There is no holiness in God but what is most actively engaged in loving and saving and blessing. It must be so in us too. Let every thought of holiness, every act of faith or prayer, or effort in pursuit of it, be animated by the desire and the surrender to the holiness of God for use in the attaining of its object. Let your whole life be one distinctly and definitely given up to God for His use and service. Your circumstances may appear to be unfavorable. God may appear to keep the door closed against your working for Him in the way you would wish; your sense of unfitness may be painful. Still, let it be a matter settled between God and the soul, that your longing for holiness is that you may be fitter for Him to use, and that what He has given you of His holiness in Christ and the Spirit is all at His disposal, waiting to be used. Be ready for Him to use; live out, in a daily life of humble, self-denying, loving service of others, what grace you have received. You will find that in the union and interchange of worship and work, God's holiness will rest upon you.

"The Father sanctified the Son, and sent Him into the world." The world is the place for the sanctified one, to be its light, its salt, its life. Man "sanctified in Christ Jesus," and sent into the world too. Oh, let us not fear to accept our position—our double position in the world, and in Christ! In the world, with its sin and sorrow, with its thousands of needs touching us at every point, and it millions of souls all waiting for us, and in Christ too. For the sake of that world we "have been sanctified in Christ," we are "holy in Christ," we have "the spirit of sanctification" dwelling in us. As a holy salt in a sinful world, let us give ourselves to our holy calling. Let us come nearer and nearer to God. Who has called us. Let us rest deeper and deeper in Christ our sanctification, in whom we are of God. Let us enter more firmly and more fully into that faith in Him in whom we are, by which our whole life will be covered and taken up in His. Let us beseech the Father to teach us that His Spirit

does dwell in us every moment, making, if we live by faith, Christ with His holiness our home, our abode, our sure defense, and our infinite supply. As He which hath called us is holy, let us be holy in His own Son, through His own Spirit, and the fire of His holy love will work through us its work of judging and condemning, of saving and sanctifying. A sanctified soul God will use to save.

Be ye Holy as I am Holy.—Andrew Murray, in Central Christian Advocate.

WHAT DO OUR PRAYERS MEAN?

In our moments of deepest devotion we have comfort in the thought that we are privileged to be one with God in Christ. Yet is it not well that, even when we feel nearest to God in his service, God never treats us as we often treat Him? How sad it would be for us if God should accept our standard of faithfulness as the one to which he would conform! Quaint old Thomas Fuller says: "Lord, this day I disputed with myself, whether or no I had said my prayers this morning. . . . Yet at last I hardly recovered one token, whence I was assured that I had said my prayers. It seems I had said them, and only said them, rather by heart than with my heart. Can I hope that thou wouldst remember my prayers, when I had almost forgotten that I had prayed?" Do we always recall our prayers, because of their really meaning something? Do we even recall God's special answer to our most recent prayers?—S. S. Times.

A friend of mine told me once that when he went to a boarding house he could always tell who the boarders were, for they never alluded to family matters, but sat down to the table and talked of outside affairs; but when the son came in he would go into the sitting room to see if there were letters, and inquire after the family and show in many ways his interest in the household. It doesn't take five minutes to tell that he is not a boarder and that the others are. And so it is with the Church of God. You see these boarders in Church every Sunday morning, but they don't take any interest; they came to criticize. And that is about all that constitutes a Christian nowadays. They are boarders in the house of God, and we have got too many boarders.—Moody.

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Alexander MacLaren, D.D.

When you find yourself overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.—Keble.

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Munday. Ed R. Wallace, Jan 5: In response to the pastor's call, the stewards on Monday Circuit met at the parsonage Saturday, January 2, to attend to the work of raising the salary for preacher in charge and apportioning the same. I certainly have a faithful Board of Stewards. One—Bro. Cassie—twenty miles away, got my call at 10 the night before, and yet met us on time. All my stewards are of that type—faithful and true. Bro. Cassie had to make the trip here and return the same day, riding forty miles. He is Sunday-school superintendent at Shady, and duty called him to return. The salary was moved up, the same fixed at \$250. We are praying for a great year, and the indications justify this hope.

Birdston.

S. P. Nevill, Jan. 7: I am serving my third year on this charge. Have received many greetings and kind tokens of appreciation since my return from conference. On the night of the 5th the Birdston people gave us a royal pounding. There was flour, meat, lard, sugar, coffee, oatmeal, soda, baking powder, butter, fruit, canned goods, potatoes, nuts, etc. Indeed, there was enough of groceries brought to last us two months. Two pleasant hours were spent in social talk, singing and praising God. We are happy, and by the grace of God we are going to show these good people that we appreciate such kindness. May God bless each donor, and give us many precious souls for his kingdom during the year, is my prayer.

Hereford Station.

Fannie Turrentine: The Methodist Sunday-school at Hereford was organized July, 1892, with Rev. C. A. Clark pastor and Mr. E. B. Black superintendent. Beginning with the new year a new pastor, Rev. C. L. Cartwright, and new resolutions, we hope to continue our work and to do even better than we have in the past. During the past six months we have had an average attendance of seventy-three scholars, three officers, seven teachers, and eighty-three of the entire school. The average collection per Sunday has been \$12.35, and the total collection up to date \$7.25. We have about 125 belonging to the Sunday-school.

Siam.

J. M. Lane, Jan. 1: This is a new country (Terry County), sparsely settled, has never had a preacher sent here by Methodist authority until the conference sent Rev. A. B. Roberts from Temple last fall. He has made one round on the work. We think him the right man for the place—if he could only make about four men of himself, as he has four counties for his mission—plenty of work for four men. He has Lynn, Terry, Yoakum and Gaines Counties, a big family, and only \$300 appropriated by the Mission Board. This is a stock country; some feed raised. Most of the people coming here are poor people. Many of them have no stock, and will be forced to go east to find sustenance for themselves and families. The mission is on the plains, and not one church or school-house on the work that I know of. There are, of course, some Methodists scattered over the work. We have organized here with nineteen members. The writer belongs to the first organization in any of these counties, and stands, I believe, first on the list and is honored with the office of class-leader. Our pastor can do but little before spring, as the people live mostly in tents and dug-outs, but when the winter is gone he expects, through Christ, wonderful victory. The people are kind, and many appreciate preaching, but the mass of them did not come here to get religion. Many of them never know when the Sabbath comes. Truly there is much to be done. But who should we halt or fear? He that is for us is greater than all that can be against us; for "Lo, I am with you always, and my grace is sufficient for you."

Glen Cove.

Lee A. Clark, Jan. 6: We start in on our second year on this charge with indications for some advancements. Among them is the building of a new church at one of the points. The Glen Cove charge has eight appointments, which means that two points must be reached each Sunday and that from two to four sermons must be preached each week, so this preacher is not hunting a job. Bro. R. W. Welborn, a superannuate of the Northwest Texas Conference, lives within the bounds of this charge. While his health is failing, he is yet ripe for the tomb and for the reward of long years of active work on the outposts of our Texas Methodism. We are hoping that this will be a year of refreshing from the presence of the Lord.

Holland.

C. S. Cameron, Jan. 12: We are making some progress on Holland Circuit. We find the people kind and disposed to help to forward on the good work. We have just held our first Quarterly Conference. Dr. Chapman, our efficient presiding elder, was on hand, and with painstaking care he helped to launch our year's work. His preaching was of the highest order, and his residence very nice. We have secured thirty-odd subscribers to our splendid organ, the Advocate. The people have made a liberal provision for the preacher's support this year, and the poundings have not been unproductive. Pleasant words and plenty to eat are ours. A pleasant surprise just in from Little River. Thanks to Bros. McFarland, Bell, Bangle and others.

Lampasas.

Sam'l Morris, Jan. 12: Thank God, the outlook for a perfect victory for the Master grows brighter and brighter every day, at least at every appointment in the Methodist Church. Congregations are increasing in numbers and interest. Members have been received every Sunday since conference, but yesterday was the brightest and the best. At the morning service one young lady applied for membership, and at night, at the close of the best sermon of the year, eight were received into the Church, two by vows and baptism, two by certificate, and four on profession and vows. Thank God, two were grandchildren of the writer. Surely God made the selection of Rev. T. H. Belfry for this charge. However, an outsider said last night after church, "You must remember that Mr. Kiker sowed good seed here last year." I answered, "One sowed and another reaped." "Fraise God, salvation is rolling on."

Richland.

H. B. Laney, Jan. 8: Our first Quarterly Conference has just closed. The attendance was very good for a new charge. Our presiding elder, Rev. Jas. M. Barcus, was at his post, and his preaching was such and I want to say he is a presiding elder. We all love him very much at Richland. Our stewards made the assessment for preacher in charge, and Dr. A. N. Brown, not a member of any church, headed the list with \$10 quarterage. He also paid \$9 on our new parsonage. I am afraid he is going to make a good strong Methodist before the year comes to a close. The Lord bless him, is my prayer. Bro. Hanks, the principal of our public school, has assisted some on our parsonage, and some others who do not belong to our Church. We appreciate this very much. God bless the dear people of the Richland Circuit. We have two good Sunday-schools on the circuit, and will soon have three. Our prayer-meeting is second to none. We are happy on the way.

Anson.

Zoro R. Pirtle: After four years of mutual labor and pleasant association as pastor and parsonage at Trenton and Marvin charge, both of our own Church and others and those of no Church—not even religious—God grant that they may be soon we bade them a final adieu, and with faith in God we boarded the train on the morning of November 25 for a move of 28 miles to our new field of labor. How my heart was both to say good-bye to the preachers of the Bonham and the acquaintances of Panola County, where I have lived most of the time since I was 19 years old and in which I have spent eight of my ten years of itinerant work. Not only this, but tears of sadness filled my eyes, and we all wept when we realized more fully as the train pulled out that we were even saying good-bye to the dear old North Texas Conference. God bless every preacher and layman in her bounds. I shall ever keep them near my heart. The good, friendly, whole-souled letters which we have received from some of our friends there, pledging us their love and a hearty reception should we ever have necessary to come back home, console us and we rejoice. But here we are, in the largest conference in Southern Methodism save the Holston Conference, and it is likely that will be our home for life. Bishop Hedrick, who ordained me, local deacon eleven years ago at Terrell, and his cabinet were kind to me and gave us a splendid appointment. We feel grateful to this conference for their friendly reception. Anson is the county seat of Jones County, and is a town of about one thousand souls, and is doing an immense business for a town having no railroad. However, there is a prospect of a road building through here within the next ten months. Jones County is one of the best in Texas, and is rapidly settling up with a splendid class of citizens. Land is selling from \$2.50 to \$10 per acre, unimproved. It is a fine cotton, small grain, mfg., maize, and kaflir-corn country. All kinds of fruits, vegetables, tubers and melons do well in the deep-sand country. We arrived at Anson on Thanksgiving at 12 m. when we were driven to Anson, Edgar Boaz, a brother of Rev. H. A. Boaz, of the Polytechnic, whose amiable wife had a fine dinner prepared. After a needed rest of an hour, Sister Boaz drove us to the parsonage, which the W. H. M. Society had arranged for us, all needed heavy furniture belonging here. They brought a nice supper, and thus we were kindly received. The pointing was an immense one, was given up by Sister Boaz, Trade George, Castle and Judge and Sister Monroe headed the van. My such a nice crowd of merry people. We gave them right-of-way to the kitchen, and they piled down on the floor about 25 worth of good things. After a good social time, a song tried to express our appreciation it was beyond our expression and prayed, after which the most welcome visitors dispersed. We have been kindly received by the entire work. We have a good day-school at Anson, superintended by Bro. J. M. Wilson; one of the best Home Mission Societies in the district, whose President is Sister George Baker, and a large congregation. We have a chapel at Sister Monroe, Anderson's Chapel is a new church just built under Bro. Trimble, my much-loved predecessor. Those people out there have built one of the nicest country churches I ever saw, solely with their own means, and have some money left in the treasury, and are now arranging to buy an A1 organ. The Church is named after Bro. H. A. Anderson, whose amiable wife is the daughter of the good and Rev. Hamilton, Texas, a pioneer farmer. We also had a splendid class at Fairview. Bro. James Link is our Sunday-school superintendent. We find there Bro. and Sister James Johnson, the ex-communicated parents of a great friend to the Texas Advocate, and says he would pay the price of the paper just for the editorials. We have not had the privilege of meeting many of our people at Bethel, as we were rained out of our other regular preaching day. However, we met a few at the funeral of the pious mother and Grandmother Strickland, Dr. Rowell, one of the useful fathers in Israel, lives there. We have living at this conference, Bro. Hyder once served this charge, and is much loved. We are fortunate to have so useful and able a preacher and one upon whom we may rely in our midst. His daughter, Sister D. N. H. Stevens, also lives here. Also Dr. Calloway, a brother of Rev. J. J. Calloway, of the West Texas Conference, and Sisters, Masters and Wilkinson, daughters of Rev. J. B. Rands, superintendent of the North Texas Conference. Our first Quarterly Conference was held the 11th and 12th of December. The stewards, a noble set of men, made a good report for a quarterly meeting so soon after the final pull for the Annual Conference, and fix the pastor's salary at \$700. The presiding elder's salary on my charge is \$300, and the conference collections \$250. Bro. Smith is an all-around presiding elder, and preached a wonderful sermon. We hope that this may be the best year of our life up to date. Our Christmas offering for the Organ, pharisee and conference claimants at Anson, Fairview and Anderson's Chapel was the sum of \$22 in cash. We want to note the A1 report of at least two dozen more homes this year.

Fortify the system against disease by purifying and enriching the blood—in other words, take Hood's Sarsaparilla.

prepared. After a needed rest of an hour, Sister Boaz drove us to the parsonage, which the W. H. M. Society had arranged for us, all needed heavy furniture belonging here. They brought a nice supper, and thus we were kindly received. The pointing was an immense one, was given up by Sister Boaz, Trade George, Castle and Judge and Sister Monroe headed the van. My such a nice crowd of merry people. We gave them right-of-way to the kitchen, and they piled down on the floor about 25 worth of good things. After a good social time, a song tried to express our appreciation it was beyond our expression and prayed, after which the most welcome visitors dispersed. We have been kindly received by the entire work. We have a good day-school at Anson, superintended by Bro. J. M. Wilson; one of the best Home Mission Societies in the district, whose President is Sister George Baker, and a large congregation. We have a chapel at Sister Monroe, Anderson's Chapel is a new church just built under Bro. Trimble, my much-loved predecessor. Those people out there have built one of the nicest country churches I ever saw, solely with their own means, and have some money left in the treasury, and are now arranging to buy an A1 organ. The Church is named after Bro. H. A. Anderson, whose amiable wife is the daughter of the good and Rev. Hamilton, Texas, a pioneer farmer. We also had a splendid class at Fairview. Bro. James Link is our Sunday-school superintendent. We find there Bro. and Sister James Johnson, the ex-communicated parents of a great friend to the Texas Advocate, and says he would pay the price of the paper just for the editorials. We have not had the privilege of meeting many of our people at Bethel, as we were rained out of our other regular preaching day. However, we met a few at the funeral of the pious mother and Grandmother Strickland, Dr. Rowell, one of the useful fathers in Israel, lives there. We have living at this conference, Bro. Hyder once served this charge, and is much loved. We are fortunate to have so useful and able a preacher and one upon whom we may rely in our midst. His daughter, Sister D. N. H. Stevens, also lives here. Also Dr. Calloway, a brother of Rev. J. J. Calloway, of the West Texas Conference, and Sisters, Masters and Wilkinson, daughters of Rev. J. B. Rands, superintendent of the North Texas Conference. Our first Quarterly Conference was held the 11th and 12th of December. The stewards, a noble set of men, made a good report for a quarterly meeting so soon after the final pull for the Annual Conference, and fix the pastor's salary at \$700. The presiding elder's salary on my charge is \$300, and the conference collections \$250. Bro. Smith is an all-around presiding elder, and preached a wonderful sermon. We hope that this may be the best year of our life up to date. Our Christmas offering for the Organ, pharisee and conference claimants at Anson, Fairview and Anderson's Chapel was the sum of \$22 in cash. We want to note the A1 report of at least two dozen more homes this year.

Gilmer.

I. H. McJee, Jan. 8: We are here, comfortably situated with the good people at Gilmer, where we have spent three of the best and happiest years of our ministry, with every encouragement that we could expect of the people. The assistance of the Advocate comes as the visit of a friend in a strange land. We will send some subscribers soon.

Mt. Pleasant.

F. A. Downs, Jan. 9: We arrived in Mt. Pleasant December 22. We were cordially received, and have been kindly treated. Our parsonage is an elegant little building, neatly finished inside and out. This is largely due to our enterprising Home Mission Society, who are still at work to make their preacher's home in every sense comfortable and convenient. Only last Monday they sent a set of nice chairs and a time rocker to the parsonage, and are now planning to give it. Rev. Sam P. Jones is in lecture in the church here under their auspices on the night of January 24, proceeds to go to the benefit of the preacher's home. If any of our neighbors in the district would like to see the great Georgia preacher and at the same time help a worthy cause, along their presence would be appreciated. Our church building is said to be the best in the district. We have a monthly choir of about 18. Last Sunday was the time of our first Quarterly Conference. It was doubly pleasant to us, as it meant a visit from our presiding elder and brother both in one. His conference was harmonious, and we trust the plans laid for the coming year will materialize in much fruitful service for the Master. On last Friday night we were soundly, pleasantly and very satisfactorily pounded. The preacher's table bill out the Home in the last statement. You all know what it means. The dining table loaded with things for the kitchen, the hearty handshake, the free and easy con-

West Texas Conference.

Corpus Christi. C. S. Mills, Jan. 2: I went from the conference at Ft. Worth to Campbell, Mo., to my old home. Only stayed four days. I arrived in Corpus Christi in time to fill my appointment the second Sunday after conference, and while this meant to speak of the good work of the Lord, and to wear the new year of faithful work for Corpus Christi, and the best of it all, the work was not in vain. I found the church in a good working condition, with all the members of the Church spending smoothly. He did no unpaid bills but Church also is in business. His message, the parsonage, Mt. Pleasant, and I have returned to meet their labors with hearts full of gratitude. Continued on page 11.

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The Home Circle

A LITTLE BOY'S CONSCIENCE.

There once was a dear little, bad little boy,
With a mother kind and true,
Who tried to impress on the little man
That doing right was the very best plan,
In the wisest way she knew.

She told this dear little, bad little boy
Of the conscience that dwelt within,
That would pain him when he had
been unkind,
And throb and ache when he did not
mind.

Her warnings, and keeps from sin,
One day this dear little, bad little boy
Watched his mother out of sight,
Then he ate a mince pie out of its
shell,
Two-thirds of a cake and a glass of
jell,
When he knew it was not right.

And soon this dear little, bad little
boy
Felt sad, exceedingly sad,
When his mother came home she
found him sick,
And he cried: "Bring the ginger, hur-
ry quick,
For my conscience hurts so bad."
—Exchange.

THE YOUTH OF THE TWENTIETH CENTURY.

What golden opportunities lie out before the youth of to-day, who stands in the dawn of the twentieth century? History reveals to us great and noble deeds that were accomplished when our nation was in its infancy by those who rose like stars amidst the turmoil and strife of their time and shed their lights over all who felt the influence of their lives, and have caused their names to go sounding down through the vista of ages. Then what more can the youth of to-day do who lives in the glorious twentieth century, with all the grand opportunities it offers to all who will go forth into the great battle of life and combat with any monster that might meet them on the way? Oh, youth of the twentieth century, arise and go forth into the great battle of life in the name of Him who said, "Remember thy Creator in the days of thy youth." Never before in the history of the world has there been such glorious privileges offered to all who will accept them, especially the youth of the twentieth century. What is there that you can not do, youth of the twentieth century? You are just in the morning of life. Life's day lies out before you, and you stand in the dawn of a century the grandest that has ever been recorded on the history of time. Though nineteen centuries have passed before, still our twentieth century stands out as a model among them, all illumined by the noble deeds of those who lived in centuries gone by. Then, youth of the twentieth century, can you not go forth and fill your century with noble deeds and leave such an impress on the "history of time" that your lives will stand out like a light-house on the "shores of time," to guide those who will live in succeeding ages? Youth of the twentieth century, enlist now in the battle of life in the morning of youth. Now is the time to lay the foundation of your life. How important it is that you should lay a strong foundation—one which will stand firm when you are tossed by the waves of life in after years, for youth is the time in which we prepare for the great and untried future that lies out before us, for

Sculptors of life are we as we stand,
With our lives uncarved before us,
Waiting the hour when, at God's command,
Our life-dream passes o'er us.

If we carve it, then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own—
Our lives that angel vision.

MAMIE SHUPTRINE,
Kennard, Texas.

A "POSSUM" STORY.

"Think I might hab 'possum for my birthday dinner," said Sammie, with a little whine in his voice.

"Huh!" answered mammy, with a show of harshness which Sammie knew was all show, "you go 'long!"

Sammie was a little colored boy who, on the morrow, would celebrate his sixth birthday, and in all those six years of his life he had never so much as tasted of opossum, delicious opossum, such as "grampa" and "gramma" and Uncle Venus talked about as having enjoyed in the old plantation days down in Carolina. To be sure, opossums were not very plenty up here in Saint Louis, and what there were cost more money than

mammy could afford to pay, but Sammie did not stop to think about this when he said that he wanted 'possum for his birthday dinner. He was thinking of the way in which his grandparents and Uncle Venus always smacked their lips when they talked of their favorite dish.

That night, before Sammie went to bed, he walked "grampa" with what looked to be a good-sized cat across his shoulder. He laid it on the table before his little grandson, saying:

"Here's yer 'possum, sonny! Massa Dick done killed two las' night, an' I say Sammie shall have one o' dem for his birthday dinner!"

"O, I'm goin' ter hab 'possum!" shouted Sammie. "An' you'll come an' help eat it; won't yer, grampa?"

This invitation might have been expected, for grandpa accepted at once; and then, while they were talking, the door opened to admit "gramma," and she, too, had a 'possum on her shoulder. Such squeals of laughter as greeted her! Sammie was beside himself with joy. Two 'possums were more than he had dreamed of. It was the other of the two belonging to "Massa Dick," and the old man and his wife had each kept the purchase a secret, as a surprise to the other.

The next morning, before Sammie was out of bed, Uncle Venus called, and what do you suppose he brought to his little nephew? Why, another 'possum!

Put mammy was equal to any emergency, and Sammy was sent out with invitations to several friends, big and little, to come and eat 'possum with them that noon.

The guests were assembled, the dinner was ready for the table, and Uncle Venus was just ending his story of the three 'possums, when there was a loud knock on the door. Sammie ran to see who was there.

A lady for whom mammy often worked had sent a birthday napkin for the little boy. When the napkin was taken from the basket many dainties came to light; but chief among them was a platter of steaming hot 'possum!—Sunday School Times.

GIPSY AND GENTLEMAN.

Some years ago a lad of seventeen took up his lodging in a room engaged for him in London. He arrived just before the evening meal, and for the first time in his life had to sit at a table and use a knife and fork. At the side of his plate was a piece of linen neatly folded, which he thought was a handkerchief, and mentioned it to his host. He was sensitive enough to perceive that he had blundered, and said:

"Please forgive me, I do not know any better. I am only a gipsy. I know I shall make blunders, but if you will correct me when I make a mistake, I shall be very grateful, and never angry or cross."

This boy Rodney, now everywhere known as "Gipsy Smith," is to-day the most successful evangelist in London. All over England people attribute their new lives to his leading. He was born forty-two years ago in a gipsy tent, and has never had five weeks of consecutive schooling in his life. When he was five years old the whole family was attacked by small pox, and the mother died. She was buried at midnight with Christian rites, and this first religious service which her husband ever attended made a deep impression, and led to his conversion.

"Our first idea of God," writes Gipsy Smith in his recent autobiography, "came from father's beautiful life in the gipsy tent—a life which was like the blooming of a flower whose beauty won us all. He never lived one life in a meeting and another in the gipsy tent."

The son began his own work under General Booth, of the Salvation Army. He was attending one of their meetings when General Booth entered, and recognizing the boy as one of whom he had heard, said, suddenly:

"The next speaker will be the gipsy boy."

Rodney trembled at the unexpected summons, but made his way to the platform, and sang a hymn in his beautiful voice.

"Keep your heart up, youngster!" called a tall man from the audience, as the boy stood speechless.

"It is in my mouth now. Where do you want it?" came the quick reply.

The audience laughed, and the boy, somewhat reassured, spoke briefly. That was the way his public service began.

When first called upon to conduct a meeting alone, Rodney had to face a serious difficulty—how to read the Scriptures aloud. He had spent as much time as he could find in learning to read, but his leisure and opportunities had been so limited that

he knew he could not get through many of the big words. He thought at first of asking a friend to read the lessons; then of spelling aloud any word he could not pronounce; but he felt that would be an open surrender. So he read slowly and carefully till he came upon a long word. Then he stopped to make some comment, and after the comment he began to read again, but on the other side of the long word!

However, the gipsy lad in time so perfected himself intellectually that one may now hear him again and again without being able to detect a flaw in his grammar or pronunciation; and a great London newspaper credits him with using the best Anglo-Saxon speech since John Bright. Those who know the story of his life find the explanation of it in the fact that he is a graduate of the same school that trained John the fisherman.

Rodney Smith, "my friend, gipsy and gentleman," as the Rev. Campbell Morgan calls him, is a power for good in the world to-day. He proves in his own life and work that religion has lost none of its hold, nor any of its power to elevate and bless.—Youth's Companion.

AN ACT OF DISOBEDIENCE.

I never remember of disobeying my parents in my life, that "something didn't happen." Though these events occurred many years ago, yet they are as fresh in my memory as if it were yesterday.

It was Sunday morning. Father was very particular that each one of the family should attend Church service every Sunday morning, and nothing but an extreme case of illness ever kept us at home.

It was an ideal May day. The birds were singing their sweetest, and the brook babbled on in a careless fashion.

We lived in Nova Scotia, and our home was near the picturesque woodlands on Liscomb Harbor.

On this Sunday morning my brother Louis, who was eleven years old, and two years my senior, came to me and whispered: "I say, Bess, let's not go to Church this morning. It's too hot to sit and listen to 'Old Dry Bones' for two hours. Besides, I've been making a checker board, and we'll go down by the brook after the people go to Church, and I'll show you how to play checkers."

Of course, I was very much surprised at this, but nevertheless, the thought was tempting; and when I asked, "But what will father say?" he laughingly replied: "Oh, leave that to me."

We both made some pretense at dressing for Church. But father and mother being ready, and waiting, Lou called down: "You and mother walk on, father, and we'll be along directly. My boots are not yet blacked."

When father and mother had passed out of sight we started, with the checker-board, down to the brook, where we loved to sit, watching the fishes and listening to sounds from the wood.

After we had seated ourselves, Lou looked up and said: "Say, Bess, I didn't tell father a lie, did I? I told him we'd be along directly; and so we are—directly along this brook."

Somehow, neither of us seemed to enjoy ourselves as much as we had anticipated. Lou was cross, and said there was no use trying to teach me to play, as only bright folks could learn checkers. I cried, and said I wished I had gone to Church. Then he called me "baby," and we were having a miserable time, when, glancing toward the house, which we had left with the doors wide open, we saw two strangely dressed figures about to enter.

Father had told us that there were some Indians about Liscomb Harbor, but we had never seen any. But these looked like the pictures we had seen of them.

We both started up with a feeling of fright mingled with curiosity, and made our way to the house, which the Indians had entered.

The squaw was admiring a beautiful catchwork bed-quilt, which mother prized very highly. Her admiration increased, until she removed the quilt and tucked it under her arm. I knew how mother would grieve if she returned and found her beautiful quilt gone. I thought if we could manage to keep them interested they might remain until father and mother's return, and I knew then that all would be safe.

But the time seemed so long. I knew it was about time Church was out; but suddenly I remembered that we were invited to Aunt Clara's for dinner, and thought, perhaps, father and mother had gone on, expecting to find us there.

Oh, how the time dragged! How I wished I was sitting safely beside mother in Church.

Suddenly the squaw threw the quilt on the bed, and both Indians hurried away. They had perceived father and mother coming.

The strangest part of this occur-

Cleaning Silverware.

If silverware is kept clean it does not often have to be polished. After using the silver it should always be washed with a suds, made by dissolving some shavings of Ivory Soap in warm water, then wiped dry and rubbed lightly with a soft paper, a chamois skin or a piece of flannel.

rence was that father never said a word to us about it, or punished us in any way. We confessed all to him, and were uneasy because he never alluded to it.

But the next Sunday he gave a meaning look to mother as Lou and I, dressed an hour before time, stood on the front walk, waiting to go to Church—Edna G. Young, in Raleigh Christian Advocate.

THE BIRD THAT SEWS.

Would you not like to see it doing it? But as that is impossible, as you are in the United States and the little tailor in India, Africa, or Australia, the best I can do is to bring the pretty spectacle before your mind's eye.

Imagine, then, that you are in India, which, with the Indian Archipelago, is the home of the genus "orthotomus," or tailor bird.

You have retired to the grateful shade of a grove of strange foreign trees, figs, palms, and mangoes; all round you stretch fields of rice, dotted with the white turbans of the husbandmen; the buzz of myriads of insects rises and falls like the waves of the sea washing a distant strand.

A succession of loud, but not very sweet notes, breaks in on the monotone, and a little brown and black bird runs nimbly out of the long grass, and, seeing you, stops to reconnoiter. He is not in the least shy, for his kind like best to haunt cultivated regions, and consequently are accustomed to man's presence. He cocks his bright eye inquiringly at you for a minute, then resumes his wonderfully smooth, quick run, tilting his long slender tail over his back in a very comical manner.

Another halt, this time to inspect a lance-leaved plant. Snip! goes his sharp beak, and one of the leaves falls; he plants a claw on it and strips the midrib clean in a trice.

Then off he flies, the vegetable string dangling from his beak, to an adjacent fig-tree, where his mate is at work. She greets him with a cheerful note, and snaps the fiber from his beak as if she had been waiting for it ever so long, but knew how to excuse the idle ways of such a beautiful bird as her lord.

And she resumes her labor, delighted to have him perch near by and encourage her with his warbling.

My lady has selected two leaves about nine inches in length and growing from the tip of a slender bough; she is now actually sewing the edges together! Her beak is the needle, and the fiber brought by her mate is the thread. How deftly the polished spike drives tiny holes just far enough from the edge for strength, and draws the thread in and out just tightly enough for "elasticity!"

When the green pouch is finished, both of them fly away and bring down of the whitest and silkiest, reft from yonder cotton-fields and from countless nameless plants, gradually the pouch will fill up and pump out until it will not hold another beakful. Then my lady will hop in on top, and stamp down the fluff and sack it close with her breast, turning round and round till she has shaped a cavity commodious enough to hold her own small body and the eggs she immediately begins to lay.

And here is one of Nature's quite riddles: How does she know the exact time when the nest must be ready for the first egg?

She never makes a mistake; as soon as the nest is ready for the egg, the egg is produced.

She knows, too, that she and her brood are safe from the monkeys and snakes which fain would make a meal of them as long as her nest is hung

from the tip of a slender outer branch, for there is no support for them.

There are many species belonging to the genus "orthotomus," all having similar habits.

There is the pine-pine, which builds a gourd-shaped nest of vegetable fibers, having an entrance like a spout and several knobs below it for the male bird to perch on while the female is nesting.

The color of the pine-pine's nest depends on the materials used. Sometimes cotton down has been the only substance at hand, and then the nest is snow-white, and presents a beautiful appearance.

The pretty little emu wren, of Australia, builds its nest on the ground. It resembles a big ball of grass with a hole in the side; it is lined with down, feathers, and moss felted together to a texture of exquisite softness.

Space fails me, or I could tell of many relations of the tailor bird which are quite as adept sewers and weavers as he is.—Margaret B. Stuart, in "Good Cheer."

Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog which trots after him, the house he lives in, or the money he spends. Not one, nor all, of these things do it; and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how; and finally, and above all, by fearing God and keeping his commandments.—Western Christian Advocate.

If you hide your sins in the cellar they will be sure to make themselves known in the parlor.

AND SO SHE FOUND HOW THE COFFEE HABIT COULD BE EASILY LEFT OFF.

"My husband had coffee dyspepsia for a number of years," writes a lady from Dundee, N. Y. "Coffee did not agree with him as it soured on his stomach, and he decided to stop it."

"We felt the need of some warm drink and tried several things but were soon tired of them. Finally a friend told me of the good Postum Food Coffee had done her family, and I ordered a package from the grocer."

"We have used it for three years with splendid result. It agrees perfectly with his stomach and dyspepsia has entirely left him. I find in talking to people who have used Postum and they do not let it boil long enough. When prepared according to directions, it makes a beautiful, clear, golden brown beverage like the highest grade of coffee in color."

"We let the children have Postum every morning and it agrees with them nicely and they thrive on it. I am sure that if everyone using coffee would change to Postum that the percentage of invalids would be far less than it is at present." Name given by Postum Co., Battle Creek, Mich.

It is easy to change from coffee to Postum and the benefit is sure and quick, for Postum is composed only of the grains intended by Nature for man's subsistence and it goes to work in Nature's way to correct the disorders caused by coffee and rebuild the broken down blood and nerve cells. A ten days' trial of Postum will prove this to the most skeptical.

The V

"I count not hended, but I fe

When I was mountain home mer shower so the foot of the tell why its eluded my cage to be, just bae the dark-groee hill beyond, had spattered rills in glad h where it rests brown-eyed mo door, lo! its high on the m into the blue d thinking cloud Since then I principle illus folk-lore of th of gold is true; what you will there is a hin thing" about it leading you or deeper abyss heights.

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The Value of the Unattainable

By Rev. J. C. Wilson.

"I count not myself to have apprehended, but I follow on."

When I was a bare-foot boy in my mountain home, and after the summer shower sought the pot of gold at the foot of the rainbow, I could not tell why its receding glories ever eluded my eager feet. There it seemed to be, just back of the field, as real as the dark-green cedars crowning the hill beyond. But when brother and I had spattered through the pools and rills in glad haste to reach the place where it rested when we left, the brown-eyed mother standing in the door, lo! its piling beauties rested high on the mountain side or melted into the blue depths of sky above the thinning clouds!

Since then I have found that the principle illustrated in the simple folk-lore of the rainbow and the pot of gold is true of all things else. Seek what you will, ever so confidently, there is a hinted and hidden "something" about it which ever eludes you, leading you on, and forever on, into deeper abysses or ever-ascending heights.

In quest of the "Holy Grail" the ancient knights journeyed on into eternity with the glint of its glory still beckoning them, even in the gloom of death. Ponce De Leon sought the Elixir of Youth till the paralysis of death made inactive his tramping mortal feet, yet found it not! The Eldorado of human hope lies always just beyond the near horizon, but when the day's march is done, where skies kiss earth is just as far away as when the morning dawned! The mirage of the plain invites to its silvery lakes and verdant trees the famished wanderer over desert wastes, but when he lifts his wood-shot eyes again, lo! it lies farther and farther away!

And so it ever is. In childhood's days the freedom of youth and the independence of maturer years make us dissatisfied with our toys, and we dream of wondrous things in the Pandora Box of our coming days. But when that same box is broken, and youth is in its prime, lo! the things we sought are yonder in the active life where men and women do and dare. When cares press hard and hearts are sore from weary watchings; when hands are hard and brain benumbed with heavy toil—'tis then the quiet eve of life that holds for us the pot of gold. But when age is on us, and the eye is dim; when ears are dull and all the vital sap is spent and our frail frame is racked with pain and prophecy of coming death—'tis then we look beyond the world and hope to find what we have sought in some more blest and lasting land!

The unattainable! Real as the earth! Always just ahead, always in sight, always leading us on. The painter sees it on his canvas, and a few more strokes of the brush will bring him within hand-touch, but somehow the pigment fails to represent its transcendent beauty and the easel falls from his lifeless hand with the fair face and form of his ideal still unpaired!

The sculptor sees it in the passive stone, and under his genius-touch its outlines grow before the vision. A few more chiselings here and there, and its perfect symmetry will reward him for all his anxious toil. But never yet was mallet made nor chisel ground nor sculptor born that left the ideal in a stone!

The poet writes his running rhyme, and harnesses to human speech all figures in the earth and skies, and cries after the unattainable until the people stop to listen with astonished ears. Its rhythmic feet he follows with the pulse-beats of his soul, but when his song is done, and all his language swoons and dies beneath the burden of its march, the ideal beckons on!

Its echo trembles in the vibrant notes of melody. With eyes dilate and ears enrapt the player fingers for the Magic Key which shall express its full, clear voice. But finger as he may, ever adown the aisles of harmony it flies with rhythmic feet! And when his touch is dead, and keys and strings are silent, the one last chord still echoes in the silence of the grave!

Oh, ghost-like Form! Oh, world wide Voice! I've heard it in the river's flow and caught its notes beside the sea, as waves came in like foam-

flecked steeds from off the ocean plain. I've seen its face amid the stars, as from the deeps of azure seas its voice comes softly, like the light of lonely stars. I've seen it in the garish day, carting among the pillars of the Light, and calling with a hinted glory into wider fields of Life! Somehow its voice is mingled in the roaring storm, and when the winds are hushed I've felt its presence in the shadows of the night!

The bird pursues it, unaware, in every trilling note, and flowers reach their beauteous hands and pour the fragrance of their heart out toward its formless form! In valley low it hides within the shadow of majestic trees, and in the whisper of their leaves I've heard them talk of it. On snow-clad heights it sitteth as a King of Solitude, and from its cloud-girt, sky-kissed throne it ever calls to higher heights and wider vision-points.

In waking hours its form leads on like Light-crowned General in the fight of life; and when the march of day is done and guns are hushed it cometh in our dreams to cheer our death-like sleep! Yea, oft 'tis then its form is closest to our touch, its voice is clearest in our ear. When grosser faculties are dull and all the finer senses most awake, we apprehend the things we seek with highest ecstasy!

In love—that master-passion of the soul, wherein is blent in harmony all other states of bliss and pain—we feel life's possibilities as never felt before. 'Tis then we find its form the highest and its voice the deepest in its infinity of power.

The novelist pursues it through the tangled skein of tragic tale, and seeks to marshal characters in such array as last to hem it in upon the check-board of Life. But when the tale is done the tragedy we see is deeper than the story told, the hero whom he sought to show is marching far ahead of "Fini" into other pages of an endless tale!

The student of the Ages finds its footprints in the steps of History, and the seeker under ruined empires dead and gone finds in the hieroglyph and cuneiform the record of its coming down the walks of Time. The mathematician finds it hinted in the division of one by three, expressed in decimals, wherein the unit continues to lose one-third of itself world without end, yet is never exhausted. The geometer finds it in the asymptotical curves, which, extended, continually approach, yet never meet. The chemist finds its vanishing footprints in the simple element which defies further analysis—which simple element he names, yet no more comprehends than he does his own spirit. The naturalist sees its finger-marks in the perfection of the minutest organism, and reads its sense of beauty in the powdered wing and painted flower. The geologist reads its writings in the volume of the hills, written with a pen of fire and ice and wind and wave, but the hand that pushed the pen he can not touch with his!

The student of astronomy pursues the track of burning suns far into night's unmeasured deeps, but when the sun he follows burns itself to ashes, beyond its tomb the darkness pulses with the energy of other suns and systems yet to be!

You hear it in the statesman's voice, and catch it in his eye, as far adown the years he looks and pleads for juster laws and higher empires for his race! You hear it in the preacher's prayer and catch its echo in his speech as oft he cries with prophet-voice against the sins of men, and points with trembling hands to moral worlds yet unexplored by any human foot. 'Tis hinted in an infant's cry and hidden in a wrinkled brow!

Oh, Universal Voice! what art thou, crying in the void of emptiness and calling us to follow in thy tread?—which, if we follow, lo! the Chaos soon becomes a Cosmos to our souls! Oh, formless Form! what art thou, hiding in the darkness of primeval night, yet ever hinting of thyself to woo us into Being's field? Thy parallel in Space is boundlessness; in Time is endlessness; in Power, Omnipotence; in Wisdom, Omniscience; in Being, Omnipresence; in Character, Holiness! Men call thee this or that, or name thee not at all! Small matter what we name thee, if we but heed thy voice and follow thy hinted form into the vider realm of life! Oh, Unattainable! woo thou us on, and if we never apprehend thee fully, even in eternity, we'll follow on—forever on!

Cuero, Texas.

THE BROTHERHOOD OF CHARITY.

Among the most sacred claims upon us are those made by human kind. The most needy, however, seldom ask our aid, even if they realize what they most need from us. But that is poor charity which waits until the manhood is so debased in the human heart that he consents to beg.

Charity of heart dictates gifts of love to men who need and yet do not

know their need. It makes a gift to meet, or create a desire that should be there, or answers an unexpressed and possibly unknown longing of the heart.

Count Tolstoi was once walking in the midst of a mob of starving peasants. One of them, though hating the nobility, recognized in this warm-hearted man a friend, and said: "Sir, for God's sake, give us some bread." Tolstoi replied: "My brother, I am as helpless as you." "It is well," the man replied; "you have given me more than I asked. You have called me 'brother,' and I asked only for a loaf of bread."

The Egyptian hieroglyphic representing charity is a child, with a heart in its hand, giving honey to a bee without wings. The child represents the humility of charity; the heart the cheerfulness of charity; giving honey to a bee without wings represents the worthiness and the helplessness of the object. To give as from a proud eminence spoils the spirit of the deed. Helpfulness is accomplished on the level. God showed us how to help each other when he descended to our level to aid us, and we poor creatures can surely afford to put ourselves on a level with our needy brother.

From above me you can not help me, but when we stand face to face, as brother to brother, you can do me good. When I see this spirit, no matter what you do, it is good to me; and if this spirit is absent, then the deed, call it what you may, is not charity.

Every man, whatever be his character, can find some woman who will love and honor him; but I verily believe that no man would become a vagabond if he had a single man who would be a brother to him. It strengthens the manhood in the man, inspires a new hope in his breast and stirs the depths of his character until no drugs can remain.

JAS. E. CRUTCHFIELD, San Bernardino, Cal.

IS THE PRAYER-MEETING IN DANGER?

We overheard a conversation the other day. It was in a public place, and the speakers' voices rose above all other sounds. From their dialogue we discovered that these two men were members of a club which has just remodeled its clubhouse. The subject they discussed was the question of fixing on a day for the club's weekly "social evening"—otherwise the evening for dancing.

They began with Monday. That wouldn't do, however, because the Masonic Lodge met on that night. Tuesday the "Eastern Star" night. Thursday the Masons had special lodge sessions. Friday was lodge night for another fraternity. Saturday was undesirable because people are yet rather sensitive on the Sunday question, and a dance that stopped at midnight would be a poor sort of an affair.

Early in the conversation it developed that both speakers are more or less related to two of the Churches of the community. It is not necessary to indicate them, except negatively. They are not Methodist Churches. After the discussion had traversed all the week-nights except Wednesday, one of them said, doubtless more than half in jest:

"Well, I guess we'll have to ask the

DRAKE'S PALMETTO WINE.

A letter or postal card is the only expense to procure a trial bottle of this wonderful tonic remedy.

Take one small dose a day. It gives immediate relief, and every form of stomach trouble yields to its influence and is cured by it, whether indigestion, dyspepsia, flatulency or catarrh of stomach. Congestion of the bowels, called constipation, is immediately broken and relieved and cured to stay cured. Drake's Palmetto Wine clears the liver and kidneys of congestion, relieves them of inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and a perfect cure established. It is a specific for inflammation and enlargement of prostate gland and for all painful conditions of the generative organs of women.

Any subscriber or reader of Texas Christian Advocate may write to Drake Formula Company, Drake Building, Dearborn and Lake Sts., Chicago, Ill., and receive a trial bottle free and prepaid without expense or delay.

preachers to call off the Wednesday night prayer-meetings."

Both men laughed at the sally, and the conversation drifted into other channels. Doubtless the preachers will not receive any request that the prayer-meetings shall be discontinued in favor of the dance. There is no present danger that the week-night meeting for Christian prayer and fellowship will be abolished.

But there are two dangers indicated in the conversation which we overheard. One is that the week will be filled up with social and "fraternal" engagements, so that there will be no time left for the cultivation of the home life. The other is that this rush of other, and confessedly incidental, affairs will practically push aside the prayer-meeting. It is not necessary to take formal action to do away with this time-honored service. It is easier to ignore it.

There are those who talk about the decadence of the prayer-meeting. They deplore its lack of power to attract and hold the attention even of Christians. They are not always fair to the meeting or its leader, although it is not to be denied that the average prayer-meeting is susceptible of improvement. But those who displace the prayer-meeting by the lodge are in no position to rail at the unprofitableness of the service they have abandoned. It may at times be dreary, but for sheer banality, fatuity, and general absence of excuse for existence, have you not attended some lodge meetings that were worse than the prayer-meeting at its dreariest?

The prayer-meeting stands for something real and vital in the Christian life. It has rendered great service to the Church. It is capable of still greater usefulness. Its prosperity and power should be the concern of every Christian. The lodges may have their place, and we do not assail them. But whatever institution lays claim, whether by direct or indirect methods, to the time which belongs to the spiritual life, it must be met with a frank but emphatic and practical protest.—Epworth Herald.

The religious market will be dull as long as we preach No. 1 Hard and practice screenings.

The true light gets lost in the crooked life.

THE VALUE OF CHARCOAL.

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

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

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually cleans and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels, it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

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

52 GETS A FIRST-CLASS SEWING MACHINE FOR ADVANCING YEAR

ware. cept clean have to ler using d always a suds, ing some Soap in n wiped d lightly a chamois f flannel.

se tip of a slender outer branch. re is no support for them. e are many species belonging genus "orthotomus," all having habits. e is the pine-pine, which builds d-shaped nest of vegetable fib- ing an entrance like a spout everal knobs below it for the- bird to perch on while the fe- s nesting. color of the pine-pine's nest de- on the materials used. Some- cotton down has been the only nee at hand, and then the nest w-white, and presents a beauti- pearance. pretty little emeu wren, of Aus- builds its nest on the ground, mbles a big ball of grass with in the side; it is lined with feathers, and moss felted to a texture of exquisite soft- re falls me, or I could tell of relations of the tailor bird which ate as adept sewers and weav- he is.—Margaret B. Stuart, in "Cheer."

no boy think he can be made tleman by the clothes he wears, orse he rides, the stick he car- the dog which trots after him, onse he lives in, or the money ends. Not one, nor all, of these i do it; and yet every boy may gentleman. He may wear an at, cheap clothes, live in a house, and spend but little mon- but how? By being true, manly onorable. By keeping himself and respectable. By being civil courteous. By respecting him- d others. By doing the best he s how; and finally, and above y fearing God and keeping his andments.—Western Christian ate.

AND SO Found How the Coffee Habit Could Be Easily Left Off.

y husband had coffee dyspepsia number of years," writes a lady Dundee, N. Y. "Coffee did not with him as it soured on his aeh, and he decided to stop it. e felt the need of some warm and tried several things but were tired of them. Finally a friend me of the good Postum Food Cof- ad done her family, and I ordered kage from the grocer. e have used it for three years splendid result. It agrees per- y with his stomach and dyspepsia ntirely left him. I find in talking ople who have used Postum and liked it that the reason is that do not let it boil long enough. n prepared according to direc- t, it makes a beautiful, clear, gold- own beverage like the highest e of coffee in color.

le let the children have Postum y morning and it agrees with nicely and they thrive on it. I ure that if everyone using coffee d change to Postum that the per- ge of invalids would be far less t is at present." Name given by um Co., Battle Creek, Mich. is easy to change from coffee to um and the benefit is sure and k, for Postum is composed only of grains intended by Nature for 's subsistence and it goes to work ature's way to correct the disor- caused by coffee and renew the on down blood and nerve cells. A days' trial of Postum will prove to the most skeptical.



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We have never received a copy of the printed minutes of the West Texas Conference, though we understand that they have been printed some time. We will appreciate a copy, if any of the brethren have it to spare.

Some of the brethren have been a little restless waiting for the North-west Texas Conference minutes, but Bro. Andrews assures us that by the time this item is read the document will have been mailed to you. We hope he will not overlook the Advocate.

The disagreeable weather which has prevailed in this section for several weeks has interfered with the work of the brethren in the city, but they are doing their best to visit their flocks and to get acquainted with the people. All of them came to the city strangers, and they have had to work under difficulties. Then, too, three of the congregations have had to practically reorganize and almost start anew; but their plans are maturing, and by spring they will have matters in shape for the forward movement.

The East Dallas charge gave a delightful entertainment at the home of Judge and Mrs. E. B. Perkins one night last week. It was for the purpose of bringing the people together and making them better acquainted. The elegant and spacious home tendered a warm welcome to all, and the evening was pleasantly and delightfully spent. We called in and shook hands with them, and felt more than repaid for the visit after a hard day's work. That congregation, made up of Floyd Street, Haskell Avenue and a strong contingent of the First Church membership, is rapidly becoming homogeneous, and in a very short time will be one of the strongest organizations in the city.

The Daily News last Monday morning had the pictures and a write-up of our Methodist pastors and their work here in the city. It made a splendid showing for our Church work in Dallas, but, strange to say, whoever furnished the News with the information failed to mention Rev. M. L. Hamilton, the present pastor in Oak Cliff, and the splendid work he is doing in that prosperous part of the city. Neither was there any mention of Rev. I. W. Clark, who is also an important element in the work now going on in Dallas. We are confident that this was not intentional upon the part of the News, but a failure to get the full information on the subject.

EDITORIAL BIRDSHOT.

Truth is its own vindication.

A falsehood is its own refutation.

Courage is the ability to stand by what you believe.

A strong backbone is essential to the success of good works.

Heroism speaks out in a clear tone, but cowardice whispers under its breath.

A great many people speak disparagingly of you behind your back, but smile when standing before your face.

A pessimist is a man who opens his eyes in the dark and shuts them very securely in the day time.

Moral color-blindness is a disease with which people often suffer when they are not conscious of it.

A double-sighted man always sees two objects when in reality there is but one, but it is difficult to convince him of his illusion.

Wild oats sown in youth often become domesticated in age, and then to get rid of the habits they engender is well-nigh impossible.

A great many people are creatures of impulse instead of deep conviction, and this is the reason why they do so many things that are strange.

The apples of Sodom were fair to look upon, both in symmetry and color, but the moment that they were pressed to the lips they broke into bitter and obnoxious dust.

A STEP IN THE RIGHT DIRECTION.

Since we opened up on the city of Dallas because of the latitude now given to the liquor and beer interests of the city, steps are being taken by the Council to restrict this business to certain limits, known as the business section of the city. To this end Alderman Irish, at the last meeting of that body, introduced a resolution asking the City Attorney to draw up an ordinance to be submitted to the Council restricting the saloon business to Main, Elm and Commerce Streets, out the two former from the river to the Trunk Railway and the latter from the river to Harwood. If the Council has the wisdom to appreciate this movement and will give us an ordinance of this sort, then the necessity for a prohibition election in this county will be somewhat diminished. For such an ordinance will take the saloons out of the residence portions of the city and confine them to the business section, where there is ample police protection. And it will furthermore reduce the number of these dives and make the business observe the restrictions placed upon it by the laws of the State. It will also take the joints out of what is known as South End, where the lowest order of dive now thrives. As the matter now stands we have these beer joints scattered all over the city, and our homes are disturbed and disgraced by them. There is scarcely a residence section within the city limits not cursed by these beer corners. We hope, therefore, that this ordinance will become a law. We are free to admit that we dread a local option election in Dallas County. That we would have a fair fighting chance to win, I verily believe, though it would be a terrific conflict. But the serious question is found in the fact that the city of Dallas is not sufficiently educated in local option sentiment to enforce the law within its corporate limits were we to succeed, by the help of the country vote, to carry the election. But unless we get some relief of some sort we will be compelled to call an election and force the issue regardless of consequences. But Dallas County will be the hardest county in the State to bring into the local option column. We say this for the benefit of a number of people who are urging the election.

A SUNDAY IN DALLAS.

Rev. Dr. Moore, pastor of First Methodist Church, was absent from the city last Sunday, and at his request I preached to my old congregation. We had a fine audience and a delightful service. This old, reliable Church is as steady as a die and as true as steel. Nearly every seat in the building was occupied by an attentive people, and the two new members received were given a cordial welcome at the close of the morning service. The enthusiasm which marks the movements of this congregation indicates a year of fine work. They are well organized, have their plans all matured, and their outlook was never more hopeful and encouraging.

At night the capacity of the auditorium was taxed to its utmost to hear a lecture on civic and moral reform in the city. Many people had to be turned away. It was one of the most representative audiences ever assembled in any church in the city. Fully two-thirds of them were men from all the walks of life. During the week before we had taken occasion to investigate the negligence of the county and city officials touching the evils of gambling and Sunday saloons, and this fact had been made public. Hence the interest above indicated. For one hour we gave them the facts in the case without mincing matters, and the effect is very perceptible. This sort of work is not the most palatable in the world, but if some man in the city who has the public ear does not take hold of it, what will become of us? The Sunday law, trampled under foot, is becoming a reproach to the moral sentiment in the city, and the gambling dens, running wide open, entrapping our young men and workingmen, making no pretense to closing their front doors. These things were becoming a stench to decency, and the officers of the law giving them no sort of attention. So we have gone forth with facts that can not be questioned, and we have had warm times in official circles. The daily papers decline to take any stand against these evils, and they decline to publish the facts over the proper signature of the writer. They even declined to publish one word of the lecture delivered last Sunday night, but the facts have been given to the local public through another medium. They were put into a little four-page document by the good people and scattered broadcast. They are bearing fruit.

REV. J. SAM BARCUS.

In this issue there appears a good picture of Rev. J. Sam Barcus, the popular President of Clarendon College. He has had charge of this work now for about a couple of years or a little more, and such is the organization effected under his direction that the college has moved up to a point of great efficiency in its patronage, its course of study, its discipline and popularity. He has a great field and his work is contributing largely to the development of our Church interests throughout the Panhandle. His face, as you see it in the Advocate, shows something of his strength of character.

"TWO NIGHTS IN THE BAR-ROOMS."

The above is the title of a booklet published by the editor of this paper fifteen years ago. While pastor of Centenary Church, Chattanooga, he took occasion to gather a great many facts about the saloon evils, and he wove them into a series of sermons or lectures, and delivered them at the evening services of the Church. They were heard by as many people as could crowd into the building, and many of them were printed in the leading State dailies. About that time the great amendment fight against the saloons came on, and at the urgent request of leading temperance people all over Tennessee several of these lectures were sent to our Publishing House and published in pamphlet form to be used in the campaign. They were in demand, and several editions of them were disposed of. A part of the last edition is still in the House at Nash-

ville and in our Branch House in this city. I have had the price of them reduced to ten cents a copy, in order that they may still be read. There is no money in them for me. They go at this nominal figure that they may be read. If you want to read a red-hot temperance document, send a stamp and ten cents to our Branch House and get this little booklet, and if you do not find it warm matter we will have your dime returned to you.

A DELIGHTFUL OCCASION.

On the evening of the 3d there was enjoyed a delightful occasion at the residence of Col. and Mrs. J. R. Cole, in this city. Their son, James, had just married in Oklahoma Territory, and upon this occasion he and his bride met many friends of the family who were the guests. And it so happened that the date was also the tenth anniversary of the wedding of Dr. and Mrs. William Deatherage, son-in-law and daughter of Col. and Mrs. Cole, and the two events were celebrated together. Scores of their friends and acquaintances were there to congratulate all concerned and to wish them many happy experiences. Good music was rendered and refreshments were served, and a more enjoyable time we have not had in many days than upon this bright, cheerful occasion. Col. Cole and his family are members of First Church, and he himself is a member of the official board of the Church.

Rev. M. H. Read, of Denison Mission, adds five new subscribers to the Advocate list. Good work.

TEXAS PERSONALS.

Rev. B. H. Webster, of Wheatland, came in this week, and left some tangible evidence of his friendship for the Advocate. He is doing well on his charge.

Rev. W. A. Edwards, of Princeton charge, was in the city recently and made the Advocate a pleasant visit. The mud has interfered somewhat with his work, but he is filling his appointments regularly.

One of the active laymen of Floyd Street charge is Henry Jacoby, who is now holding the responsible position of County Tax Collector. And in his office he is a most obliging and courteous public official.

From Rev. J. H. Chambliss we learn that Rev. J. P. Hulise, a superannuate member of the Northwest Texas Conference recently had the misfortune to fall and seriously injure his shoulder, breaking one or two of the smaller bones.

Rev. Horace Bishop, D. D., the Northwest Texas Conference Secretary of Missions, was in to see us this week. His present address is 1091 Elm Street, in this city. He now has his plans perfected for his winter and spring work, and from now on will be busily engaged throughout the bounds of his conference.

We learn that on last Sunday Rev. J. W. Hill, of Denison, took a collection for his new parsonage enterprise, and in about twenty minutes secured \$2100, and he has \$500 more in sight. This will make the enterprise a certainty. His people are placing a new pipe organ in the Church, and Brother Hill is preaching to packed congregations.

We are pleased to have had a visit this week from Capt. William White, of this city. He and his good wife are among the most devoted members of our First Church, and they have put more money and service into it than perhaps any other family whose membership has been with this noble old congregation. They are not able now to do for the Church what they have done in the days gone by, but they are loved and venerated for their worth as devout and consecrated Christians.

I have been a reader of the Advocate more than a score of years. It was never better than it is now, and I can not do without it.

MRS. R. A. COOPER, Crockett, Texas.

CHURCH NEWS.

Bishop Candler will visit Cuba in March.

The South Georgia Conference raised \$19,000 for foreign missions—\$2500 over its assessment.

Dr. Pierson says: "The entire Church of God in all lands gives, in the aggregate, about \$50,000 a day to evangelize the heathen world, or about one-tenth of one cent for each Protestant member."

In an exchange it is stated that there are in the world 250,510 Sunday-schools, 2,288,449 teachers and 23,049,009 scholars, or a total of 25,437,458 persons engaged in the Sunday school work.

It is currently reported that the Methodist Episcopal Church has under its control twenty hospitals, with several new ones under way, whereas ten years ago they did not have a hospital in the world.

The Methodist Episcopal Church has completed the \$20,000,000 as a Thank Offering. Too much praise can not be bestowed on Dr. E. M. Mills for his persistent labors in connection with this great work.

A new Christian church, costing \$53,000, said to be the handsomest church of that denomination in Kentucky, was dedicated recently at Paris. Eld. Zach Sweeney preached the sermon and Eld. Lloyd Darde is the pastor.

The Pacific Conference reports that the past year has been the best in the history of our Church on the Coast. The membership of 6962 from the eighty-eight Churches gives a net gain of 293, the largest in years.

The press dispatches announce the death of Rev. Dr. Sottles, of the Louisville Conference. He was one of the most prominent ministers in the State of Kentucky, and he has long been conspicuous in our Methodism.

The M. E. Church held a series of special services throughout their connection the last three days of the old year. It is hoped to make these meetings the beginning of a revival that shall spread throughout the Church.

The Wesleyan Methodists of England are engaged in producing a new hymn-book. So far about nine hundred hymns, new and old—some original, some from "popular" hymnals, but most from standard collections of the tried and approved—have been decided upon by the committee.

The attendance on religious services during the year at the Jerry McAuley Mission, New York, was 45,007, an increase of 5000 over last year. Out of this number hundreds have sincerely entered upon a better life and many of them are reunited with families from whom they have long been separated.

General William Booth, of the Salvation Army, will visit Atlanta in February, and on the 8th day of that month will preach at the First Methodist Church. He comes to look after the work of the Salvation Army in the South. He is very old, and his present visit will probably be his last to this country.

The Methodist Episcopal and the Protestant Episcopal Churches joined in the funeral service when the body of Mrs. Julia Dent Grant was laid beside that of her husband, the great General, in the tomb by the Hudson. Bishop Andrews, of the Methodist Episcopal Church, read the commitment service, and Bishop Coadjutor Smith, of the Protestant Episcopal Church, read the prayer. "Lead, kindly Light," and "Abide with me," were sung, and Bishop Smith read a favorite hymn of Mrs. Grant, "The Land Beyond the Sea."

A remarkable religious revival is in progress in Manila. There are now seventeen Protestant chapels in the city and its suburbs and twenty-two Roman Catholic churches. Protestant worship is also held in the largest theater, where sometimes the congregation numbers three thousand. A striking feature is the participation of the parish priests, who, under the Spanish rule, suffered severely from the ascendancy of the friars. One of them, who may become the Luther of the Philippines—the spiritual head of the new Philippine Church—wrote recently to his clergy: "We have separated from Rome . . . principally through the imperious necessity of restoring in all its splendor the worship of the true God and the purity of his most holy Word, which, under the sway of obscurantism, have been toned down and disfigured in a manner most grievous to every moderately enlightened Christian."

Gleanings from the

The Minister

The Michigan Advocate following semi-humorous on the above subject duce them as interest

The minister's wife lectured by a committee She should be warrant headache or neuralgia have nerves of wire iron; she should be sleepy; and should drudge; she should be intellectual, pious and she should be able to hand's house, darn his his shirts, cook his fire, and copy his scribble keep up the style o wages of a day lab ways at leisure for ready to receive mo should be Secretary Hope, the Dorcas Home Mission; she Bible classes and me should make clothing; gruel for the sick; should be pleased w everything, an nev ward beyond the saling done her own du ple's, too.

Inhuman Pr

The folly that is p name of religion is of ing, as this clipping Christian Advocate

Dispatches from C an account of an impo place Sunday, Dec Delaware River, which was of a most ter. It was performe Abel Dixon, of the and Saints of Christ The day was very the river was eight hole was cut in the ister and an elder o the candidate, a w snow and ice, and t of them being bare clad, and the minis woman in the river immersed it is sai her hands above shrieked, and the on the ice for some prayer was offered, was blowing, and h frozen to her limbs

Gleanings from

The Arkansas M these appreciative Hoss:

The preaching of I as our preachers ca itate. It deals with doctrines, in langu and strong. The B knowledge his in chair, and shows t the opinions of t points of law, but h upon needful occas sessor a strong pers a Bishop. The Ch more as it knows h

Drunkenness A

Upon the above Christian Advocate

Some time ago erset stated that increasing among England. She we say that it is n among women th shocking. But it l the Bishop of Lo dorse the same vic Women's Union of land Temperance l of London said tha late a great growt among women in t fituous liquors, in applied, he said, classes. The drug alent among the w drunkenness is all the poor. He pr show that out of certain work-hou for drink, and he story of the aban girls to this vice, among them to for as spirit clubs, in were accumulated

GO BUY EVERYBODY For Sunday Sch Young People's Gleanings, etc. 100 New Songs. 256 Pages. Bound in cloth.

YOUNG SONGS THE BIBLE

CHURCH NEWS.

Miller will visit Cuba in

Georgia Conference raised foreign missions—\$2500

The entire Church lands gives, in the \$50,000 a day to every

It is stated that there world 259,519 Sunday

It is reported that the Church has under

Episcopal Church has \$20,000,000 as a Thank

tion church, costing \$53, the handsomest church

Conference reports that has been the best in the

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William Booth, of the Sal will visit Atlanta in Feb-

list Episcopal and the Episcopal Churches joined

able religious revival is in Manila. There are now

Gleanings from the Exchanges

The Minister's Wife.

The Michigan Advocate makes the following semi-humorous comments

The minister's wife ought to be selected by a committee of the Church. She should be warranted never to have

Inhuman Proceeding.

The folly that is perpetrated in the name of religion is often very astounding,

Dispatches from Camden, N. J., give an account of an immersion which took

Dispatches announce the Dr. Sottles, of the Louisi- place Sunday, December 28, in the

Gleanings from the Exchanges.

The Arkansas Methodist speaks in these appreciative terms of Bishop

The preaching of Bishop Hoss is such as our preachers can well afford to im-

Drunkenness Among Women.

Upon the above subject, the Central Christian Advocate says:

Some time ago Lady Henry Somerset stated that drunkenness is increasing among the women in

Young People's Songs of Praise. REGULAR. EPISCOPAL LEAGUE, CHRISTIAN ENDOWERS.

liquor. These were regularly assessed for a grand celebration on Christmas

Business Sense in the Ministry.

Rev. G. C. Smith, the spicy Georgia correspondent, makes the following

Dr. Guthrie says, when he is speaking of the demands upon the ministry

Aimless Reading.

Says the Christian Endeavor World:

One of the most dangerous habits a young person can form is the short-

The Evils of Pleasure Seeking.

On this subject, the Ram's Horn says:

Not every suicide or murderer has trod each one of these steps. But

The Lessons of Crime.

The Alabama Advocate, after summing up the totals of crime for the

In summing up the features of the year just closed, the record

We believe if the figures showing legal execution were to begin to

BOOK NOTICE.

China and Japan.

We have before us a copy of the above book, and while we have dipped

AN EXPLANATION.

Rev. Horace Bishop, D. D., Dallas, Texas:

My Dear Doctor—Yours of the 21st ultimo, enclosing card from Mrs.

Bro. Sherman did not give his post-office in the book. We have not as

I am sorry that there has been any complaint, but it is all owing to the

G. W. CAIN. Nashville, Tenn. Jan. 2

A NEWSY LETTER.

Through the kindness and courtesy of Mr. Leroy Trice, General Manager

At Austin we transferred to the

Houston and Texas Central for Brenham, arriving at 4:55 p. m. A deputa-

We are on historic Methodist ground and have a right here as long as we

The drought, storm and boll weevil have done great damage here, and the

I am doing my best to prove to these good people that I appreciate their

I shall make a thorough canvass in the interest of the Advocate in a short

Brenham, Texas. L. M. FOWLER.

JOTTINGS FROM MEXICO.

I have been in a good meeting recently with a big-hearted Texan, and

Bro. Onderdonk has labored faithfully, and despite hindrances the Lord

After a week's meeting, I returned to my own charge, San Luis Potosi,

Conference meets this month. We had with delight the coming of Bishop

To my old school friends, to fellow-laborers in the vineyard of Christ,

R. EDWARD DICKENSON.

Texas Conference Annual.

Members of Texas Conference: Brethren—The contract for printing the

D. H. HOTCHKISS, Editor. Marlin, Tex., Jan. 12

Missionary Institute.

The Missionary Institute, Preachers' and Laymen's Conference of Wapakong

Nothing Tastes Good

And eating is simply perfunctory—done because it must be.

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

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

Hood's Sarsaparilla cured the niece of Frank Fox, 108 N. 50. South Boston, Mass.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Don't wait till you are

Pews and Bell for Sale

We have church pews in very good condition, to furnish a small church,

SICK MADE WELL WEAK MADE STRONG.

Marvelous Elixir of Life Discovered by Famous Doctor-Scientist that

Wonderful Cures Are Effected That Seem Like Miracles Performed—

The Secret of Long Life of Olden Times Revived.

The Remedy Is Free to All Who Send Name and Address.

After years of patient study and delving into the dusty record of the past,



DR. JAMES WILLIAM KIDD

announcement that he has recently discovered the elixir of life. That he is able with

The Missionary Institute, Preachers' and Laymen's Conference of Wapakong

POND'S EXTRACT

WILL CURE Sore Throat, Lameness, Influenza, Wounds, Piles, Earache, Chilblains, Sore Eyes, Inflammations, Hoarseness, Frost Bites, Soreness, Catarrh, Burns, Bruises, Sore Feet, Face Ache, Hemorrhages.



FAC-SIMILE OF BOTTLE WITH BUFF WRAPPER.

AVOID IMITATIONS. ACCEPT NO SUBSTITUTE. POND'S EXTRACT CO., 76 Fifth Avenue, New York.

Sunday-School Department.

First Quarter, Lesson 4, January 25.

PAUL'S COUNSEL TO THE THESSALONIANS.
I Thes. 5:14-28.

Golden Text: "Hold fast that which is good"—I Thes. 5:21.

Time: This epistle was written probably in A. D. 51, and not long after Paul reached Corinth.

Place: The epistle was written at Corinth, to the Church at Thessalonica, in Macedonia.

Place in History: The second missionary journey. It was during this journey that this Church was established and the letter written.

From the International Evangel we take Dr. Jno. T. McFarland's "Lesson Outlook."

The Epistle of Paul to the Church at Thessalonica is notable as the first of his letters which have been preserved. There may have been earlier letters written to the first Churches founded by Paul in Asia, but if so they are lost. We know that he wrote a letter to the Corinthians previous to the one known as I Cor. See I Cor. 5:9. To this the Corinthians had replied (7:1). He also wrote a letter, of which we have nothing, to the Laodiceans (Col. 4:16). It is altogether probable that he wrote many other letters. But the two to the Thessalonians are the earliest which have been preserved.

A right interpretation of a letter requires that we shall understand the circumstances under which it was written, for a letter reflects the condition of the writer and the situation of the person or persons to whom it is addressed. To attempt the interpretation of any one of the epistles without taking into account its settings can only result in error and failure.

Paul's epistles have been divided into four groups: (1) The Earlier or Missionary Epistles (A. D. 52-53), including I and II Thessalonians. (2) The Great Doctrinal Epistles (A. D. 55-58), including Galatians, I and II Corinthians, and Romans. (3) The Epistles of Imprisonment (A. D. 62-63), including Colossians, Philemon, Ephesians and Philippians. (4) The Pastoral Epistles (A. D. 67-68), including I Timothy, Titus, II Timothy. The names of these classes indicate their general character and purpose.

The first letter to the Thessalonians must have been written within a year of the time of Paul's mission to Thessalonica and his founding of the Church there. He wrote from Corinth. He seems to have greatly desired to revisit the Church there, but had been prevented (I Thes. 2:18). Not being able himself to go, he sent Timothy from Athens to minister to them (I Thes. 2:1-3), and to bring him word (Acts 17:15), which he did after Paul had gone on to Corinth (I Thes. 2:6).

The circumstances under which the Church was founded are reflected in this letter to the Thessalonians. Paul speaks of having come to them from Philippi, where he had been shamefully treated, and that his preaching had excited much contention (2:2). He refers to his having been unwillingly taken from them (2:17), and to the fact that they also had received the Word in much affliction (1:6). He remembered the riot that had been stirred up, and how those who had entertained him had been dragged before the rulers, and how he had escaped from those who sought his life by being taken away at night. He knew of the persecutions which had been directed against the Christian converts after his departure. All those things he had in mind when he wrote to them.

Paul was proud of the Thessalonian Church. He praises the Church most heartily. He speaks of their "work of faith, and labor of love, and patience of hope" (1:3), and he refers to the great influence which their example had had in spreading the gospel abroad in the regions round about (1:7, 8). He commends them for the strength of their faith and for their steadfastness in sufferings (2:14). Paul was always generous in his praise, though never a flatterer, but there is nothing warmer or more grateful than his words to this Church: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (2:19, 20). It is a priceless distinction to have received from Paul words of appreciation like these.

The spirit and character of Paul are also very strikingly reflected in this

epistle. Paul looked back with satisfaction upon his own life and work among the Thessalonians. It was not boasting on his part, but a desire that they should see how unselfishly he had labored on their behalf, and so to feel what the true spirit of the gospel was. By all means let every one read 2:3-11. Nothing in his writings or in his history gives a deeper insight into the sincerity and unselfishness and tenderness of Paul than that. "We were gentle among you, even as a nurse cherisheth her children." "Laboring night and day, because we would not be chargeable unto you." "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you." "We exhorted and comforted and charged every one of you, as a father doth his children." No wonder such a man as that deeply impressed the Jews, who hitherto knew only a righteousness of formality, and the Gentiles, whose very religion had been a training in immorality. It gives us a revelation of the spirit of Christianity in its beginnings, that it could take Saul the bigot, the hater and persecutor of his fellow-men, and transform him into such an one as this.

The only doctrinal portion of the letter relates to the second coming of Christ. There was a strong conviction in the early Church that Jesus would shortly return to the world. Paul did not teach this as a positive doctrine. On the contrary, he cautioned them concerning such positive expectation. The "day of the Lord cometh as a thief in the night," and no one can tell at what hour. Nevertheless, it is evident that Paul entertained the hope that Christ's return might not be long delayed. To the Philippians (4:5), he wrote, "The Lord is at hand." But he never presented it as a matter of revelation given to him, and he took pains in his second letter to the Thessalonians (2:1-3) to warn the Church against permitting the doctrine to trouble them. It was not unnatural that such a hope should have arisen, and in the midst of the sufferings and persecutions to which the early Church was subjected, the hope had great comfort and strength.

The portion of the epistle selected for the immediate lesson gives an illustration of the type of life which was enjoined upon and measurably illustrated in the Christian Church at its beginning. Paul himself set the Churches an example of this kind of living. To the counsels to holy and honest living given in the lesson, add other counsels of the same character given in this same letter. Consider the following: 2:12, 4:1-12. It was that kind of living that astonished the Gentile society of that age, with its low ideals and its impure practices. It was that that excited the admiration of the younger Pliny, Governor of Bithynia, in Asia Minor, in the early part of the second Christian century; for in writing to his master, the Emperor Trajan, he refers to the singular simplicity, honesty, piety and devotion of the Christians. Such living is at once the embodiment of Christianity and its strongest support and conquering argument.

Epworth League Department.

Topic for January 25: "Rev. James W. Lambuth," Acts 17:14-31.

References: "Great Missionaries of the Church," chapter 10; "Missionary Issues," pages 428-439.

Reference Word: "Steadfast."—I Cor. 15:58; Heb. 3:14; I Pet. 5:9.

DAILY BIBLE READINGS.

Sunday—No Respect of Persons. Acts 10:34-48.

Monday—Power of the Gospel. I Cor. 1:17-24.

Tuesday—Preaching to a Heathen City. Jonah 3.

Wednesday—Promise to Defend. Acts 18:1-11.

Thursday—Love for the Brethren. I John 3:14-24.

Friday—Devotedness to the Cause. Phil. 2:7-15.

Saturday—The Topic: Rev. James W. Lambuth. Acts 17:14-31.

The Scripture of our topic gives us an account of Paul's preaching at Athens. The words are clear in this connection, and need no extended interpretation. Paul's spirit, stirred by the universal idolatry of Athens; his tactful yet stern rebuke of those who, made in the image of God, could nevertheless worship "gold or silver or stone, graven by art and man's device;" his enthusiasm for souls, and his success, represent the love of souls, the enthusiasm of endeavor, and the devotedness even unto death of our own missionary, Rev. James W. Lambuth, D. D. He reverses the ancient adage, for he had honor in his own country, and since his death his memory is held in sincere veneration.

BIOGRAPHICAL DATES.

Rev. James William Lambuth, D. D., was born March 2, 1820, in Mississippi; was graduated from the State

University at Oxford, Miss. in 1852; was married in 1853, and in the same year was appointed missionary to China. He died April 28, 1892, at Kobe, Japan, and was buried in the cemetery in that city.

LONG AND SUCCESSFUL WORK.

We can not do a better service than to quote what is said of this holy man by his fellow-workers in the foreign field, from "Missionary Issues."

Dr. C. F. Reid says:

"The urgent need in these initial days (in China) was for large-hearted, sympathetic, earnest preachers of the gospel; and if the entire Church had been hunted over, no better man could have been found to meet this need than Dr. J. W. Lambuth. A more single-hearted, indefatigable servant of God never set foot on Chinese soil. He had but one thought, one purpose, and that was to bring the Chinese to Christ. His transparent character was easily understood by the objects of his devotion, and they repaid his love in the same coin.

"Ever extending the sphere of his labor, his boat became a familiar object throughout a radius of fifty miles around Shanghai. On the streets, in the temples, or in the little rented chapels of Tung-pu, Nantziang, Kailing and many other places, he could be seen, the center of a wondering crowd, as with earnest and often tear-stained face he pleaded with them to receive Christ and his salvation. His life was as powerful as his appeals. He was 'a living epistle, known and read of all men.'

"When, after thirty-two years of faithful service in China, he was transferred to pioneer our infant work in Japan, it was my fortune to follow him in Shanghai as presiding elder of the district and pastor of the Shanghai Station. I entered upon my work with fear and trembling, and for a year was constantly oppressed with the fear that the Church would suffer much by the change. It doubtless did; but one day, after a specially happy effort, an old and influential member of the congregation came to me with tears streaming down her face, and said: 'Ah, to-day you reminded us of Lau Lan Sie-Sang' (the old teacher Lambuth). After that I felt much more secure in my position."

WORK IN JAPAN.

Rev. J. C. C. Newton, D. D., says: "By no arbitrary choice was Abram to be the father of a new nation unto the Lord, for by the law of heredity he has transmitted his strength of character. Nor was there less wisdom in calling Drs. James W. and W. R. Lambuth out of China into the land of the new Japan to plant the Church under the auspices of the Methodist Episcopal Church, South. The senior Lambuth's answer to Bishop Me-

Tyre's letter was characteristic: 'We thank you for the determination to open work in Japan. We shall go, leaning on the omnipotent arm of God, and seeking guidance of the Holy Spirit.'

"After thirty-two years of hard service in China, he and his equally devoted wife arrived in Kobe in July, 1886, and, without a board, brick or native member, made a start. Bishop Wilson, having appointed Dr. W. R. Lambuth superintendent, inaugurated the mission, consisting of three missionaries and their wives, and started them upon a remarkable career.

"The work of those founders may be characterized briefly: (1) By flaming zeal. Never was a mission field more rapidly occupied, its strategic points seized, its lines run out, than by these missionaries, who, flying as it were upon wings, were almost ubiquitous. (2) By bold faith—a faith that expects great things from God and attempts great things for God. (3) Far-reaching plans. The whole field was quickly surveyed, and circuits and mission stations selected. (4) Manifoldness of the work. Calls for all sorts of work were so promptly responded to that it now seems almost miraculous that flesh and blood could do so many different things—teaching in the government schools, night schools, traveling by rail, riksha and boat, by day and by night, receiving and entertaining all sorts of eager, curious people, starting little Sunday schools, Bible classes, instructing inquirers and probationers, teaching singing, woman's sewing, knitting, cooking and tailoring classes, preaching in inns and theaters, as well as in rented chapels, writing and appealing through newspapers and friends to the Church in the home land. All this, besides the daily study of the difficult Japanese language. As a result, the Southern Methodist Mission sprang to the front so quickly as to astonish the missionaries of older missions. The same flaming zeal of those pioneer missionaries seemed to inspire a like spirit in their first Japanese converts.

"There was Sunamoto, the converted sailor, coming back from San Francisco, with his heart all ablaze, to bring his people to the knowledge of the true God, and with fullest joy welcoming the missionaries to Hiroshima City, and as a flaming evangelist commissioned by the Holy Ghost going by boat from point to point on the Inland Sea, where, as a heathen pilot, he had been before. And there was Nakayama, the young teacher of a little school in Shobara, quietly but earnestly longing for the light, who welcomed Dr. Lambuth to his town, receiving him in his room with his New Testament, from which, without teacher or preacher, he had been trying to learn what the gospel is. One of his first theological students, he was the first of our Japanese preachers to die. Only

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A New Catarrh Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Guaiacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given separately and only very



recently an ingenious chemist succeeded in combining them, together with other antiseptics, into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Catarrh Tablets and am glad to say that they have done wonders for me and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

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forty-eight hours before his death he said in a feeble but distinct voice, with tears streaming: 'I trust in the Lord.' "The full story of the founding and upbuilding of our mission, its joys and successes, its trials and toils, can not be told here. Suffice it to say that by the year 1892 such had been its remarkable progress that Bishop Key, with the approval of the Mission Board, organized the Japan Mission Conference, with three presiding elders' districts. It is doubtful if any mission in Asia, started with nothing, ever attained in so short a time such magnitude and maturity of growth.

"But let no one suppose that the rapid success of our Japan work was achieved without difficulty and without arduous toil. With all the attractions and advantages which Japan as a mission field has, the difficulties have been greater and the strain on the workers much severer than has generally been believed. On account of the high tension, there have been times when the head and heart, nerves and all were almost breaking."

To J. W. Lambuth our Church and the cause of Christ owe a debt of gratitude and praise for his wise and arduous work in advancing the kingdom of our Lord in heathen lands. As a righteous and successful Christian worker, we should hold him in everlasting remembrance.

FOR LEAGUE PRESIDENTS.

Arrangements have been made to secure a fresh letter each month during this year from one of our mission aries on the field. These letters will be printed in type-written form and mailed promptly from the Mission Rooms in Nashville to the League Presidents, on condition that the letters be read at the monthly missionary meeting of the League. This arrangement is made in order to furnish the Leaguers with fresh missionary information each month, and bring them in close touch with the missionaries and their fields.

In order to further aid the Missionary Committee of the League in working up the monthly missionary program, the Missionary Secretaries at Nashville will mail each month outline studies of the characters that appear on the topic card, and will supply other helps from time to time. No labor will be spared by the Secretaries to render any aid possible towards making the monthly missionary meeting of the League the most interesting and profitable hour of the month. No Epworth League can afford to be without these helps that are offered by the Missionary Secretaries, and in order to secure the letters and helps referred to above it is only necessary for you to fill out the order blank below and mail it to Mr. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

Mr. McCulloch:

Please send me each month the missionary letters and other helps you propose to furnish for use in preparing the missionary program of the League.

Name of the President.....

Address.....

Number of members in your League.....

THAT BASIS OF ASSESSMENT.

The inquiries concerning the basis of assessment that was adopted at the last session of the North Texas Conference that have reached me have been so numerous that I have concluded to answer all in this way.

One brother asks for illustration of the principle, sending me the following example: "Two Churches are to raise \$100. One Church has 330 members and pays \$1500 to the pastor, the other Church has 600 members and pays \$1500 to the pastor. Required, the share of each Church." If the districts adopt the same basis as that adopted by the conference, and which basis the conference recommended should be used in making the apportionment on the various charges in each district, then the brother's example would be solved as follows: The district in which he is has 4892 members, and paid to the ministry \$11,992. Now divide 4892 into 330, run it out to three decimals, and we have .067. Then divide \$11,992 into 1500, run it out to three decimals, and we have .36. Get the average between the two fractions thus obtained, which is .101. This is the fraction to be used in making the apportionment on that particular charge.

Briefly stated, the rule adopted by the conference is: Divide the membership of the district by the membership of the conference, running same to a fraction of three decimals. Then divide the amount paid the ministry in the district by the amount paid the ministry in the conference, running this to three decimals. The average between the two fractions thus obtained constitutes the basis for the assessments on the district.

The plan is, in my opinion, a very faulty one. It is open to many objections.

First—it certainly puts a premium

on the districts that fail to pay their preachers.

Second—it is liable to cause mistakes in the calculations. The Secretary was afraid to risk his own arithmetic on sending out the assessments, and so, after the adjournment of our last session, he went over to Commerce, and with Bro. Hicks, who read the report of the Joint Board recommending this basis, worked until nearly midnight on the assessments, and still I have found that despite all our care we made some mistakes—not serious enough, however, to affect the assessments materially.

Third—it is an inequitable and unjust basis, as witness the following scale for this year:

Dallas District	196
Terrell District	199
Grenville District	192
McKinney District	998
Paris District	118
Sherman District	109
Salphur Springs District	987
Bonham District	693
Gainesville District	198
Bowie District	117

This rates Bowie District higher than any other in the conference save one, and makes the assessment on this district \$1444 more than last year, and last year it was taxed about to its limit, which fact leads to objection.

Fourth—it will result in damage to all of our connective claims.

Fifth (a selfish objection)—It makes a great deal of extra work for an already overworked Secretary. However, this last objection amounts to nothing, provided there were no other objection.

I for one believe it to be an unfair basis, and I certainly hope the next session of our conference will abrogate it. As I see it now, I for one will certainly vote against the continuance of this basis.

ROBERT GIBBS MOOD,
Sec. North Texas Conference,
Bowie, Texas.

"Uncle," said the scientific youth, "don't you know that you ought to have your drinking water boiled, so as to kill the microbes?"

"Well, answered the old man, thoughtfully, "I believe I would as lief be an aquarium as a cemetery."

ALL PEOPLE SHOULD KNOW.

If all the people could know what some have learned about our remedy the mails would be loaded with requests for a trial bottle of Vernal Saw Palmetto Berry Wine.

We will send to anyone who asks for it, and mentions the Texas Christian Advocate, a small trial bottle of this wonderful preparation Free and Prepaid. It will only cost you a postage stamp to try this remedy and learn how readily you can be relieved and cured to stay cured of Indigestion, Dyspepsia or Constipation. Thousands have been cured in the past three years of these distressing and painful stomach troubles, and of constipation, because this remedy reaches the root of these diseases and restores these organs to a condition of perfect health.

Vernal Saw Palmetto Berry Wine is also a specific for Liver and Kidney troubles, inflammation of the Bladder and Prostate Gland, giving positive relief where other preparations have utterly failed.

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Gentlemen:—
For thirty years I was troubled with Constipation and Rheumatism, the latter largely caused by the former, often being obliged to give up work and remain at home in bed for a week at a time. I tried several Physicians and a number of other remedies with only temporary relief, until I used your preparation. This was about two years ago, since then I have not lost a day from work. All of the credit is due to your Vernal Saw Palmetto Berry Wine.

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Address the Vernal Remedy Co., No. 191 to 197 Seneca St., Buffalo, N. Y. This remedy is for sale by all leading druggists.

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Chronic Sores Eating Ulcers, A Constant Drain Upon the System

And a source of worry, anxiety and endless trouble to those who are afflicted with them, particularly so when located upon the lower extremities where the circulation is weak and sluggish. A gangrenous eating ulcer upon the leg is a frightful sight, and as the poison burrows deeper and deeper into the tissue beneath and the sore continues to spread, one can almost see the flesh melting away and feel the strength going out with the sickening discharges. Great running sores and deep offensive ulcers often develop from a simple boil, swollen gland, bruise or pimple and are a threatening danger always, because while all such sores are not cancerous, a great many are, and this should make you suspicious of all chronic slow-healing ulcers and sores, particularly if cancer runs in your family. Face sores are common and cause the

greatest annoyance because they are so persistent and unsightly and detract from one's appearance. Middle aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some previous sickness, or excessive use of mercury, are the chief sufferers from chronic sores and ulcers. While the blood remains in this unhealthy, polluted condition healing is simply impossible and the sore will continue to grow and spread in spite of washes and salves or any superficial or surface treatment, for the sore is but the outward sign of some constitutional disorder, a bad condition of the blood and system, which local remedies cannot cure.

S. S. S. reaches these old chronic sores through the blood. It goes to the very root of the trouble and counteracts and removes from the blood all the impurities and poisons, and gradually builds up the entire system and strengthens the sluggish circulation, and when the blood has been purified and the system purged of all morbid, unhealthy matter the healing process begins, and the eating ulcer or chronic sore is soon entirely gone.

S. S. S. contains no mineral or poisonous drugs of any description, but is guaranteed a purely vegetable remedy, a blood purifier and tonic combined and a safe and permanent cure for chronic sores and ulcers. If you have a slow-healing sore of any kind, large or small, write us about it, and our physicians will advise you without charge. Book on Blood and Skin Diseases free.

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"THE RED DAYS FAR EXCEED THE BLACK."

I sold one day a year ago. I wonder if I truly lost. A lot of days when life burnt low...

I took a lodger fair and fine. And now I said when days are bright...

I will not mind the changing skies. Nor if it rains, nor if it rains. But if there come some sweet surprises...

And if to some I dearly love. A blessing meets them on the way. That will a double pleasure prove...

When hands and brain stand labor's test. And I can do the thing I would. Those days when I am at my best...

When first I met in some grand book. A noble soul that touches mine. And with his vision I can look...

And when pure thoughts have power. To touch my heart and dim my eyes. And I, in some diviner hour...

What do I see on looking back? A red-line book before me lies. With here and there a shadow of black...

And I have found 'tis good to note. The blessings that are mine each day. For happiness is vainly sought...

"OUR LITTLE INDIAN GIRL." As our Missionary Leaflet for December is entitled "The Delight of Giving..."

Great Mistake Many women are "down" on washing powders. They tried some, were dissatisfied, and claim that all powders are poor...



A Bible woman in China, Korea or Mexico? Oh, how I longed to be able today we have done as so many noble women in Nashville and elsewhere are doing...

interest in the women of our Church on this all-important subject of the Christian woman's responsibility and obligation in reference to her sisters in heathen lands.

W. H. M. SOCIETY. I will send receipts for money received during past quarter very soon. The holiday season, its work and pleasure, have so crowded me as to prevent my doing so before.

MRS. J. J. MASSIE. Cor. Sec. W. F. M. S. First M. E. Church, South, Fort Worth.

MRS. NAT. G. ROLLINS. Treasurer W. H. M. Society, North-west Texas Conference, Asperment, Texas.

SARA H. HENTON. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles...

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles...

Read This. Abilene, Texas, Oct. 16, 1931. Dr. E. W. Hall, St. Louis: Dear Sir—I am using your Texas Wonder, Hall's Great Discovery...

When the roots of life reach the river of God its fruits will be rich with His glory. After thirty-three years' absence I am again on the old home work...

Let me urge you to do all in your power to extend the work and arouse

ASTOUNDING!

No person unfamiliar with the diseases that afflict the countless thousands of our women can begin to realize to what an enormous extent they are using



ITS SALES HAVE BEEN MARVELOUS. A GRAND TONIC. I am using G. F. P. and it is truly grand. I have used only two bottles and am stronger than I have been for years...

GOOD MANAGEMENT. "I verily believe there would be fewer bachelors if there were more dainty, attractive homes," said a mother with five grown-up sons...

ELSIIE MALONE McCOLLUM. Haskell, Texas.

Don't. Don't think because you have taken many remedies in vain that your case is incurable. You have not taken Hood's Sarsaparilla...

Conseption Cured. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections...

Fashions for Winter. The shirt-waist costume is essential to a perfectly appointed wardrobe, and velveteen of good quality is desirable for its development.

Santa Fe Excursion Rates. Dallas—Account I. O. O. F. Grand Encampment, convention rates, February 1 and 2, limited February 7.

Special Bargains in Pianos. Write the Great Jesse French Piano & Organ Co., Jesse French Building, Dallas, Texas.

THE FAMILY REUNION AT GREAT GRANDPA'S.

(From a Boy's Standpoint) Many kinfolks? I should say! There's more'n I can count in a day!

So many 'at they let wuz beds For oldest folks, n' youngest kids. An' any 'twuzn' well, you see, But cot's 'n' pillows wuz thick as could be.

My granpa, he's who built great. Cause he said no child must wait. N' I can't tell how glad I wuz. At he wuz out a boy like us.

But don't seem to me anything could beat The fun we had playin' in the wheat. N' when our ma's 'd hush our noise, Great gran'pa'd say, "Boys will be boys."

Fun? You're right—'aunts 'n' cousins, N' uncles 'n' children by the dozens! N' so you see I wouldn't keer If reunions lasted all the year.

Mangum District—Second Round. Hollis, at Hollis, Jan. 24, 25. Hobart, at Hobart, Feb. 1, 2. Erick, at Erick, Feb. 7, 8.

W. S. P. McCollough, P. E. He who has no secret power with God will have no public power with man—Ram's Horn.

CONSEPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections...

Fashions for Winter. The shirt-waist costume is essential to a perfectly appointed wardrobe, and velveteen of good quality is desirable for its development.

Santa Fe Excursion Rates. Dallas—Account I. O. O. F. Grand Encampment, convention rates, February 1 and 2, limited February 7.

Special Bargains in Pianos. Write the Great Jesse French Piano & Organ Co., Jesse French Building, Dallas, Texas.

DISCOMFORT AFTER MEALS

Feeling oppressed with a sensation of stuffiness and finding the food both to distend and painfully hang like a heavy weight at the pit of the stomach are symptoms of indigestion. With these the sufferers will often have constipation, inward piles, fullness of the blood in the head, acidity of the stomach, nausea, heartburn, headache, disgust of food, gaseous eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture...

Radway's Pills

It will free the system of all the above-named disorders. Purely vegetable. Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.



A Pointed Reminder

That you're behind the times presents itself when your vehicle is brought side by side with an Enterprise. The comparison will prove to any unprejudiced mind that for style, finish and general excellence the Enterprise will meet every critic's demand.

PARLIN & ORENDORFF CO., Dallas, Texas.

TIP TO TRAVELERS



NOW OPERATE TRAIN 17 AND 18 "ST. LOUIS LIMITED" VIA HOUSTON

Unexcelled Service and Equipment Between GALVESTON, and HOUSTON, and NORTH TEXAS, ST. LOUIS, KANSAS CITY, CHICAGO, and all points EAST, NORTH AND WEST.

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

MINERAL WELLS, TEXAS. THE HEALTH AND PLEASURE RESORT OF THE SOUTH.

WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY. "THE MINERAL WELLS ROUTE." Excursion round trip tickets on sale with all the principal roads in the State.

Advertisement for Cornish featuring an illustration of a miniature piano and text: "Cornish Miniature Pianos... Are sent one year FREE... Direct From Factory... Home-Saving... Cash or Easy Payments..."/>

Continued text from the Cornish advertisement: "to them. The and we already among them kind-hearted a Materially, Co country never The truck gar consequence of Board of Stow tor's salary to made a good collectors. I prospect of dol of going up to all the collectio know me intell cloud that has for the past th and now and th the future. I happy as I am I may be used"

John W. He down from Cu tery Conferred good sermons stronger in th grace and the Savior Jesus ords go to sh report that b charge at the The finances they were las the work one it around to them "hunge righteousness. I may not be unsurcha but they have to cast. Amen received was Dicker' put of which ate mig country, from wonderful bo People are p parts of the more laborers of the harvest borers into th ripe, but the

M. K. Fred hard work at among an ex were treated us, we were good Bishop indeed, and a glad it is ou for our Mast night, and t slumbering. We soon four the persons had preceded miles of mud the sand Th and joined th service was well attende for the Orph of the assess night before en mass to imates a go helpful. We year must be which we ha beloved, wa the new ye Conference, sermons and

OBITUARIES.

The space allowed obituaries is twenty lines... The privilege is reserved of condensing all obituary notices.

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

POETRY CAN IN NO CASE BE INSERTED.

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

SMITH—Isabella Grace Page was born July 25, 1867, converted and joined the M. E. Church, South, in 1892...

SHARP—Jas. W. Sharp was born December 18, 1826, in Winchester, Tenn. On June 15, 1852, he was married to Miss Amelia A. Sharp...

ROSS—Dr. Grant T. Ross, of San Felipe, Texas, was born near Huntsville, Ala., March 15, 1832...

CORDELL—Mrs. Sam Fenny Cordell (nee Fenny) was born in Mississippi in 1820, and died in Brownwood, Texas, December 21, 1892...

LAY—The subject of this memoir, Bro. A. O. Lay, was born in Cherokee County, Ala., April 20, 1826...

KINCAID—On November 5, 1892, the death angel came and took from us an affectionate husband, father and loved one...

BINEHAM—H. E. Bineham, the subject of this sketch, was born in Bath, England, December 20, 1826...

GOODSON—Walter Goodson died of appendicitis November 5, 1892. He was born March 4, 1848, converted and joined the Methodist Church in March, 1862...

MINATRE—Mrs. Hattie Minatre was born March 18, 1808, and departed this life December 19, 1892...

BEATTY—Mr. S. Z. J. Beatty was born in Heathville, Va., October 1, 1825, moved to Texas in 1851, and was married to Miss Mattie L. Fly, December 7, 1881...

MARRIAGE NOTICES. Clark-Goodwin—At the home of the bride's father, Mr. M. B. Crowson, in Honey Grove, Texas, January 6, 1903...

BEARD-HELVEY—In the Methodist Church at Preston, Texas, December 28, 1892, Mr. J. W. Beard and Miss Kate Helvey, by Rev. D. P. Fuller...

CLARK-GOODWIN—At the home of the bride's father, Mr. M. B. Crowson, in Honey Grove, Texas, January 6, 1903, Mr. W. T. Clark and Mrs. Mattie Goodwin, Rev. S. C. Riddle officiating.

MOSELEY-BAIRD—Near Pottshoro, Texas, December 23, 1892, Mr. Porter Moseley and Miss George I. Baird, by Rev. D. F. Fuller.

BEARD-HELVEY—In the Methodist Church at Preston, Texas, December 28, 1892, Mr. J. W. Beard and Miss Kate Helvey, by Rev. D. P. Fuller.

POTTS-POTTS—At the home of the bride's parents, Pottshoro, Texas, December 31, 1892, Mr. H. C. Potts, of Alabama, and Miss A. V. (Birdie) Potts, by Rev. F. Fuller.

BAIRD-GRAMHAM—At the home of the bride's parents, near Mance, Henderson County, Texas, Mr. George Baird and Miss Jessie Gramham, Rev. Alphonso Nolan officiating.

MITCHELL-NUNN—At the residence of the bride's father, in Fisher County, Texas, December 21, 1892, Mr. Tom Mitchell and Miss Blanche Nunn, Rev. C. A. Evans officiating.

LAGOW-ATER—Near Roscoe, Texas, January 1, 1903, at 2:30 p. m., by Rev. J. S. Evans, Mr. W. E. Lagow and Miss Maude Ater.

MUCKLEROP-DUCKWORTH—In Larue, Texas, Sabbath, January 4, 1903, at 6:30 p. m., at the residence of Mr. J. P. Cobb, stepfather of the bride, Mr. Walter Mucklerop and Miss Viola Duckworth, Dr. T. H. Hall officiating.

CHAIRS-LOVE—On the evening of January 1, 1903, at the residence of the bride's parents, in Deport, Texas, Mr. John Chairs and Miss Frankie Love, Dr. J. W. Adams officiating.

ADAMS-GEORGE—At the home of the bride's father, December 23, 1892, Mr. Jesse Adams and Miss Nannie George, Rev. Jno. Helpinstill officiating.

MENROE-SERUGGS—At the home of the bride's mother, December 23, 1892, Mr. Will Monroe and Miss Lou Seruggs, all of Shelby County, Texas, Rev. Jno. Helpinstill officiating.

HOLLAN-REEVES—At the home of the bride, three and a half miles west of Ladonia, Texas, December 21, 1892, at 6:30 p. m., Mr. John Hollan and Miss Ollie Reeves, Rev. R. L. Ely officiating.

WALVAREN-GORDON—At the home of the bride's uncle, near Gober, Texas, December 21, 1892, Mr. R. L. Walvaren, of Texas, and Mrs. M. Valley Gordon, Rev. R. L. Ely officiating.

ELY-GULIN—At the home of Mr. Jack Gulin, near Ely, Texas, December 21, 1892, Mr. G. C. Ely and Miss Rachel Gulin, by the groom's brother, Rev. R. L. Ely.

WHALEY-STREY—At the Methodist Church in DeLeon, Texas, on December 17, 1892, Mr. Odwin E. Whaley and Miss Mae Strey, both of DeLeon, Rev. J. Haralson officiating.

DAVIS-FISHER—At the residence of the bride's parents, near Ellis, Texas, on December 21, 1892, Mr. C. W. Davis and Miss Clara Fisher, Rev. M. S. Leveridge officiating.

COFFMAN-GRIMES—At the hotel in Cherokee, Texas, January 1, 1903, Mr. W. W. Coffman and Miss Carrie L. Grimes, all of San Saba County, Texas, Rev. M. A. Black officiating.

POWER-SAYLOR—At the residence of Mrs. Campbell, Honey Grove, Texas, December 21, 1892, at 7 o'clock in the morning, Mr. W. B. Power and Miss Sallie Saylor, Rev. T. W. Lovell officiating.

CULLAR-DEAN—Fritchett-Dean—At the home of the bride's father, Rev. W. A. Dean, Saylor, Texas, January 1, 1903, at 1:30 p. m., Mr. W. L. Cullar and Miss Eva Dean, and Mr. G. M. Fritchett and Miss Bell Dean, Rev. T. W. Lovell officiating.

POE-FLEMING—At the Methodist parsonage in Eastland, Texas, December 11, 1892, Mr. J. W. Poe and Miss Minnie D. Fleming, both of Carbon, Texas, Rev. C. E. Statham officiating.

HILL-PARVIN—At the Methodist Church, Eastland, Texas, December 25, 1892, at 1 o'clock p. m., Mr. Edward A. Hill and Miss Mamie Parvin, Rev. C. E. Statham officiating.

DRICKLY ASH BITERS CURES CONSTIPATION.

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HELPFUL WORDS. Love's secret is to be always doing things for God, and not to mind because they are such very little ones.

God never put one man or woman into the world without giving each something to do in it for it—some visible, tangible work, to be left behind them when they die.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. S. Moody.

lently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

Nature is but a name for an effect whose cause is God.—Cowper.

Before my conversion I worked toward the Cross, but since then I have worked from the Cross.—D. L. Moody.

"The Stretched Forefinger of all Time" is on the dial of an Elgin Watch —the world's standard for pocket time-pieces. Perfect in construction; positive in performance. Sold by every jeweler in the land; fully guaranteed. Booklet free.

SOMETHING NEW IN SEWING MACHINE WOOD WORK



THE ABOVE ILLUSTRATES OUR NEW SWELL FRONT DROP head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine. It is furnished regularly in Oak or Walnut finish, at \$23.50.

\$23.50 FULLY GUARANTEED. FREIGHT PREPAID. Cash must accompany all orders. Address TEXAS CHRISTIAN ADVOCATE, Dallas, Texas. REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$22.00.

WEST TEXAS CO. Llano District—See Llano sta. Briggs mts. at Sunny La...

Austin District. First Street, Austin. South Austin. Walnut cr. at Mer. T. Marchena cr. at Manch...

Beville District—E Oakville. Maholia. Blanton at Belclair. Joe. Cuero District—F El Camp. Sweet Home. Victoria. Clear Creek at C. C. Yorkham. Ganado, at G. Cuero. J.

San Marcos District. Dripping Springs cr. a. Kyle and Peas Grove. San Marcos sta. Belmont cr. at Belmont. Gonzales sta. Staples cr. at Long Brn. Stern.

San Antonio District. Bexar cr. Moon cr. Boerne mts. at Shavano. South Heights. Travis Park. Prospect Hill. West End. Comal cr. Amphion cr. Carrizo and Balesville.

San Angelo District. Junction, Long Mound. Mason. Pontotoc. Brady cr. at Brady. Milburn.

NORTHWEST TEX. Clarendon District. Memphis. Canadian, at Miami. Higgins, at Lipscomb. Alford. Cataline, at Shamrock. Hereford mts. Jas. N.

Weatherford District. Whitt and Bethesda. I. Weaver, at Poolville. Springtown at Spring. Farmer, at Hawkins. Graham mts. at Cente. Elhasville, at Elhasville. Throckmorton, at Thro.

Corseana District. Dawson. Harry. Roane, at Tupelo. Armour. Mexia. Brandon, at Mertens. Jno.

Abilene District. Colorado mts. Colorado sta. Eskota, at E. Roby, at R. Truby. Baird. Sweetwater and Roso. Lytle and Terry. Buffalo Gap, at B. G. Abilene.

Gatesville District. Evans, at Evans. Bee House, at Fidoon. Harmon, at Mt. Zion. Killeen, at Killeen. Hamilton, at Hamilton. China Springs, at C. Jonesboro, at Jonesb. Coryell City, at C. C. Gatesville mts. at W. Brookhaven mts. at J.

Vernon District. Crowell, at Crowell. Benjamin, at Vera. Munday, at Gore. Wazahachle Distr. Itasca. Lovelace. Hillsboro. Palmer, at Boyce. Wazahachle. Bardwell, at Bardwe. Knott.

Waco District. Bosqueville, at Moun. Elm Street. Aquila, at Ross. West. Whitney, at Morgan and Walnut. Abbott, at Honest R. Peoria, at Kirby. Georgetown Distr. Maxdale. Troy. Rodgers. J. Fort Worth Dist. Cuba, at Warts Chap. Bono, at Lone Will. Cleburne. Blum, at Kopper. Covington, at Cotton.

imperceptibly, as we
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 one.—Canon Westcott.

but a name for an ef-
 cause is God.—Cowper.

conversion I worked
 Cross, but since then I
 from the Cross.—D. L.

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FELL FRONT DROP
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 is beautifully curved
 The drawers are of
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 a result, the general
 One year's subscrip-
 his fine machine for

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 Address
 E, Dallas, Texas.
 one that we have sold
 \$22.00.

WEST TEXAS CONFERENCE

Llano District—Second Round

Llano sta. at Sunny Lane. 3 p m. Jan 15
 Briggs mts. at Sunny Lane. 3 p m. Jan 21
 Bessie mts. at Sunny Lane. 3 p m. Jan 28
 Livery Hill, at Leander. 3 p m. Feb 2
 Burnett, at Marble Falls. 3 p m. Feb 9
 Center Point sta. 3 p m. Feb 16
 Hansera, at Hansera. 3 p m. Feb 23
 Kerrville, at Kerrville. 3 p m. Feb 30
 Boerne, at Boerne. 3 p m. Feb 20
 Blanco, at Live Oak. 3 p m. Feb 27
 Wilcox City, at Post Oak. 3 p m. Mar 6
 Johnson City, at Rockvale. 3 p m. Mar 13
 San Saba sta. 3 p m. Mar 20
 San Saba mts. at Colony. 3 p m. Mar 27
 Cherokee, at Valley Spgs. 3 p m. Mar 27
 Rock Springs, at R. S. 3 p m. Mar 27
 W. H. H. Bikes, P. E.

Austin District—First Round

First Street, Austin. Jan 17, 18
 South Austin. Jan 18, 19
 Walnut St. at Mar. T. Jan 24, 25
 Manchaca cr. at Manchaca. Jan 21, Feb 1
 Tenth Street, Austin. Feb 7, 8
 Hotchkiss Memorial, Austin. Feb 8, 9
 E. S. Smith, P. E.

Beaumont District—First Round

Oakville. Jan 17, 18
 Mathis. Jan 24, 25
 Blainville, at Berclair. Jan 21, Feb 1
 Joe F. Webb, P. E.

Cuero District—First Round

El Camp. 2d Sun Jan
 Sweet Home. 4th Sun Jan
 Victoria. 4th Sun Jan
 Clear Creek, at C. C. 1st Sun Jan
 Yoakum. 2d Sun Feb
 Ganado, at G. 2d Sun Feb
 Cuero. 4th Sun Feb
 J. C. Wilson, P. E.

San Marcos District—First Round

Dripping Springs cr. at Driftwood. Jan 17, 18
 Kyle and Pecos Grove, at P. G. Jan 24, 25
 San Marcos sta. 7 p m. Jan 25
 Belmont cr. at Belmont. Jan 21, Feb 1
 Gonzales sta. Feb 8, 9
 Staples cr. at Long Branch. Feb 15, 16
 Sterling Fisher, P. E.

San Antonio District—First Round

Bexar cr. 2d Sun in Jan
 Moon cr. 4th Sun in Jan
 Boerne mts. at Shawano. 3 p m. Dec 16
 South Heights. 7:30 p m. 1st Sun in Feb
 Travis Park. 2d Sun in Feb
 Prospect Hill. 7:30 p m. 2d Sun in Feb
 West End. 2d Sun in Feb
 Combs cr. 4th Sun in Feb
 Amphion cr. 4th Sun in Feb
 Carrizo and Balesville 1st Sun in March
 W. J. Johnson, P. E.

San Angelo District—First Round

Junction, Long Mountain. Jan 17, 18
 Mason. at night. Jan 18, 19
 Pontotoc. Jan 21, 22
 Brady cr. at Brady. Jan 21, 22
 Milburn. Jan 28, 29
 J. D. Scott, P. E.

TEXAS CONFERENCE

Marshall District—First Round

Jefferson Station. Jan 17, 18
 Longview Station. Jan 24, 25
 Harrison cr. at Waskom. Jan 21, Feb 1
 Church Hill, at Towler's. Feb 7, 8
 Kenyville, at Trinity. Feb 14, 15
 Hallville, at Lagrone's. Feb 21, 22
 Rockville, at Edinger's. Feb 28, Mar 7
 Ringo, at Ritchey's. Mar 6, 7
 Arderton, at Bethany. Mar 13, 14
 Henderson cr. at Marvin. Mar 20, 21
 Coffeyville cr. at Smyrna. Mar 27, 28
 Hemerson sta. April 3, 4
 C. R. Lamar, P. E.

Beaumont District—First Round

Beaumont, Cartwright Chapel. Jan 14
 Sibley, at Sibley. Jan 17, 18
 Beaumont, North End. Jan 21, 22
 Jasper and Kirbyville, at J. Jan 24, 25
 Beaumont, First Church. Jan 28, 29
 Jasper mts. at Magnolia. Jan 21, Feb 1
 Woodville and Colmesneil, at C. Feb 7, 8
 Sabine Pass and Port Neches, at Nederland. Feb 14, 15
 Port Arthur. Feb 15, 16
 Burksville, at Burksville. Feb 21, 22
 China and Sour Lake, at C. Feb 28, Mar 7
 Livingston, at Livingston. Mar 7, 8
 Cail, at Cairo. Mar 14, 15
 Leggett, at Oakdale. Mar 21, 22
 Wallisville, at Winona. Mar 28, 29
 J. B. Cochran, P. E.

Brenham District—First Round

Caldwell mts. at Union Prairie. Jan 17, 18
 Brenham. Jan 24, 25
 Chappell Hill. Jan 28, 29
 Gladings, at Lobber. Jan 21, Feb 1
 Lexington, at Lexington. Feb 7, 8
 Pleasant Hill, at Sauty. Feb 14, 15
 Rockdale. Feb 21, 22
 Cameron cr. at Ad Hall. Feb 28, Mar 7
 Cameron sta. Feb 15, 16
 Milano, at South Bend. Feb 21, 22
 Maysfield, at Maysfield. Feb 28, Mar 7
 Davilla, at Friendship. Mar 7, 8
 Chas. F. Smith, P. E.

Tyler District—First Round

Emory, at Emory. Jan 17, 18
 Golden mts. at Golden. Jan 24, 25
 Minnesota. Jan 28, 29
 Tyler cr. at Bascomb. Jan 21, Feb 1
 Marvin. Jan 28, 29
 Cedar Street. Jan 21, Feb 1
 St. Paul. Jan 28, 29
 Main St. at Tyler. Jan 21, Feb 1
 Athens. Feb 7, 8
 Meredith, at Goshen. Feb 14, 15
 New York, at LaRue. Feb 21, 22
 Whitehouse, at Lane's Chapel. Feb 28, Mar 7
 Big Sandy, at Big Sandy. Feb 14, 15
 Edson, at Edson. Feb 21, 22
 Lindale, at Lindale. Feb 28, Mar 7
 Troup and Overton. Mar 7, 8
 Trans-Cedar. Mar 14, 15
 J. T. Smith, P. E.

San Augustine District—First Round

Garrison cr. at Reed's Mt. Jan 17, 18
 Trnaha cr. at Tennessee. Jan 24, 25
 Timpson sta. Jan 28, 29
 Center cr. at New Prospect. Jan 21, Feb 1
 Shelbyville cr. at Shelbyville. Feb 7, 8
 Center sta. Feb 14, 15
 Burke cr. at Burke. Feb 21, 22
 San Augustine and Chireno, at Union. Feb 28, Mar 7
 Meirose cr. at Smith's Ch. Feb 28, Mar 7
 Nacogdoches sta. Mar 7, 8
 Minden cr. at Loda Oak. Mar 14, 15
 Clayton cr. at Clayton. Mar 21, 22
 Appley mts. at Pine Grove. Mar 28, Mar 29
 Carthage sta. Mar 28, Mar 29
 Hemphill mts. at Hemphill. April 4, 5
 Sexton cr. at Patron. April 5, 6
 C. A. Tower, P. E.

Huntsville District—First Round

Navasota. Jan 14, 15
 Anderson, at Anderson. Jan 21, 22
 Walter, at Walter. Jan 28, 29
 Zion. Jan 21, Feb 1
 Madenville. Feb 7, 8
 Midway, at Midway. Feb 14, 15
 Prairie Plains, at Johnson's C. Feb 21, 22
 Montgomery, at Montgomery. Feb 28, Mar 7
 Wynn and Sons. Feb 14, 15
 Waverly, at Waverly. Feb 21, 22
 Cold Springs, at C. Feb 28, Mar 7
 Dodge. Mar 7, 8
 Chas. A. Hooper, P. E.

Calvert District—First Round

Marquez mts. Jan 11, 12
 Centerville. Jan 18, 19
 Freestone. Feb 1, 2
 Fairfield. Jan 24, 25
 Reagan, at Tennessee. Jan 21, Feb 1
 Calvert. Feb 7, 8
 Franklin cr. Feb 7, 8
 Franklin sta. Feb 14, 15
 Petteway. Feb 21, 22
 Rosebud. Feb 28, Mar 7
 Travis. Feb 28, Mar 7
 Durango. Wed. Feb 25
 Lott. Feb 28, Mar 7
 New Boston. Mar 7, 8
 Marlin. Mar 14, 15
 R. A. Burroughs, P. E.

Pittsburg District—First Round

Queen City, at Queen City. Jan 17, 18
 Atlanta sta. Jan 24, 25
 Levee, at Pleasant Grove. Jan 21, Feb 1
 Pittsburg sta. Jan 28, 29
 Winnie, at Bridges' Ch. Thur. Jan 25
 Naples, at Naples. Jan 21, Feb 1
 Quilman, at Quilman. Feb 7, 8
 Linden, at Douglassville. Feb 14, 15
 New Boston mts. Fri. Feb 20
 New Boston and LeKalb, at N. B. Feb 27, 28
 Musgrove Springs, at Marvin Chapel. Feb 28, Mar 7
 Redwater, at Redwater. Thur. Mar 7
 Dalby Springs, at Lawrence. Mar 7, 8
 Cason, at Cason. Mar 14, 15
 Jas. W. Downs, P. E.

Palestine District—First Round

Jacksonville sta. Jan 17, 18
 Crockett cr. at Porter Springs. Jan 24, 25
 West Palestine. Jan 21, Feb 1
 Palestine sta. Jan 28, 29
 Crockett sta. Jan 21, Feb 1

NORTH TEXAS CONFERENCE

McKinney District—First Round

Plano sta. Jan 17, 18
 Wylie cr. at Wylie. Jan 24, 25
 Farmersville sta. Jan 21, Feb 1
 Celina and Roseland, at C. Jan 28, 29
 Frisco cr. at Frisco. Feb 7, 8
 Weston cr. at Anna. Feb 14, 15
 Benbow, at Benbow. Feb 21, 22
 Coppell mts. at Coppell. Feb 28, Mar 7
 Blue Ridge cr. at Blue Ridge. Mar 7, 8
 F. A. Rosser, P. E.

Terrell District—First Round

Mesquite, at Mesquite. Jan 17, 18
 Fortna cr. at Fortna. Jan 24, 25
 Terrell mts. at Eden. Jan 21, Feb 1
 Kemp, at Kemp. Jan 28, 29
 Royce. Feb 7, 8
 Chisholm, at Poetry. Feb 14, 15
 Mabank, at Mabank. Feb 21, 22
 J. M. Peterson, P. E.

Greenville District—First Round

Campbell, at Campbell. Jan 17, 18
 Quinlan, at Quinlan. Jan 24, 25
 Prairie, at Prairie. Jan 21, Feb 1
 Lone Oak, at Lone Oak. Feb 7, 8
 Neola, at Bethel. Feb 14, 15
 Greenville mts. at Walnut St. Feb 21, 22
 O. S. Thomas, P. E.

Gainesville District—First Round

Belcher, at Prairie Mount. Jan 17, 18
 Nocena and Monague, at N. Jan 24, 25
 Rosston, at Hardy. Jan 21, Feb 1
 St. Jo, at St. Jo. Jan 28, 29
 Greenwood, at Rush Creek. Jan 21, Feb 1
 Marysville, at Marysville. Feb 7, 8
 Decker, at Black Jack. Feb 14, 15
 Era and Bellair, at Era. Feb 21, 22
 Burns, at Zion. Feb 28, Mar 7
 The Quarterly Conferences for Nocena and St. Jo will be held Saturday night 17 and 21, respectively. The District Stewards will meet at Denton Street, Gainesville, January 12, at 1 p. m.
 Geo. S. Sexton, P. E.

Bowie District—First Round

Henrietta. Jan 17, 18
 Benvenue, at Benvenue. Jan 24, 25
 Blue Grove, at Blue Grove. Jan 21, Feb 1
 Benbow, at Benbow. Jan 28, 29
 Archer and Holiday. Jan 21, Feb 1
 Wichita Falls. Feb 7, 8
 Gibtown, at Gibtown. Feb 14, 15
 Alvord, at Alvord. Feb 21, 22
 Decatur cr. Feb 21, 22
 Iowa Park. Feb 28, Mar 7
 F. O. Miner, P. E.

Sherman District—First Round

Whitesboro. 2d Sun Jan
 Pilot Grove. 4th Sun Jan
 W. H. Wright. 4th Sun Jan
 Howe. 1st Sun Feb
 Van Aistyne. 2d Sun Feb
 Colinsville and Tioga. 3d Sun Feb
 Gordonville. 4th Sun Feb
 Cottosboro and Preston. 1st Sun Mar
 Sherman cr. 2d Sun Mar
 J. A. Stafford, P. E.

Bonham District—First Round

Gober, at Hall. an 17, 18
 Bailey, at Bailey. an 24, 25
 Jno. H. McLean, P. E.

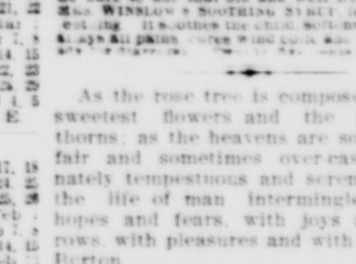
Dallas District—First Round

Lancaster, at L. Jan 17, 18
 Farmers Branch, at Webb's Ch. Jan 24, 25
 Oak Cliff. Feb 7, 8
 Argyle, at A. Feb 14, 15
 Denton. Feb 21, 22
 First Church. 11 a m. Feb 28, Mar 7
 Trinity. 1 p m. Feb 28, Mar 7
 Ervay. 11 a m. Mar 7
 Oak Lawn. 1 p m. Mar 7
 Cochran and Caruth, at Caruth. Mar 7, 8
 I. W. Clark, P. E.

Paris District—First Round

Howland, at Howland. Wed. Jan 14
 Deport, at Deport. Jan 17, 18
 Blossom sta. Jan 24, 25
 Clarksville cr. at Bethel. Jan 21, Feb 1
 Annona, at Annona. Jan 28, 29
 Winters. Jan 21, Feb 1
 Douglass, at Douglass. Feb 7, 8
 Maxey. Feb 14, 15
 Emberson, at Tabor. Feb 21, 22
 Chisota, at Palestine. Feb 28, Mar 7
 Bagwell. Feb 28, Mar 7
 Marvin. Wed. Feb 25
 E. H. Casey, P. E.

4 IMPORTANT GATEWAYS 4



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 the life of man intermingled with
 hopes and fears, with joys and sorrows,
 with pleasures and with pains—
 Burton.

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