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Editorial.

GOD DELIGHTS IN OUR LOVE FOR HIM.

Some time ago we saw a letter written by a girl, who was absent from home, to her father. In it there was one sentence that deeply impressed us. It was this: "Father, do you ever get tired of my telling you how much I love you?" Her heart was so full of love for him that she could not write him a letter without giving expression to her deep affection. Did it ever tire that father? No; never! It drew him closer to her, and made him think oftener of her. So we thought it is with our Father in heaven. Does he ever tire of our telling him how much we love him? Never; no, never! He delights in his children, and when they pour the tale of their love for him into his listening ears, he draws closer to them. For such a state of heart puts them in a condition that enables the Father to get closer to them. He loves us with an infinite love, and the story of it in the gospels is constantly ringing in our ears; and why should we not constantly tell him of our filial love for him? Such a state of mind keeps us in rapport with God, and our relation to him grows more tender and confidential as we grow into his sympathy and affection. "Let the redeemed of the Lord say so," is a Scriptural injunction needful for us to observe. There is no cant in this, but deep spiritual fervor growing out of a warm and generous heart, filled with love. Every day and every hour we ought to tell God how much we love him. And our lives ought to be so lived and consecrated as to prove the articulate utterances of our lips. Such service is well pleasing in his sight, and it will be greatly profitable to us, his children.

THE CHURCH AND PUBLIC ISSUES.

The Church is made up of men and women who profess to love God and mankind. Its members are citizens of the commonwealth and of the Nation. They vote, such of them as are entitled to the franchise, for the election of all public officers from Constable to President, and they pay their share of the tax necessary to support the civil government. They are the bona fide citizens of the country. Not only as individuals have they the right to vote for and express themselves on all the questions brought before the people of the country, but as a Church, that institution has the right to emphatically and publicly express itself on many of these issues. Take, for instance, the Sabbath question, the divorce question, the temperance question, and, in fact, all other questions that touch the moral and religious weal of citizens, the Church, as an organization, has the right to be heard. It has claimed and exercised this right from the beginning, and its influence in this regard has been salutary and wholesome. When it comes to voting for men for public office, or to the management of party politics, the Church leaves that matter exclusively to the conscience and judgment of the individual. As an organization, it does not, and never did, meddle with such matters in this

country. But in its conferences, assemblies, associations and convocations it has always spoken out on these divorce and temperance issues. And if it remains true to its calling, it always will be heard on these matters that pertain to the social, moral and religious weal of our citizenship. Now, we have one Church organization in this country, concerning which one of its leading members once said, "I belong to a Church which meddles neither with politics nor religion;" yet this Church is a branch of the State Church across the water, where it is a part of the politics of the State. And even in New York, one of its Bishops takes more interest in politics than the average citizen of that commonwealth. Yet it is true that in this country this particular Church organization has less influence on these public questions than any other like organization amongst us. And we have noticed of late that the Churchman, the organ of this denomination, deploras this fact and, thus expresses itself: "We churchmen stand, and have stood, in a great and growing nation, unable to express the mind or to interpret the conscience of the Church except at intervals of three years. And having nursed timidity for three years, we are ever ready, with accumulated timidity, to avoid corporate action on any question unless it is circumscribed by what we are pleased to call ecclesiastical limitations. As a necessary consequence our communion has not been, and is not felt to be, a corporate national force, to be counted on and dealt with as such by industrial, social, or political organizations. Existing in and having our immediate mission to a nation that has grown up from a group of isolated States into a compact body, developing greater and greater powers in its national legislature and in its Chief Executive, and yet always retaining and emphasizing its representative character, we still linger in the days of 'State's rights,' with isolated dioceses existing largely as independent units and resisting all efforts to develop an organic national life." This is a confession of weakness that is just and truthful. The Church is a great moral and religious force in the world, and its teachings necessarily train and develop people in the lofty duties of civic righteousness. And in their individual capacity it is their bounden duty to apply their training to the promotion of the highest interests of our country. We are glad to see the Protestant Episcopal Church bestirring itself on this subject. The world, the flesh and the devil, are very quick to cry out "Church and State, politics and religion." But who cares for such hypocrisy? It is the cry of a lot of demagogues who would gladly sink the Church into hades if they had it in their power. The Church has always been in the way of that sort, and always will if it is true to its calling. Therefore, let the Church as such, speak out on Sunday desecration, the evils of divorce, the great temperance issue; and let the individual members of the Church make it a matter of conscience, as citizens, to advocate clean politics, and to vote for good and clean men for public office. Their religion and their Church vows require this at their hands.

A STRANGE AND QUESTIONABLE EDITORIAL.

There appeared in the last Nashville Advocate a strange and questionable editorial on "Race Culture Not Race Suicide." The editorial grew out of an effort recently made by the New York Independent to find out from various sources the explanation of the rapidly growing prevalence of "small families." After the Independent received the returns from its inquiries, it summed up the explanation in the statement that the "expense of large families" is the reason why there is a growing tendency to reduce the number of children in the household. Strange to say, that the Nashville Advocate follows up the explanation with an editorial taking the side of the small family, and it proceeds to give the reason for the hope it entertains. We give the conclusion of the editorial which really is the gist of what it has to say on the subject: "No family should consist of a larger number of children than can be brought to a vigorous maturity, properly trained. But it should never be forgotten that the social contact of children in a family and the mutual self-sacrifice necessary among several, if the parents are poor, is itself quite a valuable element in their training. Toys, books, clothes, schooling, are not all that is needed in the formation of character. It is extremely difficult to train properly an only child, and even two, if of different sex, are scarcely enough to supply the best influences of home discipline. When, once before in these columns, we chanced to say that there was nothing essentially immoral in limiting the number of children in a family, a correspondent very indignantly took us to task. The theme is such as to make any full discussion of it here impossible, but to hold that the care and discrimination which are constantly exercised by those who raise domestic animals are immoral if applied to the far more serious matter of adding units to the human race strikes us as most absurd. That some married couples are so selfish that they will not be 'bothered' with children is no sufficient reason for censuring that large class of thoughtful fathers and mothers who choose to exercise some discretion in this important matter." Mighty shades of Summers, Fitzgerald and Hoss, whither are we drifting? But what would old Samuel and Susannah Wesley say were they to rise from the dead with their nineteen children and scan our central organ? Oh the times, oh the customs, of this progressive age!

THE SPIRIT OF TRUE FAMILY LIFE.

The individual is the unit of society, but the family is the unit of civil life. It is here that government and law have their origin. From this point men and women go forth to take their places in the civic relations in life. Therefore, the home is the most important institution in the world. It is to feed and nurture all other institutions, whether religious, moral or civil. It is not of human ordering, but of divine appointment. God instituted it. Hence the cultivation of the spirit of true family life is promotive of every interest in the realm of the

Church and the State. The well ordered family contributes to all the walks and to all the business of this world. It ought to foster the warmest affections and the most sacred relations. If it is not the next door to heaven, then there is no such approximate door this side the better world. The father and the mother are intended to be one in spirit, in thought, in home government. The children are intended to be subject to discipline, to persuasion, to parental love. The home is designed to be a sort of sanctuary where wholesome instruction in morals and religion are imparted. It ought to be a retreat from all bickering, strife and misgiving. Upon it ought to be breathed the spirit of confidence, gentleness, good will and reciprocal affections. Out of this condition grows and matures the real family spirit. It is a sort of connectionism on a small scale. No one interest is separate and distinct from every other interest under the roof. Such a home is more than a residence, it is more than a place where children are born, it is more than a place where the father and mother sleep and take their meals and provide for the physical comforts of their offspring. It is all these combined, with love as the law that governs every act, every relation, every desire and every motive. It is home! Nothing on earth can take its place. The world would be a wilderness and mankind would be nomads without it. It may be a cabin, rather scantily furnished and poorly provided with comforts; or it may be a palace—but the one thing that makes it home is love. Love is the matrix of the family spirit, the fertile soil out of which happiness grows and develops. Without love, home is a misnomer, the family tie a brittle thread. Give any sort of a habitation for a man and his wife and children, but put love into it and it will be home. For love will make all the sacrifices in the way of toil necessary to bring the comforts and the luxuries. Solomon understood the whole situation when he said, "Better a dinner of herbs where love is, than a stalled ox with hatred therewith." In fact, without genuine love there can be no true family spirit. Therefore, the need of the Church, the State, the world, is the true family spirit in the place we call home.

It seems to be easier for some people to be devout and spiritual when living in humble circumstances, for now and then it happens when fortune favors them they forget their simple religious life and faith and become very worldly. "Ephraim waxed fat and kicked," and his posterity are still numerous in the Church.

The woman at Jacob's well was not a member of the society of the Samaritan village, nevertheless she was the occasion for one of the finest sermons that Christ ever preached to mankind. It stands out as a splendid model in the sermonic literature of to-day. It points out very clearly our duty to a very neglected class of people.

Our mercy is good, but His tender mercy is many times better.—Ram's Horn.

GEORGIA MUSINGS.

Perhaps no mere man occupies now, and has occupied for centuries gone by, so prominent a place in the world's thought as Paul, the great apostle. Every phase of his character has been studied; over his utterances the wisest and most learned have spent their years, and books innumerable have been written which he has inspired, but not a great deal of attention has been given to Saul; not Saul the persecutor, nor Saul the disciple of Gamaliel, but Saul the boy of Tarsus. I have been endeavoring to bring before my eye a picture of the scenes amid which his childhood and boyhood was spent and to discover the influences which were about him in those formative days of his life. God does not, in making men Christians, and in changing their natures by His Holy Spirit, make new men physically or mentally. He turns the heart in a new direction and puts the man under a new control; and when he would have a man for a great work he chooses a great man. The foundations of a great character are laid in childhood, and no life demands so much care and such careful study as the life of a child. So I have found in the early life of the little Jew of Tarsus lessons which bear upon the lives of the young Americans of this day.

Saul the boy, and Saul's parentage are not very clearly brought out in the writings of Paul. He had little to say of his early life and we are left largely to conjecture when we try to uncover it, but some things are very clear. His parents were Jews of the strictest type, living in a great, wealthy, cultured city of heathens. The earnest Methodist who lives in such a city as Washington and holds to the simple faith and the strict living of the old time Methodists but reproduces the Jew in a city like Tarsus, or Ephesus, or Corinth. That they were good people, proud of the Jewish lineage, close in their adherence to the usages of their people, and especially to the religious requirements their faith made upon them, I think could not be doubted, and Saul gives us a fine object lesson of what comes from a decidedly religious home. His father was probably a tent maker. On each Saturday the shop was closed and the good Pharisee sought the synagogue. In his home were doubtless long rolls on which in the old Hebrew tongue was written the law, the Psalms and the prophets. The good mother, as Jewish matrons do now, took special care to teach the boy the law given to his fathers. He may have gone, and he likely did, to the schools of the Greeks, but no one could doubt that he was a Jew.

The hope of this land, and I had almost said the only hope, is in religious homes, and in those who come from them. The boarding house which says it gives a place to people without children is more merciful than it thinks. People with children have no business with boarding houses. The humblest cottage is better than the most elegant hostelry. Had this young Jew lived on the street, associating with the dissolute young Syrians, he had not been perhaps the persecutor in Jerusalem, but the profligate in Tarsus.

Paul illustrates the possibility as well as the great value of moral habits in boyhood. Religion is one thing; morality is another, but morality can antedate genuine piety and is the best forerunner it can have. The devil never coined an adage more mischievous than "the greater the devil the greater the saint," unless it was "that all young men must sow their wild oats." We can not force children to be religious, but we can force them to be obedient, truthful, upright, polite, respectful, industrious; and no mistake can be greater than let children grow up immoral, because we expect them to be converted in after time. Good boys make good men, generally, and alas, bad boys are generally bad to the end.

The industry taught to Saul did much for his future. He studied Hebrew and Greek, Prophets and Psalmists and philosophers, and poets, but he piled his tent maker's needle, and became an artisan of no mean points, although he was a scholar.

That parent is truly unfortunate who has nothing for his boy to do. An idle brain is the devil's workshop.

The careful training of the young Jew was of immense service to the early Church, when its great apostle could go anywhere and preach the gospel and provide for himself. Paul the tent maker was able to go anywhere when tents were in demand, and preach the gospel there. No one, however talented, can neglect his early education without immense loss, and Paul could never have written his epistles or preached his sermons if he had been an idle boy at school. No parent can be indifferent to when and how his children are educated, for on this foundation work all else is to rest.

The power of conscience in the boy and the young man prepared him for the trying work of an after day. We can not too highly value in teaching

our children the fact that each has a conscience and one to be cultivated. It may be perverted, but the man who has had from childhood a sense of the obligations of duty is a man who can be relied on when his knowledge of what is right is what it ought to be.

The freedom from slavery to self-indulgence, the power to endure hardness, was doubtless one of the lessons young Saul learned in Tarsus, and the power to endure is one we need to learn in these self-indulgent days.

Thus the boy who was the father of the man was made ready for his great work, and thus still does God prepare men to take the work to which he has assigned them. GEO. G. SMITH. Macon, Ga.

HOLSTON NOTES AND ITEMS.

Contrary to my plans, I was not present at the session of the Holston Conference, held in Abingdon, Va., October 12-17, 1904. I very much regretted to be absent this year. Some think the superannuates do not need to go to conferences, but my experience seems to be that every session is of special interest to me.

The brethren report a very pleasant meeting and a season of spiritual joy. All unite in good words for Bishop Smith.

I hasten to jot down for your Texas readers a few items, which appear to me of some interest to those Methodists in the "Lone Star State" who are natives of the Holston hills. Some of them were brought up on the old fashion Holston Circuit.

The results of the year's work in our bounds, as shown by the reports of pastors at the conference, give cause for thankfulness. The net increase in Church membership is only 747, owing to the large depletion of our country Churches by removals to the West and the great number, in both town and country, who are every year reported as "lost sight of," by the pastors. In Sunday-school scholars we have a gain of 1299, giving a total enrollment in Holston of 52,459. The increase in societies is 19, in church houses 9, in parsonages, 16, in collections for missions \$1430, for conference claimants \$743, for pastors and presiding elders nearly \$6000.

The number of preachers received "on trial" this year was twelve, one of these being in elder's orders, from the Christian Church. Four were admitted into "full connection," one re-admitted and two received by transfer.

It seems that the young men of Holston, who are just entering on the great life work of preaching, have been somehow hindered in bringing up the course of study prescribed by the Church. Of the large class received in 1903, nine failed to pass on these studies and seven out of eleven of the second year, who were now eligible to admission into full connection, were also deficient on examination.

Eight young men, of good report for efficient labor as preachers and eligible to elder's orders, were continued in the class of the third year, because they were unable to stand the examination on studies deemed proper by the Church officials. Some of them, at least, are in great favor among the people in the charges where they labor as ministers, but suffer themselves to neglect the reading and study which make them workmen who need not be ashamed in the Master's service.

This year shows a decrease in our roll of superannuates. Four have been removed by death during the year and only one was added to the list from the effective members, Daniel H. Carr. In the matter of transfers, Holston again sends out more than she receives. Two come to us and we contribute eight to other conferences. Three of these go to the North Georgia, one to West Texas and two to the Columbia Conference, in the far Northwest. The others go to the Missouri and Kentucky Conferences.

For some years past a few of the oldest and strongest city charges have looked out of our bounds for pastors and the native preachers have felt grieved that these charges should refuse the best of Holston's preachers for pastors and ask the Bishops to transfer some gifted and popular ministers from other conferences. The men who were transferred to these charges, while welcomed among us as true yoke fellows, were sometimes made to feel they were not fully at home among their brethren because the Churches they served were not in sympathy with the general work of the conference. One or two charges of the M. E. Church in this territory have followed the same practice, in effect selecting their own pastors and getting the Bishops to ratify their choice. While this course, for the benefit of a few Churches, may not be much trouble to the Bishops, it would bring a big mess of troubles if every charge should raise such a claim and contend for a certain one whom they had selected.

No changes were made in the districts this year and the charges were left very much as they were in 1903. All the presiding elders were retained in that office except one. It is worthy

of note that Knoxville and Nola Chucky Circuits were left to be supplied. These occupy territory which the first preachers in Holston served with much success. I am minded to ask if our Holston Bishop now about to settle in Texas could not find us a preacher for these "landmark" charges. Am not prepared to say why no Holston itinerant was found to serve these circuits. Perhaps they are waiting for a transfer. J. R. PAYNE. Washington College, Tenn.

"THE VISION AND FACULTY DIVINE."

There is an old proverb to the effect that "a cat may look at the King," but no wise man has ventured to tell us that the cat can see the King even if he look at him. When the present sovereign of Great Britain was crowned at Westminster two years ago the city of London was crowded with millions of visitors who had come from the ends of the earth to see the ruler of so mighty an empire; but the horses that drew the state coach did not show half so much interest in the proceedings as they might have manifested had they been hitched to a load of hay.

When a half skeptical age repeats its demand, "Shew us the Father," it is perhaps necessary to remind those who will "accept only what they can see," that every man sees with his mind rather than with his eye. There are certain portraits which just now meet our gaze at every street corner, but the man who is lauded from this platform and denounced from that cannot be the same man—although he has been the most conspicuous American, the most in the public eye of all our eighty millions for perhaps a decade. But either his friends or his foes must have failed to "see" him, for one finds him the friend and the other the foe of human liberty.

The world is still repeating its charge that our God is "a God that hideth himself." But what is needed is not some splendid epiphany outside us, but "the vision and faculty divine" within us. During our Civil War there was no journal so merciless in its caricatures of Abraham Lincoln as the London Punch. But when he was taken from us that paper had the manliness to confess that just as he passed behind the veil they had begun for the first time to see the man, the real man in his greatness, modesty and power. No age has realized Jesus less than that amid whose material scenes he bodily walked. Not one of the twelve more truly realized his greatness than that Saul of Tarsus who was spiritually "born out of due time."

It would not help the world to believe were God to walk the earth again a visible presence, but it will help any one to see God, to possess the spiritual faculty that apprehends him though invisible. Those persons who have most profoundly influenced our own lives have seldom been those whom we have met in visible intercourse. It is the spiritual vision, not the physical one, which has made us what we are. It is not the neighbor with whom we ride down town every morning, discussing the latest phase of the Eastern war, who creates us, any more than is it the Italian boy who polishes our boots. It is the man whose great thoughts come to us as we read the debates in serious councils or mighty conventions or congresses of reform. It is not the physical presences with which we have been most familiar that have made us what we are; it is those who have ruled us and still "rule us from their urns"—Luther and Milton and Shakespeare and Wordsworth, not to say Raphael and Michael Angelo and Turner and Corot and Millet.

"He that hath seen me hath seen the Father," said Jesus to the disciple who wished some physical manifestation of the divine existence. If we go to the World's Fair this year we shall see more of Marconi than as if we had shaken hands with him. There are better ways of apprehending than by the use of the bodily eye. It is by the power of that vision and faculty divine which made the yellow primrose something else to Wordsworth than what it was to the wondering rustic. The man who walks with God in sweet communion every day does not envy those ancient worthies who had rare visits from angelic presences at the door of their tents, for he sees lying upon all life all the while "a light which never was on land or sea." More precious than the glance accorded Moses in the holy mount is this sight of Jesus—in the homes of the poor, walking amid mean environments without complaint gathering little children in his tender embraces, and speaking words of comfort to heart-broken mourners. This reveals to us more of God than tabernacled with Moses and Elias in shining clouds.

To him who cultivates the power of seeing by the inner light there is no one in this world so present or so

potent as God. We see him as we see great inventors, by his handiwork. We see him in the motions of our conscience and in the hopes of our soul. "Blessed are the pure in heart," said our Savior, "for they shall see God."

And when once this beam in darkness has begun it will grow. The bodily eye waxes dim with use, the soul's eye more clear and discerning. And the dawn presages the noon, the little light growing stronger and more illuminant until it broadens into the perfect day.

Do not trifle with so precious a possibility. Do nothing to injure this power of spiritual discernment, this walk with God which carries its own sun with it, while a poor sin-sick and sin-weary world goes on its sightless way "stumbling at noonday as though it were night."—The Interior.

HARPEYVILLE SKETCHES.

In all of its special religious experiences, and they had been many, Harpeyville had never been as thoroughly aroused as it was under the ministrations of the Rev. Jeremiah Tompkins. It was generally agreed that "Brother Tompkins" was an unusual character. His zealous supporters likened him to John the Baptist, and in the manner of his attire the comparison was not wholly illogical. Even his critics declared him to be "an inspired idiot."

The mission of Brother Tompkins in Harpeyville was to snatch wayfaring sinners from the precipice of a yawning hell, and he pursued it with an intensity of earnestness which soon left the impress of deep solemnity upon all of the affairs of Harpeyville. Politics, crops, wars, epidemics and all of the incidents of ordinary life ceased to engage the attention of the community.

The overshadowing issue which Brother Tompkins thrust upon it was salvation or damnation, and he let it be understood with emphasis that the time for a decision was brief and rapidly dwindling to a close. Unlike the evangelist of a later day, Brother Tompkins did not concern himself about the particular vices of the people among whom he toiled. He employed no choir, he related no anecdotes, he took up no collection. The congregation sang the hymns, following his unctuous lining on the installment plan. Upon existence he had a secure hold, through his relation to his Church as an itinerant circuit rider, the hull of summer was his harvest season, and upon the urgent invitation of Brother Bashaw and other pillars in the Harpeyville Church, he had selected that place for a vigorous campaign, because it seemed to be, as he expressed it, "ripened in iniquity and ready for the sickle."

The meeting, which had been protracted for three weeks, was now about to be closed. The list of conversions ran up into the hundreds, and the faith of the faithful had been abundantly refreshed and renewed.

The wave of religious zeal which spread over the town submerged, for a time, its evil spots, and even the Blue Goose began to exhibit a dimmed light and a deserted air.

In the opinion of the elders in the church, it was a heart of singular perversity which had resisted the repeated warnings of Brother Tompkins to flee from the wrath to come, and at their request he consented to make one supreme and final appeal to the unregenerate. The text was well suited to the occasion: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

The congregation moved uneasily when the preacher paused after reading this portentous warning. Again he read it, more slowly and impressively than before.

In deep and rhythmical tone he began to talk about the love of God for man. This, he said, was manifested not only in all of the handiworks of the Creator, but was shown in his dealings with the individual man. God hung the Universe on a pivot and kept it in order from day to day for the benefit of the creature made in His own image. His breath was upon the flight of winds, moved in the flash of lightnings, and upon the face of tempests. All of his manifestations of power were tempered with declarations of love. Destructive forces confront and appal us on every hand. Epidemics rage and threaten the very existence of our race, and in the hour of deepest affliction they are arrested by a power which no human will can summon to its aid. Famine walks across one end of the earth, and the prosperity of another enables it to relieve the distress of the suffering. God is ever working miracles for man, and with-

out them the race would speedily decline and become extinct.

The earthquake would rip the world asunder, but for his staying voice. Electric fires would speedily consume the air food upon which man lives, but for his regulating command. Men would destroy each other if he did not continually breathe upon them the inspiration of sympathy and love. Dependent as we are upon the care and affection of an all-pervading God, what will be our fate when these shall be withdrawn? God's spirit will not always strive with man. He has said it, not to threaten us, because Infinite Power does not need to temporize with its own creations, but to warn us against the inevitable end of persistent defiance of his will. He might have reserved control of our destiny and left us mere agents of his wish, but man would then have lacked the vital force which raises him above the brute. Having fashioned us as creatures fit for the palaces of Heaven, he gave us power to choose the huts of Hell. And when we turn our faces away from Eternal Love and mock its advances, and walk in evil ways, is it any wonder that God should finally withdraw his ministering care from us?

Thus far the preacher had talked in modulated and persuasive tones. Suddenly his theme changed from a loving to a mocking God.

"I will laugh at your calamity. Sinner, the hour is coming when in the midst of awful desolation you will turn your eyes toward an offended God. But the halo of love and mercy no longer encircles the throne of Infinite Power. The pleading tones of an interceding Savior are supplanted by the stern demands of an inexorable law. Rejected a Father's care; rejected a Savior's love, rejected the appeals of the Holy Spirit wooing you to God. All of the agencies of Heaven have lent themselves to your service and you have repulsed them all. Your scornful challenge to your Maker has been registered on high, and now the issue between you and an insulted God is at hand. A whirlwind of mysterious and penetrating fear envelops you, and swept along by the side of crags and precipices that fringe the eternal shores, you hear a sound as of rolling thunder which tolls. Heaven the dirge of an outcast soul. 'Lost! lost! lost!' it cries; back from Heaven comes the echo of the Divine approval of its fearful doom. 'Lost! lost!' the soul wanders out into the blackness which leads away from God and away from hope. Its last note from Heaven the pronouncement of eternal banishment—

"I also will laugh at your calamity, when your fear cometh as a desolation and your destruction cometh as a whirlwind."

The voice of the preacher had gradually risen to its highest pitch, and the wail of the banished soul became a shriek which rang out mournfully through the forest, and seemed to be repeated by invisible voices, "Lost! lost! lost!" The swaying torches cast moving shadows over the scene, and the tall gaunt form of the preacher rose apparently to an unnatural height as he lifted his bent figure in appalling appeal to Heaven.

Not a sound was heard but his voice; the insects of the night seemed to be affrighted and stilled; the audience hardly breathed.

Suddenly the preacher descended from the crude platform to the open space below, which was encircled by the altar for penitents. As with a common impulse, a thousand deep-throated throats in the congregation broke out in sonorous appeal:

"Am I a soldier of the Cross,
A follower of the Lamb,
And shall I fear to own His cause,
Or blush to speak His name?"

Down the aisles went the preacher, making personal appeals to men, women and children. The whole audience joined in the chorus, and with its tremendous swell rose shouts of "Hallelujah!" from every part of the tabernacle.

Believers rushed here and there, seeking impenitent friends and relatives, and the altar was soon crowded with a hundred penitents, sobbing under the weight of conviction and remorse. No longer was there an effort made to preserve harmony of action. Here a brother bent and prayed above a bowed and weeping penitent, and there a group of zealous sisters were gathered anxiously about a friend, some appealing to her with counsel, some with song, and some with prayer. Soul after soul avowed a new-born faith, and these recruits were greeted with rapturous hallelujahs and amens which melted into songs of victory and prayers of praise.

The service was protracted far into the night, and before its close many of the hardened sinners of Harpeyville had given in their allegiance to the Lord of Hosts. Among these was Spragins. Judge Jenkins had been seen to wipe away swift falling tears, and then he hurried from the tabernacle, with Susan at his elbow, begging him to stay.—The Lantern.

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Devotional and Spiritual

MY NEEDS.

Health, hope and working zeal,
A life not over long,
A faith to make its purpose real,
A love to make it strong.
—Alice D. Baukhage, in New York Observer.

LIVING CHRIST.

The German preacher and commentator, Tholuck, said: "I have but one passion, and that is Christ." It is not only another way of putting Paul's self-renouncing avowal, "to me, to live is Christ," meaning, I have no life without or apart from Christ—I live him?

Too many of us are disposed to limit such a view of Christian privilege, to say nothing of obligation, to a favored or select class. Paul, we say, might so speak, but it would be presumptuous in us; such language befits one of exceptional endowments and position in the Church, but does not become only ordinary or average people like us.

Such a conclusion has not the slightest countenance in the evangelical system or in the inspired Word. Nothing is made plainer in the New Testament than the common interest of believers in the promises and blessings of grace. As Paul prays for the Philippians, all who have "fellowship in the gospel," may, up to the measure of their capacity, be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." If Paul could say, "To me, to live is Christ," you and I may say it. If it was important for the Church and world that he should be able to say it, it is important for both that we should be able to say it.

Paul's need of Christ, and Christ's claims upon him, related first and most to the life he lived in common with other men. That went before his apostolic calling and career; and it was this life, rather than his official pre-eminence and prerogatives in the Church, which, he declares, was so merged in Christ that the latter supremely possessed and governed it. All its inspirations and aspirations came from Christ, its changeless source and end. Had he been required to retire from his high position as an apostle into the private ranks of the Church, he could not consistently have taken back his confession, nor would less have been expected of him had he never been put in that position. He disperses all doubt about this when, telling his experience of salvation by faith as against legal justification, he says: "For I"—I, Paul, the man—"through the law am dead to the law, that I might live unto God, I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." So we, though in narrower spheres and with feebler powers, are reasonably invoked to be like the great apostle in living Christ. We have the same need of the Divine One in our life, and he has no less claims upon it than he had upon Paul's. He asks to be so taken into it that his proprietorship and presidency may always be manifest; that the singleness and thoroughness of its consecration can not be doubted; that there may be always the consciousness of his indwelling presence and power nourishing, directing, controlling the life. Then it will be the fulfillment of the divine purpose put into it by our Lord, and where we are or how we are as to place or external surroundings will be of little moment, so he be honored in and by us. Then life will be full of light and peace and hope, a benediction to the world, and victory to

the end. Yea, most in the end, for "to die," whenever and however death comes, will be "gain." Then, "Though the earth's foundations shake
And all the wheels of nature break,
Our steadfast souls shall fear no more
Than solid rocks where billows roar."
—Northwestern Christian Advocate.

A WITNESSING LIFE.

A large number of Christians set great value upon the scriptural truth that the Holy Spirit is a witness in the believer's heart of his having become a child of God and an heir to the heavenly inheritance. Such a witnessing is indeed a blessed consolation to the believer. It imparts vigor to the soul.

But a still more important matter is the Christian's witnessing life. It is more important because such a life touches people of all classes in various practical ways, whereas the witness of the Spirit in one's heart is confined to the Christian himself. Other people know nothing of the inward witnessing which the individual Christian professes to have received. A Christian may publicly declare that the Spirit witnesses to his heart that he is God's beloved child; he may go even so far as to say that the Spirit bears witness to him that there is in him nothing but the purest spirituality, nothing but the holiest love; but other people properly demand of the man that his actual daily life shall be a witness that is in strict harmony with the professed internal witnessing. Unconverted people, as well as con-

verted ones, will scrutinize that person's common conduct, to see whether or not it accords with the avowed witnessing of the Holy Spirit. Those people put but little weight upon mere verbal declaration that the Spirit has given his testimony to a professed Christian that he is a child of God. They want to know whether or not the man's word is invariably reliable; whether or not he is thoroughly sincere in his promises to render a specified favor to certain ones at a given time, and whether or not he pays every debt he contracts. It is vain for any person to say that the Holy Spirit witnesses in his heart that he is free from all moral defilement, if there be no corresponding witnessing in the deeds of his everyday life.

We may positively affirm that if the Holy Spirit does actually give witness to a professor of religion that he is fully accepted by God as his whole-hearted child, his practical life will be a confirmatory witness which will convince his fellows.—Pittsburg Advocate.

LIFE'S SURPRISES.

How differently the days turn out! One day begins so fair and mild, with an unclouded sky and the earth radiant in the sunshine; but by noon the clouds have gathered, and the air has turned cold and raw, and in the evening we have gone back to winter again. Another day has a different story. When we first looked out it was overcast and dark, and a cold rain seemed to claim the day for its own; but in the afternoon the wind changed, the clouds were driven away, and the sun came out; a more delightful evening we have

rarely seen. So the days have their uncertainties and surprises, for "the wind bloweth where it listeth."

These changeful days are the ever recurring pictures of human life. It is true of every one: "Thou knowest not what a day may bring forth." What changes we have seen among those around us! Health and fortune come and go in ways beyond our ken. Some men and some families have suffered adversity, and had evenings of darkness and sorrow. Some have surprised us by rising into prosperity, and are blessed with happiness beyond most men. It belongs to the present life, the life that now is, that we know nothing of to-morrow. Beyond the veil so close before our eyes, what vicissitudes, what surprises may await us! How blessed are they whose lives are in the care of the covenant-keeping Father!—Central Presbyterian.

OUR BESETTING SINS.

Our besetting sins are peculiarly humiliating. They cling to us so firmly after we have determined to be rid of them; they reveal their power so often after we have supposed them conquered and abandoned; they assail us so unexpectedly and often beguile us so easily, that we sometimes doubt whether we really have any power of self-control remaining, or any trustworthy loyalty to God and duty. It is no excuse for us, but it is comforting to remember that everybody else is tempted similarly and that our heavenly Father understands the situation even better than we do. It is a strong temptation to make special excuses for such sins. Sometimes and to some extent this is proper. For example, he who, like

so many, has inherited the desire for strong drink certainly has in that fact a special excuse for committing that sin. He is not to blame for the hereditary taste which he can not help having. It is his misfortune, and not his fault. But this excuse is not a justification. He is actually and seriously to blame for yielding. The knowledge of his inherited tendency should serve as a special and solemn warning and restraint, fortifying him against tampering with the temptation which he knows is graver for him than for others.

Besetting sins are to be conquered, like any other, by prayer and faith and courage and sturdy resistance; by cherishing holy thoughts and cultivating holy aims; by avoiding circumstances involving temptation; by choosing ennobling companions; by studying how to live in constant communion with the Holy Spirit. When the heart is conscientiously and gladly surrendered to him, so that his presence and power rule in it, even our severest besetting temptations can find little or no opportunity of access.—"Helpful Thoughts."

Each day is like a furrow lying before us; our thoughts, desires, and actions are the seed that each minute we drop into it, without seeming to perceive it. The furrow finished, we commence upon another, and again another; each day presents a fresh one, and so on to the end of life... sowing, ever sowing. And all we have sown springs up, grows and bears fruit, almost unknown to us; even if by chance we cast a backward glance we fail to recognize our work.—Selected.

A Full Dollar's Worth Free

I will gladly give any sick one a full dollar's worth of my remedy to test.

I ask no deposit—no promise. There is nothing to pay, either now or later. The dollar bottle is free.

I want no references—no security. The poor have the same opportunity as the rich. The very sick, the slightly ill, invalids of years, and men and women whose only trouble is an occasional "dull day"—to one and all I say, "Merely write and ask." I will send you an order on your druggist. He will give you free, the full dollar package.

My offer is as broad as humanity itself. For sickness knows no distinction in its ravages. And the restless patient on a downy couch is no more welcome than the wasting sufferer who frets through the lagging hours in a dismal hole.

I want EVERYONE, EVERYWHERE to test my remedy. There is no mystery—no miracle. I can explain my treatment to you as easily as I can tell you why cold

freezes water and why heat melts ice. Nor do I claim a discovery. For every detail of my treatment is based on truths so fundamental that none can deny them. And every ingredient of my medicine is as old as the hills it grows on. I simply applied the truths and combined the ingredients into a remedy that is practically certain. The paragraphs below will show you the reason why.

But my years of patient experiment will avail you nothing if you do not accept my offer. For facts and medical practice in the world, and come to you as a stranger. I ask you to believe not one word that I say till you have proven it for yourself. I offer to give you outright a full dollar's worth of Dr. Shoop's Restorative. No one else has ever tried so hard to remove every possible excuse for doubt. It is the utmost of my unbounded confidence can suggest. It's open and frank and fair. It is the supreme test of my limitless belief.

a medicine was ever put to—I have said, "If it fails it is free"—and it has never failed where there was a possible chance for it to succeed.

But this mountain of evidence is of no avail to those who shut their eyes and goze away in doubt. For doubt is harder to overcome than disease. I can not cure those who lack the faith to try.

So now I have made this offer. I disregard the evidence. I lay aside the fact that mine is the largest medical practice in the world, and come to you as a stranger. I ask you to believe not one word that I say till you have proven it for yourself. I offer to give you outright a full dollar's worth of Dr. Shoop's Restorative. No one else has ever tried so hard to remove every possible excuse for doubt. It is the utmost of my unbounded confidence can suggest. It's open and frank and fair. It is the supreme test of my limitless belief.

Inside Nerves!

Only one out of every 98 has perfect health. Of the 97 sick ones, some are bed-ridden, some are half sick, and some are only dull and listless. But most of the sickness comes from a common cause. The nerves are weak. Not the nerves you ordinarily think about—not the nerves that govern your movements and your thoughts.

But the nerves that, unguided and unknown, night and day, keep your heart in motion—control your digestive apparatus—regulate your liver—operate your kidneys.

These are the nerves that wear out and break down.

It does no good to treat the ailing organ—the irregular heart—the disordered liver—the rebellious stomach—the deranged kidneys. They are not to blame. But go back to the nerves that control them. There you will find the seat of the trouble.

There is nothing new about this—nothing any physician would dispute. But it remained for Dr. Shoop to apply this knowledge—to put it to practical use. Dr. Shoop's Restorative is the result of a quarter century of endeavor along this very line. It does not dose the organ or deaden the pain—but it does go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it and makes it well.

A Bond of Sympathy.

The inside nerve system is plainly the most important system in the human body. Our life rests on the action of the vital organs. While they work we live. When they stop we die. While they perform their duties properly we are well. When they perform their duties poorly we are ill. And the vital organs, each and every one, depend upon the inside nerve system, for it not only regulates them—it operates and controls them.

The work of the inside nerves is not only the most important—it is the most laborious. For our other nerves are exerted only at will. We think and talk and exercise only as we feel inclined, and when we are tired we rest. But the stomach, the heart, the liver, the kidneys, must constantly and continuously—day and night—fresh or tired, perform their necessary duties. We have no way of knowing even that they are tired or at fault save the weakening of the organs they supply.

But this strong bond of sympathy has a useful purpose. For it shows us clearly that all are branches of one great system—that if we make the system strong we strengthen every branch. This is why so many ailments can be cured by one form of treatment. For almost all sickness is nerve sickness—inside nerve sickness—and other kinds of sickness, such as purely organic derangements, are frequently due to lack of proper inside nerve treatment.

Many Ailments—One Cure.

I have called these the inside nerves for simplicity's sake. Their usual name is the "sympathetic" nerves. Physicians call them by this name because they are so closely allied—because each is in such close sympathy with the others. The result is that when one branch is allowed to become impaired, the others weaken. That is why one kind of sickness leads into another. That is why sickness becomes "complicated." For this delicate nerve is the most sensitive part of the human system.

Does this not explain to you some of the uncertainties of medicine—is it not a good reason to your mind why other kinds of treatment may have failed? Don't you see that THIS IS NEW in medicine? That this is NOT the mere patchwork of a stimulant—the mere soothing of a narcotic? Don't you see that it goes right to the root of the trouble and eradicates the cause?

But I do not ask you to make a single statement of mine—I do not ask you to believe a word I say until you have tried my medicine in your own home at my expense absolutely. Could I offer you a full dollar's worth free if there were any misrepresentation? Could I let you go to your druggist—whom you know—and pick out any bottle he has on his shelves of my medicine were it not UNIFORMLY helpful? Could I AFFORD to do this if I were not reasonably SURE that my medicine will help you?

For Stomach Troubles.

The stomach is controlled by a delicate nerve called the solar plexus. Prize fighters know that a blow over the stomach—a solar plexus blow—means a sure knock-out. For this nerve is ten times as sensitive as the pupil of your eye. Yet the solar plexus is only one of the centers of the great inside nerve—the power nerve. It is one of the master nerves. The stomach is its slave. Practically all stomach trouble is nerve trouble—inside nerve trouble—solar plexus trouble. Dr. Shoop's Restorative strengthens the inside nerves—strengthens the solar plexus—and the stomach trouble disappears.

For Kidney Troubles.

The Kidneys are the blood filters. They are operated solely by the inside nerves. The branch which operates them and regulates them is called the renal plexus. When the renal plexus is weak or irregular, the kidneys become clogged with the very poisons they should throw off. No kidney treatment can clean them out or cure them and one stage leads into another until after a while the kidneys themselves begin to break down and dissolve. There is only one way to reach kidney trouble—that is through the inside nerves that control them, which Dr. Shoop's Restorative alone strengthens and restores.

For Heart Trouble.

Your heart beats more than ten thousand times a day. And every heart beat is an impulse of the inside nerve branch called the cardiac plexus. The heart is a muscle, but it is the nerve that makes the muscle do the work. An irregular or weak heart is, almost in every instance, the direct result of a weak or irregular nerve—inside nerve. To cure heart trouble, restore the nerve to normal. Dr. Shoop's Restorative will restore the cardiac plexus, just as it restores the solar plexus and the renal plexus. For all are equal parts of the great inside nerve system—the power nerves—the master nerves.

Dr. Shoop's Restorative

For economy's sake, keep a bottle of Dr. Shoop's Restorative always on the pantry shelf. When off days come a few doses will increase your appetite—relieve your dullness—set you right. Neglected, these dull, listless spells may develop into serious illness. A dose in time is the truest economy.

STATISTICAL TABLE OF THE NORTHWEST TEXAS CONFERENCE, 1903-04.

Table with columns: NAME OF DISTRICT, Local Preachers, Members, Total Members, Additions on Profession of Faith, Additions by Certificate or Otherwise, Removal by Death, Certif. or Otherwise, Adults Baptized, Infants Baptized, Societies in Charge, No. Houses of Worship, Value of Houses of Worship, Indebtedness on Houses of Worship, No. of Parsonages, Value of Parsonages, Indebtedness on Parsonages, Value of District Parsonages, Indebtedness on District Parsonages, Value of Other Church Property, Money Expended for Churches & Parsonages, No. Churches Damaged or Destroyed, Amount of Damage, Insurance Carried, Premiums Paid, Losses Sustained, Collected on Insurance.

Table with columns: NAME OF DISTRICT, No. Senior Leagues, No. Senior League Members, No. Junior Leagues, No. Junior League Members, Total League Members, Raised by Leagues for Missions, Raised by Leagues for Other Objects, Total Raised by Leagues, No. Sunday-Schools, No. S. S. Officers and Teachers, No. S. S. Scholars Enrolled, Collected for Sunday-School Supplies, S. S. Collections for Missions, S. S. Collections on Children's Day, S. S. Collections for Other Objects, Total Raised by Sunday-Schools, No. Wom. Foreign Missionary Societies, No. of W. F. M. S. Members, Total Money Raised by W. F. M. S., No. Woman's Home Mission Societies, No. W. H. M. S. Members, Total Money Raised by W. H. M. S., Total Collected by Women's Societies, Total Amt. Reported on this Table, Not Elsewhere Reported.

Table with columns: NAME OF DISTRICT, Assessed for Presiding Elder, Paid for Presiding Elder, Assessed for Preacher in Charge, Paid for Preacher in Charge, Assessed for Bishops, Paid for Bishops, Assessed for Conf. Claimants, Paid for Conf. Claimants, Assessed for Foreign Missions, Paid for Foreign Missions, Assessed for Domestic Missions, Paid for Domestic Missions, Assessed for Church Extension, Paid for Church Extension, Assessed for Education, Paid for Education, Paid American Bible Society, Paid on Payne and Lane Fund, Assessed for Orphanage, Paid for Orphanage, Paid for Other Objects by Church, Total Amt. Raised for All Purposes.

Northwest Texas Conference

This body, for the first time in its history, met in Mineral Wells on Wednesday of last week. The most of the members of the conference had never been in the place, and at first it was doubted by many of them whether or not the town would be able to entertain so large a gathering. It is a place of 4000 population and it is situated at the terminus of a branch road, twenty-two miles from Weatherford. It is a noted watering place. It has the largest variety of mineral waters of any place in the State. The people there were anxious to have the conference. They wanted its members to see and test the virtue of those waters, as well as they wanted the privilege of extending their hospitality to the conference. And if there was any doubt upon the part of any as to the ability of the town to care for the conference, that doubt was dissipated the first day. The whole community had made the most ample provision for the gathering. Private residences, boarding houses and hotels were all thrown wide open and a most generous welcome was extended to all. Rev. C. V. Oswalt and his people had enlarged and beautified their church building until it assumed the proportions of a city structure. It is a brick veneer, with turrets and towers, and situated upon a hill rather high and lifted up. It has a commodious auditorium, with ample rooms for Sunday-school and committee work. The acoustics are perfect. The pastor and the people gave the preachers and the delegates the right of way to everything in the town. The Mayor was authorized to say to them that the Commercial Club, the Y. M. C. A., the other Churches and all the wells of water were at the service of the conference. And such was found to be true. Brother Oswalt and his committee proved themselves to be ideal hosts. No conference was ever better entertained, and the whole membership, without a single exception, were glad, and are still glad, that the conference went to Mineral Wells. The town, with its growth and curative waters, was a revelation to the brethren. And the hos-

pitality of the people could not have been improved upon. It was royal in its quality and full and generous in its bounty. The memory of it will last a lifetime, and the most delightful recollection will ever gather about the meeting at Mineral Wells. Wednesday morning was beautiful and bright and the air was bracing. Bishop Hoss called the conference to order and announced the old conference hymn and the brethren sang it with a zest. The Northwest Texas Conference is noted for a number of good singers and they enjoy this part of the services especially. It is an inspiration to hear the harmony of their voices in song. After the singing, Dr. Tigert led in a fervent and deeply spiritual prayer. There were many responses to it as the prayer proceeded. He uses more appropriate Scripture in his prayers than most any one we have ever heard in public devotions. After this, the conference sang "How Happy Every Child of Grace." The Bishop read a portion of the 15th chapter of Paul's First Epistle to the Corinthians and commented on the same. "The mediatorial work of Christ is an economy in the Divine government. It was introduced for the accomplishment of a definite end, and this end is the subjugation of all things to Christ. The last triumph will be the destruction of death." Those are the points developed and elaborated by the Bishop in an exposition of the chapter which was deep, clear and comprehensive. Then the secretary of the last conference was asked to call the roll, and a large majority of the members answered to their names. Rev. John M. Barcus was unanimously re-elected Secretary. He selected several brethren to assist him. The standing committees were announced and elected. The connectional reports were received and referred without reading. The Bishop read a humorous letter received by him from some brother who wanted his preacher removed because of some minor complaints. He read no names, and the letter created much merriment. The Mayor of the town was introduced and he proceeded to deliver to the conference an address of welcome to the gathering. It was whole-souled, witty, apropos and cordial. He spoke

many excellent words concerning the work of our Church in the progress of Texas. His address was well received and left the entire conference in most excellent spirit. Bishop Hoss responded in an appropriate manner. The names of the presiding elders were called and passed. Rev. J. M. Barcus reported the Corsicana District in good condition. Rev. O. F. Sensabaugh had a remarkable report for the Waxahachie District. Also, Rev. James Campbell did the same for the Fort Worth District. Brother Bailey said his district, the Dallas, was in better condition than ever before. Brother Boone, of the Weatherford District, gave a good account of his work. Rev. E. A. Smith, of the Abilene District, reported a drouth throughout his territory, but the Church had prospered. S. W. Turner stated that the Gatesville District had gone forward. W. H. Matthews had had a most prosperous year on the Brownwood District. J. G. Miller gave a good account of the Vernon District. B. R. Bolton had a splendid report from the Waco District. J. S. Chapman's work on the Georgetown District was generally prosperous. J. M. Sherman, from the Clarendon District, gave a most encouraging report of his great field. It is the largest district in the State. The conference has never heard better reports in all its history than those received at this session. Spiritually, the figures indicating the numbers of converts and accessions ran up into the thousands, and the material growth is marvelous. All the connectional brethren were introduced, and there were many of them, including Drs. Lamar, Watkins, Tigert, Lambuth, Hammond and Whisner. Visitors were also presented. The names of the old guard were called. Several of them spoke a few words to the conference. Rev. S. J. Davis is one of the oldest veterans of the body. He had been greatly afflicted during the year and he remarked: "In them all my religion has remained intact." Then he remarked: "If I have done nothing else, I have been instrumental in the salvation of my children. They are all saved and working members of the Church. I pity the Methodist preacher who can not say as much." When the old man sat down, they sang "How Firm a Foundation,"

and many went round and shook hands with him. Rev. W. V. Jones, among other things, said: "I am happy in my religion and I am not sour." Rev. I. N. Reeves made a most interesting talk, which created a delightful spirit, and a happy handshaking followed. A touching letter was read from Rev. E. L. Armstrong, who is still lingering on his bed of affliction. He expressed complete resignation to the will of God and sent a message to all his brethren. Brother Hyder also spoke of his hopes and joys even in his enforced retirement. Rev. G. F. Phair spoke in terms of hopefulness of his condition and rejoiced in his ability to be present and come among his brethren. Drs. Hammond and Lambuth addressed the conference concerning their respective works. The latter gave some account of his recent trip to Brazil and related many incidents of his visit, and his address was listened to with deep interest from its beginning to its close. We have in that country nearly 5000 members, a number of church buildings and several schools. Our work is most promising. An afternoon session was ordered and Rev. Horace Bishop was designated by Bishop Hoss to preside. The devotional service was conducted by Rev. W. H. Vaughan. The presiding elders were absent with the Bishop. The other members were largely in attendance. Dr. J. J. Tigert delivered an address in the interest of the Methodist Quarterly Review, of which he is the editor. He announced that the periodical was self-sustaining and that it was contributing something to the general fund of the Publishing House. The editor of the Advocate was introduced and he spoke at length in the interest of the Advocate. The Advocate is popular in the Northwest Texas Conference, and they stand by it manfully. Dr. A. J. Lamar spoke for the Publishing House. He submitted business statements showing the House to be in a prosperous condition. This institution is one of the great factors in the progress of the Church. The Branch House is an untold blessing to the work in Texas. Our preachers and people are buying and reading more of our books than ever before. At night there was an anniversary held under the auspices of the Joint Board of Finance, and after the devo-

FOR EXPENSES OF DELEGATE TO GENERAL CONFERENCE.

Table with columns: NAME OF DIST., Ass'd Paid. Rows include Georgetown, Waco, Corsicana, Waxahachie, Fort Worth, Weatherford, Gatesville, Dublin, Brownwood, Abilene, Vernon, Clarendon, and Total.

tional services, J. M. Robertson, one of our laymen, made the opening address. He has been a member of the Joint Board for twenty-three years and he was able to speak knowingly on the subject. His address was to the point. It was practical and direct and it had a fine effect. It was gratifying to hear him say that the Board had at its service \$10,000 to distribute among the seventy-six claimants in the conference. Twenty-three years ago there were twenty-seven claimants and only \$2100 to give to them. This shows wonderful growth in this worthy fund of the conference. Dr. A. F. Watkins followed in a strong speech. He began by saying that it was worth a trip all the way from Mississippi to hear such a speech as Brother Robertson had just delivered. He then took up his subject and spoke with power. He paid a high tribute to the itinerant preachers, their devotion, their consecration and their self-denial. He related a number of incidents both humorous and pathetic. The entire address was superbly eloquent and it was given close and responsive attention. At its close, a contribution was made to the fund and the benediction followed. Thursday morning the conference met promptly and Brother Boone opened the exercises with prayer. The call of the supernannates was continued. When the name of Brother Littlepage was called he made an interesting talk. He said he had had many rocky roads, but he had found the lot of a supernannated preacher was the rockiest road that he had ever traveled. He evinced a very sweet spirit and asked to be continued in the same relation. The brethren proceeded to receive a contribution toward a home for Brother Littlepage and a nice little sum was realized. The call of the preachers was taken up and continued. Rev. W. L. Neikam made a fine report of the work at

Collected on Insurance. Total Amt. Reported on this Table, Not Elsewhere Reported. Total Amt. Raised for All Purposes. Total Paid.

Georgetown. All debts on the charge and parsonage property were paid off and the collections were all full.

Rev. J. W. Story made an excellent showing from his charge at Taylor.

Brother Hilburn, of Ennis, left matters in a fine state in his charge. He filled out the unexpired term of the late lamented Brother T. J. Duncan.

Rev. C. S. Cameron reported twenty-six Advocates taken at Holland.

Rev. C. R. Wright stated the spiritual condition at Central Church, Temple, to be good. His people are building a handsome \$4000 parsonage. All the preachers of this district had remarkably good reports—better than for a number of years.

Brother Crawford, of Troy, made a spiey report. He and the Bishop had a humorous set-to on the subject of getting rid of members under the "lost sight" of clause, and Brother Crawford held his own fairly well.

Rev. John R. Nelson brought up things from Austin Avenue, Waco. For all purposes, during the year, \$10,000 were expended. During the four years of his pastorate there he and his people have built and equipped a \$30,000 church and they have a membership of 420, a fine Sunday-school and a splendid Board of Stewards. He gave Rev. B. R. Bolton and Rev. Milton Hotchkiss words of much praise for their help. During the whole four years this work has paid for all purposes \$72,000. They will pay the next pastor \$2000. Four years ago we had nothing at Austin Avenue. The Bishop congratulated all the persons concerned in this great enterprise.

The Bishop called Rev. W. H. Matthews, of the Brownwood District, and in the name of the preachers of that district presented to him a handsome gold pen. The talk of the Bishop was a happy one.

Brother Matthews responded tenderly.

Rev. E. A. Smith, of the Abilene District, was called forward and the Bishop presented to him also a handsome fountain pen from his preachers. He responded in a few words.

Then Dr. Monk was introduced and asked for Dr. James Campbell to be called to the front. He made a felicitous speech and in the name of the preachers of the Fort Worth District, presented to him a splendid gold watch and chain. Dr. Campbell stood the ordeal and responded in befitting terms. Many of his remarks were witty and very entertaining.

Dr. H. P. Whisner, of the Church Extension work, presented a statement concerning the great interests committed to him. After the address, the conference contributed \$543 toward the loan fund of the Board.

The name of Rev. J. W. Rowlett, of Weatherford, was called, and he made a statement to the conference concerning his preaching and work during the year. His report showed good results.

The Bishop followed in a few remarks, in which he said: "Let all the preachers preach only things of which they are absolutely certain. Do your speculating privately, but do not take such matters into your pulpits. Preach in such a way that the people will not misunderstand you. Methodism is a religion of certainty, and we want no uncertainty in our ministry. If you get tangled up in your notions, God will lead you out of confusion, if you will pray and work and wait. I was Brother Rowlett's teacher, and I know him to be a good and true man. I am sure the conference will accept the statement of Brother Rowlett, and that his ministry will be such as to meet the demands of our doctrinal standards."

Rev. Milton Hotchkiss made a fine showing for his work at Fifth Street, Waco. Notwithstanding that Austin Avenue was formed out of Fifth Street, that congregation has steadily grown and it is practically as strong as before.

Rev. John R. Morris made a scio-humorous report of Morrow Street charge—serious in its statement of facts, but humorous in twitting Brothers Hotchkiss and Nelson.

In the afternoon, Brother Lyon preached a practical sermon.

The spirit of the conference is fine. The fellowship is delightful. The brethren have caught the largeness of thought that goes with the extent of the territory. They cover a vast area;

FIGURES DO NOT LIE,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of Texas Christian Advocate can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many ailments that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

they have a great membership in the ministry and laity, and there is nothing small in their plans and enterprises. They take a broad view of matters. It does one good to meet and mingle with such a body of men. And they stand for something. They believe in the Advocate and they believe in all that the Advocate expounds and represents. They are sound in their Methodism, in their material support of the Church and in the question of temperance. In fact, they are a fine body of men.

At night the Church Extension anniversary was held. A large audience gathered until all the space was occupied and many did not gain admittance. Rev. W. B. Andrews, the president of the Board, presided at the meeting, and he introduced the exercises with an explanatory statement of the work of the Church Extension movement. But the principal speaker was Dr. Alonzo Monk, and he made the leading address of the occasion. "The Church of God is essentially an extension Church. It embodies the principle of expansion. The way to develop the Gospel is to send it abroad. We have what we call domestic and foreign missions. I am sorry that we have set up these artificial distinctions. We have but one mission, and that is to bring men to Christ, and in doing this, the world is our parish. I believe in the old-time religion, the religion which finds its expression in the incarnation of the Son of God. Some people mistake the forms for religion. But religion is not in its forms, but in its faith, in its enterprise and in its aggressiveness. Our religion now implies better churches and better facilities for carrying on the great movements of Christianity." (Here the speaker drew a comparison between the old log meeting house and the churches of to-day).

"The pastor has a multiplicity of things to look after, and with the old methods he would be a failure. With modern methods he can accomplish all the ends of a busy pastorate. We ought not to remodel old churches. I have never seen an old church that was worth remodeling. I often rejoice when I see that an old church has been burned down. I know one now that would be a blessing to me if it could be burned. What we want is new churches, and this is real church extension. To get this we must develop sentiment on this subject, and then we will have no trouble in extending our churches. We need to be careful about the style of our churches. Not every one knows how to build a church. We ought to get the best architect possible to draw our plans, so as to have a neat, substantial and comfortable church. Our church extension implies all these improvements. I am not afraid of church debt. The fact is, you can not build the church that any community needs without a debt. Let those that follow us have some part in paying the debt. Then when it is paid out, you have a building worthy of the cause we represent. In my judgment, the General Conference made a mistake when they passed the law forbidding our trustees to bond our church property for its debts. It would be better for us if we could involve our property. It would enable us to build better churches and to get the money on them for that purpose. Then when you get your church, use it for worship. Keep side shows out of it. It is God's house, and let God dwell in it." These are a few of the things said by Dr. Monk. They only give an idea of a great address and it was well received. The Doctor is a strong man, an orator of power and a successful pastor and preacher. This is his first year in Texas and he seems to have fully identified himself with everything connected with the work of the conference.

Friday morning came in with a bright sky and a delightful temperature. In fact, the weather was ideal. Dr. Monk lead the devotion.

The Bishop called attention to the habit of many coming into the church during the morning worship and of others standing around the church doors instead of being present at the opening prayer. He then read a passage from the 1st chapter of Ephesians and commented on the same. "Prayer is mockery unless we get the answer. Paul prayed because he needed God's help. He knew it was folly to try to lift himself over the fence by his own bootstraps. He often asked his brethren to pray for him that utterance might be given unto him. And yet Paul was not lacking in the gift of utterance. His speech was marvelous. But he wanted the gift of wise utterance. And we all need that gift, however eloquent we may be in our own gifts. And the Apostle prayed for a definite end. He always wanted something. He based his prayers upon certainty. He knew Him who had promised to hear him. He had a full faith, a deep love and a live hope. His prayers, therefore, meant all that they contained. There is much in such praying as this."

The call of the preachers was continued. Brother Barnes, of Waco, reported a good year. He had raised his

mission to a self-supporting charge, paid all its debts and circulated the Texas Advocate.

Brother Dunn, of Bosqueville, did well in everything, especially for the Advocate.

Brother Curry had a fine year at Hewitt; built a good church, had many conversions and the finances all paid. Brother Fort had a great year at Lorena and said he was ready to go back and finish his four years. The Bishop, with a twinkle in his eye, remarked: "Well, I have not had any call for you yet for any other place." This created a great laugh, in which Brother Fort had to join.

Brother J. A. Ruffner, at West, did a great work and his report on the Advocate was up to high-water mark.

Brother Gilliland brought up everything from the Abbott charge. He did finely for the Advocate.

Bro. Mac M. Smith, from Peoria, had a successful year.

Brother Meador had 125 conversions, all collections were full and the Advocate was looked after. In fact, we have never heard such uniformly good reports from a single district. The work is wonderfully prosperous throughout the bounds of the Waco District.

Rev. W. H. Vaughan made a talk as to the condition of the Orphanage. He made a good report of the institution and showed it to be in favor with the Church.

The Orphanage property is valued at \$50,000. The Bishop added: "That Orphanage is the glory of your Texas Methodism," and the conference said "amen!"

The preachers of the Corsicana District were called. Rev. Sam Bercus, of Corsicana, had everything going our way and his report was full.

Brother Berry, at South Side, made a good showing for that new charge. The brethren of this district were called and reported so rapidly that we could not pick up many of the important items. Their reports were all good. They had had many conversions, a great many accessions, and the collections were good.

Rev. T. F. Harris, at Frost, reported an excess of \$175 for missions.

Rev. J. S. Armstrong reported well from Mexia. Formerly the boll weevil devastated that section, but the past year was largely free from the pest.

W. W. Moss was, in some respects, the banner man in his district on missions. He served Groesbeck.

Rev. F. M. Winburne made a witty report, and a good one, and added, in closing: "I believe if we had good preachers and good presiding elders in our section, we would revive and accomplish wonders."

J. G. Putman, of Waxahachie, reported everything in full and some matters in excess. When he left his charge, he was prepared to report a handsome church property valued at \$17,000; but when he arrived at the seat of the conference a phone message told him that it was in ashes. But his people would rebuild.

Brothers Smith and Kiker had had a fine year in all departments.

Jerome Duncan showed Hillsboro to be spiritually and otherwise in a most prosperous state.

C. W. Hearon made a good showing for Milford. He had built a new church. The Advocate flourishes there.

Rev. C. L. Browning had a fine year at Itasca, and so did Brother Campbell, of Grandview.

Brother Tooley had the banner Advocate report for his district.

M. K. Little did well at Midlothian. R. B. Bonner had a fine year at Ferris; built a new church and had it dedicated; good meetings and collections in full.

I. E. Hightower had had more conversions and accessions, one hundred Advocates and all collections in full at Palmer and Bovee. His was a remarkable report. This district is really on a boom of prosperity.

The Fort Worth District preachers reported. Dr. Monk reported that First Church wanted to build a new house and that they must have it. He had had a successful year. He spoke kindly of his people. Brother Howard, of Missouri Avenue, reported progress in the new church enterprise, which is to take the place of the splendid building which was burned. When the new one is done, it will cost \$21,000. The people are plucky and they will succeed.

Mulkey Memorial had a good year under Brother Whitehurst and everything was in full. Good meetings, also. Paid \$6500 for all purposes.

N. B. Read had made good progress at Peach Street.

I. Z. T. Morris had placed 72 children and found homes for about thirty homeless women and helped to clothe a number of children.

J. D. Young had a good year at Glenwood. So had Brother Creed at North Fort Worth. The other charges had done well.

Brother Calloway, among other things, reported well for the Advocate.

C. E. Brown, of Cleburne, reported 350 conversions and 210 accessions.

Set off a mission chapel and paid for all purposes \$8000.

The mission chapel under Brother Porter had 200 members and good Sunday-school; all finances up in full. The whole district is in good care.

Couts Memorial, under Brother Hall, is moving up. In good care.

Mrs. W. H. Johnson was introduced and spoke in the interest of the Rescue Home at Dallas. Her words fell upon responsive ears. Without an invitation, the brethren literally threw the money on the table. They actually got happy in their gifts. At the close the table looked like a bank counter on a Saturday.

Brother Oswalt reported Mineral Wells. Said he had a good year; raised \$5000 for all purposes; collections in full.

Brother Tyson reported forty net increase in the Texas Advocate, and the rest of his report was in keeping with the above.

After the announcements, the conference adjourned.

In the afternoon, Dr. A. J. Lamar preached an able sermon to a large audience. It was thoughtful and instructive.

At the 8 o'clock service, the anniversary of the Sunday-school Board was held. Dr. H. M. Hamill was present. The report was read by Rev. C. F. Fields. It gave a succinct account of the conference Sunday-school work during the year. A large audience filled the house and fine attention was given to the proceedings and the addresses.

Dr. Hamill made the principal address. He began by congratulating the conference on its progress and success of its Sunday-school work. He dwelt upon the importance of the district Sunday-school Institute, which takes the best methods of normal training to the people. Here the teachers are trained. He showed how the fathers gave attention to children and organized work in their behalf. With these introductory remarks, he announced his subject, "The Foundation Builders of the Church." He described the great bridge across the Mississippi at St. Louis, its origin and progress until it reached completion. Spoke of how the foundations of the piers of this bridge were laid deeply and solidly; and with this for his figure of speech, he brought out the workers who are busy on the foundation of the Church. He put the Sunday-school workers at the bottom of the structure called the Church. Upon this work the Church is founded. The perpetuity of our organization depends upon the material entering into the foundation that we are now constructing. Our children are the hope of the Church, and the workers in charge of them are our most important factors. Our polity is the best in the world for the development of workers and for caring for our children. The Doctor then showed how to teach the children our method of government and our Church doctrines and history. He spoke for an hour and his address was intensely practical and helpful.

Saturday morning the weather continued ideal. Dr. H. M. Hamill conducted the devotional services.

The Bishop read a portion of 2 Tim. 3, and gave an exposition of the passage. "The verse, all Scripture, is given by inspiration; is a classic utterance. It is the Old Testament of which this is said. Some people want to discount the Old Testament; but Paul held to these old writings without question. Now and then we find a man who is exceedingly solicitous for fear the higher critics will destroy Isaiah, when it often occurs that he has not read the book of Isaiah in ten years. Inspiration does not mean that those who wrote under it were not automata. They were genuine men, and when they spoke their faculties were under the spell of divine direction and their peculiar gifts were used as the medium through which the truth was given. All they spoke was the result of inspiration, and as a result we have the sacred Scriptures." The above excerpt is too brief to give even a partial idea, of a very clear and complete exposition of this comprehensive passage.

The class for admission on trial was called and their cases passed upon. All these young brethren were thoroughly sifted before they were admitted. When the case of a brother came up, as an applicant for admission from another Church, one who recommended him said: "He has always been an Arminian in belief; he had a Methodist mother and he married a Methodist wife." The Bishop added: "Then he got it not only by inheritance, but by inoculation, and he ought to be sound." The brother was admitted unanimously.

The under-graduates were called, reported and passed.

A. C. F. Schmidt, who was appointed last year to work among the Bohemians, was discontinued at his own request.

The young men for admission into the traveling connection were called

Cheap eggs are as good as cheap lamp-chimneys.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

and reported. They made exceptionally good reports and their presiding elders spoke most commendatory of them. One of them, Rev. E. R. Patterson, reported the gift, for one of his families, of a nice cottage home for the use of supernumerary ministers. This is a good work and it is to be hoped that many more such gifts will follow.

After their reports were made, they were all called to the chancel and the Bishop propounded the Disciplinary question to them, and addressed them on the duties of the ministry. "You come before us not as novices, but at the end of two years of work in the conference. The conference can reject your application without doing you any injustice. Not every good man is accepted to our itinerary. Hence, unless you are thoroughly made up in your minds to give yourselves wholly to this work, I beg you to pause and consider. We have nothing in the way of worldly aggrandizement to offer you. The life among us before whom you stand to-day is a hard life. There is nothing easy in the life of an honest preacher. You will not always be able to see the best results of your work. The most dangerous point in the life of a minister is when he seems to have the largest outward manifestations of success. Spiritual pride is a subtle sin. Hence what we call success, may not be a success in God's esteem. The New Testament has but little to say about the specific duties of the ministry; but there is much said about the character of the men called to the ministry. Given a man with a right character and life, the duties will take care of themselves. Therefore, the first thing we want in the ministry is goodness of heart, purity of life and devotion of purpose. I would rather plow with a blind mule, or do any other honorable employment, than to enter this ministry without a right heart and a good life. You will never be wholly without faults of judgment. You will make mistakes. All the people may not be pleased with you. You have, perhaps, works in this conference where St. Paul would not be acceptable to all the people for more than six months. But you can be good, noble and true men. No preacher ought to ride a hobby. A preacher who rides one hobby will ride another one, when he gets through with the first one. Do not run after fads. Be well-balanced and even-minded. Have good, common sense. Be hospitable. Hospitality is a Methodist's grace. I have known many Methodists who refused to pay their preacher five dollars in money, but they do not hesitate to feed him ten dollars worth of good things to eat

Continued on page 12

A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and Urinary organs.

A remarkable case is that of James Thomas, Esq., of the Board of Review, Bureau of Pensions, Washington, D. C., as told in the New York World of recent date. He was cured by Alkavis after many physicians had failed, and he had given up all hope of recovery.

Similar testimony of extraordinary cures of Rheumatism and Kidney and Bladder diseases of long standing, comes from many other sufferers, and 1200 hospital cures are recorded in 30 days. So far the Church Kidney Cure Company, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis, prepaid by mail, to every reader of Texas Christian Advocate who is a sufferer from any form of Kidney or Bladder disorder. Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Company, No. 404 Fourth Avenue, New York.

The Home Circle

THANKSGIVING.

By F. E. Butler, A. M.

The time has come to bow again before the Lord on high—
The giver of good gifts to men, the Ruler of the sky;
To give again our earnest thanks, in meekness and in fear,
For blessings showered by His hand throughout the passing year.
We can not count those blessings—no, not half of them recall—
And so we bow and thank the Lord, for He has given all.

Thy blessings have been on our homes, in health and happiness;
Our labors Thou hast prospered; Thou hast heard us in distress;
Our granaries are filled with grain; our cotton fields are white;
Our gins and mills and factories are busy day and night;
And people over all the world are stretching out their hands,
And vying with each other for the products of our lands.

The rains have fallen everywhere, on mountain and in plain,
And when we thought the drouth had come, they've drifted back again;
And alternating harvest fields adorned in green and gold,
Have satisfied the hearts of men and fattened every fold.
The flowers have scented all the air, and though with heart of oak,
Full many a tree beneath its load of ripened fruit has broke.

Our flocks upon a thousand hills in rich profusion roam;
Our orchards and our vineyards have made happy every home,
With not alone sufficiency, but ample and to spare,
To those who are less fortunate and need a brother's care.
And everywhere we see the joy of blessings Thou hast sent
In hopes that have been realized, in hearts that are content.

Across the sea, from many lands, there comes war's rude alarm,
But we have lived in unity, secure from every harm;
Beneath the flag our fathers loved, and in that liberty
For which they fought and bled and died, we still are dwelling free.
God help us to maintain those rights, and if in their defence
We die, may we regard our death love's lasting recompense.

God grant that in humility we never may forget
The sun that rose at Bunker Hill no more on earth to set;
But may we live within its light, and prove to all mankind
That under law's supremacy our happiness we find;
For neither forts nor glittering guns, nor armies in the field
Can bring the world the happiness that law and justice yield.

And now, we bow our heads for those whose earthly life is o'er,
For some were here a year ago who will be here no more.
For them the empty chair is placed, of them sweet words are said,
Though absent from our board to-day, we do not call them dead,
But gone into that higher life where we all hope to be
Permitted, Lord, to spend a long Thanksgiving Day with Thee.

Now, as we take our places at our tables richly spread,
May each of us remember what the loving Master said;
And may we those sweet words of His in our hearts receive;
"It is more blessed for to give than it is to receive."
And may we go in mercy just as unto us He came,
And give as He has prospered us, and in His blessed name.

May each succeeding year that comes bring greater faith in Thee,
And may that faith be yet surpassed by greater that shall be;
When love and law and loyalty shall banish hollow cant
And dwell within the hearts of men in solemn covenant;
And may that time yet come to pass the prophets have foretold
When men shall cease to dig and delve and dare and die for gold.

Accept, oh God, the service that we this day bring to Thee—
Our songs, our prayers, our offerings, imperfect though they be—
And send Thy gracious love and light in other hearts to shine,
That all mankind in every land may lovingly be Thine—
That universal peace may come and evermore have sway
To usher in the morning of the great Thanksgiving Day.

MRS. DR. RADWAY'S THANKSGIVING.

Mrs. Dr. Radway sat alone near the fire in her sitting room. Outside the rain pattered against the house and the winds moaned and groaned among the trees. Mrs. Radway pushed the coals together on the hearth and drew her warm shawl about her. The evening was chilly and her thoughts were sad. She was alone in the world. It was true she was the mother of 7 children and the grandmother of 12. But she was alone. Her husband was dead and her children were gone into the world.

It was a sad picture. A woman alone—seven children and 12 grandchildren! Her children were honorable men and women, but she was alone. They had their own homes, their own ambitions, but she was alone. The sad lot of most parents! She got up, lighted the lamp, put more coal in the grate, then sat down. "It is a week until Thanksgiving. I hope all the children will come home. Father is gone!" She picked up her Bible.

"I will pray for them to come. Oh God, let them come," she sobbed, as utter loneliness seized her.

Gently she turned the leaves of her husband's Bible, watching, through her tears, each marked passage. Her eyes fell upon these words: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and nothing shall be impossible to you." "O God," she cried, "take unbelief away and let my children come home. I am so lonely."

She glanced at her Bible and read these words: "Howbeit this kind goeth not out but by prayer and fasting."

"I will fast and pray," she said, with determination, as she arose. She was a woman of no mean circumstances. She removed her silk house dress, put on a soft robe, sat down and again took up her Bible.

She read and re-read Christ's words, until, with prayer and fasting, they filled her with faith. She knew in her heart that her prayer would be answered. Believing that faith without works is dead, she wrote each child a loving invitation to spend Thanksgiving at home.

It was the day before Thanksgiving. She was tired, but happy. She retired early, her heart full of love and praise to God for His goodness. The next morning she arose early and busied herself with many little household duties, while Annie, her only servant, went to town for the few little things that are always forgotten.

Nine! The first train was due. She was so happy she danced about the room, her cheeks flushed and her eyes sparkling.

"Mrs. Radway, de message boy hab you six messages," Annie announced from the door. With joy she went to the door. She signed all the messages and began to break the seals.

"Dear Mother: Sorry; but cannot come.—Lizzie."

She caught her breath. She broke another seal.

"Dear Mother: Annie is sick; cannot come.—John."

She sank into a chair and opened the third.

"Cannot come; sorry.—Davis and Prudie."

"Dear me!" she sighed, as she tore the fourth envelope.

"Dear Mother: Baby not well; cannot come; sorry.—Will and Kate."

Her fingers trembled so that she could hardly break the fifth seal.

"Dear Mother: Joe cannot get off; sorry.—Bessie."

"Dear me!" she sighed. There were tears in her eyes as she opened the sixth.

"Dear Mother: Sorry; cannot come now; will come Christmas.—Charles."

"There ought to have been seven," she whispered, as she felt hopelessly about her. "Annie," she called in a choked voice, "was there not another message?"

"No, Miss Radway."

"Oh," the poor mother sobbed, "Dick is coming—will be here."

Weak and trembling she went to her room. There was a tap at her door. Her face brightened. It must be Dick. Annie entered and handed her a letter. It was from Dick. She took it and read it. In the letter Dick told her he could not come. Her cheeks grew pale and she sank into a chair.

The cold perspiration stood out on her face; there was no sign of rejoicing now. On she read. It was a long letter. He told her he would come Christmas. Mr. Long had already promised him four days Christmas. To this he added: "Mother, your letter saying you were so lonely and that you were fasting and praying for your children to come home almost broke my heart. I went to Mr. Long to get off, but he said he had let off all that he could. I said: 'Oh God, help me to do something to make mother happy!' That night as I sat alone in my room trying to think what to do to make you happy I decided. Oh, little mother, your wayward Dick has given his heart to God."

"Glory, glory!" the mother shouted. "Oh, Sam, my husband Dick is coming too!"

"They'll be here," Annie thought, as she hurried through the work.

After a little while Mrs. Radway glanced at the pile of telegrams and thought: "God did not answer my prayer; I met all his demands."

For a moment awful disappointment seized her and she wept bitterly. Then she thought: "God wants me to have the best always; I know this. And I know, too, that he would have me bear with patience the hard—the trials of life. And, O Father, I ought to put Thee first, but I begged for company, never once asking Thee to be my companion. Oh, Father, my blessing is greater than I asked. I know Thee better, love Thee better—I love Thee

more! Give me strength for what is not and for what is."

Then that peace that passeth all understanding filled her soul.

"Annie," she said, entering the kitchen, "go invite Brother Radway and family and Dick's chum—Ira Broadus—to dinner."

When Annie came back Mrs. Radway sent seven messages to her seven children. That night a tired, but happy, woman knelt and thanked God out of a grateful heart for the blessings of life.

GRANDMA'S THANKSGIVING REMINISCENCE.

By A. Fay Woolsey.

As the bright morning sun peeped in at the windows of Helen Allen's room on Thanksgiving day, its rays awoke the occupant of the dainty room and caused her to remember that she had not seen Grandpa and Grandma, nor even old "Aunt Fannie," the cook.

She had arrived home late the night before from school to spend Thanksgiving with the home folks, and had only seen the immediate family.

How nice it was, Helen thought, to be back in her own cozy room again. She heard John and Cousin Ned, who was visiting them, leave their room just across the hall, and was all eagerness to run out and speak to them, but as she took up the brush to untangle her bright wavy hair, she discovered lying underneath a little note, written in a dainty, old-fashioned hand, which read:

"Dear little Helen,

"You will see this while you are dressing, and Grandma wants her girl to wear that little blue and white checked gingham empire when she brings over our 'Thanksgiving rose bowl.'"

"Lovingly,

"Granny."

This note was very much of a surprise to Helen, and at first the thought of wearing the old gingham empire over to grandmother's, on this morning of all others, was almost repulsive to her. She had intended wearing a new shirt-waist suit that her mamma had just made for her. It was neatly hand-embroidered in daisies and was all that any stylish young college girl of seventeen could desire. But the impulse to disregard the old lady's request did not remain long, and with a smile on her face Helen soon resurrected the old dress, imagining the smile it would bring to the faces of Ned and John when they saw her.

As she ran down stairs singing a gay little song, the boys came up for their greetings, which they gave in a hearty, boyish manner; after which John announced, "Well, Sis, I made your rose bowl for you, and it's a beauty, too. You had better come on right now and fill it, for Granny will be expecting you."

"And you will want to change your dress, too," Ned remarked. Helen's answer was only a saucy look and smile at her cousin John, who gave her a puzzled look, which seemed to say, "What did you put that old dress on for, anyway?"

Then they all went in to the dining-room, where on the table sat two of the queerest "rose bowls" you can imagine. They were unusually large, and as yellow as gold. In reality they were pumpkins with the tops cut off, the seeds taken out and the edges shaped into pretty round scallops.

Every year, as long as Helen and John could remember, they had helped their mother make two of these flower bowls the day before Thanksgiving. One was for their own table, and the other for grandma's. John and Helen took it time about to fill these "thanksgiving rose bowls," as they called them. This year it was Helen's time to fill grandma's and take it to her.

One end of the long south gallery of the Allen homestead was screened every year with the large blue morning glory vines that in Texas bloom until the first freeze of the winter. It was with these flowers that Mrs. Allen always decorated her breakfast table on Thanksgiving day. And with these Helen filled the large, yellow pumpkin. Ned and John helping her gather the choicest blossoms and vines.

Helen hoped to be back from Grandma Allen's before her mother was up, so she hurriedly tied on her bonnet and started off with her load of blossoms, when John began to remonstrate about her dress.

At the gate she turned and setting down her flowers, ran up to her room. Coming back she gave John Grandma's note. Then, while he was reading, she went on down the street and was soon around the corner and out of sight. On account of the early hour she met no one, for which she was truly thankful.

Old Grandpa Allen was sitting near the dining-room window watching for Helen, and as soon as he saw her, he announced her coming by calling out, "Mother, their comes our Sunshine with her morning glories."

At this Grandma Allen left every-



A warm bath with Ivory Soap just before bedtime insures that perfect and refreshing night's rest which is so necessary for the health of infants and growing children. The Ivory is a pure soap, made of vegetable oils and is soothing to the most delicate skin. It floats.

thing and soon had Helen in her arms. Seeing the table set for three, was rather a disappointment to Helen, for she felt sure that she would be expected to breakfast with her grandparents. And although she loved them both dearly, she felt bad to think that she would be sure to meet people on her way home after breakfast who would see her dressed as she was. But her unselfish nature would not allow her to refuse her grandmother's invitation to breakfast: "Helen, dear, since you were so sweet about gratifying my whim, I am going to insist that you stay to breakfast while I tell you a little Thanksgiving story. Then, while they ate, this is the story Grandma told:

"Helen, dressed as you are, and the flowers you brought me, remind me of the first time I ever saw you," and the old lady glanced at her husband to see if he remembered too.

Helen did not speak a word to interrupt, as she knew that when her grandmother began in this reminiscent manner she would be sure to hear some interesting bit of family history.

"You know, dear, we lived in Philadelphia before coming to Texas. Your mamma, then a little girl, lived right near us. Her parents were our dearest friends, and when they moved to Texas on account of your Grandpa Parker's health, we missed them more than I can tell you."

"At that time this Western part of Texas was very sparsely settled, and so we did not hear from our friends often, and after a time lost all trace of them."

"But during that time your own papa was growing to be a great, big boy, and after graduating in medicine, he was very anxious to see life in Texas. I shall always think that the remembrance of a certain little brown-eyed girl playmate was his greatest incentive for going to Texas."

"He came to this part of the country. There was no town here then, and no railroads. San Antonio was the nearest railroad town, and it was fifty miles away, so letters mailed to us often failed to reach us. We never did receive the letter in which Tom told us of his marriage, and when we wrote him next time and said nothing about it, he saw that we were still ignorant of his marriage, and decided to surprise us."

"The next letter we had from Tom was an invitation to come to Texas

and spend the winter. He assured us that we would enjoy the change of scene and climate, so we wrote him we would come the day before Thanksgiving. The railroad had been built to within fifteen miles of here then, and your papa met us at the station. The fifteen mile ride home did not seem very long to us that day as we talked over the many things that had happened since we last saw each other. But during the whole evening your papa did not mention his marriage of over two years before."

"It was dark when we reached this place, then only a village, and when we stopped before a little vine-covered cottage, you can imagine our surprise at seeing a pretty little lady with a familiar face and voice running out to meet us. It was no other than your papa's old time playmate, Helen Parker."

Here Grandpa gave a funny little laugh as he passed his cup for more coffee.

"The next morning when we went into breakfast I thought I must surely be dreaming when I first heard a happy laugh and then saw the dear little blue-eyed, curly-haired baby sitting there in her high chair and reaching for one of the morning glories in a bowl just like this one."

"And that was me, Grandma?" Helen interrupted.

"Yes, dear, you were asleep when we arrived the night before, so your papa and mamma decided to give us another surprise. You were wearing a little blue and white checked gingham dress like the one you have on this morning."

"That little blue-eyed girl reaching for the morning glories that morning was the cause of my selling out in

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Philadelphia and moving to Texas," said Grandpa Allen. "Your Grandpa wouldn't leave you, so I had to stay here to."

"Helen, run into my room and smooth your hair before you go home," said Grandpa.

Helen left the breakfast table and went into Grandpa Allen's bedroom. She hurriedly lifted the brush to do as she was told, when underneath she found another note written in the same old-fashioned hand-writing, and read: "My Dear Little Helen:

"Open the top drawer of the dresser and change your dress for the one you find there.

"Your own Grandpa." Helen soon found the pretty blue and white checked silk shirt-waist suit on which Grandpa had worked a pretty design in white floss.

As Helen rapturously put her arms into one of the soft silk sleeves, her hand pushed out a lovely Battenburg collar—Grandpa's own work.

Helen's hair really did need smoothing after the bear-like hugs she gave her grandpa, and when she went home carrying the huge bunch of chrysanthemums Grandpa was sending for the dinner table, mamma and the boys, before she could explain, declared that her transformation was almost as wonderful as Cinderella's.

Ned still laughs when he says that his first thought was, that perhaps the fairies had used the silky blue morning glories to make the dress.

Grandpa and Grandpa Allen came home from the Thanksgiving service that day in Dr. Allen's carriage, and at dinner the morning glories were replaced by beautiful red and white chrysanthemums.

THANKSGIVING THOUGHTS. By Rev. J. C. Wilson.

The philosophy of gratitude is contained in three words: Need, Prayer, Supply. In thanksgiving services, mere formalism and cold conventionality should be wholly put away. In spontaneity there is no place for the "icy regular, splendidly null." Gratitude, if not spontaneous, is nothing. An affected gratitude is tinsel, not gold; hypocrisy, not righteousness.

We are all brothers and fellow-travelers through this, God's world, and have our mutual griefs and joys. The pulse-beats of pain, and the thrills of pleasure ebb and flow like tides in the vast world's heart. The supreme sovereignty and the fatherly providence of the white-throated Eternal is over seraphim and sinner, constellation and clod, fire-girt firmament and fallen sparrow. So we give our need of praise to the All Father, whose everlasting arms are underneath us, whose wing of love is over us, and whose benefactions are as wide as the needs of all his creatures.

'Tis a time also to pray for the guiding pillar of cloud and fire through the years to be, and to ask him to "be with us yet, lest we forget—lest we forget."

I think the first service ever held was one of praise. Since the "morning stars sang together, and the sons of God shouted for joy" on the glorious dawn of creation's morn, the notes of praise have never ceased to swell.

There is a philosophy in prayer. It is the sixth and most sensitive sense of man, and is the instinctive habit of all created beings and things in the hours of felt need. The low of the ox; the whinny of the horse when in want or pain; the cry of a bird or beast in the clutch of a destroyer; the twist in the corn, the droop of the flower in time of drouth—all these are prayers. Universal need in every realm of life is the generative womb of petition for supply. This petition is not always in audible, articulate speech. There are times when every drop of blood, every respiration, every attitude of the body, is a prayer. Prayer is impossible where there is no need—need is its only birthplace. So long as there is dependence there must be need. Nothing created shall ever become independent. Therefore prayer shall never cease.

Need is not only the generator of prayer—it is also the prophecy of supply. Search where we will in the vast range of being, nowhere can we find a need unprovided for—there are no exigencies with God—no emergencies in the divine administration.

God's bounties are over all his works. Never a wandering atom, blown by the breath of his power, but is under the guidance of his omnific hand! Never a blade of grass growing in the wilderness but is ministered to by his tender care! Never a wind-blown flower, living its solitary life of beauty and fragrance in the midst of desert wastes, but reflects the beauty of his delicate touch! Never a river, rolling its waters to the mightier main, but is guided by the laws which are but the transcript of his will! Never a blazing planet, treading the cold, dim solitudes of space, but is hung in the equal balance of his power! Never a seraphim shading his face with his

wings in the white light of Jehovah's throne, but finds his very life in him whom he adores! Never a wandering sinner, wretched and lost, but is followed by Calvary, "God's eternal heart-ache, manifest in time!"

And there are interdependencies and mutual supplies in the wide range of being. One has said that "no thinker will dare assert that the perfume of the hawthorne is useless to the constellations." In the vast arcana of nature forces originate which minister to the perfection of the incomprehensible whole. The universe of God is a unit, and no chance or superfluous vegetable, insect, bird, beast, fish or force exists anywhere in it!

Infinite wisdom and eternal love would only supply the needs of a lower order, that it might minister to a higher than itself. Gradation is the law of life. The needs of the vegetable do not always call for light. There is a hidden alchemy in the darkness that feeds it as well. The oak would never be a gnarled giant did no storm tear at its branches. God's supplies for universal needs are in the darkness as well as in the light; in Borean blast and mailed fist of ice, as well as in balmy April day and gentle zephyr! Not less in the black-browed tempest, hurling bolts of electric fire, than in the golden glow of a cloudless autumn sky. In buoyant, healthful youth, and also in suffering, dying age. In fact, our highest blessings often come through adversity, pain and death!

Then fret not, oh wayworn, sorrow-laden brother or sister, 'neath the chastening hand of the One who inhabiteth eternity. That hand is nail-pierced! In his Gethsemane he was alone! It is enough for the servant that he be as his Master, and the disciple that he be as his Lord! Cuero, Texas.

DO SOMETHING FOR SOMEBODY ELSE.

The surest cure for blues and low spirits is to do something for somebody else. If you do not believe it, try it once and see.

The Bible says, "It is more blessed to give than to receive," and the doer of a good deed receives a greater blessing than he confers on the intended beneficiary.

Instead of wearing a long face and complaining that so little has been done for you, force a smile or borrow one for at least long enough to do one real favor for somebody else, and see if you do not realize a large profit on the investment.

I once knew an indulgent father who, upon being told he was spoiling his children, answered: "My children are not of the spoiling kind;" but he afterward found, to his sorrow, that they were.

There are a few noble natures that seem not to be affected by having money and affection lavished upon them; but most of us are of the spoiling kind, and it takes a large amount of Christian grace for us to stand even a small portion of prosperity and indulgence.

When you see a girl with a sour expression, a girl who accepts a favor, but who rarely thinks to confer one, you may be sure that girl is of the spoiling kind, and that too much has already been done for her. She will accept a seat, while others, older or not so strong, are standing. What she needs to add to her happiness is, not that still more be done for her, but that she now turn and give more of her time to doing favors for other people. She will derive more real happiness from one day of such service than she would get in a month as passive recipient of the services of others.

The man who keeps his wife and children busy waiting on him—his wife, perhaps, with the baby in her arms, coming from the kitchen to hand him the latest paper, then going back to finish dinner, while her husband puts his feet on the mantel and reads—would feel much happier, and would greatly lighten the burdens of his wife, if, instead of exacting such services from others he would wait upon himself, or take the baby, or help to put dinner on the table, while all engaged in pleasant conversation.

The happiest woman is not always she whose wealth is greatest; she who has servants to do her bidding, and all of whose time is spent in selfish pleasures; but she who (whether princess or pauper) things less of self and more of the comforts and pleasures of those around her.

That woman, whether rich or poor, who is always complaining of her neighbors, needs to prove herself a better neighbor.

If you will but look around you, you will see that the happiest, most hopeful and cheerful people are those who are most constantly ministering to the happiness and welfare of others.

ELSIE MALONE McCOLLUM. Haskell, Texas.

Spiritual forces cannot be set down in figures.

REDEEMED.

(Luke 23:32-43.)

Upon the cross our Savior hung in mortal agony, While wagging head and railing tongue With taunt and jest were freed.

The crown of thorns that pierced his head Still rankled in His wounds, While sacred drops of crimson-red, Slow oozing, trickled down.

Though racked with pain and torture-tost, To heaven this message flew: "Forgive them, Father; reason's lost; They know not what they do."

On either hand, by justice haled, Death penalty to pay, A malefactor, fierce, is nailed, Life ebbing fast away.

The spikes which pierced through feet and palms Most poignant pain imposed; While sighs and groans and conscience-quails There dismal thoughts disclosed.

Each on the Savior fixed his gaze, Between the twain impaled: One, unrepentant, scorn essays And thus the Lord assailed:

"If Thou be Christ, as Thou dost claim, With power, divine, to save, Then rescue us (be Thine the fame), From death and hell—the grave."

Like charity, which suff'reth long, Upbraided not, is kind, The Savior meekly brooked the wrong, Nor malice marred his mind.

The other answering, scorn for scorn, Thus to his mate replied: "Unto the cross we both were borne To suffer just award;

"But He thou, in thy haste and wrath, Hath grossly vilified; Hath nothing done to merit death; Naught to be crucified.

"Dost thou not fear the wrath of God, Who deals to each his due? Cease, scoff! Bear the chastening rod, 'Tis meet we both should do."

With heart contrite and conscience cleared, To Jesus thus his plea declared: (His soul aglow with love),

"Lord, when into Thy Kingdom come, From death's cold fetters free, By myriad angels welcomed home, Then, Lord, remember me."

As deep compassion wreathed His face, The Savior thus replied: ('Tis thus He saves us by His grace, For this, vicarious, died):

"This day thy soul, from sin set free, Shall from this earth arise, And, verily, shalt be with Me In blissful Paradise."

Of unexampled grace we tell; Of sinner doomed—forgiven; Snatched, as a burning brand, from hell To dwell with Christ in heaven.

A Savior's love! Infinite grace! The penitential prayer, Unclasped the soul from sin's embrace And rescued from despair.

"Ecco homo!" He gives us life And immortality! He plucks the sting from death's device! O'er hell gives victory.

To Thee, O God, incarnate Son And Spirit, praise ascend! Be everlasting praises sung; World without end! Amen, Dallas, Texas. H. C. HOSKINS. *The sting of death is sin.

THE SOUTH'S LARGEST GAIN.

For a decade a remarkable change has been going on in the South. The manifestations have been local, but the results bear the semblance of a great movement. After the war the South had almost as many drinking places as it had stores. To-day more than one-half of the counties below Mason and Dixon's line prohibit the sale of liquor. For instance, almost 60 per cent of Texas, nearly 80 per cent of Georgia, 90 per cent of Mississippi, and all of Tennessee except eight cities, have voted out the saloon, while even in Kentucky forty-seven counties are under prohibition rule.

There is nothing of particular political importance in these facts, but there is in them a vast deal of social and personal significance. In literature pretending to represent the life of the South, the mint julep figures as conspicuously as the genial sunshine or the climbing roses, when, as a matter of fact, ice-water or lemonade might be more realistic. The Southern "mah-jah, sah!" with some of his old manner, still hangs on, but the Southern man of to-day is quite another kind of person. This may be a loss to romance, for, even to the abstainer, there is a fragrance in the mention of mint which lemonade fails to suggest, and the major with his large manner and contempt for statistics fills more of the atmosphere than the quiet, agile worker who thinks of crops, cotton mills and stock quotations instead of the lost cause and its battles.

But the same qualities of grit, endurance, fidelity and cheerfulness which made splendid records in war are bravely at work solving the problems of peace. In most cases the liquor question has been handled as a plain business proposition. The saloon barked enterprise, reduced the labor supply, increased lawlessness and kept communities poor; worse still, it played

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ed havoc with the individual. In more than 400 counties the good citizenship of all parties arose and banished it.

Behold the benefits! This year the South has more money than it has ever known, more money for spending; so much of it in fact that three of the great cities of the North have formed special business organizations to secure Southern trade, while the cities of the West have met the competition by the most alluring inducements. But the larger gain is in the general uplift of the population. Despite the occasional outbreaks of crime—in most cases where the saloon still exists—the whole trend of the South is steadily toward wise and safe conservatism, and the evolution of Southern personality is producing broad-minded Americans who live clean lives, do good work and carry no chips on their shoulders.

It has been said that had it not been for whisky there would have been no civil war. Hard drinking, both North and South, inflamed the passions engendered by slavery. It follows as a most hopeful fact that in the consideration of the race question, which lingers long after the abolition of human bondage, the work of conciliation and adjustment will be done by men of temperate habits and temperate minds. In the new condition being wrought by the South itself there must come higher character and achievement than its oldest and finest chivalry could show. —Saturday Evening Post.

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TEXAS CONFERENCES.
Held by Bishop Hoss.
North Texas, Bonham Nov. 22
Texas, Marshall Nov. 20

REV. ABE MULKEY AT FARMERSVILLE.

Rev. Abe Mulkey closed a meeting at Farmersville last Sunday night. It was successful. Not only did the meeting result in good spiritual results, but a collection was taken for the payment of a large debt on the church property, amounting to about \$6000. Not only was the whole amount raised, but an extra thousand was secured with which to put in good heaters. This was success enough for one day. The Farmersville Church is one of the handsomest structures in the Conference. It is a brick, large, convenient and modern in every sense of the word. We rejoice that it is now free and that Brother Nash and his people are ready to have it dedicated. We understand that he goes up to Conference with his collections all full, and best of all, a great church structure free from all obligation.

THE NORTHWEST TEXAS CONFERENCE PULPIT.

The above is the title of a good volume, edited and published by Rev. S. J. Vaughan, of the Northwest Texas Conference. It consists of nineteen sermons and a "Memento" of the late Rev. William Vaughan, one of the most remarkable preachers in our Texas Methodism. Each sermon has a picture of the preacher who delivered it, and hence the familiar faces of a number of the preachers of that Conference appear in the book. The first one on the list is Rev. E. A. Bailey, and his sermon is on the subject, "God's Purpose in Creation and How Affected by Sin." Then follow Rev. E. L. Armstrong, Rev. H. A. Beaz, Rev. D. L. Collic, Rev. James Campbell, Rev. J. M. Sherman, Rev. E. F. Boone, Rev. J. H. Wiseman, Rev. C. N. N. Ferguson, Rev. Horace Bishop, Rev. J. M. Barcus, Rev. R. F. Dunn, Rev. S. W. Turner, Rev. W. H. Matthews, Rev. W. B. Andrews, Rev. G. C. Rankin, Rev. R. C. Armstrong, Rev. J. H. Chambless, and Rev. T. J. Duncan. The brethren did their best work on these sermons and we do not hesitate to say that the volume is a contribution to sermon literature equal to the best of its kind. Hundreds of people throughout Texas will want this book. It is good to put into any family and it ought to have a wide circulation. Bro. Vaughan of Cisco has charge of the sale of the book and any communication sent to him will receive attention.

A DAY TO BE REMEMBERED.

Trinity Church, this city, had a memorable day last Sunday. It was the time set apart for the opening service in their new building. For months they have been looking forward to this event with great expectancy. Under the circumstances, it was right and proper to have Bishop Hendrix present to conduct the initial service. It was under his administration that Rev. Hubert Knickerbocker was almost forcibly lifted out of a fine pastorate at Temple and placed in charge of this movement, and upon him was placed the responsibility to bring it to a successful issue. It was a herculean undertaking. But the time had come for First Church to divide, and he felt heir to a lot of most excellent helpers. They rallied to him and gave the work a great emphasis. He at once entered upon his work, and since then he has not permitted any sort of obstacle to daunt his courage or depress his spirits. Day and night he has pushed his enterprise, and no man ever had a more devoted constituency to stand by him. After two years of unremitting toil, they have one of the handsomest structures of the kind in Texas Methodism. It is built of brick—beautiful gray St. Louis pressed brick—and trimmed in stone. Its architecture is unique. There is nothing like it in the State. From the outside it is majestic and imposing. It has a cathedral air, and would be admirably observed anywhere, as a public building. The interior is a model of elegance and beauty. The auditorium is more of an oblong than otherwise, and the pulpit and altar are in one side. Around them circle the most beautiful pews in the city. The windows, while not numerous, are the perfection of beauty. In each end there are three, one large one in the center, and two smaller ones on either side. The designs could not be surpassed. Under electric light, they are simply gorgeous, from without. In the day time, the effect is within. The ceiling is massive panel work covered with ornamental steel finish. The electric lamps dot this like numerous stars looking down from heaven. There are three decorative windows in the ceiling. The walls are tastefully tinted, and all the woodwork is handsomely polished oak. The whole, so far, has cost about \$35,000, and it is all paid for, or secured, except a \$5000 loan from the Church Extension Board. This year alone, they have raised and paid to the work \$25,000. Now they are nearly ready to go to work on their Sunday school room, which will be a part of the main structure, and can be made a part of the great auditorium. As it is, they can seat well nigh on to a thousand people. It stands on the old Trinity lot, and its massive proportions can be seen from afar. It has a membership of six hundred and upward. It has one of the largest Sunday schools in the city, a fine League, and good organizations among the ladies. During the two years five hundred have joined the church, two hundred of whom on profession of faith. They have paid all their assessments in full; and no wonder that they are enthusiastic over their pastor. As we stated, last Sunday was opening day, and Bishop E. R. Hendrix, of Kansas City, came down to see how the work started under his administration was progressing. To say that he was delighted is a mild way to express it. It had gone beyond his most sanguine expectations. A great audience greeted him at the morning service. It was a glad and happy audience. After long toil and many sacrifices, they were seated in their magnificent church home, and tears came into many eyes—but they were tears of gratitude and thanksgiving. The music was especially prepared. The Bishop preached one of his most masterly sermons and its effect was thrilling. At its close, he asked the audience for \$5500 with which to supply the heaters for the auditorium. Nearly all of it was promptly subscribed—and subscribed by those who have already strained every nerve to support the work. The Bishop again

preached to another large congregation at night. His sermons made a profound impression. The Daily News gave large prominence to the occasion in Monday's edition. It had a splendid cut of the building, and a good report of the sermon and services. Well done, Trinity! Your people have wrought nobly, and you are now one of the leading churches in Texas. We know of no congregation that has a brighter future for useful work in the Master's vineyard than Trinity.

In conclusion we will add, that Bishop Hendrix is suffering under the affliction caused by the death of his noble brother, in Brooklyn, N. Y. Under President Cleveland, he served as postmaster of that city, and since then he has been president of one of the leading banks of Brooklyn. He was truly a great and good man.

A GREAT DAY FOR MCKINNEY METHODISM.

Last Sunday we were with Rev. W. A. Stuckey and his people at McKinney. It was the occasion of the formal dedication of their beautiful house of worship. This magnificent enterprise was begun under the pastorate of Rev. E. H. Casey some five or six years ago, who secured, by the aid of Rev. Abe Mulkey, a large subscription for it. This was taken later under the pastorate of Dr. J. H. McLean and the building was completed. The conference met in it and its beauty and convenience were remarked upon by all. But they were not able to pay all the cost of the enterprise and have it dedicated. Rev. W. A. Stuckey followed the Doctor, and for two years he has been working at the problem. This year he consummated all his plans and he and his people took hold of the matter with vigor and the last cent of its obligation was met and discharged early in last week. This left the property ready for dedication. So we slipped off from Mineral Wells last Saturday afternoon and joined Brother Stuckey and Bro. F. A. Rosser, the presiding elder, in the service of setting the property apart for the worship of God. A large congregation filled the house to utmost capacity; the music was especially good, the house beautifully decorated, and we preached to them the best we could. The attention was good and the spirit of the service fine. At the close of the exercises, Brother Rosser received the church at the hand of the President of the Board of Trustees and formally dedicated it according to our Discipline. The service was very impressive and it was a great occasion for our people. This gives to them a very handsome property, valued at \$16,000, and it is in every way worthy of the cause they represent in that goodly city. We have described this church twice in the Advocate, but will again say that it is a modern piece of architecture, elegantly finished, and with as splendid windows as one could want to see. They are of art glass and several of them memorial windows. The pews and pulpit furniture, bought by the good women, are highly polished oak and of modern design. The floor is covered with a handsome carpet. The over-head of the auditorium is finished in ornamental metal, tastefully painted. The Sunday school room is so arranged as to be made a part of the auditorium whenever necessary. The whole will seat at least seven or eight hundred. It is heated with a furnace and lighted by electricity. It is lacking in no convenience or comfort. Near by they have built a fine parsonage and now they are well equipped for work. The church, the Sunday school, the League, and the Woman's Societies, are all flourishing. Brother Stuckey has done an exceedingly fine work. He has raised for all purposes during the year \$6000, and faithfully done the rest of the work common to a busy pastor and preacher. His people expressed the highest appreciation of his services and will be delighted to have him return. They are thoroughly convinced that he is a fine preacher and a devoted pastor. Rev. F. A. Rosser is closing a quadrennium of most excellent work on the district. He has

well nigh doubled the charges since he went on the work. At Conference he will have a fine report. The district was a new one when he went to it. He had it to organize and project, and right well he has done his work. While in McKinney, we were delightfully entertained in the good home of Mr. and Mrs. J. D. Stiff. That is one of our regular abiding places, and when we stop in McKinney it is understood that this is home for us. And they make it such in the most pleasant sense of the word.

We note with much interest that the Dallas District is taking such an active part in raising the fund for the League Chapel in the new Settlement Home to be at Dallas. Their entertainment, "The Feast of the Seven Tables," to be given at the First Methodist Church on the 9th of December is a most artistic affair, and should be looked forward to as a great social event for the Leaguers of that district. A splendid programme has been arranged, after which the Leaguers will enjoy a "Feast From Seven Tables."

CONFERENCE NOTES.

Rev. C. V. Oswalt and his people surprised the Conference by their ease and grace in handling all who attended. It was well done. All Mineral Wells joined forces to make it a great occasion, and right well did they succeed. No session of that body was ever better entertained. Everything in sight was thrown open to them, and they had the right of way.

This writer, Rev. Jerome Duncan and Rev. H. A. Bonz were royally entertained at the "Fairfield Cottage," by Mr. and Mrs. Stuart, who are its proprietors. He is a Scotchman and she is French, and they make a domestic team equal to all the demands of a first-class hostelry. Their cooking is first-class, the variety of their fare could not be improved upon, their rooms are sweet and clean, and they know how to make their guests feel at home. We esteem it a piece of good fortune that we were a part of their company during the Conference.

All the hotels threw open their doors and dispensed hospitality. They make it their business to entertain, and they know how to carry it on to perfection. They have good accommodations, good fare and fine water. We heard no complaint. Everybody seemed to think he had the best place to stay in town; and add to this the exceptionally fine weather, and the whole occasion was ideal.

The numerous wells of mineral water were at the service of the brethren. They dispensed these healing fluids without money and without price. Early every morning, a long line of people could be seen marching in the direction of these resorts to get a healthful drink before breakfast. The virtue of the water was thoroughly tested by all and its praise will be sung by hundreds of those who were benefited by it.

The Conference had many visitors. The Connectional brethren were there in abundance, and the Bishop did not seem to tire in extending them the courtesies of the occasion. He was one of them so long himself that he knows how to treat them when they come around. Among them were Drs. Hammond, Lambuth, Tigert, Lamar, Hamill, Whisner and perhaps others. They were gladly welcomed by the Conference.

Dr. Horace Bishop did two devoted years' work as the Missionary Secretary of the Conference, but the office was not continued. So he took his place in the ranks for an appointment to a regular charge. During his two years' service he created a missionary sentiment wherever he went, did a great deal of private work whose fruits will continue to ripen for years to come, and he stimulated the missionary conscience of his Conference to a healthful degree. No two years of

his useful life have been more helpfully spent in the service of the church than the two now closed. He goes to Ennis station.

The Bishop placed special emphasis upon the devotional services of the Conference. He always read and expounded a passage or a chapter from St. Paul and it was refreshing to listen to his burning truths. There is a tonic in the crisp and original way in which he gets at many of the great matters discussed by Paul. Bishop Hoss has made himself well acquainted with these Epistles and he speaks upon them as a man who dwelt much upon them in his studies.

The presiding elders, without exception, brought up the best reports we have ever heard at an Annual Conference. Religiously and otherwise, the work has greatly prospered the past year. When the preachers made their reports, they but added emphasis to what the presiding elders had said in a general way. The Northwest Texas Conference is a great Conference.

The Conference has the best system of looking after the various finances of that body that we have seen. Brother Wood, a noble layman, is their teller. He opens an office in one of the banks the first day. By the close of the second he had received all the moneys for all purposes and the receipts for money, and by the third day every Board has the amount due it. There is no confusion whatever. By the close of the second day Brother Woods had collected for these different Boards something over \$42,000.

Four presiding elders had finished up their quadrenniums: Dr. James Campbell of Fort Worth, Rev. B. R. Bolton of Waco, Rev. W. H. Matthews of Brownwood and Rev. E. A. Smith of Abilene. If you will scan the appointments you will see what disposition was made of them. We are writing this a little before the appointments were read.

Dr. Campbell's preachers gave him a splendid gold watch. He made well prepared ex tempore speech and it was good. Dr. Bolton's preachers gave him a fine suit of clothes. Doctors E. A. Smith and W. H. Matthews were the recipients of fine fountain pens in token of the esteem in which they were held by their preachers. They all received these tokens gracefully. It almost made the other presiding elders sorry that their times were not up also, as they had to sit by and see these presents of their retiring brethren.

Rev. C. L. Ballard was on hand with his doctrinal pamphlets and he sold hundreds of them to the brethren. These are cheap, paper bound booklets and they contain the very matter that our young people, and older ones, too, ought to have in their hands. They are written in directly and homely speech and they contain the gist of doctrines as held by Methodists.

There were a great many changes made in the appointments. W. H. Matthews, whose four years on the Brownwood District closed, comes to Waxahachie. Dr. Campbell goes to Waxahachie District, Dr. Bolton to the Brownwood District, and Dr. E. A. Smith to Hillsboro station. Jerome Duncan and C. R. Wright take the two charges in Waco. Milton Hotchkiss goes to Temple. Other changes too numerous to mention were made.

The last morning of the Conference the Bishop made a statement concerning our Southwestern University, and without calling for a special collection, the thing practically started itself and ten thousand dollars were subscribed toward the endowment fund of the institution. It was remarkable in its spontaneity. Dr. John R. Nelson takes charge of the financial interest of the Medical Department at Dallas. This is an important appointment and it means the going forward of this enterprise.

He is the best man in the State for that work and the Advocate will lend him every possible co-operation.

With the ten thousand raised for Southwestern, the three thousand raised at Trinity Church Sunday, and the seven thousand raised by Abe Mulkey for the Farmersville Church last Sunday, make \$20,000 raised in three places for church work almost at one time.

The Bishop is holding up manfully in his arduous work. He presides well, makes splendid addresses, preaches great sermons, makes all the appointments, listens to all grievances of preachers and laymen, and yet shows no sign of great weariness.

There is one new district created, and Rev. J. T. Griswold is the presiding elder. It is called Colorado District. It takes in a wide scope of country, much of it is off the railroad, but Griswold is the man to organize it and make it go.

The business department of the Advocate and the Publishing House were treated royally by the First National Bank of Mineral Wells. Walter I. Smith, Cashier, placed the bank, so to speak, in the charge of these institutions.

TEXAS PERSONALS.

Dr. Whisner preached at Grace Church, Dallas, last Sunday morning.

Dr. A. F. Watkins made the Advocate a pleasant call. He preached Sunday night for First Church, Dallas.

Bro. E. A. Bailey made us a pleasant call on his way home from Mineral Wells.

REV. JOHN R. NELSON REMEMBERED.

The following resolutions were adopted by the Austin Avenue Church, Waco, concerning Rev. J. R. Nelson, the retiring pastor, and the Advocate was requested to publish them.

Whereas, according to the time limit of our Church, our pastor, the Rev. John R. Nelson, will be sent to other fields of labor; and,

Whereas, he has labored faithfully in

Neola Mission.

S. L. Crowson: Our fourth Quarterly Conference has come and gone, leaving both joy and sorrow in its path. Our presiding elder, Rev. O. S. Thomas, was on hand with his eye upon the compass and hand upon the helm; he stressed both spiritual and business affairs in a masterly style, which was most pleasing and beneficial to the Church.

EPISCOPAL PARSONAGE FURNISHING FUND.

Table listing donors and amounts for the Episcopal Parsonage Furnishing Fund, including names like Clarksville, Farmersville, Plano, Oak Lawn, Rev. L. P. Smith, Trinity, Dallas, etc.

Total \$288 45 MRS. L. H. POTTS, Treas.

Kansas, City, Mo.

E. D. Mouzon, Nov. 17. I leave Kansas City Monday, Nov. 21, and expect to be in San Antonio the following Sunday. I leave Kansas City with many regrets.

Douglas Mission.

W. T. Gray, Nov. 21: To-night closes my year's work. We built a parsonage and very near paid for it; bought an organ for our Church at Avery, and paid for it; built a little barn; organized one prayer-meeting and three Sunday-schools, and kept them running all the year.

FARMERSVILLE.

A. R. Nash, Nov. 22: We closed a great meeting last Sunday night. Rev. Abe Mulkey and wife had been engaged since May 6 to hold this meeting. Their work was a blessing to the whole town.



FIRST M. E. CHURCH, SOUTH, MCKINNEY, TEXAS. Dedicated Sunday, Nov. 20, 1904.

this city for the past six years, four of which has been as the pastor of this Church; and,

Whereas, it was he who first advocated the building of this magnificent church; and,

Whereas, through his influence and perseverance the Church has been organized and the building completed, at a cost of \$36,500; and,

Whereas, there has been raised for all Church purposes during his pastorate more than \$71,000; and,

Whereas, there has been added to the membership of Methodism in Waco during the same time many new members; therefore, be it

Resolved, by the Austin Avenue M. E. Church, South, that we express our appreciation of the services he has rendered to our Church, and as a slight evidence of our appreciation, we present this staff, and we trust that it will be a constant reminder of our good will and best wishes, and as it will be a strength and support to his physical steps, may the recollection of the years he has spent in Waco and the abiding work accomplished here be a strength and support to his declining years.

Resolved, that a copy of these resolutions be spread upon the minutes of this Church, and a copy be furnished the Advocate and Times-Herald, and that a copy be furnished Brother Nelson.

As Mr. Barnes finished reading, he stepped forward and handed the minister a beautiful gold-headed cane, engraved with these words:

"Presented to Rev. J. R. Nelson by Austin Avenue M. E. Church, South, 1904."

The ladies then offered the following resolutions:

Whereas, our pastor and his family, having served us the full time limit of our Church; and,

Whereas, the time has now come when they must leave us; and,

Whereas, it is to the faith and perseverance of Brother Nelson and his faithful wife that we are indebted for the existence of our Church and all the various departments of its work; and,

Whereas, Sister Nelson has been a faithful helper in all the various requirements of the work and has been the instrument accepted by God for the accomplishment of great and lasting good; therefore, be it

Resolved, that in the departure of Sister Nelson we lose a good and faithful helper, and as a slight token of our friendship and appreciation, we present this little gift, and we trust that wherever she may go, it will be a constant reminder that we remember her as a true friend and helper, and that our prayers and good will attend her always.

At the close of the reading, Mrs. Nelson was presented with a beautiful cut glass rose vase.

Both sets of resolutions were then adopted unanimously by a rising vote.

SOUTHWESTERN UNIVERSITY NOTES.

Last week Dr. W. L. Nelms represented the University at the West Texas Conference. Dr. Hyer could not get there because of an engagement to lecture at Moody of some months' standing.

This week Drs. Hyer and Cody are at Mineral Wells, with the Northwest Texas Conference. We are hoping for a forward movement in educational matters as the result of this fall's conferences.

Prof. Young would have been at Mineral Wells also, but for an inopportune spell of grip.

The Mendelssohn Quartette were with us Monday night and were greeted by a crowded house.

To all the Members of the West Texas Conference Brotherhood.

Dear Brethren: According to a change made in our rules at a meeting held during the conference at Cuero, a mortuary fee is to be paid in advance by all the members of our society. Beneficiary members, including superannuated preachers, pay four dollars each and lay members two dollars.

A. W. WILSON, Sec. Treas. Lockhart, Texas, Nov. 15, 1904.

Humors of the Blood

Cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

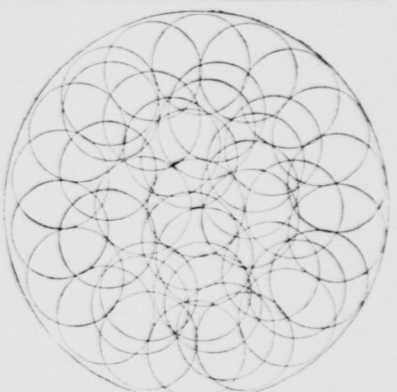
The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

Hood's Sarsaparilla and Pills

Forming in combination the most effective alterative and tonic medicine, as shown by unequalled, radical and permanent cures of

- Scrofula, Psoriasis, All kinds of Humor, Blood Poisoning, Catarrh, Salt Rheum, Boils, Pimples, Rheumatism, Dyspepsia, Debility, Etc.

Accept no substitute, but be sure to get Hood's, and get it today.



TWO \$350 PIANOS FREE

The two persons who can count the number of rings on the cut shall each receive a \$350 piano free. If no correct counts are submitted, then the pianos shall be given to the two whose counts are nearest correct.

In addition to the two big prizes above mentioned, every one who counts the rings correctly shall receive a prize of the value of one dollar.

One count is allowed with each year's subscription to The American Home Journal (regular price of subscription one dollar); but if you will send us your count and 60 cents, you shall be entered in the contest for these big prizes, and shall also receive The American Home Journal for one year.

If you will send in one dollar we will give you two year's subscription to the Journal and allow you three counts in the contest.

All those who have in three counts (under the terms above stated) may enter as many additional counts as they desire, at 10 cents each.

THE AMERICAN HOME JOURNAL.

149 South Ervay St., Dallas, Texas. P. S.—Mrs. M. L. Black, R. F. D. No. 7, Hillsboro, Tex., won our \$50 piano in our last contest; Miss Maude Griffin, Alexander, Tex., diamond ring; J. M. Gray, Vickory, Ok., gold watch; Julian Duran, Avondale, Ala., \$20, and hundreds of others won prizes.



STRONG, SPEEDY, SERVICEABLE.

are the buggies we supply. They are fitted with the best of the latest devices for reducing friction and increasing easy pulling. They are attractive in build and made to withstand more than ordinary wear and tear.

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

PARLIN & ORENDORFF CO., Dallas, Texas.

St. Louis Fair Grand Prize

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The Highest Award ever made in this Country

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A new illustrated recipe book sent free

Walter Baker & Co. Ltd.

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The Epworth League Department

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus. W. Thomasson, Van Alstyne, Texas.)

State Epworth League Cabinet.

- President—Gus. W. Thomasson, Van Alstyne.
- First Vice-President—Rev. A. D. Porter, Cleburne.
- Second Vice-President—Miss Laura Allison, Austin.
- Third Vice-President—W. A. Palmer, San Marcos.
- Fourth Vice-President—C. A. Lehmer, Fredericksburg.
- Secretary-Treasurer—Theo. Bering, Jr., Houston.
- Junior Superintendent—Mrs. C. W. Henry, Cleburne.

NOTES.

Brother H. B. Anderson, League editor of the Raleigh Christian Advocate, is urging the North Carolina Leaguers to appoint Fourth Vice-Presidents in the local chapters and to organize mission study classes throughout the conferences.

"Upper Currents" is the title of an eight-page magazine which Rev. J. Marvin Nichols, of Era Heart Talks fame, is now issuing. The second issue is before us and is replete with inspiring messages to the host of shut-ins for whose benefit the paper is published. Brother Nichols is doing a great work, and we wonder how he does so much. This new enterprise is the crowning effort of his life. Fifty cents sent him will pay for three subscriptions to the paper one year, and he has 25,000 names to whom he wants to send it. No worthier cause is before our young people. Send for a copy of the paper and you will feel like sending him a dollar by the time you have read the first page.

"Penitents at our League altars" is the way one pastor in North Texas sums up the League's condition at his place. Would that we had more of his kind.

A breezy little letter comes to us this week from the Paris Juniors, and we publish it word for word and letter for letter as written, since it is the little twelve-year-old Secretary's "first letter written to any newspaper." Hunt it up and read it.

Here is a vote from North Carolina for Texas: Texas Leagues will ask at Denver next year for the International League Conference for 1907. Here is one vote for Texas.—H. B. Anderson, in Raleigh Advocate.

The endorsement of the Central Office of our proposed Assembly is evidenced by the following editorial clipped from a recent issue of the Epworth Era, viz: "The Texas State Epworth League took steps last year looking toward the establishment of an assembly something after the plan of the Seashore League Assembly, and appointed committees to observe the conduct of that one and the B. Y. P. U. encampment. The endorsement of the Annual Conferences is to be obtained during the present season, and we trust the Assembly will soon become a fact. Rev. G. S. Sexton, of Galveston, is chairman of the committee of seven which is to cooperate in the movement, whose consummation we shall welcome with anticipations of unsuspected usefulness."

We are glad to report that the West Texas Conference passed a resolution endorsing the League Assembly movement and pledging it the hearty support of the ministry of that conference.

Don't forget that Dallas wants the 1907 session of the International Conference, and that 500 Texas Leaguers are expected to attend the Denver meeting as an invitation committee. Begin preparations now to be one of the number. A special train is in prospect, and a great trip is a certainty.

December is the month to elect new officers in the local chapters. We would be glad to have reports of elections as held, and by all means names of the new officers should be sent to the Central Office at Nashville.

Have you paid your State League dues yet? If not, send them in right away. We need the money very much. Remit to the Treasurer, whose address may be found at the head of this department. G. W. T.

PARIS JUNIORS.

As I have never seen anything from the Lamar Avenue Junior League, I thought it would not be amiss for me to write to you and let you and other Leaguers know what we have been doing. We have steadily grown in interest and members during the year

under the efficient management of our faithful superintendent, Mrs. Reb Stell. We have about 110 members and an average attendance of eighty every Sunday afternoon. As a stimulus to our work we decided to have a contest on attendance. So the "Captains were selected and the members divided." Each side selected its color and badge, which was a tiny bow of ribbon. We were surprised at the pride all had in showing their colors. And, O how they worked for their side, each confident of success. Last Saturday the yellow had their party at the home of Mrs. Reb Stell's, but we "purple" (our colors yellow and purple) have renewed our energies for this month and hope to come out victorious.

We have devotional services every Sunday afternoon at 3 o'clock, the meeting being led by some member of the League under the direction of Mrs. Stell and our dear Mrs. Young. Brother Gober is often with us, and how much we enjoy his talks. His talk a few Sundays ago was about "little foxes destroying the vine." He made it so simple and plain that the "smallest little tot" could understand. Miss Fleda Wynne, "the sweet singer of North Texas," has charge of our music, and we all enjoy singing the songs of Christ that she is so painstaking in learning to us.

You know, kind Mr. President, it takes some money to run a "little machine" like us, so we make money in different ways. We are busily engaged now in getting up a "doll bazaar" for Christmas and everything pertaining to their wearing apparel. I am telling you about our work, for it might help some other Junior League to work.

I am the Secretary of our Church. I am twelve years old, and as this is my first letter written to any paper, you will encourage our League as well as myself by printing it.

BERENICE D. WILLIAMS.

Secretary Junior League, Lamar Avenue Methodist Church, Paris, Tex. (We would like more "first" letters like this one. It is AL.—Editor.)

GOOD CHEER FOR GOD'S PEOPLE.

Scolding does but little good. The imprecatory Psalms have a use. They are well adapted to some occasion. As a rule, they should be used with great caution. They are not designed for honest souls who are trying to do right and build up the kingdom of Christ on the earth. "Comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." These are the precious words that the inspired prophet addressed to the saints in the ancient days. They are words that may properly be repeated with tender emphasis in the ears of many tens of thousands of God's people in these days.

It is not assumed that all the members of all the Churches are just right, and just as they should be, or all that God and the world have a right to expect they should be; but there are many who are striving to be the best, and to do the best in all possible ways—surely these need encouraging and comforting words. And those who are not doing their best will hardly be helped by words of bitter and sarcastic upbraiding. It is love that is sure to win when all other means have failed. Then why not try love at first?

"All this may be true," says the angular, acutely angular brother; "but at the same time the apostle instructs us to reprove, rebuke and exhort." That is all very well, but he also says: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Next to the Lord Jesus Christ, Paul had a deathless, unquenchable love for the perishing souls of men, and was unspeakably tender and affectionate towards those who were trying to follow the Master.

We need not close our eyes to the facts that confront us, for it is clear that there are multitudes in the various Churches—yes, the evangelical Churches—who have never known what it is to be converted. They have never known what it is to be justified, regenerated and adopted into the heavenly family. They have no well-grounded hope of heaven, and they do not live the life of a real Christian. It may be equally true that multitudes who once knew their sins forgiven, and had the evidence of their acceptance with God, have lost their first love and have wandered away from the path of life. There is worldliness and indifference in the hearts of many who profess to be the followers of Christ. But taking a world-wide view, it certainly may be said with truth that there were never so many faithful, devoted, consecrated Christians on the face of the earth as at this very hour. And what is also encour-

aging is the fact that real Christians were never so widely scattered abroad as now. The sun never sets on Christian homes, Churches, schools and holy convocations. Wonderful changes have taken place in respect to the spread of Christianity in the last one hundred years. There never was a time when we had such ample occasion as now to sing, "The morning light is breaking."

Sometimes it seems to look very dark when we see the awful waste that war and drink make of all the God-given resources designed for the good of the human race. A thousand million and more spent in our own Christian land for drink makes us shudder, and fear that the millennium for which we hope and pray and work will never dawn upon this sin-cursed world. And then the waste of war that almost crushes the life out of the nations of Christendom is most grievous. And all this when it is more than nineteen hundred years since the angels crowded the over-arching heavens of Bethlehem and sang the glorious song of peace and good-will for all mankind. Whatever the outward seeming, we will not despair. There were never so many total abstainers from all intoxicants in the United States as now—never so large a percentage of them, and never a better prospect of the percentage increasing on the right side. And we will believe, must believe, that Christian influence is making itself felt among the nations and the time is not far distant when community troubles, and national difficulties will be settled by arbitration. There will never be another war between America and Great Britain.

Why will not all Christian people remember that there was never a year when so many Bibles were printed as the last: never so many good books read and circulated as now; never so many good laws enacted and in force as now; never such almost universal religious freedom as now; never so many happy homes in the world as now; never better schools; never more Churches; never such peace and harmony among differing denominations as now; never so much power, wealth among the Protestant nations as now; never so many nominal Christians and never so many real Christians as at this very hour. Let every Christian in all lands, in view of all these splendid facts, cry out in loftiest exaltation, "Bless the Lord, O my soul, and all that is within me, bless His Holy name." A thousand promises of good have already been fulfilled, and a thousand more are waiting fulfillment. There is every reason for all God's people, at home and abroad, in heathen lands and in Christian lands, to lift up their heads and rejoice. Never were the doors of opportunity swung open so widely as now; never were the resources of the Christian Churches greater. It only needs a more complete dedication of all we have to the service of God, a more earnest and holy life on the part of every professing Christian, a more constant believing prayer from every devout heart, and heaven and earth will witness the grandest movement towards the complete and final triumph of the Church of the living God that the centuries of the past have ever known or hoped to know.

Be of good cheer, fellow-Christian! However humble, however weak, however limited your opportunity and equipment, God can use you for His glory, and the upbuilding of His kingdom in this redeemed earth. This is no time for unbelief and discouragement, but rather for jubilant song and holy triumph. All good angels are with us, all the saints in glory are with us, the Lord Jesus our King and Captain leads us on, we will follow closely in obedience to His command. The world shall be filled with the knowledge of the glory of the Lord.—Bishop W. F. Mallaleu in Central Christian Advocate.

Do not wrong the mule by comparing it to the professional kicker. The mule kicks for some real, definite reason.

Advice to the Aged.

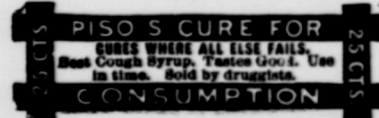
Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

IMPARTING VIGOR

to the kidneys, bladder and liver. They are adapted to old and young.



WHEN BABY IS SWEETEST.

When baby opens her laughing eyes, At early morn, and coos at me, I kiss her and I think that she Is sweetest under morning skies.

The day advances, baby plays, So bright, so cunning all the while, That I exclaim—and she will smile— They're sweetest now—thy baby ways!

Again, as folds the daisy's flower, I think as I rock my babe to rest— Her curly head upon my breast— Thou'rt sweetest in the evening hour.

And so it is, each morn, each day, This little human rosebud rare Grows, all the time, more sweet and fair;

She's sweetest now—'tis so alway! ELSIE MALONE McCOLLUM, Haskell, Texas.

FREE WATCHES—O. L. Coleman & Bro. at Dallas, Texas, in business fourteen years, will give away 1,000 beautiful watches, absolutely free, to introduce their goods throughout Texas. Send 4c in stamps to pay expense of twelve circulars that you are to give to persons without watches, as instructed, then you get your watch. This offer will not last long. Write to-day. Address O. L. Coleman & Bro., Dept. C, Dallas, Texas.

CHRISTMAS HOLIDAY RATES.

The Rock Island System and connections has authorized one fare plus two dollars for the round trip to points in Tennessee, Alabama, Mississippi, Florida, Georgia, Kentucky, North and South Carolina, on December 29, 31, 22 and 23, limited thirty days for return. This system has through service to Memphis and connects there in union depot with all lines, thus avoiding transfer across town. The General Passenger Agent, Mr. Phil A. Auer, Fort Worth, Texas, will be glad to send rates from your station, details of service, connections, changes of cars, etc.

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Dear Sir—We have been using the Advocate machine for more than two years. Wife is well pleased, as are others who sew on it. It is the Drop-head, extension front. Melroe, Texas. D. S. BURKE

THE FACTORY SAYS: WE HAVE BEEN EARNESTLY AT WORK FOR SOME TIME IN AN EFFORT TO PRODUCE A TYPE OF SEWING MACHINE STAND THAT WOULD BE NOT ONLY DISTINCTIVELY CHARACTERISTIC OF OUR LINE, BUT ALSO COMPLETELY OUTCLASS ALL OTHERS AND MARK AN ERA IN THE TRADE—A STAND WHICH WOULD BE SO MUCH BETTER IN SO MANY WAYS AND SO MUCH HANDSOMER THAT IT WOULD AT ONCE STAND IN A CLASS BY ITSELF WITHOUT A RIVAL."



This is an AUTOMATIC LIFT drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over for sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction. The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature. This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearings which run about eighty per cent easier than any other form. To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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Automatic Lift, No. 44	\$24.00
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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 clears 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 most for the money is in Stuart's Charcoal 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 Charcoal 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 Charcoal Lozenges than in any of the ordinary charcoal tablets."

Happiest Woman in Texas—How She Was Cured of Cancer.

March 3, 1904.
Dr. D. M. Bye Co., Dallas, Texas:
Dear Sirs—I suppose you would like to hear about my nose, so I thought it my duty to write to you.
Two months' treatment has completely cured my nose, for which you have my heartiest thanks. I will recommend your treatment when and wherever I can. The cure of my nose has brought me much happiness. Yours respectfully,

MRS. M. J. McCRARY,
Marcy, Texas.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

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THE FARMER'S LIFE.

The farmer leads the E Z life;
The C D sows will rot;
And when at E V rests from strife,
His bones all A K lot.

In D D has to struggle hard
To E K living out;
If I C frosts do not retard
His crops there'll B A drouth.

The hired L P has to pay
Are awful A Z, too;
They C K rest when he's away,
Nor N E work will do.

Both N Z can not make to meet,
And then for A D he takes
Some boarders who so R T eat
& E no money makes.

Of little U C finds this life;
Sick in old A G lies,
The debts he O Z leaves his wife
And then in P C dies.

THE PETRIFIED FORESTS IN ARIZONA.

"Thou unrelenting Past
Strong are the barriers round thy dark domain,
And fetters, sure and fast,
Hold all that enter thy unbreathing reign.

"Far in thy realm withdrawn,
Old empires sit in sullenness and gloom,
And glorious ages gone
Lie deep within the shadow of thy womb."

One of the happiest anticipations of a trip to California by way of the Santa Fe Route is a possible visit to the Petrified Forests of Arizona. This is made doubly certain if your train is a special, under some competent management other than railroad officials, running simply for pleasure and sightseeing. Like a fast greyhound of the plain, it will draw up to a little station called Adamana, and patiently wait while you cross the burning sands in another direction, to behold a wonder wrought by the wizard hand of nature.

Our company was large, and every one desired to walk among the trees of long ago; and so to be certain of adequate accommodations, telegrams preceded our arrival several days. This was necessary, we afterwards found, because the conveyances must come from a radius of forty miles. And when we saw them we fairly screamed with laughter. They were springless road-wagons with boards for seats, laid in primitive style from side to side of beds, and upon which, without murmuring or complaining, we were expected to ride twenty-four miles—for it is twelve one way to the Forests. It was a jolly crowd, however, and ready to make the best of everything. "Well, I never did see such a disreputable-looking load of pumpkins," was the facetious remark of some one. The suggestion met with a perfect volley of mirth-provoking replies, then we were off, through flying dust and with the impression deepening with every jolt that we would have experimental knowledge of petrification by the time we returned. We did. My legs and back felt like the hardened limbs of lifeless trees. But such trivial affairs were remembered not, because of the thoughts which were stirring our souls.

To speak of forests here seems like a mockery. No rainclouds ever sweep across the sky, nor blossoms greet the opening spring. Barren wastes extend away for hundreds of miles in every direction. True, once in a while there is an oasis, upon which subsists the only life of the desert. But as a rule, the few scraggy bushes and trees one may see look like naked and imploring arms, uplifted from a living death. Near the station there was a well whose waters were kept constantly flowing by artificial means; and round about these were abundant signs of thrift. A commodious dwelling and other buildings graced the scene. Literally speaking, water here is gold. But even with that who would want to live in a treeless realm, where everything is eternal glare of the sun, and where the robins or bluebirds seldom, if ever sing? Just to look at it, or pass through the cheerless scenes, is enough to make one homesick. Oh, desolate land! Where are the conditions—the dews and rains, the storms and tempered sunshine, which grew those mighty primeval forests by whose confined splendors now a never-ending stream of humanity passes in speechless awe? Like a man calling for the dissipated beauty and strength of his youth, this land seems to wait out for departed glories. But in wild abandonment time strews the ground with the wrecks of other days, and proclaims the curse eternal. This is the silent land.

Given to conversation or reflection, as one may choose, the journey continues over the sand-dunes, until suddenly one becomes aware that what he considered the debris of decaying wood is his first introduction to the

marvel his eyes long to see. Imagine several hundred acres covered with stumps and the fragments of the trunks and limbs of immense trees, looking as natural as anything of the kind could, and you have the picture, with the exception that this wood is stone, and in the midst of a desert. Without the least effort to forget the truth, you will find yourself wondering at the ruthless destruction of the woodman's saw and ax. So perfect is the illusion in the smallest twig, that the bark is tempting to a knife, but whose flint-like formation and grittiness would ruin the best blade man ever made. Again and again you pick up pieces, and wonder whether you may believe your senses. In most instances so perfect has been the preservation one is tempted to think of a hot fire, upon which might be prepared the evening meal. The very thought brings hunger. How comforting and suggestive is a wood (?) fire! The blue smoke, with the odor, say, of burning hickory, curls heavenward before your eyes, and in that thin shimmering cloud the homes of the fathers appear, and, perhaps some dear familiar faces.

But why give way to dreams? It is all in the naturalness of the wood. But while the ground is covered with chips, as in a lumber-camp, the chips are stone. Wood, wood at every turn, but never a chip to burn! The heart and center portion of the branches, logs and stumps are of the most brilliant colors, and capable of the highest polish. Of these we all looked diligently for the finest specimens, but such could be obtained only by shattering the larger chunks, which, of course, was strictly forbidden.

An exceedingly interesting feature is the "Twin Sisters," two magnificent trees lying side by side. Then there is the Bridge, formed by a fallen monarch spanning a chasm. To preserve this phenomenon against a tendency to break with its own weight, two

stone piers have been built to act as supports. As one crosses over he sincerely wishes for the ability to span the intervening gulf of time between the present and that far distant period, when these trees gave friendly shade to this now waterless, and to a large extent deserted, portion of the world.

How was the miracle performed? Who knows? And yet in such a scene could any one refrain from asking the question! There is a theory. Long ago the land here, with its luxuriant growth, sank beneath "in rushing waters," and by the action of that gentle and loving agent were changed into immortal beauty. Then sand was deposited over and round about by the action of the same waves. In this manner the trees were buried awaiting nature's resurrection. And by and by, it came, in a mighty upheaval. The water disappeared, and as the sandstone formation washed away, these trees reappeared in everlasting beauty. And as their support was removed by the elements, they broke of their own weight and fell in the places and positions we now see them, heaped like a host in battle overthrown, a silent testimony of what once existed in by-gone days.

Reluctantly we turned our backs upon what was now as sacred as the ruins of a temple. Its voices are stilled, and the feathered songsters, with their warbling notes of worship, in the long ago winged their flight to the changeless shore. Here we would have kindled fires upon the forsaken altars, but, alas, they are quenched forever! for no flame touches their hearts. In that graveyard-like fastness, which God ordained and laid out, we must let them rest, as sleep all the fathers and progenitors of the present life.—Rev. William B. Winters in Pittsburg Advocate.

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FOR LADY OR GENT.

The Woman's Department

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

THANKSGIVING.

What, nothing for which to be thankful?

O friend, look around you and see
The glad, smiling earth overflowing
With riches unmeasured and free;
The wealth of a king's dearest treasure
With your heritage cannot compare.
For the crimson and gold of a sunset
Transcends regal pomp with its glare.
Why, the paths o'er the hills and the mountains
Are beckoning you to their trail,
And the song of the birds in the tree tops
Wakes echoes through forest and dale;

The stars that stud the blue heavens
Are sparkling with glory for you,
And the soft, gentle showers and snowflakes
But speak of God's largess to you.
O this world is lavish with treasures;
My friend, look around you and see,
And raise your glad note of thanksgiving
That nature is boundless and free.
—Serina Clarke.

North Texas W. H. M. Society Auxiliary Treasurers:

Please take notice. Send all money and Treasurers' reports to Mrs. H. E. Jackson, 243 Worth Street, Dallas, Texas. We especially at this time need the contingent fund sent in to meet expenses, and also the full amount of dues and all the unpaid back dues. Our preachers are waiting for the dues for the parsonages we have promised to help. Let us pay all our dues and be ready to join in the Thanksgiving. MRS. L. P. SMITH, Dodd City, Texas.

Miss Norwood Wynn, one of the missionaries employed by the Woman's Board of Foreign Missions of the M. E. Church, South, whose field of labor is in Guadalupe, Mexico, is now on a visit of two months to her parents in Dallas. The members of the Woman's Foreign Missionary Society of North Texas Conference have an especial interest in Miss Wynn, she having been for two years the beneficiary of the scholarship of that conference society in the Scarritt Bible and Training School, Kansas City, Mo. After graduating at the Training School about four years ago, she was appointed by the Woman's Board of Foreign Missions of the Church to mission work in the field already mentioned, where she has been ever since engaged. As this dear young sister went forth from the North Texas Conference to labor as a missionary, the sympathy and love of the members of the Woman's Foreign Missionary Society of that conference go out to her as their representative in the foreign field, and in testimony of their loving interest in her and her work the Conference Society has gained permission from the Woman's Board of Foreign Missions to pay her salary, which amount is raised annually by a special pledge from the auxiliaries of the Conference Society. Miss Wynn's visit to her home in Dallas is a source of gratification to her many friends in the city, she having been when a young girl a member of the First Methodist Church, and later of Trinity Church, of which she was a member when she entered into active missionary work. Interesting exercises were held at the First Methodist Church at the evening service on the Sabbath following her arrival in the city, when she gave an instructive and entertaining address on conditions as she had found them in her field of labor in Mexico, and the mission of Protestantism in that country. We know the membership of the W. F. M. Society of North Texas Con-

READ THIS:

Weatherford, Texas, Oct. 15, 1901. Dr. E. W. Hall, St. Louis: Dear Sir—My wife has been affected with kidney and bladder trouble for seventeen years, and was confined to her bed for a year, and I tried many physicians without benefit. Two bottles of your Texas Wonder, Hall's Great Discovery, cured her, and I consider it the greatest medicine on earth. Very respectfully, J. C. PILAND.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2931 Olive Street.

ference will greet with pleasure the announcement of the visit to her homeland of their missionary, and of her expected sojourn for a time in their midst.

A POOR WOMAN IN MEXICO.

A poor woman in Mexico, in the interior, had been attending the Protestant service, and, beginning to doubt the power of images, she determined to test them. Taking one from its frame, she cautiously laid it on the fire, and as it made no outcry or move to escape, she became convinced that its reputed powers did not exist, so consigned the other three to the flames. Her horrified neighbors remonstrated. Failing to frighten her, they tried to make her feel that she was selfish in not giving them to her neighbors. Her simple reply was: "If I would not take poison myself, why should I give it to my neighbors?"

CAUSES FOR THANKSGIVING.

Enter into his gates with thanksgiving, His courts with praise; Give thanks unto Him, bless His name, For Jehovah is good, for ever endures His loving kindness. And to generation after generation His faithfulness. —Ps. 100:15.

A LIVING, LOVING GOD.

(1) The first great cause for thanksgiving is God himself. God is better than all His gifts, because to the Christian he is Father. "Father" means more to the family than His mere gifts. His purposes, plans, spirit, draw out the sympathy and love of the true child. The true child finds happiness in entering into the Father's purposes and spirit and rejoices that he is able to further those purposes and plans. So with the child of God who is in sympathy with the purposes and plans and spirit of the heavenly Father. He thinks pre-eminently of that Father, of what He is, of what He has revealed in regard to all the children of men, of His love for all. This thought inspires the true child of God into deepest sympathy and sacrificing service to further the Father's will here among men. In this way the soul who thus gives itself to God's purposes and work, comes to a realization of a consciousness of God that is better than all gifts of His bounty, better than all earthly blessings, or joys, or pleasures. Assurance is there. Peace reigns within. Hope beckons forward. And Christ-like love becomes more and more the moving motor of life. Do you believe in this living, loving God? Martineau never said truer words than when he wrote: "Complete unbelief is attained when God is driven as much out of the past as we have driven Him out of the present, and complete belief is reached when God is made to fill the present as much as piety causes Him to fill the past." Don't think of God as the God of Abraham, of Isaac and of Jacob merely. Think of Him also as your ever-present God: "ever present with His aid." Don't think of God as the God of Palestine merely. Think of Him also as the God of your own country, your own community and hour—the God of America as well as the God of Palestine, as much and more in America to-day than ever He could have been in Palestine. This is a National Thanksgiving. What meaneth this then? It means that this is a Christian Republic, a republic whose citizens, collectively, believe in the ever-present, ever-working, ever-loving God, the God who is the Father of our Lord Jesus Christ, the God who lives and reigns, who is not a definition but a presence, who makes the ends of mankind one with His own, who is partaker in all the life of men and nations, the living inspiration to quicken, to comfort and to bless all. Wherever this faith grips the soul there the unbounded thanksgiving and gladness. When I am sure that God is wisely guiding and deeply interested in all of the affairs of every one of His children I am hopeful of the best, and where hope is there can not but be thankfulness. God for me and for all who will yield their wills to His, is the glad evangel of Jesus. Thanks be unto God for the unspeakable gift of himself. He comes to me to-day in the words and life and spirit of the Christ. He tells me and all men everywhere that God's love may be mine and theirs, God's sympathy mine and theirs, God's care mine and theirs. "Is this true?" do you ask. "Is all this true?" Yes, all this is true, and much more than what I have mentioned. And many souls among us know it is true, and when these souls know it, most truly they are most God-like. Victory lives with the man who can say: "God cares for my life, my insignificant, sickly, sinful life; even my

untrained and unkempt life, God cares for. He thinks of it. He sympathizes with it in its toils and troubles and afflictions. He rejoices with it in its joys and pleasures. He loves it—not its sin, not its ignorance, but what it may become under His love and care." He is cause, seemingly enough, for overflowing gladness.—Rev. D. A. MacMurray, in Illustrated Companion.

FRUIT BEARING.

Thoughts for the Thanksgiving Season. Is it not an obligation due our divine Leader to do our whole duty as He makes it clear to us? The foundation text for fruit bearing, is John 15:10: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." From this bright testimony it seems that a fruitless Christian life is an impossibility. Jude 12:13 gives us this declaration: "There are spots in your feasts of charity, when they feast with you, feeding themselves without fear, cloud they are without water, carried about of winds; trees whose fruit withereth without fruit, twice dead, plucked up by the roots; raging waves of the sea, framing out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." May we as Christians determine by divine grace to try to avoid this fearful sentence, as well as take heed to 2d and 3d verses found in John 15 on fruit bearing; also, Luke 3:9; Mathew 3:10; Galatians 5:22-23 says: "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law.

"The peace of God in the heart brings the peace of victory in this life. The flowers of honor bloom in the soil of humility." A truly thankful heart is the joy of the Lord. The floods of persecution may roll over it, but in triumph it rises out of the surging waves singing its sweetest songs of triumphant victory. Nothing can check its praise. The exulting soul sings its grateful praise through the darkest night, its exultant music rolling onward to cheer weary pilgrims while journeying through the dark places of this eventful life. A grateful heart always finds something good when seemingly surrounded by evil. "A thankful heart finds roses amidst its piercing thorns, and rejoices when the unthankful heart only finds thorns amid the sweetest roses planted by our great Creator's loving hand." Such people complain not only of life's realities, but at our Father's great mercies and his numerous rich blessings so thickly showered all along life's eventful journey. The fruit bearing Christian must be ever on the alert to grasp every passing opportunity that none pass unimproved. "The fruit of the righteous is a tree of life, and he that winneth souls is wise." Prov. 11:30. "Say ye to the righteous that it shall be well with them, for they shall eat the fruit of their doings." Gal. 3:10. Let us not only study life's realities, but constantly lift our minds and hearts in gratitude to our loving Father for his tender mercies and rich blessings so thickly strewn along life's pathway. Let this be our motto: "Faithful in little, faithful in much."

The Christian's most fragrant flowers bloom only in a deeply consecrated heart of humility. The peace of God, so graciously offered to one willing to receive it, and live in the discharge of every duty, will obtain even in this life the peace of victory. "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Ps. 37:23-24. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:20-21. Those who live in rebellion to our great Creator's plans can well say—

"Of all the words of tongue or pen,
The saddest are these, It might have been."

Just the reverse with all true followers of Christ, seeking at all times his guiding hand, and to clasp to their heart his holy inspired word; for they will at all times have sweet peace, and can give a glowing reason for such triumphant victory. As this world is our training-school, and as our Father can make no failure, may our lives be ever in the current of His Holy will; for then we can only develop, to help forward his plans and learn the lessons that he wills to teach us here.

MRS. MARY M. DAVIDSON,
Georgetown, Texas.

HOLIDAY RATES.

One fare plus two dollars for the round trip can be secured via the "Katy" to the Old States, selling dates December 20, 21, 22 and 26, with final limit of thirty days from date of sale. For rates and information, see any "Katy" Agent, or write W. G. CRUSH, Dallas, Texas.

UNANSWERED LETTERS

Nov. 17.—C. H. Smith, subs. J. W. Treadwell, sub. S. L. Hall, matter will have attention. J. J. Rape, matter has attention. J. F. Archer, sub.
Nov. 18.—J. F. Archer, sub. W. M. Horner, sub. W. T. Renfro, sub. R. D. Moon, sub. G. W. Riley, subs. W. J. Hobbler, sub. A. Nolan, subs. Lee Sanders, subs.
Nov. 19.—J. E. Roach, sub. R. L. McIntyre, sub. Jas. W. Allbritten, sub.
Nov. 21.—E. L. Shettles, sub. G. W. Riley, sub.
Nov. 22.—Thomas Gregory, sub. J. M. Mills, sub. T. B. Anderson, sub. E. L. Shettles, sub. B. H. Webster, change. C. C. Davis, subs. G. R. Hughes, subs.

HOLIDAY RATES.

One fare plus ten per cent on the convention basis, can be secured via "The Katy" to all points in Texas for the Holidays, selling dates December 23, 24, 25, 26 and January 1, with final limit to January 4, 1905. For rates and information, see any "Katy" Agent, or write W. G. CRUSH, Dallas, Texas.

HOLIDAY RATES VIA ROCK ISLAND SYSTEM.

Rate of one fare plus two dollars for round trip, limited thirty days, will be in effect December 23, 24, 25, 26, 31, January 1, 2, 3, 4, 5 and 6. See local agent or write General Passenger Agent Phil. A. Auer, Fort Worth, Texas, who will advise regarding train service, changes, schedules, etc.

RESOLUTIONS.

Dallas, Texas, Nov. 21, 1904. Whereas, by operation of our Church law the full term of Rev. I. W. Clark as presiding elder of the Dallas District has expired:
(1) Resolved, by the Board of Stewards of Oak Cliff charge, that our entire Church and community have felt the uplifting influence of his exemplary life as a Christian citizen in our midst.
(2) Resolved, that his four years' official labor has marked a distinctive period in the rapid and solid progress of Dallas Methodism.
(3) Resolved, that his deep piety and able ministry have been a constant inspiration to this entire district, and we have realized that he is indeed the servant of God and the friend of the people.
That it is our sincere prayer that all his future life may be full of good works and lasting joy.
G. M. BAKER, President.
W. M. CROW, Secretary.

PREACHER WANTED.

A preacher is wanted at Rock Springs and Barksdale. There is an appropriation of \$100. The people paid last year about \$200. There is a parsonage at Rock Springs. It is about 2500 feet above sea level, and ozone is plentiful and as free as air. Applications must be accompanied with recommendations. Address me at Plano, Texas. W. H. H. BIGGS.

The other pasture just across the fence always looks greener and more inviting than ours.

BOOK-KEEPING, Shorthand and Tele-
graph. Graduates placed or tuition refunded. \$25.00 a building and equipment. DALLAS COMMERCIAL COLLEGE, DALLAS, TEXAS.

The Epworth Organ

is splendid to sing with—and its rich, full tone blends beautifully with the voices and gives a ringing note to the service.



The organist likes the EPWORTH organ because it is so easy to play. The large, easy-acting bellows is such a relief. The congregation likes it because the tone floats out to the remote corners of the room, and reaches the people back by the doors. The official board likes the Epworth because they get their money's worth. In buying direct from the makers at the factory price, they save the usual middle dealer's profit—a big saving.

To make it easy and safe for our customers to buy, no matter where they live, we ship Epworth organs on trial to responsible people anywhere in the United States. No money need be sent in advance; you can wait until the organ arrives, is found perfect and satisfactory. Organ must suit or be returned at our expense. By this plan we have sold thousands of Epworth organs to homes and churches throughout the United States.

We make a full line of organs for homes, Sunday schools, and churches. Our prices, \$40, \$55, \$65, \$80, \$90, \$100, etc.

Write for catalog. Do it now. Mention this paper.
Williams Organ & Piano Company
57 Washington Street, CHICAGO, ILL.

SOUTHERN PACIFIC--SUNSET ROUTE

HOLIDAY TICKETS

TO THE

Southeast and East

On Sale Dec. 20, 21, 22 and 26, 1904.
RETURN LIMIT 30 DAYS.

ONE FARE (Plus \$2.00) ROUND TRIP.

Round Trip Holiday Tickets to Southern Pacific points in Texas and Louisiana on sale Dec. 21, 22, 23, 26, 31 and Jan. 1, limited to return January 4, 1905.

Try the "OPEN WINDOW ROUTE" it's the best.

If you are going to spend Christmas at home with the folks or friends, see nearest Southern Pacific Agent for all information relative to trip, or write

T. J. ANDERSON,
G. P. A.

HOUSTON, TEXAS.

JOS. HELLEN,
A. G. P. A.

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NORTHWEST TEX. CONFERENCE.

Continued from page 5.

when he visits them. They ought to keep this up, but they ought not to leave the other undone. I have known a few preachers who believe in hospitality everywhere except at their own homes. Preachers ought to be hospitable at the parsonage, and the most of them are the most hospitable people in the world. Be learned men. You may not be thoroughly educated men, but you can be earnest, well informed ministers of the New Testament Scriptures. Some men mistake laziness for piety and humility. We are building fifty thousand dollar churches and we are occasionally putting five hundred dollar men in charge of them. You need not be discouraged. All that we have is open to you. If you have any gifts the presiding elders and the people will find it out. You need not trouble yourselves about this. Make everything out of yourselves that is possible in the way of goodness, knowledge and efficiency, and the Church will always have a place for you. Do not be ambitious, in the sense of a self-seeker. Do your duty and your appointment will take care of itself. Do not neglect the pastoral work. Study and get all the knowledge you can, but then go forth and utilize your knowledge by bringing it into contact with actual life. Make no discriminations in your pastoral work. Look after the poor at one end of the line and lay hold of the rich man at the other end. They all need the Gospel, and the world is full of both. Our mission is to all classes. Look after your finances. Paul, in his resurrection chapter, rises to the highest altitude of triumph, and in its conclusion he sounds a triumphant note of victory; but he begins his next chapter with an exhortation to look after the collection. He saw no incongruity in this, and there is none. Pay your own debts and admonish others to do likewise; and see to it that the finances of Church do not suffer. Be well-rounded men in all matters of your calling.

This is a mere outline of a very remarkably fine address, and a packed house listened with rapt attention to its close. The young men were elected deacons and they were voted into full membership in the traveling connection.

Sunday, at 9:30 a. m., love feast, led by S. C. Littlepage. Large congregation. The supernannuated preachers and Rev. E. A. Bailey stood inside the altar, and amid shouts and tears, the brethren crowded around and took them by the hand to bid them God-speed.

Bishop Hoss' sermon at 11 o'clock was very stirring and pathetic. The Bishop's text was Matt. 22:41, 42, "What think ye of Christ? Whose Son is he?" The Bishop said in part:

INTERESTING, IF TRUE.

You Can Try It For Yourself and Prove It.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment which anyone can perform for himself in the following manner: Cut hard-boiled eggs into very small pieces, as it would be if masticated, place the egg and two or three of the tablets in a bottle or jar containing warm water, heated to 98 degrees (the temperature of the body), and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg or meat in the stomach, and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences aseptic pepsin, diastase and Gold Seal, which mingle with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind, because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cts. for full sized package in every drug store in the United States and Canada as well as in Europe.

"This question was not meant to ask what the Pharisees and Sadducees thought of him; because he knew what they thought of him, but the question was really concerning the lineage of the Messiah. I bring it before you as a challenge of your faith. What do you think about that historical personage whom the universal Church calls the Divine Son? Question of all questions: Christ is Christianity. Christ can never be separated from Christianity. I never discuss geography of Land of Nod with a skeptic; but if he really means business, I ask him, 'What do you think of Jesus Christ? What did Jesus Christ think of himself?' This is especially necessary in case of a great world character like Christ. Now Christ entertained lofty views of himself. He was a great paradox, filled with humility, yet he never abated one jot of his lofty claim:

1. "He claimed to be an infallible teacher, and the people were deeply impressed by the tone of absolute authority with which he spoke.

2. "He claimed to be a miracle-worker. It is very difficult for a modern man to believe in a miracle; but ancient mind had no conception of a universe ruled by law. Now, we all believe that God works in the spiritual world as in the natural world according to law. Miracle is now defined not as a suspension of law, but as an event caused by the introduction of a new force. But Jesus Christ undoubtedly did claim to work miracles.

3. "He claimed to be a sinless man. No one ever saw the loathsomeness of human sin as he did; yet he himself never repented of sin. He wept over Lazarus, and wailed out his agony over Jerusalem, but no tear of penitence ever stained his cheek.

4. "He claimed to be an Infinite Helper of the wants and woes of other men. No man except Jesus has ever claimed to be a helper of all men; and an infinite helper of all men. His voice rings down the ages, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' Every man has a burden. The only man who has not a heavy load is the man whom God cannot trust with a heavy load. I invite you to-day to come to Jesus with your burden.

5. "Jesus Christ claimed to be the absolute Lord of our lives. 'He that loveth father or mother more than me is not worthy of me.' If he were willing to take less than all from us he would not be entitled to anything.

6. "He claimed to be the Author of forgiveness. When the paralytic was let down through the roof his friends sought healing for his body, but Jesus said, 'Thy sins are forgiven.'

7. "He claimed to be the final Judge of all men. 'The Father himself judgeth no man; but judgment has been given to the Son of Man.'

8. "He claimed to be pre-existent and a self-existent.

9. "He completed and summed up all his other claims in claiming absolute unity with the Father.

"What did his contemporaries think of him? They all had some opinion about him. The world has been able to do everything with Jesus except to ignore him. I have known men who could not accept Christianity buttressed about as it is by miracle and prophecy and by nineteen centuries of glorious history, yet they can believe the fooleries of spiritualism and the idiocies of Christian Science. The disciples' faith in him was a sliding scale, but it always slid upwards and never downward. After three years he asked them, 'Whom do you say that I am?' And Simon Peter—the mouth of the Apostles—answered, 'Thou art the Christ, the Son of the living God.'

"What has history to say about Jesus Christ? That was an old and outworn world into which Jesus Christ came. The Roman legions had tramped from Britain to the River Euphrates, and from the Rhine and the Danube on the north to the limits of the great desert on the south. The Roman world was the most terribly wicked age the world has ever seen. But Jesus brought new life and power to the old wicked world. Take him out of the world's law and what is left? Take him out of our philosophy and what is left? Take him out of our poetry and what is left? Take him out of our lives and what is left?

"You doubtless remember James Anthony Froude's comparison of Julius Caesar and Christ? Both were, he says, supremely great men; both founded great empires, and both met violent deaths; but here the parallel ceases. Who does anything out of love for Julius Caesar?—skeptical doctor at Oxford, who could not believe that people could really love a man who has been absent from earth for 2000 years. But for eighteen centuries men, women and children have been willing to go to the stake out of love for Jesus. Love for him is to-day the mightiest force among men."

At the close of the sermon there was not a dry eye in the great congregation. Many came to the chancel and shook hands with the Bishop.

Oscar T. Cooper, Jesse W. McAfee, W. J. Vaughan, Edward W. Morton, Albert E. Turney, Thos. S. Blanton,

Frank T. Johnson, Norman A. Phillips, Anderson W. Hall, Levi E. Riddle and Claude H. Sidger were ordained deacons at the close of the morning service.

Sunday afternoon, at the close of Dr. Alonzo Monk's great sermon, Edmund P. Williams, Jesse C. Carpenter, Theo. W. Ellis, Micajah W. Clark, C. L. Cartwright, R. W. Nation, C. A. Clark, Thos. S. Barcus, R. B. Young, Wm. J. Lee, S. P. Nevill and E. L. Sisk were ordained elders.

The report of the Committee on Books and Periodicals highly recommended the Texas Christian Advocate.

M. K. Irvine asked for restoration of his orders, but the conference refused to restore them.

Sam J. Franks asked for restoration of his orders, but the case was ruled out.

The following transfers were announced: New Mexico Conference, J. B. Davis, D. L. Collier, W. E. Lyon; from North Texas, J. T. Howell, A. H. Hussey; from Indian Mission, G. G. Hamilton, C. S. Walker; from Little Rock, J. L. Cannon; from Southwest Missouri, C. P. Pyles; from Texas Conference, M. L. Story, J. G. Pollard.

At memorial service Sunday at 7:30 p. m. the following memoirs were read: T. J. Duncan, J. J. Harris, J. H. Trimble, E. W. Simmans, W. W. Kizer, J. W. Gibbens and N. A. Keen. J. L. White was located.

Ten thousand dollars were raised for the endowment of Southwestern University amid much enthusiasm. Notes were signed for this amount.

The Committee on Conference Relations reported, and the following were supernannuated: C. W. Irvine, W. J. Simmons. Supernumerary: W. K. Simpson.

The conference broke all previous records on missions. Assessed for foreign missions, \$14,000; paid, \$15,000; for domestic missions, \$12,599; paid, \$13,000, a total of \$3831 more than was paid last year.

SOUTHWESTERN UNIVERSITY.

(Ordered published in Texas Christian Advocate by special resolution of the conference.)

Southwestern University is the strong connective link which binds together every educational interest and project of Texas Methodism. It is, therefore, of first importance that all of our Annual Conferences should concentrate their best effort in the advancement of its work. Being situated in our bounds, the University is doubly dear to the Northwest Texas Conference, and while we would not claim undue authority or wisdom in the direction of her affairs, we will be pardoned for an intensity of zeal for her welfare.

Your board has carefully considered the report of the Board of Curators which was referred to it, and has heard the reports of Dr. R. S. Hyer and Rev. James Kilgore, Commissioner, and we are persuaded from these presentations that the University has reached a period of triumph and of peril in her history. Her triumphant note is sounded in the declaration that all her available equipment has been taxed to its utmost, both in the University proper and in the Ladies' Annex, to care for the students who have applied for admission. The indication of her peril is the unsettled problem of securing sufficient additional funds to enlarge her dormitories, increase her faculty, and last, but by no means least, to furnish an adequate college home for our medical department at Dallas. While your Board recognizes these important needs, we are of the opinion that the Church at large and possibly a part of our ministry are unmindful of the real commercial value of our University.

The Trustees report the value of the buildings and grounds at \$200,000, and this is a conservative estimate.

The annual income from collections through our Annual Conferences amounts to \$7500, which represents an endowment of \$150,000. A Chair of Biology has been established which represents \$20,000; seven Moody scholarships, \$7000 more, and \$32,000 have been secured in direct endowment funds.

To these assets may be added \$3000 for the young preachers' loan fund and \$10,000 of unproductive properties, making a total valuation of \$422,000.

While it is not claimed that these figures represent the marketable values of our University, they do represent a very conservative estimate of real values as to properties, endowments and source of income.

The Church is to be congratulated on these achievements, and yet the time has arrived when all Texas Methodism should rally to the call for adequate equipment of the University for all who knock for admission to her halls of learning, and a million dollars for endowment.

Let us rejoice in the manifest interest of our presiding Bishop in this, the chief immediate need of Texas Methodism, and pledge him our hearty

JUST THE THING FOR Christmas Presents

If you want a gift that will please your friend, relation or your SUNDAY-SCHOOL CLASS you can find nothing better than good

BOOKS

They represent more and cost less than any other gifts. Do not spend money for tin horns and other useless articles that do not express the spirit of Christmas.

GET OUR NEW CATALOGUE.

It is crowded with suitable books, booklets, etc., suitable for Christmas presents. Write for it to-day.

Address

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cooperation in an organized effort looking to the accomplishment of this great work.

We are pleased to learn that the internal workings of the institution are in a most healthy state. The Church owes a debt of gratitude to R. S. Hyer, our Regent, for his faithful and self-sacrificing devotion to her educational interests. Under his leadership our University has attained a national reputation for the thoroughness of its collegiate instruction.

The Summer School of Theology.

The third session of this important adjunct to our University work was fully as successful as the preceding ones. The attendance, notwithstanding the fact that many of our preachers attended the Waco Missionary Conference and the St. Louis Exposition, reached more than the 200 mark, and the results of the work were eminently satisfactory. Too much cannot be said in commendation of this helpful method of supplementing the education of our young preachers, and we are glad to note that it is having a helpful influence in improving the class work or our conference course of study.

To Rev. W. L. Nelms, D. D., the efficient Dean of this department, is due great credit for his wisdom and zeal in this important work. In this department also we hail with joy the opportunity offered our preachers as never before for hearing the greatest theologians of our times. We esteem this matter of such vital importance that our Board recommends the appropriation of \$300 to assist in securing this great privilege for our preachers. We heartily recommend to our undergraduates to avail themselves of the opportunity for preparation of the conference course offered in our Summer School of Theology and of the Correspondence School of Vanderbilt University. We are gratified to learn from the report of J. L. Cunningham, Director, that the Correspondence School has enrolled 455 students, representing 36 conferences. Of this enrollment 27 are members of the Northwest Texas Conference, of whom 12 having completed the course have been granted certificates.

The Medical Department.

One of the imperative needs of our University at this time is the establishment of a college home for the medical department located at Dallas. The medical department has a faculty of forty eminent physicians and surgeons, and is doing work of the very highest order, receiving and graduating only such students as have really made the most thorough preparation and have creditably passed most rigid examinations.

At the urgent request of Dr. R. S. Hyer, Regent, and Dr. J. O. McReynolds, Dean of the Medical Department, and in view of the importance and urgency of this work, we recommend the appointment of Rev. John R. Nelson as Commissioner of Education for the Southwestern University Medical College, and as an expression of our interest and faith in the enterprise, we recommend that \$1000 be added to our educational assessment to be directed toward the building and equipment of the said medical college.

In view of the paramount importance of our educational work at this time we earnestly ask the conference to set apart Thursday night of its next annual session for the special consideration of these interests.

At conclusion \$10,000 collection was taken for Southwestern University amid great enthusiasm.

REPORT OF THE JOINT BOARD

To the Bishops and Members of the Northwest Texas Conference, M. E. Church, South:

Dear Fathers and Brethren—Your Joint Board of Finance submits the following report:

1. We have elected Rev. I. Z. T. Morris a member of this Board, to take the place of Rev. J. W. Gibbens, deceased.

2. We have collected for Bishops' Fund during the year, \$375.82, and have received from the Conference Teller \$2,922.91, total \$3,298.73, which we pay to our agents, Brethren Smith and Lamar.

3. We have collected for account "Delegates' Expenses," during the year, \$107.33, including \$25.50 on hand from last year, and have received from the Conference Teller \$518.67, total \$626, from which we have paid to the Conference Teller \$8.95, our proportion of his actual expenses, leaving \$617, which we pay to our agents, Brethren Smith and Lamar. Having assessed only \$700 of our assessments of \$1,250 for this account at our last session, we now assess the balance due of \$52.

4. The assessment made upon this conference for Bishops' Fund for the coming year is \$2,628.

5. We estimate the amount necessary for Conference Claimants for the coming year at \$11,900.

6. We have apportioned all of these assessments to the several districts in the conference as per the scale furnished us by the presiding elders and shown by this report.

7. The reserve fund left with our Treasurer at our last session was \$90. From this fund we have paid during the year the following sums to the parties named: Rev. J. H. Trimble, \$60.00; Rev. S. C. Littlepage, \$50.00; Rev. J. Haralson, \$50.00; Rev. N. A. Keen, \$50.00; Rev. J. W. Gibbens, \$50.00; Rev. L. C. Rogers, \$50.00, and Sister J. W. Adkisson, \$50.00, leaving a balance of \$150.00. Our Treasurer received from the Conference Teller after our report of last year \$300.00, and the appropriation of \$50.00 made by us at our last session for Sister T. C. Gilmore having been returned to our Treasurer on account of the death of Sister Gilmore, which occurred while we were in session, and these two amounts having been passed to the credit of the reserve fund, leaves us at this time a total in said reserve fund of \$200.00, all of which we now turn into the general collections for this year.

8. We most gratefully acknowledge the receipt of \$25.00 from Brother L. Blaylock, publisher of our Texas Christian Advocate, to be applied to our Conference Claimants. This amount represents five per cent of the subscriptions to the paper taken by the pastors of our conference. Brother Blaylock will thus donate the total sum of \$65.45 to the supernannuates in this State this year. This is still another incentive to our pastors to work for the circulation of the Advocate and thereby aid our supernannuate fund.

9. We extend our thanks to the conference for giving us an hour in which to hold an anniversary. The interest committed to our care is of such importance as to require greater zeal among all of our pastors and people generally toward our supernannuated preachers, and for this zeal we most earnestly pray.

10. We are rejoiced to have with us Rev. A. F. Watkins, D. D., our general agent for the supernannuate endowment fund, and congratulate the appointive power that gave to Dr. Watkins this relation. The earnest talks of Dr. Watkins and his faithful and untiring interest thus committed to his care have been a benediction to us, and enticed each of us with greater effort along this line of work.

11. We have had referred to us a communication from the Board of Trustees of the Methodist Episcopal Church, South, relative to the connectional endowment fund for supernannuated preachers. We are gratified at the efforts which have attended the Church in this important matter, and we commend to our people at large this great cause. We recommended, at the suggestion of our Board of Trustees, that our pastors be instructed to present this cause to their congregations upon next Easter Sunday morning and solicit from our people contributions for its enlargement. In this we but join the other conferences of our great Church, and we deem it fitting that it should become the standing order of the Church that upon this day collection should be taken. Let the results of these collections be promptly reported to Rev. J. R. Stew-

Continued on page 16.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

MELUGIN.—The long delay in writing an appropriate obituary of our lamented brother is not the result of indifference. For who could be indifferent to one so true and faithful? The task imposed upon me is at once painful and pleasant; painful because of the fact our brother is no more in this world, but pleasant because it is mine to pay a just tribute to a worthy man. Rev. W. T. Melugin was born in Tipton County, Tennessee, near Covington, on the 9th day of August, 1833. He was converted at an early age and joined the Methodist Church. At the age of nineteen he began to exercise his gifts as a preacher, but was not licensed until the 2d day of September, 1854, and the same year joined the Memphis Conference. His first work was the Covington Circuit, which he served one year. The next two years he was on the Paducah Circuit. At the end of the first of the two he was consecrated to the office of deacon by Bishop Early on the 19th day of October, 1856. During the second year of the two he was married to Miss Sarah Inge. In the fall of 1857 he transferred to East Texas Conference and served the Clarksville Circuit during 1858. Then to the Dallas Circuit. At the close of the year on the 4th day of December, 1859, in the town of Palestine he was ordained elder by Bishop G. F. Pierce. The two years following, 1860 and 1861, he was on the Boston Circuit. He was then made presiding elder of the Bonham District, which he served in 1862, 1863 and 1864. His next appointment was the Paris Circuit, which he served two years. At the conference of 1866 he was given the supernumerary relation because of a throat affection. During the year his health was restored and at the ensuing conference he asked for a transfer back to the Memphis Conference and was assigned to the Covington work, which he served during 1868, 1869, 1870 and 1871. He then transferred to this conference and was given the Bosqueville Circuit, which he served in 1872 and 1873. His first wife having died, he was married again in December, 1873, to Miss Jennie E. daughter of Dr. A. B. Davis, of Milam County. We find him on the Bremond Circuit in 1874 and 1875. Then back to Bosqueville Circuit one year. He next served the Waco Circuit three years, to-wit: 1877, 1878 and 1879. He was on the Kosse Circuit in 1880, and Station Creek in 1881; then on the Round Rock Circuit in 1882 and 1883. His next appointment was Salado, which he served in 1884 and 1885. He filled the Lampasas Station in 1886. He was then made presiding elder of the Brownwood District, which he served during the years 1887, 1888, 1889 and 1890. Then back to the Lampasas Station in 1891; then to Breueville in 1892, and to Moody and Eddy in 1893. He was on the Jonah Circuit in 1894, 1895 and the Liberty Hill in 1896, and the Florence in 1897. He then transferred to the Texas Conference and was assigned to the Lexington Circuit, which he served two years, 1898 and 1899. The next three years he was on the Cold Springs work. Then in 1903 he was sent to the Naples Circuit, which he served until the end came, which was on the 27th day of August, 1903. After a brief illness he died in his home in Naples. He was the father of eight children, four by his first wife, three of whom survive him, and four by his second wife, three of whom, with their mother, survive him. The dates before us span an itinerant life of forty-nine years. It is but the work of a few moments to pen these dates and to read them, but between them our brother had many and varied experiences of suffering, of hardships, toil, pain, disappointment, and yet with all, of joy and gladness. No truer man ever raised the battle-axe for the Master. All the virtues which go to make up a hero centered in him. His escheteon was untarnished throughout his long life. He was truly a pious man, and free from all affectation. His sincerity was manifest in all the relations of life. His character was transparent, his devotion unswerving

and his consecration abiding. It mattered not whether serving on a circuit, in a station or on a district, he evinced a uniform life of unpretentious service which challenged the respect of all men and the love of his brethren. His faith was strong and affectionate, and hospitable to all. He was a good preacher and a successful pastor. He led hundreds to the cross, many of whom preceded him to the better world and were waiting and watching for his coming. He leaves to his children, wife and friends the legacy of a good name and the assurance that he has gone to live with the good of all ages. I commend his loved ones to the abounding grace of our heavenly Father. R. C. ARMSTRONG.

MARSHALL.—Mrs. Nancy A. Marshall (nee Meadow) was born in Smith County, Texas, Jan. 22, 1869; was converted and joined the Church in 1874. She was married to J. F. Marshall in 1876, and died Oct. 30, 1904. She was the mother of sixteen children, four of whom preceded her to heaven. She leaves four sons and eight daughters and a devoted husband and a large circle of friends and relatives. Sister Marshall had not been in good health for several months past. On day of her death she had been unusually cheerful, having sung some hymns and read her Bible in the afternoon, after which she went to visit a sick daughter, and there ate a hearty supper and talked with the family. At 9 o'clock she laid down beside her daughter, and in a few minutes there was a struggle, and by the time she was removed to another bed by her son-in-law and the physician she had passed into the beyond. Perhaps there has never been a death in Dexter that caused more general and genuine sorrow. Her life had been given to her family, community and Church, and was a beautiful exemplification of the teachings of her Lord. She was always a close friend and a strong helper to her pastor. As a mark of respect to her memory on the day of her funeral service, which was conducted by the writer, assisted by an old friend, Rev. D. W. Lewter, the church was crowded to its utmost and did not accommodate the people. Let me say to the sorrowing ones: "Be faithful and you will meet your loved one some sweet day. We know where to find her. Ere this her ears have caught the matchless music of heaven, and she has joined in the eternal praise of Him who redeemed us and has heard the plaudit, 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord.'" H. H. GOODE, Pastor.

NIX.—Hays Nix was born the 25th of May, 1881; converted to God in 1897, and died the 12th of December, 1903. Some men spend the early part of their life in sinful pleasure and then give God what is left; but my departed friend gave his young life to God. Being soundly converted at 16 years of age, his whole life was given to his Lord. I was his pastor for two years. He was among the first to come and offer his services to do anything in his power for the Church he loved. A more faithful Sunday school worker I never saw. Everybody loved him. No gathering of young people in his community was complete without him, and older people could not help but admire his noble character. He was unconscious most of the time during his sickness, so he left no dying message, but he left a pure life of devotion to his Church and Lord. He leaves a father, mother, three sisters and two brothers, besides a host of friends, to mourn their loss. Weep not, dear friends, he is waiting for us in heaven, and some sweet day we will go to him. As time passes and our loved ones are gathered home heaven becomes dearer to us, and earth loses its hold on us. But God will keep our loved ones for us till we cross the river. And O what a meeting that will be. W. W. NUNN.

Anderson, Cal. GARRISON.—Mrs. E. M. Garrison (nee Mitchell) was born March 4, 1824, and died at the home of her son, Y. C. Garrison, in Childress County, July 20, 1904. Sister Garrison was the daughter of a Methodist preacher. She was converted in the year 1840, and joined the Methodist Church, and ever remained a faithful follower of Jesus Christ. She was married to C. M. Garrison Feb. 22, 1845. There were nine children born to them as the fruit of this union—six girls and three boys. Two girls preceded her to the better land. She made it a practice to teach her children to pray. Her husband preceded her thirty-five years. Well did she finish her course on earth and died in the triumph of the Christian faith. She has only gone to receive the reward for which she has lived and labored. May the lives of her children be so lived that they may ever honor the name of their sainted mother, so that this may be an unbroken family in the home of the pure and good. Her pastor, G. W. HARRIS.

BISHOP.—Col. W. C. Bishop was born in Hawkins County, Tennessee, November 28, 1826, and died at his home near Clairette, in Erath County, Texas, October 15, 1904. Brother Bishop came to Texas a single young man and spent the latter fifty years of his life here. The first twenty-five years in Texas Brother Bishop engaged in the cattle trade and became rich in cattle and money and friends as well. The base of his operations as a cattle dealer during all these years was San Antonio, and during the last ten or fifteen years of the time if his check was presented at the bank in San Antonio for \$20,000 it was honored without any hesitation whether he had any money to his credit in the bank or not. Honesty was one of the crowning virtues of his life and character. Some time between 1875 and 1880 he sold his cattle possessions in West Texas and had a most valuable and beautiful farm improved in Erath County upon which he had first-class improvements constructed in a cozy residence, a capacious and substantial barn with modern conveniences and appliances, where his friends always found a hearty welcome to his hospitality with peace and plenty. During the summer of 1879, in a protracted meeting held by Rev. Dr. Perry, of Gatesville, near Brother Bishop's new home, he was powerfully and happily converted, and he and his wife at once joined the M. E. Church, South, of which he remained an acceptable member till the day of his death. As it has been the privilege of the writer to often preach to him in the public congregation, I can truthfully say it was truly an inspiration to look into his large, manly and responsive face, but alas! it will not be our privilege to see his face in the "flesh" any more, "but, then, face to face we shall know even also as we are known." Brother Bishop was struck with heart failure in the night of October 15 and was dead in about fifteen minutes. He leaves a wife and several children to mourn their loss, but they are comforted in the fact that their loved one is at rest. He was buried with Masonic honors in his family burying ground to await the resurrection morn. U. J. MORTON.

ARMSTRONG.—Newton Armstrong was born in West Tennessee July 15, 1854; moved to Texas in 1870, and died at Dallas on the 27th of September, 1904, where he had gone to undergo an operation. He was a member of the M. E. Church, South, thirty-two years, never doubting a loving Savior during that time. His brother, Frank, was at his bedside, and when he realized his life was swiftly passing, he calmly said: "If it's the Lord's will to take me, I am ready. Tell mother not to grieve for me. I am going home to glory to meet my dear old father and loved ones that have gone before. Take good care of dear mother, and meet me in heaven." He suffered a long time, but didn't complain. He didn't fear death. Thus lived a pure Christian. God bless the loved ones left behind and bring them safely through this vale of tears. It won't be long till dear old mother will meet her precious loved ones, and oh! what a shouting and rejoicing when mother meets, there to dwell forever in the sweet bye-and-bye. A FRIEND. Millsap, Texas.

McCALL.—Otto McCall, son of C. S. and A. O. McCall, was born in Benton County, Arkansas, Nov. 1, 1855. He professed religion and joined the M. E. Church, South, in 1897. Otto lived a consistent Christian life, and was much loved by all who knew him. Mr. Wesley's sayings, "Our people die well," was fulfilled in his death. He passed away Oct. 5, 1904, in full faith of a blessed immortality. We pray that the Savior who shares our sorrow may comfort the hearts of the bereaved, and keep them all until the great coming day of our Lord, when we shall meet our loved, our own. M. E. HAWKINS, P. C.

COLEMAN.—Oct. 24, 1904, Charlie Blair Coleman, son of Wiley and Bessie Coleman, passed quietly and peacefully from earth to heaven from the house that was made with hands to the city whose builder and maker is God. Charlie was a very obedient son, and such a bright future seemed to be ahead of him, but God doeth all things well. He joined the Church last year under Bro. M. L. Story at the age of twelve. We mourn our loss, we lament our misfortune, but we rejoice with him that he is at rest in God forever. It seems that we miss him more as the days pass, and that time fails to heal the wound, but this one thing we'll do—we'll serve and worship God to the utmost of our ability until we are called up higher, where he will be waiting at the beautiful gates to welcome his loved ones in. What a blessed assurance! May God's alleviating love mellow our soul that we may be found faithful when he comes. GRANDMA MCGILL.

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Nov HUN ter (n ton, S. ents, i were l of Fr surrou ly fav der th cultur ous l copal memb became Churcl relatio marrie a civil largel) Chatta the A. engag the Te born t was t son, A W. E. Texas while Wheel raid t were l is a M above. 1865 t she li dren— born— Mrs. Haske erford 2 p. 1 month days quiet. After mercy last b ed its what verses life t well l solid had b religio could the C lead i duct v nity v left th that s Churc first h the c She h from h her. cemet ber 8, mons. berea WO Woott fall a 1904. T. an born Count or 18 1877. trop. 1 verted ceived doubt one o life. nior. 1 spiriti ic det very fully and c Janua tim (Rev. and 8 The l picket old. little He w to a from the s soldie terms spirit. am s the b S. W. the fr words ways ory. his C to the breth and f FA Otto Whar died l ent t at hi the s paren moth when and t

HUNTER.—Sister Harriet C. Hunter (nee Clarke) was born in Charleston, S. C., August 19, 1834. Her parents, Solomon and Elizabeth Clarke, were born in France, hence she was of French descent. The conditions surrounding her early life were highly favorable, and she was reared under the influences of refinement and culture. She grew up under the religious training of the Protestant Episcopal Church, of which she was a member in early life. Afterward she became a member of the M. E. Church, South, in 1874, continuing this relation until her death. She was first married to Mr. J. H. Oliver, who was a civil engineer and was engaged largely in constructing the Nashville, Chattanooga & St. Louis Railroad, also the A. & C. Railroad. He died while engaged in constructing a bridge over the Tennessee River. Three sons were born to them. Her second marriage was to Thos. A. Caperton, of Stevenson, Ala., who was the father of Rev. W. E. Caperton, of the Northwest Texas Conference. He was killed while serving under General James Wheeler in 1864, during Sherman's raid through the South. Three sons were born of this union, one of whom is a Methodist minister as mentioned above. She was again married in 1865 to Capt. R. F. Hunter, with whom she lived until her death. Two children—a son and a daughter—were born of this union. The daughter, Mrs. T. G. Carney, now resides in Haskell. Sister Hunter died in Weatherford, Texas, November 6, 1904, at 2 p. m., aged seventy years, two months and eighteen days. Her last days were peaceful and the end was quiet. A few gasps and all was over. After many years of suffering, God, in mercy, gave serenity and ease in the last hour, and the spirit quietly winged its flight away. Having known what life in affluence meant, the reverses of after life put her religious life to a test that only proved how well her faith was founded and the solidity of the Christian character she had built. True to her God and her religious convictions, she did what she could to rear her family for God and the Church. To this end she would lead in the family devotions and conduct the Sunday school in the community where she lived. These labors left their impress on the son in a way that shaped his life for God and the Church. Her Bible, given her by her first husband, bears marks that show the care with which it was studied. She has not lived in vain. She rests from her labors and her works follow her. We laid the body away in the cemetery at Haskell, Texas, November 8, to await the resurrection summons. May God's blessing rest on the bereaved ones. J. H. CHAMBLISS.

WOOTTON.—My brother, John Jas. Wootton, died from the effects of a fall at Houston, Texas, November 4, 1904. He was the son of Dr. Lucius T. and Agnes E. Wootton, and was born at Pleasant Grove, Lunenburg County, Virginia, September 20, 1846, or 1847; came to Texas in August, 1877. While I was stationed in Bastrop, during a visit to me, he was converted and I baptized him and received him into Church. He never doubted his conversion. I think it was one of the happiest experiences of my life. He was several years my senior, but always referred to me as his spiritual father. The sudden and tragic death of his only boy affected him very much. I do not think he ever fully recovered his wonted buoyant and cheerful spirit. He was married January 19, 1886, to Mrs. Eva M. Chittim (nee Gilder) at Gatesville, Texas, Rev. J. P. Mussett officiating. A boy and girl were the fruit of this union. The boy was killed by falling on a picket fence when about five years old. The fond and devoted wife and little girl are left to mourn their loss. He was always a good boy—generous to a fault. He followed R. E. Lee from the first battle of Manassas to the surrender at Appomattox. His soldier comrades spoke in the highest terms of his courage and of his kindly spirit. He had a host of friends. I am sure of his happy entrance into the home of many mansions. Brother S. W. Thomas, his pastor, conducted the funeral service and his dear, kind words and loving sympathy will always be treasured as a precious memory. May God richly bless him and his Christian wife for their kindness to the bereaved and sorrowing. Dear brethren, pray for that stricken widow and fatherless little girl.

W. WOOTTON.

FAETCHE.—Charley, infant son of Otto and Lena Faetche, was born in Wharton, Texas, Oct. 26, 1903, and died there Nov. 1, 1904—a jewel only lent to earth for a few days. The joy at his coming was only surpassed by the sorrow at his going. The fond parents now have a treasure where moth and rust doth not corrupt and where thieves do not break through and steal.

B. W. ALLEN.

MOODY.—Sister Margaret J. Moody (nee Dean) was called away from her earthly labors to her reward October 22, 1904. She was born July 31, 1845, in Muskingum County, Ohio, and in 1870 came to Indiana and engaged in teaching for several years. In 1875 she was in school in Lebanon, Ohio, and on June 13 she united in marriage with Prof. M. L. Moody, with whom she lived until her death. She has been a member of the Methodist Church since her early childhood, holding membership in the M. E. Church until 1888, when her change to the South made it necessary for her to unite with the M. E. Church, South. In her relation to her Church she was faithful, taking an active part in the Sunday-school and the woman's work, and she devoutly and generously joined with those who were in the Lord's work. She was ardent and zealous in her labors, her hand was ever open to the poor, and she was loyal in her relation to the Church. In her relation as a wife and mother she was faithful, exhibiting the virtues of the Christian woman. In the places named and in Kansas, Arkansas and Texas, where she has lived and labored, and in parts of which she has engaged in the work of a school teacher with her husband, she will be remembered by many for her fidelity to her work and to the cause of Christ. She leaves her husband, two sons and one daughter bereaved by her removal, but as all are Christians they do not mourn as those who have no hope, but expect to meet again some sweet day. May this expectation be joyously realized. A large company of friends followed her body to its last resting place, and she sleeps in the cemetery in Beaumont, Texas, until the resurrection of the just. V. A. GODBEY, Pastor.

NUNN.—Hiram Gaines Nunn was born in Lawrence County, Tennessee, July 28, 1839, and came to Texas October 19, 1883. He was a Confederate soldier in the war between the States. He was a brave soldier, and died in possession of the Cross of Honor, which was given him by the Daughters of the Confederacy. He professed religion in his room in the Confederate Home at Austin, Texas, last March, and joined the M. E. Church, South, in the home of his brother-in-law, J. R. Nevel, at Richardson, Texas, on the first Sunday in July, 1904. He died in the faith of the gospel October 19, 1904, at 6 a. m. His funeral service was held in the Methodist Church at Richardson, and his body was buried in the Blewett Cemetery near by. He was afflicted for several years prior to his death. It seems that he came home that he might have the tender and sisterly ministrations of his sister, Mrs. J. R. Nevel, during the last sad hours of his earthly life. These ministrations he received. Sister Nevel did all she could for her brother. He leaves one sister, one brother and some other near relatives. May they all meet in heaven. Peace to his memory.

D. J. MARTIN, Pastor.

HARWELL.—Samuel Warren Harwell was born May 21, 1827, in Harris County, Georgia. He was married to Miss Martha C. Sharpe December 20, 1849. This union was blessed with ten children, all of whom are living except one. At the age of nineteen he gave his heart to God and united with the M. E. Church, South, remaining a true member of same to his death. In his more vigorous days he was an active member of the Church, for years having been an official. He was a man whom to know was to love. He was not only useful to the Church, but was influential in his life as a citizen. For two terms he held the office of Justice of the Peace in his home precinct. Our brother had been in bad health for some time, and was very feeble the last year of his life. But he lived right and therefore could die right. As he said more than one time, he was not afraid to go. We know where to look for him. He has gone to that home where pain and sorrow can never come. God help us whom he assisted and encouraged in life that we, together with his loved ones left behind, may meet him upon the banks of "Sweet Deliverance."

W. H. VANCE, Pastor.

Naples, Texas.

MEDFORD.—For the second time in eighteen months the death angel has come to the home of W. J. and Minnie Medford, of Haskell County, Texas, this time taking their youngest child, Randolph Lafayette. He was born April 30, 1903, and on November 11, 1904, his spirit passed up to God. For only a short time he blessed the home on earth, but oh! how soon he went up to heaven to beckon us there. Let us press on with new faith and with brightened hope, looking for the glorious resurrection in the last day. This little body shall come forth and shine among the angels and we will see him again.

POE.—After a heroic struggle with typhoid fever, little Vera, the infant daughter of David and Lula Poe, closed her bright, blue eyes in that sleep that knows no earthly waking, on Sunday, June 5, 1904. Vera was a bright and beautiful child, much petted by kinsfolk and friends. Many hearts felt unusual sadness at her departure; but she has joined the millions of her kind in that glad, happy land; more dear to the writer, because Vera herself is there. She was born Dec. 25, 1902, and dedicated to God in baptism by the writer at the age of 4 months. She was the only child of her parents, and the first grandchild of J. A. and Sallie Poe; and from these facts her relations to this life were peculiarly tender. However, both parents and grandparents have submitted to the change with a beautiful resignation. M. A. TURNER, P. C. Bluffdale, Texas.

There is no progress in holiness without practice.

WEST TEXAS CONFERENCE.

- Llano District—First Round.**
 Willow City, at Willow City, Nov. 26, 27.
 Blanco, at Blanco, 11 a. m. Nov. 29.
 Johnson City, at Round Mountain, 11 a. m., Nov. 30.
 Sunny Lane, at Lankford, Dec. 3, 4.
 Bertram, at Bertram, 11 a. m. Dec. 6.
 Liberty Hill and Leander, at Leander, 11 a. m., Dec. 7.
 Burnet and Marble Falls, at B, 11 a. m. Dec. 8.
 Kingsland, at Kingsland, Dec. 10, 11.
 Llano, at Llano, 7 p. m. Dec. 12.
 Kerrville, at K, 7 p. m. Dec. 15.
 Bandera and Medina, at Tarpley, Dec. 17, 18.
 Center Point, at C. P. 3 p. m. Dec. 21.
 Boerne, at Boerne, Dec. 24, 25.
 San Saba sta., at San Saba, 7 p. m. Dec. 20.
 San Saba mis., at Chapel, 3 p. m. Dec. 31.
 Cherokee and Valley Spgs., 9 a. m. Jan. 2.
 W. H. H. Biggs, P. E.
- Austin District—First Round.**
 Smithville sta., Nov. 26, 27.
 Bastrop sta., Nov. 29.
 Elgin sta., Dec. 1.
 Lebberville cir., at H. Ch, Dec. 3, 4.
 Manor sta., Dec. 6.
 South Austin, Dec. 9.
 Manchaca cir., at Manchaca, Dec. 10, 11.
 Hotchkiss Memorial, Austin, Dec. 13.
 Tenth Street, Austin, Dec. 15.
 Walnut cir., at Walnut, Dec. 17, 18.
 LaGrange sta., Dec. 20.
 West Point cir., at West Point, Dec. 22.
 Hill's Prairie, at Red Rock, Dec. 24, 25.
 First Street, Austin, Dec. 23.
 McDade cir., at McDade, Dec. 21, Jan. 1.
 Eagle Lake cir., at Eagle Lake, Jan. 7, 8.
 Columbus sta., Jan. 10, 11.
 Weimar cir., at Weimar, Jan. 14, 15.
 The district stewards will please meet me at the Methodist Church, Elgin, at 7:30 p. m. Nov. 29.
 J. M. Alexander, P. E.
- Cuero District—First Round.**
 Edna, 4th Sun Nov.
 Flatonia, 1st Sun Dec.
 Runge, at Runge, 2d Sun Dec.
 Victoria, 3d Sun Dec.
 Hallettsville, 4th Sun Dec.
 Yoakum, 1st Sun Jan.
 El Campo, at El Campo, 2d Sun Jan.
 Palacios, at Markham, 3d Sun Jan.
 Rancho, at Rancho, 4th Sun Jan.
 Reeseville, at Liberty, 5th Sun Jan.
 Shiner, at Shiner, 1st Sun Feb.
 Port Lavaca, at Port L., 2d Sun Feb.
 Nursery, at Nursery, 3d Sun Feb.
 Cuero, 4th Sun Feb.
 Clear Creek, at Clear Creek, 1st Sun Mch.
 J. C. Wilson, P. E.
- San Marcos District—First Round.**
 Waelder, Dec. 2, 4.
 Seguin, Dec. 4, 5.
 Kyle, Dec. 10, 11.
 Buda, Dec. 11, 12.
 Belmont, Dec. 17, 18.
 Luling, Dec. 18, 19.
 Gonzales, Dec. 31.
 Lockhart, Jan. 1.
 Staples, at Hunter, Jan. 7, 8.
 San Marcos, Jan. 8, 9.
 Pleasant Grove, at Martindale, Jan. 14, 15.
 Tilton, at MacMahan, Jan. 21, 22.
 Dripping Springs, at Driftwood, Jan. 28, 29.
 Where one Sunday is given to two places, the first named will have the morning service and the second will have the evening service.
 Jno. W. Stovall, P. E.
- Beeville District—First Round.**
 Alice, Nov. 26, 27.
 Corpus Christi, Dec. 3, 4.
 Pleasanton, Dec. 10, 11.
 Floresville, Dec. 13.
 Goliad, Dec. 17, 18.
 Beeville, Dec. 20.
 Rockport, Jan. 7, 8.
 Kenedy, Jan. 14, 15.
 Mathis, Jan. 21, 22.
 Oakville, Jan. 28, 29.
 Stockdale, Feb. 4, 5.
 Laverna, Feb. 11, 12.
 Brownsville, Feb. 18, 19.
 Berclair, at B, Feb. 25, 26.
 Joe F. Webb, P. E.

- TEXAS CONFERENCE.**
- Pittsburg District—Fourth Round.**
 Redwater, Nov. 24, 27.
 J. T. Smith, P. E.
- Muntsville District—Fourth Round.**
 Bryan, Nov. 17, 27.
 Chas. A. Hooper, P. E.
- Marshall District—Fourth Round.**
 Beckville, at Beckville, Nov. 24, 27.
 Jas. W. Downs, P. E.
- Beaumont District—Fourth Round.**
 Woodville, Nov. 24, 27.
 J. B. Cochran, P. E.
- Palestine District—Fourth Round.**
 Augusta cir., Nov. 27, 28.
 Crockett sta., Nov. 28, 29.
 Jos. B. Sears, P. E.
- San Augustine District—Fourth Round.**
 Appleby mls., Nov. 24, 27.
 C. A. Tower, P. E.
- Brenham District—Fourth Round.**
 Rockdale, Nov. 24, 27.
 Chas. F. Smith, P. E.
- Houston District—Fourth Round.**
 Columbia, at Columbia, Nov. 24, 27.
 C. R. Lamar, P. E.

ROUND TRIP HOLIDAY EXCURSION RATES

TO THE **EAST AND SOUTHEAST**

VIA THE **H. & T. C. R. R.**

RATE: ONE FARE PLUS \$2.00. TICKETS ON SALE: DEC. 20, 21, 22 & 26, 1904.

LIMIT 30 DAYS FROM DATE OF SALE. EXCELLENT SERVICE, GOOD CONNECTIONS.

VISIT THE OLD FOLKS AT HOME

Round Trip Tickets at Cheap Rates also on sale between all Texas points Dec. 23, 24, 25, 26, 31 and Jan. 1; limit Jan. 4 for return.

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The New Way AND THE BEST WAY FROM FORT WORTH

SOUTH AND SOUTH-WEST TEXAS AND OLD MEXICO

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Ask your Ticket Agent to route you via the I. & G. N. from Fort Worth.

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Drop us a postal card.

A. A. GLISSON, Gen. Pass. Agt., Fort Worth, Texas.

November Special Rates

ST. LOUIS and return, Tuesday and Saturdays, extremely low. Longer limit costs slightly more.

CHICAGO and return, daily, one fare plus \$4.50.

HOMESEEKERS RATES, Tuesdays and Saturdays to Amarillo Country, limit 30 days.

CHICAGO and return, November 26, 27 and 28, account Live Stock Exposition, one fare plus \$2.00.

Holiday Rates to the Southeast

Will be in effect December 20, 21, 22 and 26, limit 30 days, one fare plus \$2.00 THROUGH SERVICE VIA MEMPHIS. WRITE

Rock Island System

S. J. TUCKER, C. P. T. A., Dallas, Texas. PHIL. A. AUER, G. P. A., Fort Worth, Texas.

DR. PRITCH'S CREAM BAKING POWDER

Greatest Aid to Cookery

With least labor and trouble it makes hot-breads, biscuit and cake of finest flavor, light, sweet, appetizing and assuredly digestible and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NORTHWEST TEX. CONFERENCE.

Continued from page 13.

art. Treasurer, Nashville, Tennessee. 12. We recommend that the Board of Missions be assessed \$125, the Board of Church Extension \$75, the Board of Education \$25, the Sunday-school Board \$25, and the Board for the American Bible Society \$15, for the purpose of defraying the expenses of our Conference Journal.

13. We have received for Conference Claimants during the year \$1,459.19, and from the Conference Teller \$8,255.62, which, with the balance of the reserve fund left over from last year, the collection at our anniversary of \$99.26 and the donation of Brother Blaylock, make a total of \$10,214.28.

Several parties on our roll of claimants have waived their right to more necessities cases, which enables us to more largely provide for the actual wants of the more needy than otherwise.

After careful deliberation and prayerful consideration, we have disbursed this total sum as follows:

Table listing names and amounts for Northwest Tex. Conference, including Addis, Mrs. O. M., Aiken, Mrs. S. D., Annis, Rev. J. T. L., Armstrong, Rev. E. L., etc.

Table with columns: District, State, Delegates, Bishops, Conference Claimants. Lists districts like Georgetown, Waco, Corsicana, Waxahatchie, Fort Worth, Weatherford, Abilene, Brownwood, Gatesville, Clarendon, Vernon, Colorado.

All of which is most respectfully submitted. J. M. ARMSTRONG, Chairman. JAS. M. ROBERTSON, Sec. and Treas'r.

MINUTES.

Of the Thirty-ninth Session of the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, Held at Mineral Wells, Texas, Beginning Nov. 16, 1904, Ending Nov. 23, 1904. Bishop E. E. Hoss, President; J. M. Barcus, Secretary.

Dickinson, R. A. Hall, A. B. Roberts, J. F. Neal. 18. Who are superannuated? T. W. Rogers, A. Davis, S. Morris, S. S. Scott, W. F. Graves, E. M. Sweet, H. C. Jolly, T. F. Collins, H. W. Smith, Dan'l Morgan, A. Long, J. J. Davis, W. V. Jones, I. N. Reeves, J. P. Hulse, F. P. Ray, D. T. Holmes, R. W. Weiborn, E. L. Armstrong, C. Rowland, M. Mills, G. F. Fair, J. T. L. Annis, J. A. Hyder, C. S. McCarver, J. A. Crutchfield, N. B. Bennett, C. Davis, W. H. Moss, H. M. Glass, J. A. Walkup, S. C. Littlepage, J. Haralson, W. B. McKown, J. R. Steel, J. M. Bond, S. C. Vaughan, B. A. Snoddy.

APPOINTMENTS.

GEORGETOWN DISTRICT. J. S. Chapman, P. E. Georgetown Station—W. L. Nelms; Jno. F. Neal supernumerary. North Georgetown Circuit—J. S. Huckabee.

WACO DISTRICT.

J. G. Putnam, P. E. Waco, Austin Avenue—C. R. Wright. Elm Street—Jerome Duncan. Morrow Street—S. A. Barnes. Elm Street—S. A. Barnes.

CORSICANA DISTRICT.

J. M. Barcus, P. E. Corsicana, First Church—J. S. Barcus. Eleventh Avenue—A. L. Moore. Corsicana Circuit—C. H. Smith. Kerens—J. M. Armstrong. Rice—S. J. Rucker. Alma—W. Vinsant, supply. Barry—J. H. Walker.

WAXAHACHE DISTRICT.

James Campbell, P. E. Waxahatchie Station—W. H. Matthews. Forrester—J. P. Calloway. Italy—N. B. Read. Hillboro—L. Cannon. Hillboro, Elm Street—E. A. Smith and Alonzo Monk, Jr. Lovelace—E. R. Patterson. Itasca—C. L. Browning. Grandview—G. S. Slover. Alvarado—R. E. Goodrich. Venus—G. B. Lindsey. Midthian—M. K. Little. Maypearl—C. A. Clark. Ovilla—W. H. Harris. Ferris—J. D. Odum. Palmer and Boyce—I. E. Hightower. Ennis—Horace Bishop. Bartlett—L. A. Leavis. Bristol—W. T. Gray. Red Oak Circuit—R. J. Tooley. Financial Agent of Texas Christian Advocate—G. W. Owens.

FORT WORTH DISTRICT.

O. F. Sensabaugh, P. E. Fort Worth, First Church—Alonzo Monk. Missouri Avenue—W. H. Howard. Mulkey Memorial—J. A. Whitehurst. Peach Street—George F. Campbell. Polytechnic College Station—J. H. Stewart. Glen—J. D. Young. Fort Worth City Mission—I. Z. T. Morris. North Fort Worth—J. P. Mussett. Trinity and Riverside Mission—G. F. Winfield. Azle—H. P. Shrader. Smithfield—E. J. Maxwell. Grapevine—C. B. Smith. Creason—M. S. Leverage. Arlington—W. J. Lee. Mansfield—P. M. Riley. Joshua—M. M. Morphis; J. W. Dickerson, supernumerary. Cleburne Station—Charles E. Brown. North Cleburne—C. W. Hearon. Grandview Circuit—Sterling Richardson.

Bono—C. E. Clarke. Covington—G. W. White. Blum—A. L. Bowman. Kennedale—J. J. Creed. President Polytechnic College—H. A. Boaz. Financial Agent Polytechnic College—R. C. Armstrong.

WEATHERFORD DISTRICT.

E. F. Boone, P. E. Weatherford, First Church—J. W. Rowlett. Cents Memorial—J. R. B. Hall. Mission—A. P. Smith. Aledo Circuit—H. B. Owens. Springtown Circuit—J. D. Crockett. Peaster Circuit—G. W. Shearer. Whit and Both—J. P. Patterson. Mineral Wells Station—C. V. Oswalt. Millsap Circuit—L. G. Rogers. Santo Mission—A. D. Livingstone. Gordon and Strawn—W. A. Manley. Ranger Circuit—B. R. Wagner. Breckenridge Circuit—G. G. Hamilton. Crystal Falls Mission—To be supplied by E. B. Vaughan. Throckmorton Mission—J. S. Walker. Eliasville Mission—G. D. Wilson. Graham Station—E. V. Cox. Graham Mission—To be supplied by S. D. Cook. Farms Circuit—J. M. McCarter. Palo Pinto Circuit—M. L. Story.

GATESVILLE DISTRICT.

S. W. Turner, P. E. Gatesville Station—J. W. Story. Mission—Neal W. Turner, supply. Oglesby—W. E. Caperton. McGregor—W. P. Garvin. Crawford—J. W. Bowden, supply. Valley Mills and Clifton—J. S. Tunnell and K. K. Turner, supply. Meridian—J. D. Hendrickson. Jonesboro—J. C. Carpenter. Hamilton—S. P. Brown. Evert Mission—T. M. Dalton. Pearl Mission—S. T. Cherry. Kilgus and Nolanville—W. P. Edwards. Coppers Cove—G. C. Sweeney. Turnersville—A. P. Lipscomb. China Springs—B. A. Evans. Brookhaven Mission—J. W. Montgomery. Maxdale Mission—W. A. Gilleland.

DUBLIN DISTRICT.

E. A. Bailey, P. E. Dublin—O. P. Kiker. Green's Creek—M. W. Rodgers. Stephensville—H. M. Long. Huckabay—W. C. Dickson. Morgan Mill Mission—J. M. Owen. Bluff Dale—M. A. Turner. Iredell and Fairly—K. S. VanZandt. Granbury—W. H. Terry. Glenrose—L. B. Tooley. Duffan—R. Clements. Hico—W. B. Wilson. Carlton—J. H. Watts. De Leon Station—W. M. Lane. De Leon Circuit—J. C. Carter. Carbon and Gorman—C. E. Statham. Carbon Mission—Thos. Hanks. Cisco Station—J. E. Herson. Cisco Mission—To be supplied by H. B. Clark. Eastland—J. E. Walker. Desdemona Mission—J. T. Owen, supply. Chairette—To be supplied by T. J. Honnett.

BROWNWOOD DISTRICT.

B. R. Bolton, P. E. Brownwood Station—W. B. Andrews. May—J. J. Canafax. Indian Creek—C. G. Shutt. Cross Plains—T. W. Ellis. Bangs—G. W. Harris. Santa Anna—M. H. Major. Coleman Station—W. J. Hearon. Coleman Mission—D. S. Pearson, supply. Glen Cove—E. H. Clark. Hallinger—E. P. Williams. Winters—R. E. Young. Robert Lee—J. M. Baker and W. K. Simpson, supply. Blanket—Frank M. Jackson. Comanche—C. M. Shuffer. Comanche Circuit—L. B. Willson. Gustine—E. T. Bates. Wingate—A. E. Turney. Rising Star—D. A. McGuire. Sipe Springs—C. W. Macune. Proctor—F. M. Neal, supply.

ABILENE DISTRICT.

John R. Morris, P. E. Abilene—D. L. Collier. Buffalo Gap—A. C. Bell. Merkel Station—C. T. Todd. Caps Circuit—E. L. Sisk. Merkel Mission—G. A. Nance. Sweetwater and Roanoke—R. S. Heizer. Sweetwater Mission—J. C. Moore, supply. Roby—J. L. Hollers. Haskell Station—J. H. Chambliss. Haskell Mission—L. L. Mills. Stamford—J. A. Biggs. Anson—Z. B. Pirtle. Truby—C. H. Ledger. Albany and Moran—R. F. Brown. Aspermont—J. E. Davis. Putnam—G. H. McAnally. Baird—C. W. Daniel. Clyde—C. W. Young, supply. Avoca Circuit—C. D. West.

VERNON DISTRICT.

J. G. Miller, P. E. Vernon Station—W. K. Thornton. Vernon Circuit—M. L. Moody. Quannah—R. B. Bonner. Quannah Mission—C. D. Pipkin, supply. Chillicothe—L. W. Carleton, Jr. A. Travis. Crowell Circuit—W. A. Clark. Seymour Station—W. E. Lyon. Seymour Circuit—W. W. Clark. Mundy and Goree—Ed R. Wallace. Matador—J. T. Hicks. Wellington Station—J. B. Curry. Quail Circuit—Frank Hushen. Childress Station—J. T. Bloodworth. Estelline Circuit—A. T. Cubertson. Paducah—R. L. Jameson. Spring Creek Mission—L. E. Riddle. Knox City Circuit—S. L. Culwell.

CLARENDON DISTRICT.

J. M. Sherman, P. E. Clarendon Station—E. W. Dodson; E. H. Hall, supernumerary. Claude—W. E. Hawkins. Canadian—Sam'l B. Sawyers. Cataline and Shamrock—B. M. Morris. Higgins—J. B. Wood. Amarillo—C. N. N. Ferguson. Channing and Dumaz—J. W. Hart. Dalhart and Stratford—C. L. Cartwright. Silverton—L. Buford Sawyers. Memphis—Ben Hardy. Canyon City—J. E. Stephens. Hereford Station—Thos. S. Barcus. Hereford Mission—T. F. Roberson, supply. Tulia—A. W. Waddill. McLane—W. L. Woods. President Clarendon College—G. S. Hardy. Principal Clarendon College—S. E. Burkhead. Hereford and Hutchinson Mission—Leslie Robson, supply. Rowley Mission—J. A. Laney. Student in Clarendon College—T. W. Sharp.

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COLORADO DISTRICT.

J. T. Griswold, P. E. Colorado Station—S. J. Vaughan. Colorado Mission—M. Phelan, supply. Big Springs Station—C. A. Evans. Midland Station—L. A. Webb. Gomez Mission—A. B. Roberts, supply. Tahoka Mission—J. O. Gore. Lubbock Circuit—Walter Griffith. Emma Mission—J. W. Childress. Dickens City Mission—J. H. Overstreet, supply. Plainview Station—S. E. Houck. Hale Center Circuit—To be supplied. Floydada Circuit—J. L. Howell. Gail Mission—A. H. Husey. Clairmont Mission—J. T. Trice, supply. Snyder and Dunn—M. H. Hudson.

TRANSFERRED—R. E. McSwain, to Indian Mission Conference; W. H. Williams, to Tennessee Conference; E. R. Barcus, to North Texas Conference; C. Pugsley, to North Texas Conference.

If the Baby is Cutting Teeth.

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

ANNUAL CONFERENCE NOTICES.

TEXAS CONFERENCE.

To the Members of the Texas Conference: The railroads traversing the territory covered by the Texas Conference have granted a rate of one and one-third fare for the round trip to Marshall, on the certificate plan. Remember, when you buy your ticket you pay full fare and take a receipt for same, that signed by the Secretary of the conference, will entitle you to return at the rate of one cent per mile. If you have to buy two tickets, do not forget to get a receipt for each ticket you buy. By order of J. W. Downs, Secretary. J. E. K. SPAIN.

Candidates for admission on trial in the Texas Conference will meet the committee of examination at the Methodist Church in Marshall, Tuesday morning, Nov. 29, at 9 o'clock. B. H. GREATHOUSE, Chairman.

The class of the second year is requested to meet the committee in the First Methodist Church Tuesday, Nov. 29, at Marshall, Texas, and if some other place has been selected for this class by that time we will go in body to the place selected. V. A. GODBEY, Chmn.

TEXAS CONFERENCE R. R. RATES.

For the fifty-fifth session of the Texas Annual Conference the railroads traversing the territory embraced by the conference have granted a rate of one and one-third fare for the round trip on the certificate plan. Procure your certificate when you buy your ticket; that signed by the Secretary of the conference will give you a return rate of one cent per mile. JAS. W. DOWNS, Sec'y Texas Conference.

BOARD OF MISSIONS OF THE TEXAS CONFERENCE, TAKE NOTICE.

The Board of Missions of the Texas Conference is called to meet at the First Methodist Church in Marshall, Monday, Nov. 28, at 7:30 p. m. The importance of this meeting at the time set will be apparent to the members of the Board. Let there be a full attendance. J. T. SMITH, President.

Advertisement for Western Bank and Trust Company. Text: 'Learn by our system of mail deposits to Save. Write for Booklet regarding our "Banking by Mail" department. We will tell you how you can put a certain part of your earnings away each month and draw 4% compounded Twice a Year on them. Deposits of from \$1.00 up received. It is your duty to yourself and family to save, and we offer you a good opportunity to start an account at a good rate of interest. The system is safe and our Bank is strong and conservative. We have a PAID IN CAPITAL OF \$500,000.00 and RESOURCES OVER \$1,000,000.00. WESTERN BANK and Trust Company. Largest Bank in Texas. Accepting Savings Accounts.'