

A FIRESIDE SERMON BY GEORGE G. SMITH.

A Word of Comfort to Paralyzed People.

"And he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy, and Peter said unto him, Eneas, Jesus Christ maketh thee whole."

I have tried to speak a word of comfort to the blind, the lame, the deaf, and I now will say something to those who, like Eneas, have lost the use of their limbs, and are confined to their homes and often to their beds.

Paralysis is common to all lands and to all peoples, and is a physical ill, which is almost universally without cure. It is sometimes from the brain, sometimes from the spine, sometimes it affects the mental power and the speech, makes half the body helpless, and leaves the other in good condition. Sometimes it is in a mild form, and one recovers partially from it, so as to be able to hobble around; sometimes locomotion is impossible. Sometimes the brain is seriously affected, and sometimes, when the spine is only involved, the mental powers are active and unimpaired. In all cases there is serious disability, and in some entire helplessness. As a rule, however, persons who are paralyzed and until the final stroke, which proves almost always fatal, have a limited use of their faculties. They do not suffer much pain, and, unlike those who have softening of the brain, are generally free from mental depression. The emotions, especially the tender emotions, are very easily moved, and the affections are almost abnormally strong.

In spinal disorders the only very serious trouble is in locomotion. The confinement to the bed, or to the chamber, is the most serious effect. Many men who were unable to walk have done efficient work in literary fields, and have even been noted for eloquence in speech in public addresses. It would seem to an active man that no calamity could befall him more serious than to be taken from the field of action and confined to a sick chamber with no power to move from it and no hope of recovery and in many cases it would be so; but in all cases the religion of Jesus Christ is a sufficient provision against every thing like hopelessness. He cannot hope to finally recover after he has reached a certain age, and the recovery of the young is by no means common. He must make the best use he can of what is left. He is, like Bunyan, a prisoner, and his prison is often more comfortable, but his jailer is more inexorable, for Bunyan's jailer did sometimes let his prisoner go free for a time; but paralytics, or paraplegics, do not, except in a very few cases, relax their hold, and their victim is kept confined. It would be needless to tell of the discomforts and limitations of a life like this, but there is another side, and to a good man this condition is not devoid of compensations. To a man without God I can conceive of few things more distressing than to be paralyzed; but to a Christian there are many things left. He has, as all true Christians have, a faith in God, a trust in Jesus Christ, a conscious indwelling of the Holy Spirit, a hope of a joyful immortality, but there are special exceptions which one of God's shut-in children has which are not to be undervalued and special benedictions of great value. A "shut-in" who does not suffer agonizing pain cannot go out into the world, but the world comes to him. His daily paper or his semi-weekly gives him all the secular news. His Advocate keeps him in contact with the Church in all her work. He cannot mingle with men, but the books on his shelves, the memories of those he has known, supply him with companionship. He does not have those personal collisions which men in active life must have. He does not have the engrossing cares of the world's affairs; he realizes the fact that he is a disabled soldier, retired by his Captain's order, and he must leave to others the work of managing the world. He has none of those fierce temptations which assail men who are not protected from the assaults of their foes by weakened powers and quiet seclusion. He has time to pray. No peremptory call to office or school room, or workshop, call him from his devotions in private or in his family. He can read and study his Bible. His mind may not be as strong as it once was, but the Psalms and the Gospels and the words of prophecy are still as dear to him as ever. If he has been a student he can in the quietness of his retirement keep up his studies. His books are a source of unchanging pleasure, and these companions are always in reach, and he need never be lonely. Bunyan, Baxter, Wesley, Vincent, Luther, Calvin, Knox become associates. He travels through Judea and Egypt, sees Babylon and Petra as they were; sees Palmyra and Damascus, walks through the streets of Athens and stands amid the ruins at Ephesus; sees Rome and Naples and Paris and London, climbs the Alps and

wanders through the Highlands, visits all lands, and sails on all seas, and does not leave his chamber. He has lost much; he has much he would not have had had he been in the world of activity. He is tempted to depression; he misses the association of his brethren; he has no exemption from trial, but God's good Spirit is confined to no him. No Peter comes to call him from his bed, to release him from his prison, but God's good Spirit is confined to no one place, and he can make the bed of the invalid to him a throne of victory.

Do not, my brother, allow gloom to settle around you. Do not ask why, nor murmur, nor complain. From the days when the man was borne of four to the Savior, from the days which the cripple lay at the pool till now, men have been helpless and dependent. It is not a condition without its dis-

people reach the ages of fourteen to sixteen they seem to lose interest in the Sunday-school, and there is consequently a great falling off in the attendance. Few Sunday-schools that have come under my observation show anything like a fair attendance of boys and girls between the ages of fourteen and twenty. Those who do attend seldom come from any inherent interest in the lesson, but are present at the urgent solicitation of faithful parents, or, perchance, from their own sense of fidelity to the Church. By the liberal use of blackboards, charts, picture cards and illustrated lesson papers a fair degree of interest is generally maintained in the primary and lower intermediate classes; but above this interest dwindles and dies.

Again, it is a source of common remark, not only by ministers, but by

they get in all their teaching follow their efforts to teach the Bible to their Sunday-school classes.)

While there may be weaknesses and deficiencies in these various factors that enter into the Sunday-school work I wish to direct attention to what I consider the most serious defect in the work of the Sunday-school of today, and that is in what may be termed the "plan of attack," or the method of study adopted.

In the first place, it may be seriously doubted whether a series of lessons well suited to mature Bible classes can be adapted to the capacities and needs of primary pupils. Different parts of the Bible are suited to different ages and stages of mental and spiritual development. Who ever saw a child that did not delight in the story of Joseph, or Moses, or Daniel, or the Christ child? And these stories with their valuable lessons impressed upon the young minds and hearts of the children will become an inseparable part of their characters and lives; but they would get little benefit from a labored effort to understand the vague and figurative visions of Isaiah, or the abstract and doctrinal teachings of St. Paul. Would it not be feasible to arrange a series of lessons suitable for each of the three departments of the Sunday-school?

In the next place, our present method, if method it may be called, lacks in continuity and logical sequence. We take, perchance, a few lessons from the life of Christ; then we jump back to the middle of the history of the Jewish nation for a dozen or two of lessons; then we revert to the lives of the early apostles for a few lessons; then, mayhap, we go back to the time of Noah and pick up a few incidents from that period of the world's history.

If Bible study in the Sunday-school be based upon the hypothesis that pupils have a fair knowledge of the Book, and need only a rapid review, then the present plan may answer the purpose. Or if the purpose of the Sunday-school be to select certain texts freighted with valuable spiritual truth, and give the pupils a homiletic discussion and application of these special lesson texts, the present plan may suffice. But if we are to expect the Sunday-school to equip our young people with anything like a thorough knowledge of the Scriptures our method of study may certainly be improved and made to conform to the principles of pedagogy that underlie all good instruction.

The Bible is largely an historical book, and as such its events have a natural chronological and logical sequence. What teacher of history would give his class a half dozen lessons upon the time of Julius Caesar, then turn to Alfred the Great and study his career for a few lessons, then pass back to Alexander or Darius, without any principle of sequence? The effect of this promiscuous skipping about of the International Lessons is indicated in the statement of an intelligent young lady of eighteen, a student in one of the secondary schools of Texas, and a regular attendant at Sunday-school, who said that she did not know that there was any real connection between the events of Genesis and Exodus; that she thought one could pick out a chapter anywhere in the Bible and understand it just as well without reference to what precedes or follows it.

If we are to expect the attention and interest of real students, we must approach them with a student-like method of study; a method that appeals to intellectual interest, and that follows the laws of mind growth and development. During the last century some of the world's greatest minds have been devoting themselves to the task of discovering the best and most natural methods of teaching geography, history, botany and other sciences. Might not some theological Pestalozzi, or Froebel, or Horace Mann be found who can give us a natural and a logical method of Bible study that shall be adapted to the needs of our Sunday-schools?

J. E. BLAIR.

San Marcos, Texas.

OUR MEXICAN MISSION WORK.

Few writers for your paper deal with the subject of Protestant religious work in Mexico, and our people ought to know more about our Mexican work. It is very much upon my own mind and heart. Undoubtedly, it is because I have seen something of it upon Mexican ground, and thus have come in earnest sympathy with that field of Christian work, and still more because I have dear ones in the foreign field, in the work of our common Master. I have frequent tidings from them and know something of the details belonging to that kind of service—details that come home to my own mind and heart in forms peculiar to the relations which these loved ones and ourselves in the home land bear to each other.

I have never "wished that I was a boy again," but it seems to me that if

I were, I should be drawn to the Mexican field.

When my son wrote me from Zapatlan, where he slept within a few feet of where our missionary, Stephens, was murdered by a fanatical mob, led by priests, a few years ago—murdered because he loved his work for the Master and was willing to resign his life rather than prove false to our Great Leader—my mind ran over the same general field of to-day, and compared the present Mexico with the Mexico of only half a generation ago. How the Lord has been opening up to our laborers a vast field comprising a mighty work. Fanatical foes have got to be careful how they waste the blood of God's people now, for a strong government wields an effective power now for good.

True, the devil still finds ways in which to persecute God's people. But the strong arm of the law is alert to keep fanatical forces within bounds. Once when I was walking with a member of my son's family a rock came whizzing along and struck my neck collar. It was so stiffly laundered that the missile fell harmlessly to the ground. At another time a rock was hurled to the gallery of my son's residence, where it struck my little grandchild, in its mother's arms. For a while they thought the baby was dead. I could tell you of many similar acts, but if the offender were detected he would be severely dealt with.

As I was traveling with my son in 1902, from Mexico City to Ocumbo, he pointed out to me a little town near the railroad, and said: "That is a Methodist town. That little church that you see there is a Methodist church. There is a set of live church members in that town and these other two towns are very fanatical. A young man from one of these fanatical towns got in the habit of visiting that Protestant town. He fell under good influences and became an earnest Methodist. He often came over to the place to attend the meetings. But one night as he was on the way home from meeting he was murdered."

It was never learned by the authorities who was the murderer, or he would have been punished. And thus we find, here and there, a community that has become Protestant. It is strong enough to take care of itself. Other towns are mixed in their religious affiliations, but Protestant influences are gaining headway continually. I should say that nearly all of the people of that region live in towns. One seldom finds a family living in an isolated situation, as we do in the United States.

Such has become the Protestant strength of Mexico that Protestantism has become thoroughly organized. They have their young people's societies, about upon the same lines that we do in our own country. These societies of the different denominations come together in state conventions and in a national convention every year. These gatherings are largely attended, and are both very pleasant and highly useful. The meeting of the convention of the State of Jalisco was recently held at Atoyac, where we have a nice church, a live membership, and a progressive working pastor. From Atoyac my son, F. S. Onderdonk, under date of October 31, writes as follows:

"Last night closed our District Conference and Young People's Convention. Both were a howling success. I have been here a week, in the midst of labors abundant, some persecution and much joy. The house was stoned the second night, but no one was hurt. We appealed to the Jefe Politico and he sent a squad of soldiers to protect us. No more disturbances. Our new church was crowded to its full capacity, and souls were born to God. Yesterday was a feast of good things from 6 a. m. to 9 p. m. This evening the delegates and preachers are about all gone. I go south this evening to Zapatlan. Three of our Zealotian members walked a three days' journey to the Conference. Two of them were women. I intend to write it all up soon for the Go Forward if I can get time."

I have attended two of these National Protestant Conventions. They do not wear their denomination dresses at these gatherings. No one could distinguish one denomination from another there—Presbyterians, Methodists, Baptists and Quakers, all blend into one common family of our common Lord. Oh, it is good to be there. I have another private letter from our boy in Mexico. I will mail it to you, and perhaps you will give it to your readers.

G. ONDERDONK.

Nursery, Texas.

THE BEAR HUNTER.

If I should meet a grizzly bear
A-roaming from his mountain lair
I'd just get down on hands and knees
And growl around among the trees.

Then if my growling didn't scare
That great ferocious grizzly bear,
I'd sing a song and, at my ease,
Just try my best the bear to please.

—Charles Keefer.



ELEVENTH STREET M. E. CHURCH, SOUTH, CORSICANA, TEXAS.

Three years ago the conference sent to us Rev. J. B. Berry to take charge of Eleventh Street Methodist Church. For two years he preached in a rented building, with sixty members. In the meantime he launched this new church enterprise.

The Ladies' Home Mission Society purchased two lots, which cost \$200. They then subscribed \$1000 toward the \$8000. The Church Extension Board made a gift of \$450.00 as a stimulant to this mission work. First Methodist Church members made a contribution of \$2000.

counts. It is not a trial to be voluntary wasted, but it is not a proof that God does not love and life is vain that the doors of your prison have closed upon you. The greater the trial, the richer the grace. God can bring a blessing out of every ill, even this one. "Then praise him for that which is past, and trust him for all that's to come."

THE SUNDAY-SCHOOL AND BIBLE STUDY.

The Sunday-school, vitally important from its inception as an arm of the Church's work, must increase in importance as people develop in intelligence and thinking power. The time when the masses of the people were content to accept their religious teaching directly from the lips of the priests, and the time when action in matters of religion was chiefly the result of emotional impulse, have both gone. A people who think in worldly things are a people to whose intelligence religion must appeal, and who will act from motives of settled conviction and fixed training rather than from mere passing impulse or temporary emotion. Hence, while we may not limit God's power to save any person anywhere, we may reasonably expect that the conversion of the mature man, trained under evil influences and established in sinful habits, will be more and more the exception; and we must depend for the growth and prosperity of the Church more and more upon careful attention to the training of the young. Protestantism must stand, not only for an open Bible, but for a known Bible as well. These facts greatly emphasize the importance of the work of the Sunday-school.

An attentive observation of the work of the Sunday-school from the various standpoints of pupil, teacher and superintendent for the past twenty years has impressed me with two facts, viz:

1. The loss of the Sunday-school's hold upon adolescent boys and girls.
 2. The manifest lack of a thorough knowledge of the Bible on the part of those who have been in regular attendance at the Sunday-school.
- If these observations be correct there must be some serious defect in our Sunday-school work somewhere, which Sunday-school workers and advocates should seek to discover and remedy.
- It must be apparent to most Sunday-school workers that when young

intelligent laymen as well, that the younger generations, even those who have been regular attendants upon the Sunday-school for years, have a very scant knowledge of the Bible. Notwithstanding the fact that, in addition to the regular study in the Sunday-school, it occupies a prominent place in every home and is, presumably, read more or less—generally less—that it is freely quoted in almost every other book of merit, and that it is read and expounded from the pulpit twice every week, no book, perhaps, in all the realm of first-class literature is so little known. To what book is so much time given with such meager results?

If, as I believe, one of the chief objects of the Sunday-school is to give to all, young and old, a thorough knowledge of the Bible, then its success is certainly not gratifying.

But where is the trouble? If we agree that the patient is sick we may not agree to the nature or the cause of the disease. Some one may say that the Bible is a dull book and that young people can not be interested in it, but this charge will hardly hold. Literary critics are agreed that as pure literature it surpasses all other books. Its history, its biography, its poetry, its ethical teaching are all par excellence. Its pictures of human life and character are real; its stories are replete with human interest; its moral teachings are simple, clear, forcible; its style is matchless. No, the fault can not be in the book.

Again, it may be charged that the fault is in the Sunday-school organization; that the machinery is tedious; that the officers and teachers are not properly equipped for their work. There is, perhaps, some truth in this charge in some cases. It may be true that some Sunday-schools have fallen into ruts, and have been tediously plodding along in these same tracks which the grandfathers of the present generation first marked out. But such schools, I am sure, are the exception and not the rule. The superintendents are generally active, progressive business or professional men; men of sound judgment, large information and spiritual zeal. The great majority of the teachers are men and women of piety and sense, of worldly and spiritual wisdom; many of them are among the most successful teachers in the secular schools of the country. (These latter will, I believe, agree with me, in the main, that the poorest results

Devotional and Spiritual

A WISH.

Just a path that is sure,
Thorny or not,
And a heart honest and pure,
Keeping the path that is sure,
That be my lot;
Life is no merry-making,
Hark! how the waves are breaking!

Just plain duty to know,
Irksome or not,
And truer and better to grow
In doing the duty I know,
That I have sought;
Life is no merry-making,
How the stiff pine trees are quaking!

Just keep battling on,
Weary or not,
Sure of Right alone,
As I keep battling on,
True to my thought;
Life is no merry-making,
Ah! how men's hearts are breaking!

PUT BEAUTY INTO YOUR LIFE.

When children do not get a sufficient or proper variety of food, when they are deprived of any element necessary for the nourishment of brain, nerve, or muscle, there is a corresponding lack in their physical or mental development. For want of a properly balanced diet they grow up lopsided, unbalanced and unsymmetrical.

If, for instance, a child does not get enough phosphate of lime in his food, nature cannot build strong, firm bone; the framework of the body is consequently weak, the bones are soft and the child is liable to have "rickets." If his diet is lacking in nitrogenous or muscle-making material, his muscles will be weak and flabby—he will never have "the wrestling thews that throw the world." If the phosphatic elements, the builders of brain and nerve, be deficient, his whole organism will suffer—brain and nerves will be incomplete, lacking in energy, undeveloped.

Just as the body of a growing child requires a wide variety of physical food to make him strong, beautiful and perfectly healthy, so man requires many kinds of mental food to nourish his mind and make it grow strong, active, beautiful, healthy.

A man is a very broad, omnivorous animal and needs a great variety of food, both mental and physical. No matter what element we omit in his bill of fare, there is a corresponding loss, omission or weakness in his life. You cannot get a full, complete man on half a bill of fare. You cannot nourish his body and starve his soul and expect him to be symmetrical, well-balanced, poised; nor can you starve his body and nourish his soul and expect him to be a giant on the physical as well as on the spiritual plane.

The marvelous material resources of our country have so stimulated the national ambition for wealth that we are in danger of over-stimulating the material faculties at the expense of the higher and finer ones. It is a danger which we must constantly guard against in our individual life.

It is not enough for us to develop mere physical and intellectual strength. If the aesthetic side of one's being—an appreciation of all that is beautiful in nature and art—is not cultivated, the life will be like a country without flowers or birds, sweet scents or sounds, color or music. It may be strong but it will lack graces that would adorn its strength and make it attractive. The life that would be sweet and sane as well as strong must be ornamented, softened and enriched with love, beauty and truth.

If you would be a man in the larger sense of the word, you must

not be content to make one small clearing in the forest of your nature and let all the rest remain unreclaimed. The pursuit of merchandise, of material gain in any form, develops only a very small part of one's being and that the selfish and coarser side.

The Creator has not covered the world with loveliness, filled it with music and spread the beauties of earth and sea on every hand for nothing. Man is the explanation of this lavishness of beauty. It is all for his development. It is to help him in his character-building, soul-growth, progression. These things were intended to fill out his life, to balance and sweeten, to beautify and uplift it.

Character is fed largely through the eye and ear. The thousand voices in nature, of bird and insect and brook, the sighing of the wind through the trees, the scent of flower and meadow, the myriad tints in earth and sky, in ocean and forest, mountain and hill, are just as important for the development of a real man as the education he receives in the schools. If you take no beauty into your life through the eye or the ear, your nature will be hard, juiceless, unattractive.

A love for the beautiful has a refining, softening, enriching influence upon character which nothing else can supply. It is most unfortunate for a child to be brought up in an atmosphere in which it is missing and where only a money-loving spirit is manifested, where he is trained to think that the most important thing in life is to get more money, more houses and lands, instead of more manhood, more nobility, more sweetness, more beauty.

It is cruel to twist a young life out of its God-intended orbit by such false training, to wrench it from its spiritual center and set it toward a material goal, while the mind is plastic and capable of being molded to any impression, good or evil.

Children should live in the midst of beauty in art and in nature as much as possible. No opportunity to call their attention to a beautiful object should be lost. In this way their whole lives may be enriched by treasures which no amount of money in after years can purchase for them.

Nothing else can ever quite take the place in life of the development of the faculty for appreciating the beautiful in nature and in art. It is a connecting link between man and the Great Author of the beautiful. At no other time do our spirits come into such close touch with the divine as when we are lost in the contemplation of the sublimity, the grandeur and perfection of the universe. Then we actually seem to see the creative processes of the infinite mind.

Just try the effect of putting beauty into your life—a little every day. You will find it magical. It will broaden and light up your outlook upon the world as the acquisition of money never can. Put variety into your mental bill of fare as well as into your physical. It will pay you rich returns. No matter if you are strong and rugged and able to work every day in the year, your mind needs a change even if your body does not. An annual vacation is as much a necessity from a character as from a health point of view. If you feed upon the same mental food, if you have practically the same experiences every day of the 365, year in and year out, there will be disaster somewhere in your life.

Unfoldment of the aesthetic faculties is one of the most important factors in our success and happiness, in the ennobling and uplifting of our lives. Ruskin's love of the

beautiful gave his whole life an indescribable charm and loftiness. It kept him looking upward as well as outward. It purified and exalted, while it held him spellbound. It was the constant reaching out after the beautiful in nature and art, in his divine interpretation of all that man and nature mean which gave zest and enthusiasm, earnestness and divine significance to his great life work.

Put beauty into your life. It is the twin of love. The union of the two in their highest form would make earth a paradise and man, indeed, only "a little lower than the angels."—Success.

REST AND BE THANKFUL.

There is a pass in Scotland, called Glencoe, which supplies a beautiful illustration of what heaven will be to the man who comes to Christ. The road through Glencoe carries the traveler up a long, steep ascent, with many a winding and many a little turning in its course. But when the top of the pass is reached, a stone is seen by the wayside, with these simple words engraved on it: "Rest and be thankful."

Thanksgiving Day is at the top of the pass. Weary ones, pause a moment here: "Rest and be thankful."—Selected.

UP HILL TO THE BARN.

Farmer Holden, an intelligent citizen, a kind neighbor and loving husband and father, had arrived at middle life before he found God. When his interest grew into a half formulated belief, and his belief into certainty, a new life was opened before him that he wanted all his friends to share. For several years he was very active in Church and Sunday-school work, a help to the pastor and zealous in every good work.

It was noticeable, therefore, when he gave up attending the prayer-meeting regularly and was silent when he did come. At length, when he remained away from Church two Sundays in succession, the pastor sought him out in the hay field and said, as he picked up a fork and kept pace with him in shaking out the fragrant hay:

"I have come to ask what has come over you to lessen your soul's prosperity?"

For a time the farmer remained silent, and then, pausing to take breath at the end of the winnow, he said: "It all began by my happening to think that my barn sets up considerably higher than my house."

"What can that possibly have to do with it?"

"Well, you see, pastor, when I was converted, and ever since, in fact, until this summer, I made a point every evening of enjoying a season of prayer at the barn, and had always an uplifting sense of spiritual freedom. One night in the spring, as I started out to go to the barn as usual for my devotions, I was confronted with the thought, and I was prompted to say, just as if I was speaking to someone else, 'I am tired; you can pray here just as well; it is up hill to the barn;' and, pastor, I was weak enough to kneel there at the turnstile at the foot of the hill. The next night I didn't go quite so far, and it wasn't long before I was making excuses to my sick soul by saying, 'I can have my private devotions just as well when I am comfortable in bed,' and soon after adopting this plan I dropped off to sleep, forgetting all about it, and for some time now I have ceased praying altogether, and have lost any inclination to meet with God's people."

"It is but another instance of lost communion with God," said the pastor, sadly. "While you daily obeyed the injunction, 'Enter into thy closet,' your spiritual life pros-

Any Rheumatic sufferer may have a full dollar's worth of my remedy free

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we could count on not only occasionally, but ALWAYS. For the ravages of Rheumatism are everywhere and genuine relief is rare. After twenty years of search and experiment I learned of the chemical I now employ. And I know then that my search and my efforts were well rewarded. For this chemical gave me the basis of a remedy which in the cure of Rheumatism is practically certain.

I don't mean that Dr. Shoop's Rheumatic Cure can turn bony joints into flesh again—that is impossible. But it will drive from the blood the poison that causes pain and swelling, and then that is the end of the pain and swelling—the end of the suffering—the end of Rheumatism. I am willing that you should prove my claims at my expense. I will gladly give you a full dollar package of Dr. Shoop's Rheumatic remedy to try. For I know that you and your neighbors and friends will by your good wishes and your good words, more than repay my initial loss.

You pay nothing—you promise nothing you risk nothing—you deposit nothing

Crystalized Poison!

You know that hard water leaves a deposit of lime in the bottom of the teakettle in which it boils, and soft water does not. That is because soft water is filtered and contains no lime, while hard water is not filtered and is full of it.

You can imagine that if that deposit were to settle in the joint of your knee it would be extremely painful. And if the deposit grew, you could finally no longer endure the torture of walking.

Yet that is the very way that Rheumatism begins and ends. Except that the deposit which forms is not lime, but crystalized poison.

For your blood is always full of poison—the poison you eat and drink and breathe into your system. It is the purpose of the blood to absorb and carry off this very poison. And the kidneys, which are the blood filters, are expected to cleanse the blood and send it back through the system clean to gather more poison which, they, in turn, will eliminate.

But sometimes the kidneys fail. And sometimes, from some other cause, the blood gets so full of poison that they can not absorb it all. This is the start of Rheumatism. The poison accumulates and crystalizes. The blood carries the crystals and they increase in size. Then, when it can carry them no longer, it deposits them in a joint—on a bone—anywhere.

The twinge in your leg—the dull ache in your arm on a rainy day—these are the outward signs of the unseen crystals. And the twisted limbs and unspeakable anguish of the sufferer who has allowed his symptoms to go unheeded and unattended for years—these are the evidences of what Rheumatism, neglected, can do.

Rheumatism includes lumbago, sciatica, neuralgia, gout—for all these are the results of rheumatic poison in the blood.

Plainly, the first thing to do is to remove the poison. But this is not enough. The FORMATION of the poison must be stopped, so that nature may have a chance to dissolve and eliminate the crystals which have already formed. Unless this is done there can be no cure—no permanent relief.

Dr. Shoop's Rheumatic Remedy

pered. As soon as you were tempted to disobey, and to neglect God in that important particular, your whole spiritual life felt the need of that stimulus, as a plant feels the need of the dew of heaven when wilted. Let us kneel right here and ask for showers of refreshing that your growth in grace may not forever die."

Farmer (afterwards Deacon) Holden used to relate this experience as often as the Church was gladdened by new converts. "Don't stumble over the stone that I did," he said; "don't make the excuse that it is uphill to the barn, or upstairs to your closet, but every day have your season of communion alone with God, and he will bless you in proportion as you honor him."—Christian Intelligencer.

PRAISE GOD.

Praise God for a home. Tens of thousands of boys and girls will go to sleep to-night without a mother to tuck them into bed and without any of the pleasures of home about them.

Praise God for food and clothes. Millions of persons are hungry today, and many of them are suffering for want of clothing.

Praise God that you do not lift blind eyes to a sky you have never seen. Be grateful for your sight, through which so many of your pleasures come. Praise the kind Father in heaven, too, for your hearing and speech.

Are not the sun, the moon, the stars, the air, the water, the rain, the snow, the trees, the flowers, worth a word of praise? Yet how seldom do we thank God for these common blessings!

Praise God for books and for the pleasure and power which come from reading and education.

Praise God for the wonderful inventions and progressive spirit which make to-day the best time in all the world's history to be alive.

A Certain Cure

I spent twenty years in experimenting before I felt satisfied that I had a certain remedy for this dread disease,—a remedy which would not only clean out the poison, but one which would stop its formation.

The secret lay in a wonderful chemical I found in Germany. When I found this chemical, I knew that I could make a Rheumatic cure that would be practically certain. But even then, before I made an announcement—before I was willing to put my name on it,—I made more than 2,000 tests! And my failures were but 2 per cent.

This German chemical is not the only ingredient I use in Dr. Shoop's Rheumatic Cure—but it made the remedy possible—made possible an achievement which, I doubt not, could have been made in no other way.

This chemical was very expensive. The duty, too, was high. In all it cost me \$1.50 per pound. But what is \$1.50 per pound for a REMEDY for the world's most painful disease?—for a REAL relief from the greatest torture human beings know?

But I do not ask you to take 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? Would I do this if I were not straightforward in my every claim? Could I AFFORD to do it if I were not SURE that my medicine will help you?

Simply Write Me.

The offer is open to everyone, everywhere. But you must write ME for the free dollar bottle order. All druggists do not grant the test. I will then direct you to one that does. He will pass it down to you from his stock as freely as though your dollar laid before him. Write for the order to-day. Address Dr. Shoop, Box 5814, Racine, Wis. I will send you my book on Rheumatism beside. It is free. It will help you to understand your case. What more can I do to convince you of my interest—of my sincerity?

The comforts, the conveniences, the pleasures and the blessings that are possible to all of us in these modern days are surely worth a "Thank you!" to the great Giver of them all.

Praise God, most of all, for the blessed Bible and the loving Savior. Jesus is the theme of the praises that are sung in heaven; shall he not be our chiefest cause for praise here?

How shall we do all this praising? With our lips. In our hearts. By our lives. Just to be glad and grateful is praise that pleases God. Then, to give another person reason to be glad and grateful is still a better way of praising God.—Selected.

While we sit brooding over our troubles and the hardships of our lot, the great world goes tranquilly on, the infinite sky hangs over us, the everlasting order abides, and "God is where he was." Can we not forget or endure our pestering "insect miseries" for a little while in the presence of the eternal laws and eternal powers?—Charles G. Ames.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains. I don't know that one's eyes fill with tears when he thinks of the famous inventor of logarithms.—Holmes.

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of Texas Christian Advocate who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

STATISTICAL TABLE OF THE 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 League Members, No. Junior League Members, Total League Members, Raised by League for Missions, Raised by League 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 for 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. Chalmers, Paid for Conf. Chalmers, 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, Assessed for 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.

The Texas Conference

The fifty-fifth session of the Texas Conference met on Wednesday of last week at Marshall, with Bishop Hoss in the chair. Marshall is one of the old towns in the State, 149 miles east of Dallas, and it has a population of 10,000. The T. & P. Railway shops are located there, and this fact makes it a railroad center of considerable interest. It is here that the road branches off by way of Sareveport to New Orleans. The country is devoted to farming and it is productive. The people are comfortably well off and many of them are wealthy. It would be hard to find a more hospitable people than the citizens of Marshall. They made ample provision for the entertainment of the conference and all the people seemed to throw open their doors for its comfort and convenience. The topography of the country is hilly, with red sandy soil, reminding one of portions of East Tennessee, North Georgia and West Alabama. The water is fine, the timber is a rich growth, and there are many rich forests near by. A magnificent court house stands in the center of the square and most of the business houses are around it. But it is a large square and has ample room.

Our church is an interesting building. Doubtless it has been standing there fifty years or more. It is a large brick, with thick, massive walls, with the roof projecting in front, supported by large pillars, giving to it a majestic and colonial air. It fronts upon a good street, from which there is a steep incline, forming a splendid basement, on top of ground. This is splendidly finished, and it is used for Sunday-school and class room purposes. The auditorium has been recently remodeled and put in first-class condition. The lofty ceiling is finished in metal, beautifully ornamented. The walls are handsomely finished, and the large windows are filled with artistic glass splendidly designed. Some of them are memorial windows. They would do credit to a large city church. The floor is covered with a tasteful carpet, and the rear of the pulpit, upon a large platform, there is a great pipe organ. The whole arrangement is very fine and the church is good for at least a hundred years to come. The most historic item in connection with it is

Allen's Lung Balsam will positively break up a deep, racking cough past relief by other means.

the fact that Rev. Enoch Marvin was pastor of this same Church at the time he was elected to the episcopacy at New Orleans, May, 1866. This is the last pastorate he ever served, as the rest of his eventful life was spent in the office of a Bishop in the Church. During the latter part of the Civil War he was left in this country as an army chaplain. This is how he happened to be pastor of this Church. Therefore, this Church is indissolubly associated with the name of one of the most saintly and eloquent Bishops whose service blessed our communion. Bishop Hoss took the chair promptly at 9 o'clock and announced the conference hymn. It was sung with much spirit. He led in a fervent prayer. He then read the fifteenth chapter of Corinthians and expounded it to the audience.

Rev. J. W. Downs, the former Secretary, called the roll, and nearly all the preachers and delegates answered to their names. Brother Downs was unanimously re-elected Secretary. He chose his own assistants and the conference confirmed them. The names of the presiding elders were called and they reported as follows:

C. R. Lamar, Houston District: "We have had a good year; have done considerable building, and expect to do much more next year."

Bishop Hoss remarked that he had observed that Texas preachers had a very great respect for the work they are going to do.

J. B. Cochran, Beaumont District: "Good year; some building, some revivals; three churches, three new parsonages."

C. F. Smith, Brenham District: "Four hundred additions to the Church, four new churches and parsonages; paid off some old debts."

C. A. Tower, San Augustine District: "Eight hundred accessions, collected 98 per cent of all claims."

K. A. Burroughs, Calvert District: "Collected 95 per cent, and added 400 to our membership."

C. A. Hooper, Huntsville District: "Five hundred and eighteen additions to Church; 2132 members."

J. B. Sears, Palestine District: "Faithful pastors and laymen, and more than average improvements."

E. W. Solomon, Tyler District: "Up on nearly all collections; 1,000 accessions, and have built district parsonage."

J. W. Downs, Marshall District: "We have fourteen charges in this district, and reports show 448 accessions on

confession of faith, and 190 on certificate. We have paid some old debts; built and dedicated three churches, and will dedicate another Sunday. Pastors' salaries have been increased \$50, and we owe \$250 on salaries, but everything else is paid in full. Pastors have been faithful, and we have had a splendid year."

J. T. Smith, Pittsburg District: "Twelve hundred accessions; built seven new churches, two of which will be among the best in the State. Paid \$14,000 in pastors' salaries, and are only \$65 behind."

Then came the "old guard." Of course there was nothing against them. As the roll was called, many were absent—some unable financially to be present; some unable physically. Some were present and answered, and in each case the voice was weak, the step feeble, but the faith unshaken.

S. W. Jones had lost his voice, and could not do much, but was ready and willing to do what was possible.

C. H. Smith, of Tyler: "I have preached seventy-eight sermons during the past year—just started out to help the boys. I am eighty-one, but feel like a boy, and just love to preach. I would love to be turned loose in a district like the Tyler District, where I have a good time, and am fat and hearty. Will be glad of any work you might give me. My good wife has stuck to me fifty-eight years and is getting feeble and needs help, and I want to go home and help her—stick to her—and a man who wouldn't do that isn't fit to preach to a dog."

John Adams, Tyler: "I have had a good year, and the Lord has been with me. When I believe what God says, I am strong; when I doubt, I am weak. My work is finished; I am ready to go. I pray for you every day."

G. F. Sandell: "The best years of my life are spent, and now at the eventime, I am brighter and happier, and never enjoyed preaching as I do now."

W. A. Sampey: "If I always felt as good as I do now, I would ask for an appointment, but I know it is impractical, impossible. This is my fiftieth Annual Conference. God bless you."

The climax was reached when the name of J. S. Mathis was called. We all know and love him, and it seems but a few brief years since he served this Church—as young and active a man as one would care to meet; with a hearty welcome and a cheerful word for everyone. Mr. Mathis said in part: "I have been in the service fifty years, and this past year was my first on the superannuated roll, and it was the hardest year of my life. I can not

say what I feel, when I think of being relegated to the rear of this army of soldiers. I have tried to submit, and I am waiting patiently, because my work is done. I have laid my armor aside that I may dwell in peace at my home. My health is feeble, and I am only waiting to be called from labor to reward. I am ready to go hence and be with my Master. I need not ask you to pray for me, for I know that you will do that anyway."

At the conclusion of Mr. Mathis' remarks, there was, perhaps, not a dry eye in the house, and many gathered around to press his hand, while some embraced him, and many a "God bless you" went up for this grand old soldier.

The Bishop called an afternoon session and all the preachers in full connection were called, their characters passed and they made their reports. This was quick work, but it left the conference open from that time on to give careful attention to all its business. And the Bishop took a good rest that night, for he announced that he would not have the presiding elders meet him till the next afternoon.

The reports of the preachers showed good work and large progress. All of them evinced cheerfulness of spirit and hopefulness of mind. Nearly all of them had good things to say of the Advocate, and a number of them broke all records in circulating it. Rev. V. A. Godbey reported 170 in his charge, and Bro. Kidd 168. Others had large numbers of the paper among their people. They spoke of its helpfulness to them in the work of the Church.

The evening service was largely attended. Rev. Geo. S. Sexton preached a very interesting and helpful sermon. The singing was inspiring.

Thursday morning was rather cloudy but the air was balmy. Bishop Hoss announced the old hymn, "How Happy Every Child of Grace," and Rev. Jno. Adams led in prayer. Then the Bishop read from the 4th chapter of Ephesians, and commented on it: "The Church to which the apostle refers is the Church universal, that invisible organism which includes all believers, regardless of sect or creed. No one branch of the Church can claim to be the Church. No one of them is broad and perfect enough to comprise all the followers of the Master. All of them combined can not do it. No man has ever seen this true Church, but God sees it. Those who are partakers in this Church, have a living hope. No other hope abides. Our memories are cemeteries of the dead hopes of our youth and early manhood. But this

FOR EXPENSES OF DELEGATE TO GENERAL CONFERENCE.

Table with columns: NAME OF DIST. [Ass'd] Paid. Rows include Houston, Beaumont, Brenham, San Augustine, Calvert, Huntsville, Palestine, Tyler, Marshall, Pittsburg, and Total.

live hope, begotten by the resurrection of Christ from the dead, will survive. It will never fail us. In this Church there is one hope, one faith, one baptism; not one mode of baptism. The mode has nothing to do with it. It is the baptism of the Holy Ghost to which reference is made."

Dr. J. O. McReynolds, Dean of the Medical Department of Southwestern University, was introduced with appropriate remarks by Bishop Hoss. He delivered a most captivating speech and left a fine impression on the entire audience.

The applicants for admission on trial were taken up and passed upon. The undergraduates were taken up, passed and submitted their reports. They showed much interest in their work. They are an excellent body of young men. Several of them gave good account of their work for the Advocate.

Dr. J. O. McReynolds, Dean of the Medical Department of Southwestern University, was introduced with appropriate remarks by Bishop Hoss. He delivered a most captivating speech and left a fine impression on the entire audience.

At the night service Rev. A. J. Weeks, who is now transferred to the West Texas Conference and stationed in San Antonio, preached a most excellent sermon to a large congregation. Brother Weeks is a most wholesome preacher.

Friday morning was pleasant, even as a spring morning. Rev. Caleb Smith led the prayer at the opening of the conference. It was mellow and sweet

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and it called forth many amens. Dr. Seth Ward read the lesson from the 4th chapter of 2d Corinthians. The Bishop admonished the brethren about straggling into the church at the morning worship and expressed distress that so little reverence is manifested by preachers on such occasions.

Bros. Albert Little and T. B. Graves were referred to the committee for a superannuated relation. The deacons of one year were called and passed. Rev. F. M. Boyles made a good report from Port Arthur, reporting a new church worth \$4,500 and other matters were up in good shape. Bro. Charles Hughes made a fine report from Texarkana. He has put the Advocate in all the families of his charge. He had nearly fifty copies of it among his people.

Rev. J. B. Sears stated that "Rev. J. W. Bridges, who is in bad health, had come to the conference laboring under mental aberration, and yesterday while in this disturbed state he imagined that some one was following him for the purpose of doing him great harm, and he drew a weapon with which to defend himself. The incident caused much excitement and many remarks had become current concerning the unfortunate episode. But after a careful examination the doctors have decided that he is seriously disturbed in his mind and needs attention at once. He must go to a sanitarium for treatment. We must take a collection for him and send him away at once for medical attention."

The brethren contributed \$187 for this purpose. His condition is very pathetic and he has the deepest sympathy of all people who know the real facts in the case. He is, when in his normal condition, a most amiable and gentle man, the last man on earth who would want to harm a human being. We hope for him a speedy recovery from his mental troubles.

Dr. R. S. Hyer was introduced and spoke in the interest of Southwestern University. His speech was practical and full of facts concerning that work. His speech elicited applause. Bishop Hoss followed in a very happy deliverance. He took a broad range and covered a large field. Having been an educator for many years before he was called to editorial work and finally to the Episcopacy, he is one of the best

prepared men in the Church to speak on this subject. He showed that it had been the policy of the Church since the days of St. Paul to disseminate knowledge and to elevate mankind. Coming down to the present time, he spoke in high terms of our public schools and of our State Universities: "There is no danger of our ever having a surplus of education. We have no war to make on public schools. We want more of them and better ones. Nevertheless, the Church must carry on its educational work. There are matters that we want to communicate to our people in the way of education that we can not expect at the hand of the State. This work is peculiar to the Church, and we alone can do this mission. The Methodist Church has ever taken interest in education. The work which Asbury Mood did at Southwestern University is immortal work. It is not immortal in what he actually did, but more in what he made possible. He wrought wisely in his day. He drew the hearts of the Methodists to a common center and left the nucleus of a school whose development is progressive. It will continue through the years to come. But he has committed to us a great responsibility, and it is with us to help perfect the work done by Francis A. Mood. We are able to do this and we must do it at once. We have passed resolutions enough concerning this work to make a great book. We have done all the wind work admirably and now we want the acts of the Apostles instead of the resolutions of the apostles. The era of giving is approaching and we must take advantage of the times and win for Southwestern an endowment at once of \$100,000."

The impassioned appeal of the Bishop stirred the conference, and the collection started off with a zest. Rev. Sam Hay put down \$1,000. Rev. R. W. Thompson subscribed \$1,000. Rev. James Kilgore put down \$1,000. Rev. J. T. Smith assumed \$1,000. Rev. James Kilgore reported two laymen, whose names he withheld, pledged themselves jointly for \$1,000. And R. M. Kelly pledged the Sunday-schools of the conference for \$1,000. Rev. J. E. Green put down \$500. Then from \$250 on down to \$25 was subscribed until the amount of \$15,000. The giving was positively religious and those participating did it joyously and often with praises to God, and when it was through, they all sang the long meter doxology. Mrs. Woolridge, of Woman's Work, made a few remarks to the conference.

The missionary anniversary was held at night. The report of the Conference Mission Board was read. It showed marked improvement in this department of work. Dr. Seth Ward, one of the Missionary Secretaries, made a most excellent address, covering the work of the Church in the home and foreign fields. Dr. Ward is proving himself a most efficient workman in the position he now holds.

Saturday morning a slight norther was on and the air was brisk and chilly. The session of the conference was well attended at the morning service. Dr. Whisner conducted the opening worship. The Bishop read the first few verses of the 14th chapter of St. John. His exposition of it was clear and beautiful. Many of his statements were tender and many happy responses were made by the conference. We have never heard a more tender and touching deliverance. It put the minds of the brethren into good form for the work of the morning.

Rev. J. M. Binkley, of the North Texas Conference, was introduced and made a most pleasant talk to the brethren. He was pastor of the Church in Marshall in 1861-2, but when the conference was divided he fell into the old Trinity Conference; since then it became the North Texas Conference. It was very delightful to come back and see the conference again. He said that only two or three of the old guard were here to greet him on this occasion.

We should have said prior to this that Rev. J. L. Hendry, of our China Mission Conference, addressed a large audience at 3 o'clock Friday afternoon. He has been in that country a long time and his knowledge of things and people in that far-away country is accurate and entertaining. His address, therefore, was a great treat to the conference and the people.

The Bishop called to the altar the class for admission into the traveling connection, and addressed them on the duties of the itinerancy, and he propounded to them the usual questions, provided in the Discipline. We picked up a few of the epigrams scattered through this remarkably fine address: "You will be subject to criticism. But do not whine. Meet it like men I wish we had more criticism if it is open and legitimate criticism. Two lawyers will jaw one another for a whole day in the presence of the Judge and the jury, and then when the court adjourns they walk out of the court

house arm in arm, chatting as familiarly as though no difference had obtained. Two preachers can not do this—at least, they rarely ever do it. Preachers, except women, are the most sensitive souls in the world. Criticism can not hurt you. You will receive all of it, perhaps, that you will receive. But it can only help you. You will not get riches of an earthly sort. You will not need riches. But you will get a good living, and that is enough for the Methodist preacher. Do not go about singing, 'Oh, to be nothing, nothing!' But sing, 'Oh, to be something, something!' The most of us are as nearly nothing as it is possible. You can not get along without religion, but the very best form of religion can not be a substitute for the knowledge that we are too lazy to go after and obtain. Read and digest all the good books within the reach of your means. Do not use these books as crutches, but use them as meat and drink with which to grow strong and vigorous. Make good and wholesome sermons. Let other people's skeletons and sketches of sermons alone. A man who can not create his own sketches will not be able to make anything out of the skeletons of other people. I never have half so much trouble in making skeletons of sermons as I do to make meat with which to cover my skeletons. Be chaste in your speech. Thirty-five years ago some of our preachers soared as eloquent men, but we have drifted to the other extreme. We have dropped down to the commonplace, and some of us have actually imported slang into the pulpit—slang picked up in the slums and the crossroads. You may not be able to rise and soar to the high places as preachers, but you can be men of pure words and wholesome thoughts. Be intellectually fit for all your duties as ministers of the gospel. Live in close touch with the people; know their conditions and needs and preach to them a vital gospel and they will be present to hear you. You will be busy men. No place for idlers in this ministry. If you can not study six hours a day, then study two hours. Without studiousness no preacher can long succeed. There is such a thing as a man's being laboriously idle all day. Mr. Wesley was as insistent that we should not be triflingly employed every hour than we should be unemployed. Look after the poor, the sick, and the needy. But do not neglect the rich. They need you and your ministry. Be true to all the people. Be cleanly and tidy in your manners and attire. I have known a few strong men who have blocked their way to success because they lost their teeth brush and failed to buy another. They are brusque, uncouth and unmindful of the social courtesies of life. You must look well to these little things in life; they help to make your characters. The man who habitually neglects those little attentions does not do so without serious hurt to his calling."

At the close of the address the young men were voted into the membership of the traveling connection.

Rev. E. P. Newsom, our Chaplain in the army, was introduced and made a talk to the conference about his work among the soldiers. He is at present located at Madison Barracks, New York. He was listened to with close attention and interest. Brother Newsom said one of the most difficult matters with which he has to contend is the drink problem. Not only is the home work injured by the bar-room, but especially is the army life seriously hurt by it. The Bishop added some remarks to what Brother Newsom had said.

Dr. Whisner made an interesting talk to the conference about the Church extension work.

Bro. L. L. Jester read a most exhaustive and painstaking report on the financial work of the conference. We have never heard a better one, and one that showed more business care and attention. There was not an item omitted.

Rev. R. W. Thompson ("Uncle Dick") asked for a transfer to the North Texas Conference; but the brethren passed a strong resolution requesting him to withdraw his application and remain with them the rest of his life. The resolution was passed by a rising vote. "Blest be the tie that binds," was sung and a general handshake with the old man was given, and he cried like a child.

W. C. Everett made a statement of the work of the Branch House at Dallas; and he commended to them a few of our doctrinal books now gotten out of the House in cheap form. "The Methodist Armor," "Bible Tools," "Theophilus Walton" and "Post Oak Circuit." These books can be had at 50 cents apiece, except the latter, and it can be had for 25 cents. He urged the preachers to distribute these four books among our people.

Saturday afternoon there was a session of the Conference and the time was taken up with reports and their

(Continued on page 16.)

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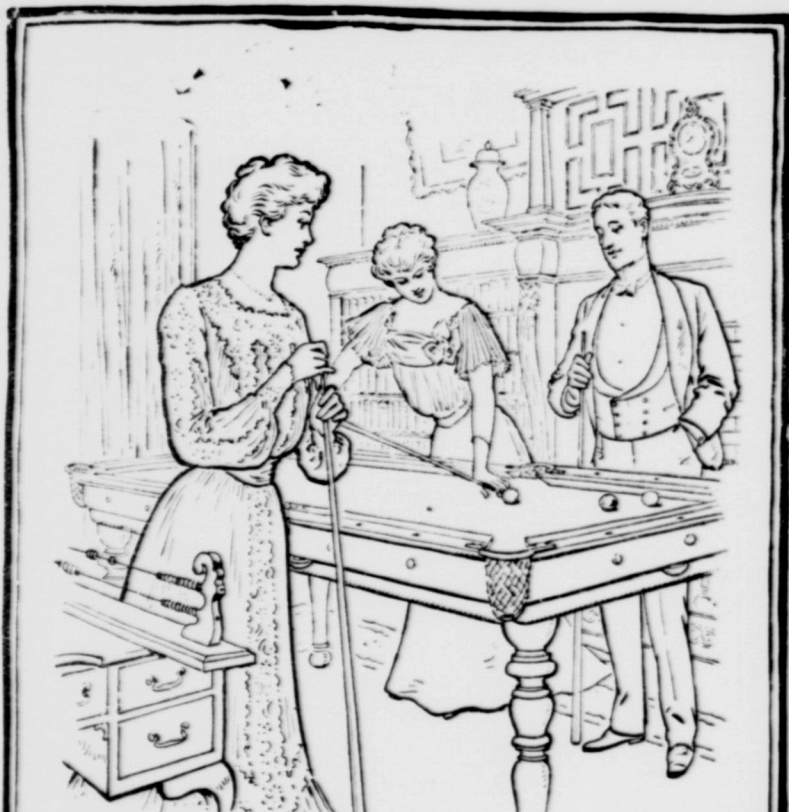
After years of research along the lines of the deeper scientific mysteries of the occult and invisible of Nature-forces I have found the cause and cure of deafness and head noises, and I have been enabled by this same mysterious knowledge and



I Have Demonstrated That Deafness Can Be Cured—Dr. Guy Clifford Powell.

power to give to many unfortunate and suffering persons perfect hearing again; and I say to those who have thrown away their money on cheap apparatus, salves, air pumps, washes, douches, and the list of innumerable trash that is offered the public through flaming advertisements, I can and will cure you to stay cured. I ask no money. My treatment method is one that is so simple it can be used in your own home. You can investigate fully, absolutely free and you pay for it only after you are thoroughly convinced that it will cure you, as it has others. It seems to make no difference with this marvelous new method how long you have been deaf nor what caused your deafness. This new treatment will restore your hearing quickly and permanently. No matter how many remedies have failed you—no matter how many doctors have pronounced your case hopeless, this new magic method of treatment will cure you. I prove this to your entire satisfaction before you pay a cent for it. Write to-day and I will send you full information absolutely free by return mail. Address Dr. Guy Clifford Powell, 1628 Auditorium Building, Peoria, Ill. Remember, send no money—simply your name and address. You will receive an immediate answer and full information by return mail.

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One of the greatest annoyances the particular housekeeper finds in living in a smoky city is that the lustre of her furniture soon becomes dull and is lost in a smutty haze. A thick suds of Ivory Soap in lukewarm water and a soft cloth will make it bright again with small labor. Ordinary soaps are too harsh but the Ivory Soap is fitted for all such special uses, because it is pure and mild, yet effective.

A The Home Circle A

SOME DAY.

Beautiful goal of some day,
Cheering us on life's highway,
Out-looking feet that were lagging,
Brightening brows that were haggard,
We rarely can the leisure find
To scatter sunshine in the world;
But with false promises we blind
Ourselves, until life's flag is furled,
Some day.

We make fair promises galore—
Make them, intending to be true—
Then turn and think of them no more—
Until their scattered wrecks we view,
Some day.

We dream and dream that so we sweet day
Our burdens from our backs will fall;
Yet dream not that those, greater, may
Then come, unbidden by our call,
Some day.

We labor on with lighter heart,
And try to quell the rising sigh;
Smiles suppress the tears that start,
Because we hope for bluer sky,
Some day.

And aided by this cheering hope,
The strength and courage that it bears,
We may, with all life's hardships cope,
And rise above the slough of tears,
Some day.

ELSIE MALONE MCCOLLIE M.
Haskell, Texas.

HOW RUBY GOT RID OF HER BAD TEMPER.

Once there was a pretty little girl who, apparently, had but one serious fault. She was pretty and smart, and most of the time she was good. But she had one serious blemish in her character, and that was an ugly temper, which, at times, was almost uncontrollable.

When she became angry a dark, ugly look would come over her pretty face, and for awhile the bright, joyous expression she usually wore was gone, and people were want to say, Ruby is so pretty when she's in a good humor, but my! ain't she ugly when she's mad. Once she overheard some one make some such remark about her and it made her very serious and thoughtful all day, and at night she lay awake a long time trying to think of some way to overcome her bad temper, but finally fell asleep and dreamed the following dream: She thought she was walking alone along a road when she met a woman who had a heavy bundle down by her and pointing down a muddy lane, said, Ruby, do you see that hillside beyond the lane? By hard looking Ruby could see the hillside,

thought it seemed a long way off. So she told the woman she could see it.

"Well," said the woman, "you must carry this bundle through the lane, and mind, don't drop it in the mud or lay it down until you reach the hillside," and then the woman went her way. Ruby lifted at the bundle and found that it was quite heavy. She looked along the long, muddy lane and then said: "I just don't believe I can do it." "Do what?" said a voice nearby. Just at that time there seemed to be a kind of haze setting about her, so that she could not see very well, but she could see the outline of three persons dressed as women, and through the mist that seemed to envelop them, their faces looked most beautiful. On each one of their breasts there was a large letter P which shined like burnished gold. She then said to them, "A woman I met told me I must carry this bundle through that muddy lane, but I don't think I can do it." Then they all three smiled and their faces shone like the letters on their breasts, and one of them said: "My name is Perseverance, and these are my two sisters, Patience and Prayer. The woman's name is Duty, and I'm sure she would not have told you to carry the bundle if it was not best for you to do so. You take up the bundle and do your best to carry it, and if you see you can't, call us and we'll help you. Then the three personages began to fade away and were soon gone, and it was light again and the bundle lay at her feet and the long, muddy lane lay before her. So she picked up the bundle and started, determined to carry it, if possible, without help.

But the road was worse even than it looked and the bundle soon got so heavy she thought she would faint and she called for Perseverance.

Perseverance was at her side in a flash and carrying most of the load. But even with Perseverance to help the load soon got heavy again and they were both growing faint, when Perseverance said, "Call Patience," and Ruby called her name aloud.

Then Patience came and put her hand on the bundle and she looked so strong and peaceful the load got lighter before she had time to help them any.

So on through the muddy lane we

went tugging at the bundle until, in spite of Patience's strong arm and placid look, we all three grew tired, when I gently called Prayer. Instantly I heard the rustle of wings, and I saw that Prayer was just above our heads, and she held a strong cord, one end of which was securely fastened to the bundle and the other end seemed to reach up into the clouds, and the load grew lighter and lighter, until finally it was as light as a feather and the strong cord bore me and my two companions above the mud until we stepped upon the dry ground and I was so rejoiced I awoke and said, "it was only a dream."

When Ruby became a woman she often told the story of her dream and added, "the bundle was my bad temper, but I got rid of it with the help of the three sisters, Perseverance, Patience and Prayer."

L. C. WILLIAMS.

A NURSERY ECHO.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said the mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George delighted; but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it.

"Put that kite down," he cried angrily; "you will break it to pieces, you bad boy!"

"Bad boy! bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied, "that is what I mean. Just as the echo behind the barn sent back your tones and manner, I think if you will remember this, it will make you very careful how you speak." Later in the day, George was playing stage coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish she cried out angrily, 'that you would go down stairs; you are such a noisy, horrid boy.'"

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as another came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When baby Ned's supper came up stairs, he was cross, and would not drink his milk, and said that his bread was sour.

"George," said mother, "now is your chance," and George ran into the room, and was so funny and bright with the baby that in a few moments he was in high humor and as mother listened she could not tell which was the laugh and which was the echo.—Parish Visitor.

WHEN GRANDFATHER WAS NAUGHTY.

An old cedar tree had been cut down and grandfather was sawing it up.

Little Arthur who was playing round the woodpile, took hold of the log that had just fallen from grandfather's saw. When he turned it on end he saw something strange.

"Oh," he cried, "just look! There's something shiny right in the wood!" Grandfather glanced down at it and then at the end of the piece he was sawing, while a puzzled expression came into his face. The wonder soon changed into a smile.

"See here!" he said, and he pointed to a corresponding shiny something in the wood that was still in the sawhorse.

Why—ee! What is it, grandfather?"

"A bit of lead; and I sawed right through it!"

"Lead?" repeated Arthur, "I didn't know that led grew in trees."

"It doesn't, my boy. That is an old bullet. How do you suppose it came there, two inches deep in the wood?"

"Did somebody shoot it out of a gun?" asked Arthur, his eyes growing bright with excitement.

Grandfather nodded absently and went on talking as if to himself:

"Yes, that must be the one. I remember it stood out there beyond the maple. Queer, it should turn up in this way!"

"Is it a story, grandfather?"

"A story of when grandfather was a naughty boy," was the answer, and

the gray-haired man gazed down into the surprised little face.

"Were you ever a naughty boy?" asked Arthur. "It doesn't seem as if you were!"

Grandfather nodded, with a serious little smile, and, taking his knife, he began to pry out the lead.

"When I was about your age," he said, "my father brought home a new gun. My brother and I were wild to get hold of it, but father forbade us even to touch it. For a while we minded, and then, one day, when father and mother had gone to town, I sneaked into the bedroom and brought out the gun. I fired across the lawn at random, and then Harry claimed his turn. But I wanted another shot. The grass was high, and I didn't notice a big Plymouth Rock rooster that was right in range. Harry cried out, but the warning came too late. Bang! went the gun, and over went the pride of father's heart, the rooster that we had been certain would take the prize at the poultry show the next week. We were both scared, and I scurried into the house, and put the gun in its place. I was wondering what father would do to me when he drove up. He wasn't one to let naughty boys off easy, and for a whole week I went to bed every night before supper time. But I deserved it every bit. The day after the shooting, Harry and I hunted and hunted to see if the first bullet had hit anything; but we never could find a trace of it. The old rooster must have been just in range, and the ball went deep into the trunk. There, keep those bits to remind you of the time when grandfather was a very naughty boy."

—Morning Star.

A CURE FOR LAZINESS.

A division engineer who worked on a railway line through the mountains of Peru tells this little tale of discipline. In his gang were about two hundred Indians. The scene of the work was miles away from civilization. The workmen knew pretty well that the superintendent could not get others to fill their places, and they were therefore exceedingly independent. They were proud, too, and would not stand abuse of any kind.

"I threatened and they got angry and treacherous," says the engineer. "I pleaded and they got lazy and impudent. All of them shirked, but some of them were worse than others. After awhile I made up my mind to try a little Yankee strategy.

"The laziest of them were always complaining that they were exhausted, or sick or prestrated by the heat. So one day, when I had had many such complaints, I called the gang together.

"Now men," said I, "I want to tell you that some of you have been working too hard. You are sick. Some of you must stop work for to-day. I will pick the sickest and give them a medical treatment."

"I picked out ten men—the laziest. They were all grinning with delight at the prospect of an idle afternoon. Within close range stood a grove of trees. I made the ten men recline in a row. I gave one a huge cotton umbrella to hold over his head. I tied another's face up in a red bandanna; under pretense of medical treatment I dusted another from head to foot with flour. To one I brought a glass of lemonade, to another I gave a bitter dose of quinine, for a third I prescribed a foot bath and upon a fourth I put a pair of green goggles.

"You can be sure they were a curious sight. They protested, but I reminded them that they were sick. The other workmen screamed with delight, and poked fun at them for hours. From time to time I had the camp-boy go up and bathe their heads with a dainty looking towel. It was more than their vanity and pride could stand; finally one of them came to me.

"We are all well now," said he. "We want to go to work."

"Let me know when you get sick again," said I, but I knew my trouble was at an end."—Youth's Companion.

"PLEASE, SIR, I WOULD RATHER NOT."

An old sailor tells the following story of a boy who suffered much in resisting temptation:

"When ordered to drink, the lad said, 'Excuse me; I would rather not.'

"They laughed at him, but they never could get him to drink liquor. The captain said to the boy: 'You must learn to drink grog if you are to be a sailor.'

"Please excuse me, captain, but I would rather not."

"Take that rope," commanded the captain to a sailor, and lay it on; that will teach him to obey orders."

"The sailor took the rope and beat the boy most cruelly.

"Now drink that grog," said the captain.

"Please, sir, but I would rather not."

"Then go into the foretop and stay all night."

"The poor boy looked away up to

If you have any trouble with lamps—any trouble whatever—send for my Index.

I know of no lamp-disease that it does not cure immediately.

Costs nothing.

MACBETH, Pittsburgh.

the masthead, trembling at the thought of spending the night there, but he had to obey.

"In the morning the captain, in walking the deck, looked up, and cried: 'Hello, up there!'

"No answer.

"Come down!"

"Still no answer.

"One of the sailors was sent up, and what do you think he found? The poor boy was nearly frozen. He had lashed himself to the mast, so that when the ship rolled he might not fall into the sea. He brought him down in his arms, and they worked upon him until he showed signs of life. Then, when he was able to sit up, the captain poured out some liquor and said:

"Now, drink that grog!"

"Please, sir, I would rather not. Let me tell you why, and do not be angry. In our home in the cottage we were so happy, but father took to drink. He had no money to get us bread, and at last we had to sell the little house we had lived in and everything we had, and it broke my poor mother's heart. In sorrow she pined away—till, at last, before she died, she called me to her bedside, and said:

"Jamie, you know what drink has made of your father. I want you to promise your dying mother that you will never taste drink. I want you to be free from the curse that has ruined your father." "Oh, sir," continued the little fellow, "would you have me break the promise I made to my dying mother? I can not, and I will not do it."

"These words touched the heart of the captain. Tears came into his eyes. He stooped down, and, folding the boy in his arms, said: 'No, no, my little hero! Keep your promise, and if anyone tries again to make you drink, come to me and I'll protect you.'—Ram's Horn.

HAPPY CHILDHOOD.

Right Food Makes Happy Children Because They are Healthy.

Sometimes milk does not agree with children or adults. The same thing is true of other articles of food. What agrees with one sometimes does not agree with others.

But food can be so prepared that it will agree with the weakest stomach. As an illustration—anyone, no matter how weak the stomach, can eat, relish and digest a nice hot cup of Postum coffee with a spoonful or two of Grape-Nuts poured in, and such a combination contains nourishment to carry one a number of hours, for almost every particle of it will be digested and taken up by the system and be made use of.

A lady writes from the land of the Magnolia and the mocking bird way down in Alabama and says: "I was led to drink Postum because coffee gave me sour stomach and made me nervous. Again Postum was recommended by two well known physicians for my children, and I feel especially grateful for the benefit derived.

"Milk does not agree with either child, so to the eldest aged four and one half years, I give Postum with plenty of sweet cream. It agrees with her splendidly, regulating her bowels perfectly although she is of a constipated habit.

"For the youngest aged two and one half years I use one half Postum and one half skimmed milk. I have not given any medicine since the children began using Postum, and they enjoy every drop of it.

"A neighbor of mine is giving Postum to her baby lately weaned, with splendid results. The little fellow is thriving famously." Name given by Postum Co., Battle Creek, Mich.

Postum agrees perfectly with children and supplies adults with the hot, invigorating beverage in place of coffee. Literally thousands of Americans have been helped out of stomach and nervous diseases by leaving off coffee and using Postum Food Coffee. Look in pkg. for the little book, "The Road to Wellville."

CHRISTIAN SCIENCE.

A Condensed Report of the Lecture of Dr. J. M. Buckley on Christian Science, Delivered at the Auditorium of the Young Men's Christian Association, Franklin Street and Grand Avenue, St. Louis, Mo., September 20, 1904.

(Concluded from last week.)

The publication in this account of the five hundred dollar check is a delicate psychological hint as to what is the most acceptable form of gratitude. With such Mrs. Eddy abounds.

But an examination of the statement shows it is quite possible that neither Mrs. Eddy nor the "letter" the husband sent had anything to do with the cure.

The extravagance of the invalid's description deserves attention. She had had "heart disease from infancy." "It had become organic enlargement of the heart and dropsy of the chest." This being an internal disease it would be desirable to know how skillful the persons were who declared her to be suffering from "organic enlargement of the heart."

In any case, if she were ever to recover consciousness it would be at some one time. While in that state unconscious persons frequently have a much needed rest; during that time reconstructive processes often begin. Every nurse is aware that after long periods of unconsciousness persons show frequently considerable improvement, indeed, recovery often dates from such apparent deaths and resurrections. No particulars of the woman's life are given, or whether her cure was permanent, nor what her doctors really thought of her case.

Proof That Eddyism is Scientifically False.

The lecturer then subjected the theory of Christian Science to a series of practical tests, which he maintained were fatal to Mrs. Eddy's claims.

1. If this theory be true, food should not be necessary. Why eat? Hear Mrs. Eddy:

"Gustatory pleasure is a sensuous illusion, an illusion that diminishes as we understand our spiritual being and ascend the ladder of life. This woman learned that food neither strengthens nor weakens the body—that mind alone does this."

She tries to circumvent testimony of senses thus:

"The truth is, food does not affect the life of man; and this becomes self-evident when we learn that God is our only Life. Because sin and sickness are not qualities of Soul or Life we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain more goodness and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat."

It is clear that as long as Mrs. Eddy eats she is perpetuating an illusion, or proving herself wrong in her notions. Her theory goes down under the test. For, giving up food, simply brings on the diseases which are the accompaniments of starvation, the end of which is death.

2. Mrs. Eddy denies that drugs have any real power.

"Christian Science divests material drugs of their imaginary power. * * * The uselessness of drugs, the emptiness of knowledge, the nothingness of matter and its imaginary laws are apparent as we rise from the rubbish of belief to the acquisition and demonstration of spiritual understanding."

Some of her followers have gone so far as to say:

"The property of alcohol is to intoxicate, but if the common thought had endowed it simply with a nourishing quality like milk it would produce a similar effect."

If that is true, if mankind thought so, pure alcohol would be a good thing to nurse children upon and milk would be an intoxicating fluid.

Against this absurdity stands the fact that drugs affect animals, wild or domestic; they also affect idiots.

Mrs. Eddy tries to meet this thus:

"If a dose of poison is swallowed through mistake the patient dies, while physician and patient are expecting favorable results. Did belief cause this death? Even so; and as directly as if the poison had been intentionally taken. * * * The few who think a drug harmless, when a mistake in a prescription has been made, are unequal to the many who have named it poison, and so the majority opinion governs the result."

This fantastic theory was undoubtedly manufactured in the hope of avoiding the consequences of the originally absurd statement. It goes far to support the belief that Mrs. Eddy now sincerely believes in her theory. For no woman of sense, common or uncommon, would write such nonsense unless self-deceived or deceived by others.

3. Eddyism teaches that accidents to the human body, such as railway

accidents, etc., would not produce the results which they appear to produce if it were not that the general belief is that such accidents would have such an effect.

This is Mrs. Eddy's theory in her own words:

"The fear of dismembered bodily members, or a belief in such a possibility, is reflected on the body, in the shape of headache, fractured bones, dislocated joints, and so on, as directly as shame is seen in the blush rising to the cheek. The human error about physical wounds and colics is part and parcel of the delusion that matter can feel and see, having sensation and substance."

According to Mrs. Eddy the frightful railroad accidents that are occurring at the present time would do no harm if the passengers actually believed that the collision could not produce any such effects. That this absurdity can be believed raises doubts whether popular education is in many cases much more than a varnish.

4. The existence of insanity overthrows Mrs. Eddy's theories. She says:

"Insanity implies belief in a diseased brain. * * * A lunatic would produce insanity as perceptible as that produced by congestion of the brain were it not that mortal minds call the lunatic an unconscious portion of the body. Reverse this belief and the results would be different."

In another place she says: "Those unfortunate people who are committed to insane asylums are only so many well-defined instances of the baneful effects of illusion on mortal minds and bodies."

In the face of all this it is well known that a blow on the head will produce insanity; on the head of an infant or a small child it will arrest development, so much so that the child infant thus injured will frequently be considered by its own parents an idiot from birth. Sometimes surgery is able to remove insanity thus caused. Post mortem examinations frequently reveal the cause.

5. If so-called Christian Science be true its devotees should be able to escape all the conditions and signs of old age. In the beginning of the delusion certain persons looking much younger than their years espoused the science and attracted great attention by their youthful appearance, but one by one they have faded, and their appearance, now wrinkled and gray, most of them compelled to wear glasses, and some of them tottering from rheumatism, presents a melancholy contrast to both their former condition and their pretensions.

6. If Eddyism were true neither fire nor clothing should be necessary for warmth, for in that case the effects of absence of heat, like other dreams of mortal mind, are simply illusions.

7. The most potent test is death. Mrs. Eddy's proposition in "Science and Health" is that if death is besieged with her principles it will disappear. If so, those who fully believe, or, as she would express it, "understand," should never die; but they do. They die of disease, by the effects of injury, or from old age. Soon Mrs. Eddy will go the way of all flesh.

A Flagrant Inconsistency in Mrs. Eddy's Conduct.

It was reported throughout New England that Mrs. Eddy had applied to a dentist to remove a painful tooth, and that she also applied to the said dentist to give her an anaesthetic so that she would not feel the pain of the tooth. For a long time the subject was discussed in the papers. Finally Mrs. Eddy thought it wise to take up the matter in the Christian Science Journal. She secured from Dr. John M. Fletcher, of Concord, N. H., and published the following over his signature in the Christian Science Journal:

"The story told by the Rev. Dr. Whitaker and others to the effect that Mrs. Mary Baker G. Eddy called at my office in Concord, N. H., in great pain, and had a carious tooth extracted, requesting me to use a local anaesthetic before extracting the tooth, is incorrect. Mrs. Eddy did call at my office and had a troublesome tooth extracted. But it was not a carious tooth; neither was she in pain at the time. She did request me to extract the tooth, allowing me to use my own painless method for extracting teeth, which I had recommended."

"I shall take no further notice of inquiries on this subject. (Signed) JOHN M. FLETCHER, Concord, N. H., Nov. 22, 1900."

It is clear from the above that Mrs. Eddy's tooth was troublesome. If it was troublesome it was because it hurt her. According to her theory it was only "a claim, an illusion of mortal mind." She had the tooth extracted. "The tooth was not a carious one, neither was she in pain at the time" but she went to the dentist because it was troublesome, and "she allowed him to use his own painless method for extracting teeth, which he had then and there recommended to her for that purpose."

In the Christian Science Journal she

endeavored to show that she was consistent.

First, she says the practice of surgery is not introduced into Christian Science, and thus proceeds:

"Bishop Berkeley and I agree that all is Mind. Then, consistently with this premise, the conclusion is, that if I employ a dental surgeon, and he believes that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist's mental protest against myself; he thinks I must suffer because his method is interfered with. Therefore, his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a logical result."

The cuttlefish blackens the water in order to escape. That seems to be the object of the foregoing peculiar passage. Mrs. Eddy implies that if she had objected to the dentist's employing his application, or means, that she would have to suffer; and that his thinking that she would suffer would bring it to pass; but by her consent to his use of it, it works, in some way, with her theory, thus "producing a painless operation."

This is childish. According to her own theory she should have said, "Proceed with your work, I shall feel no pain." Here she seems willing to agree to avail herself of Bishop Berkeley's great name yet in another place she says:

"Those who formerly sneered at it as foolish and eccentric now declare Bishop Berkeley, David Hume, Ralph Waldo Emerson, certain German philosophers, or some unlearned mesmerist, to have been the real originators of Mind Healing. Emerson's ethics are models of their kind; but even that good man and genial philosopher partially lost his mental faculties before his death, showing that he did not understand the science of mind healing, as elaborated in my 'Science and Health'; nor did he pretend to do so."

In that passage more conceit is concentrated than any other false prophet ever exhibited, and it implies that no person who understands the science of mind healing as elaborated in Science and Health will ever partially lose his mental faculties before his death. If it does not imply that, it means nothing. Emerson's friends, knowing that it is not uncommon in old age for the mental faculties, depending as they do upon physical conditions to suffer from the effects of decay in common with other parts of the body, had no motive to conceal his infirmities. Whether the world will ever know what condition Mrs. Eddy's faculties will be in the closing years or months of her life is doubtful; but should she show no marked deterioration, it will prove nothing for her theory, since a considerable minority of mankind, when protected from any strain, remain, like Oliver Wendell Holmes, the poet physician, John Wesley, William E. Gladstone and Benjamin Franklin, eighty years young."

Explanation of Such Recoveries as Occur Under Christian Science Teaching.

In common with that of Dowie, Simpson, etc., and their followers, much of the testimony upon which Christian Scientists rely is exaggerated or false. It is often difficult and sometimes impossible to determine the nature of an internal disease. Post mortems often show that the most distinguished physicians of Europe and America have been entirely ignorant of the nature of an internal malady which caused the death of the subject of such post mortem examination. Nor is it always easy in external diseases to distinguish the malignant from non-malignant cancers or tumors. In most cases discrimination is possible, but there is always room for errors in judgment, and it is self-evident that persons who spurn the experience in endeavoring to make a true diagnosis of disease.

Notwithstanding these facts remarkable cures or cessations of disease have occurred among believers in Eddyism.

How are they to be explained? Many of them belong to the class of so-called self limited diseases. This is the case with pneumonia. It is a strictly self limited disease, and without any medicine at all every patient whose strength is sufficient to sustain the body until the reconstruction in the diseased parts takes place, will recover.

But there are diseases that are not self limited, but are cured by extraordinary excitement and by plainly mental operations. Rheumatism belongs to this class, consequently there are numerous quacks, disposing of metal rings, pads and other means which have no remedial power in themselves. In addition to this many persons who have been treated by the best physicians and have been given up to die have gradually recovered by the influence of their own vital force,

and that too, sometimes, when the improper administration of medicine has interfered with their recovery.

For many ages it has been known by the wisest physicians that in many diseases it is a great benefit if persons will not think of them, and that if they expect recovery it is "half the battle." In this way a Christian Science healer can do much good by creating the expectation that good is being done. Among physicians, one will go into a home in such a cheerful manner that the patient feels better as soon as he sees him, and now and then one will be so gloomy that unless he is discharged the patient will probably die. (Dr. Buckley illustrated this point with cases from real life). Then there are many recoveries from mere natural force, aided by the impression made upon the imagination. For centuries it has been known that warts often disappear speedily after certain absurd practices of incantations. The explanation is that the direction of the mind to the parts of the body where they are causes an increased flow of blood, and finally they are sloughed off. Scoury, a very obstinate disease, has succumbed to similar practice. The King's evil takes its name, not from the fact that the King of England had the disease, but because the King's touch in many cases was followed by a disappearance of the symptoms.

Sir Humphrey Davy records that on being called to see a man who was smitten with paralysis he introduced a thermometer into his mouth for the purpose of taking his temperature. The man believing it to be for the purpose of relieving him, declared that he felt much better, and Sir Humphrey Davy conducted him toward recovery without any more effective aid than this influence on the imagination. It is quite possible that without such encouragement the man might have improved materially, for many of partial paralysis do improve whether treated or not, and a little knowledge of physiology will explain why.

There are certain so-called occult causes. In most parts of the world where witches were believed to exist there were and are what are known as witch doctors, who have the power, in popular belief, of counter-working the witches.

All supposed occult but really natural methods, whether employed by Zorave Jacob, who flourished so long in Paris, by Dr. Newton the Spiritualist healer, or his rival, Bryant, by Mormons or any of the itinerant heal-

(Continued on page 11.)

Hydrozone Cures Sore Throat A Harmless Antiseptic. Endorsed by the medical profession. Send ten cents to pay postage on free trial bottle. Sold by Leading Druggists. Not genuine unless label bears my signature: Prof. Charles H. ... Dept. J, 60 Prince St., N. Y. Write for free booklet on Rational Treatment of Disease.

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A FEW CHANGES NOTED.

Since the North Texas Conference adjourned, a few changes have been made in the appointments. Rev. T. J. Beckham remains at Pilot Point and Rev. Sam Ashburn goes to Nevada. Rev. J. R. Wages goes to Kaufman and Rev. W. D. Mountcastle to Clarksville. Rev. Franklin Moore goes to Celeste. After consultation these changes were thought best in the judgment of all parties concerned and they have been made without jar or discord. We trust that all the work will now adjust itself and that the coming year will be one of the most successful in our history.

A WORTHY COMPLIMENT.

The Wills Point Chronicle has the following good word for Rev. J. B. Turrentine and his work during his term of service in that town:

Rev. J. B. Turrentine, for the past three years pastor of the Methodist Church in this city, left Tuesday morning for Marshall to attend the Annual Conference. He went away with his salary paid in full and every obligation placed upon the Church by the conference easily met. As a slight token of esteem from his membership, Bro. Turrentine was presented with a nice suit of clothes and an overcoat. During his ministry here Bro. Turrentine and family have greatly endeared themselves to the people of Wills Point. He is not only a splendid preacher and student, but as a pastor he has few equals and no superiors. While the mode of assigning ministers to the various charges practiced by the Methodist Church precludes any knowledge of whether or not he will be returned to Wills Point, it is quite certain that his return would meet the unanimous approval, not only of his own congregation, but the public at large. But wherever he may go he may always rest assured of the very best feeling from Wills Point and her people.

DEATH OF J. R. COULTS.

Not long since our Methodism in Weatherford sustained a great loss in the death of that worthy layman, Brother J. R. Coult. For years his name and money have been a tower of strength to the Church in that city, and his whole life has been a blessing to the community. He was one of our best men, and the passing of such a life is of importance to the entire Church. The second church of Weatherford bears his name, "The Coult Memorial," and he will not soon be forgotten. We have on hand a suitable obituary, which will appear in due time.

CONFERENCE NOTES.

The editor and publisher were most royally entertained at the princely home of Judge J. D. Crawford and family. Mrs. Key, the mother of Mrs. Crawford, lives with them and they, with the two children, constitute a happy household. The Judge is a brother of Col. William and Judge M. L. Crawford, of this city. He is an eminently successful man in business and he and his know how to dispense hospitality.

Rev. J. B. K. Spain and his good people made a great success of entertaining the conference. Provision was made for all, and we have never seen more unstinted hospitality. Brother Spain has done great work at Marshall, in the pulpit, the pastorate and in the material improvement of the Church. His people were devoted to him, and when it was made known that Bishop Wilson had made an order for him to return to Alabama to fill an important charge, there was real distress. He himself did not want to leave Texas, but there was nothing for him to do but to obey orders. We are sorry that he had to leave Texas.

Smith Garrison and L. L. Jester made themselves eminently useful as lay members of the conference. In fact, they have become indispensable. In managing the finances of the conference they are adepts. They are both bankers by calling and whenever they touch anything, system and order are the result. When two such men take the time away from their large business interests to attend a conference and help to transact its business, the Church is to be congratulated. The same may also be said of Brothers Kelley, of Longview, and Abernathy, of Pittsburg. They, too, added much to the business facility of the conference.

There are some notable old men in the Texas Conference. Among them are Dr. Jno. Adams, Dr. Alexander, John Mathis and a host of others. They were great in their day, and they still feel a deep interest in the work of the Church. To look into their fine old faces, to grasp them by their hands and to hear them pray is an inspiration. They are Methodists with a fine pedigree and the Church owes much to their labors. May they long live to bless their more active brethren with their godly counsels and presence.

A number of places reported new churches either built or in process of building—Athens, Pittsburg, Longview, Mineola, Texarkana and others. The church building spirit is abroad over that conference and directly it will be almost impossible to find a town or a community without a good edifice. This shows the improvement of the country and the advance of our Christian civilization. But this is true all over Texas.

The preachers, for the most part, brought up good reports in matters spiritual and financial. They are a devoted set of men and genuine Methodist preachers. They belong to the very best type of our ministry in Texas. They are willing to sacrifice for the Master. We heard no complaining or whining among them. On the contrary, they were buoyant, happy and full of the Spirit. They look well after every interest of the Church. It was glorious to hear them sing. They are the best singers in Texas. There is volume as well as melody in their songs. We love those men.

There were many changes made in the appointments, so much so that there was a scattering of the preachers from one end of the conference to the other. But this is always the case where a few changes are made necessary. When they begin there is scarcely any end to them and they go round. When one pin in the row falls it strikes the next one, and so on to the end of the row. The old East Texas and the old Texas men are now

so intermingled that no one scarcely knows to which of the two old conferences he once belonged.

Rev. C. A. Hooper, who served four useful years on the Huntsville District, goes to Timpson Station, and Rev. C. R. Lamar succeeds him. Bro. Lamar had been on the Houston District one year. Rev. Sam R. Hay, who did such fine work at Shearn Memorial, goes on the Houston District. Rev. James W. Moore, formerly of Travis Park Station, San Antonio, goes to Shearn.

Rev. J. B. Cochran, who did good work on the Beaumont District, goes to Lufkin Station and Rev. Oscar Hotchkiss goes from Texarkana Station to succeed Bro. Cochran. Rev. J. B. Turrentine goes from Willis Station to Texarkana, Central Church. Rev. B. H. Greathouse goes from Jacksonville to Longview, and Rev. C. J. Oxley goes from Longview to Cameron. Rev. J. L. Massey goes from Cameron to Marshall. Rev. J. E. Green becomes Financial Agent of Chappell Hill College. Rev. Weems Wootton goes to Mineola and Rev. T. J. Millam takes the agency of Alexander Institute. There were many other changes, which will be noted in the appointments, but they are too numerous to mention here.

The Methodists of Marshall are of the old type. They love their Church devotedly and they stand by their pastor. From time immemorial that Church has been in the front ranks, and the best ministers have served them. They have a good parsonage and their Church edifice is one of the best in the conference.

The First National Bank of Marshall placed the Advocate under obligations for the many courtesies extended us during the session of the conference. The bank is officered by courteous and accommodating gentlemen. It is a strong institution, and a credit to the city of Marshall.

Marshall has two colleges for colored people, the equal of any in the country. One of them is the Wiley Memorial, a school under the auspices of the Northern Methodist Church. The other is the Bishop College, under the control of the Baptist Church. They are both fine schools and are said to be doing excellent work.

THE PASSING OF A BEAUTIFUL LIFE.

It is with peculiar pathos that we record the death of Miss Florence Pierce, the eldest daughter of Rev. and Mrs. Thomas R. Pierce, of Bowie. This sad event occurred last Monday and there is a desolate home and aching hearts for one who is not, for God took her. She was a lovely character, beautiful in person, cultivated in heart and gentle in disposition. She was an ornament to the home, the idol of her parents, and a refined Christian young woman. Her presence was like that of an angel in human form and none knew her but to love her. But her frail body was not sufficient to longer contain her sweet spirit, and early in life she has passed on to that other life whence we are all tending. Happy, beautiful, cultivated girl, we bid thee adieu for a season; but by and by thy loved ones will meet thee on a brighter shore and amid unending association. Some loving hand and heart will prepare a lengthier notice for the Advocate. In the meantime the whole Advocate force tender deepest sympathy and condolence.

THE DEATH OF DR. J. D. BARBEE.

On last Tuesday morning Bishop Hess received a telegram from Nashville announcing the death of Rev. J. D. Barbee, D. D., and he left on the next train to be at the funeral of his old friend. This announcement will send a pang of sorrow into the hearts of thousands of our Texas people. Dr. Barbee was loved and esteemed by Texas Methodists. They believed in

him as a man of the highest type of character and of the purest personal life. His connection with the Publishing House for so many years often brought him out this way and he always met with a warm and brotherly welcome. In the dark days when there were those who cast imputation upon him, Texans clung the closer to him and loved him more and more. In passing through the ordeals of his life, he showed himself to be a man of stalwart worth, and his integrity was like a mountain of granite. He was a great man in many of the elements of his life. As a preacher he was among the foremost, and as a man he was as lovable and gentle as a child. He served his day and generation well and he has fallen upon a long merited rest from his labors. He outlived the voice of unbrotherly criticism, and there is none left to call in question his rugged honesty. He stands out like a mountain peak above the foothills, and around his noble name there clusters the love of his brethren. Noble, grand old man, rest from thy long life of toil and struggle! May the sod rest lightly on thy grave and may thy memory remain green and flourishing as long as our common Methodism endures!

WHAT THE GRAND JURY SAYS.

The Grand Jury of Hunt County a while back made their report to the Judge and among other things refer to the imposition practiced upon local option territory by people who want to take advantage of decisions rendered by the Court of Criminal Appeals. It seems that under said decisions the Grand Jury sees no remedy against these evils. It is a great pity that people are thus imposed upon by the liquor traffic after they have honestly voted the business out of their community. But we let the Grand Jury speak for itself:

"We have had witnesses before us and examined them closely as to the violation of the local option law and we regret to report that the evidence before us shows that whiskey in large quantities is being shipped into our country through express companies and every railroad station in Hunt County is a depository for whiskies that are shipped to the people through the express companies and under the decisions of our Court of Criminal Appeals in many instances no law is violated. We would call the attention of our Senator and Representatives to the conditions as they exist, and recommend that they use their best efforts to have passed such laws as in their judgment will remedy the evils as they now exist, and try to protect the local option law, so that a strict enforcement thereof can be had."

TEXAS PERSONALS.

We had a pleasant visit recently from Brother A. W. Baird, of Shreveport.

We are pained to announce the death of the good father of Rev. J. E. Roach, of Mt. Vernon. He was a useful local preacher for nearly thirty years and died in the faith, after a few days' illness of pneumonia.

On their way to Waco, to attend the dedication of the Masonic Grand Lodge Temple, the following brethren called at the Advocate office: Sam R. Hamilton, Farmersville; F. B. Strother, Maxey; T. H. Fisher, Brookston, and W. M. McFarridge, Maxey.

We have a delightful note from Rev. John R. Morris, the Bishop of Abilene District. He is already on the ground and at work. He says Rev. Bro. Collie has reached Abilene and preached for his people, and that they are greatly pleased with him. Bro. Morris is no novice in the western work, and he will prove the man for that field.

Mrs. A. R. Ralley, a sister of Mrs. Louis Blaylock, died in Houston last Saturday night after a severe illness. She was a good Christian woman, and while her death is a great loss to the family and relatives, yet they have the fond hope of a happy reunion beyond the shadow of the grave. She was the wife of Judge A. R. Ralley, a prominent attorney of Houston.

In our North Texas Conference notes we inadvertently omitted to mention the very excellent work done in South Bonham Church by Rev. T. W. Lovell

and his devoted people. No man in the conference has excelled him in the energy and persistence he put into his effort to build up that congregation. And he did splendid work in helping to entertain the members of the late conference, joining Brother Harless in meeting the trains and otherwise serving our convenience. His people helped manfully in the entertainment. We make this late note of his service not at his suggestion, but as an act of justice to one of our best young ministers. Brother Lovell will be a success anywhere. He is now at Pecan and Friendship, and Rev. L. G. White, another good man, goes to South Bonham.

SOUTHWESTERN UNIVERSITY NOTES.

The University people are all rejoicing at the fine start toward endowment made at this fall's conferences. We feel sure it means the endowment of a chair by each of the four Texas conferences.

The town people here are greatly interested in the kind reception which Dr. W. L. Nelms has received at the conferences and the ready endorsement and backing he has secured for his Biblical Institute. The action of these bodies in making small collections for this Institute has placed the enterprise upon an assured and permanent basis.

The Y. M. C. A. of the University are quite active at this time. A large Bible class has been formed among them.

Miss Joe Tisdale, one of our graduates, was married this week to Mr. Hooker, of Hico.

Mr. Page, of Austin, a successful architect, was over last week to make a preliminary drawing and estimate for the new wing of the Annex.

The engine for the electric plant at the Annex has arrived and will be installed as soon as practicable.

PROHIBITION AND CRIME IN GRAYSON COUNTY.

From Sherman Daily Register, Nov. 23.

"What is getting the matter with the people of Grayson County?" is a question asked recently by a well known attorney when he glanced over the list of defendants appearing upon the criminal docket of the courts. It was seen when attention was called to the matter that there is a surprisingly small number of defendants as compared with former years. This question and others of a similar nature gave rise to an investigation concerning prisoners and the crimes with which they are charged and a conversation with Jail-er Ab Sparks, who said:

"At present there are confined in the county jail only thirty-eight prisoners. Of this total there are a few not held for any crime, but those who have been adjudged insane and are awaiting removal to the asylum. At least ten others of the number have been convicted of felonies and will soon be taken to the State penitentiary. Thus it will be seen that I will have in custody within the next few days, that is unless something unforeseen should happen, only little more than twenty prisoners."

Thing of it—only little more than twenty prisoners in Sherman's elegant jail. This time last year the number was not far short of the hundred mark. It will be remembered that Sheriff Russell, with rare magnanimity, gave his prisoners upon last Thanksgiving a sumptuous spread and at that time the number was more than double the present number.

There is really little wonder that the question: "Is crime decreasing in Grayson County?" is upon the tongues of many citizens who give this class of things a thought. The wonder is just now where this is likely to end. Attributable to whatever cause, there is undoubtedly a great change in the situation from even a year ago.

TWO OLD PREACHERS.

H. G. H.

The appointments of the East Texas Conference for 1853, as sent to you for publication by J. R. Milburn, M. D., contain the names of two old preachers of whom I would make brief mention—Job M. Baker and P. W. Hobbs.

In 1856 Job M. Baker was on the Seguin Circuit, and that year reports 100 conversions. A few old-timers here remember him well. Mrs. A. M. Ireland, of Georgetown, mentions having been received into the Church by him.

Preston W. Hobbs was received on trial at the Texas Conference, held in Bastrop, Dec. 22, 1842. Bishop Roberts landed at Houston, but on account of ill health and bad roads he was unable to reach the seat of conference. Robt. Alexander was President of the body and Thomas O. Summers Secretary.

J. W. Fields mentions an incident in the life of Preston W. Hobbs which I repeat. Bishop Paine held the East

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Texas Conference at Paris November, 1849. From that point he started to the Texas Conference, which was to be held in Seguin December following. In crossing Trinity River, which was out of its banks, his horse became entangled in some brush and the Bishop came near being drowned, and probably would have been but for Preston W. Hobbs, who dashed into the water and saved the Bishop's life, Hobbs being an expert swimmer. The Bishop attributed his rescue from drowning to the noble daring of that brother. I first met him in 1859 at the first session of the West Texas Conference. I think he was sent that year to the Cibola Circuit. He settled himself a home there, and afterwards located, but often supplying works. A few years after this he was foully murdered by some cattle thieves, against whom he was compelled to appear in court. The spot where he was killed is about sixteen miles south of Seguin, on the road to Nockenut, and about three miles north of that postoffice. It is one of the dreariest spots in West Texas. I have stood on the spot where his body was shot down. The murderer was jailed, but escaped. Probably no Methodist preacher passes over that desolate ground once in five years. Hobbs was bold, brave, faithful as a preacher and citizen.

WHOSE HAT?

At the Texas Conference at Marshall on Monday morning some good brother was not careful enough to get his own hat, but carried away another. The hat carried away was a "Gimbel" of the Derby style, and was a seven and three-eighths in size, and was almost new. The undersigned, who was the owner, had to invest \$3.00 in a new one before he could get out of town. There was no hat to take its place but one altogether unsuited for the size of my head. The hat left was marked W. W. G. in gilt letters on the inside. GUS GARRISON. Palestine, Texas.

NOTICE.

At my request, Dr. John M. Moore, of Dallas, has kindly consented to co-operate with me in raising the remainder of the amount necessary for the endowment of the North Texas Conference chair in the Southwestern University. J. KILGORE. Commissioner of Education. Marshall, Texas.

POSTOFFICE ADDRESS.

Please let me say through the columns of the Advocate for the benefit of those who desire to know of the resting place of my mangled remains, that I am still in business at Pilot Point, and shall "keep open house" to my friends until "cutting out and shipping time" next fall. T. J. BECKHAM.

IS SUPPLIED.

Anent my "wanted" notice Palacios is "supplied." Still need a man for Clear Creek. J. C. WILSON. Cuero, Texas.

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HOME AND STATE MAGAZINE.

This monthly periodical for December is out and in the hands of its readers. It is a Christmas number, and the first page has a beautiful design in keeping with the Christmas occasion. It is in becoming colors. The front picture is a bridge across a dark chasm, with the railing broken down. Upon it is a little child making her way across, and just behind her is a hovering angel with outstretched wings protecting her. The first page on the inside is also a Christmas design. It represents the wise men from the East coming to worship the babe in the manger. A beautiful poem finishes the scene. Then follows "The Fate of Capt. John Stanley," an original story based upon truth, and very thrilling. The next page is a baby page, the little ruler at Christmastide. "Pen Sketches of Napoleon" is continued. This is a very popular page. The rest of the Magazine is up to its usual merit. In fact it is the best number yet issued. It is published in Dallas at 50 cents a year by Home and State Publishing Company.

AMERICAN HOME JOURNAL.

The December number of the American Home Journal is out, and it is a handsome Christmas edition. The front page is embellished with a beautiful picture suited to the Christmas period. It is in rich colors, with the face of a joyous girl, holding up her Christmas doll in ecstasy. The next page is occupied with a well-written story on "Under the Mist'etoe." It is strikingly illustrated. Then follows "Two Christmases," adapted to the holiday number. "A Daughter of the South," and "How we Bought Our Christmas Presents," make two good articles. "Christmas Dinner Prepared in One Day," whets one's appetite for Christmas to come. These are samples of many interesting things in this excellent number. As a story Magazine, the American Home Journal is establishing an enviable reputation. Those who take and read it will find it very entertaining and attractive. It is published in Dallas by the Southern Young People Co., and its price is \$1 a year.

CHANGED.

On account of sickness I have been changed from Carrizo Springs and Batesville to Amphion. J. S. SIMMONS. Amphion, Texas.

NOTES FROM THE FIELD.

Meridian.

J. D. Hendrickson, Dec. 6: Our welcome has been as open as "midday." Some furnishings have been put in the parsonage; we have received a liberal pounding; the stewards have arranged to pay one-twelfth of the pastor's salary each month, and one fourth of the presiding elder's salary at each quarterly conference. We may not attain to "the highest point of success," but it is our purpose to do an honest year's work.

Sweetwater.

R. S. Heizer, Dec. 6: We have moved into our new home at this place, and have received the pounding in due and ancient form. We want to say, "thank you," to the many donors and pray God's richest blessings upon every one of them. May they have a rich experience in spiritual things during this conference year. We filled our appointment at this place the fourth Sunday in November, but did not get possession of the parsonage until last Saturday, as Sister Manley, the wife of our predecessor, has been very sick. We visited our Roscoe folks last Sunday, but did not get to preach on account of rain and sleet, which turned into snow before Monday morning. We are well pleased and hope for a prosperous year. Have already begun to look after the interest of the Advocate and secured one subscriber. Hope to have more to say in the near future.

Howe.

D. F. Fuller: We were returned to Howe Circuit by the late conference at Bonham. Reached home Monday afternoon and received a cordial welcome from many. Wednesday night, after the prayer-meeting, came the pounding. Now we have plenty—and good—to eat. Such kindness makes us large debtors. Our prayer goes to God for grace to aid us in an earnest effort to make this the best year of our lives. Pray for us. Nothing less than a splendid Church at Howe and 100 conversions should satisfy us this year.

Kerens.

J. M. Armstrong, Dec. 5: We left dear old Salado and some of the best friends of a lifetime on Friday, after conference, reached Kerens, our new home, about midnight of the same

day. Were met at depot and cordially received by Bros. A. P. Webster and W. R. Albritton. Many kindnesses, including a handsome pounding, have been shown us since our arrival, all of which go to make us feel that we are in the midst of friends. We are already feeling very much at home. Homeless, as a denomination, on account of a fatal fire last April, the committee appointed by our predecessor, has secured and fitted up excellent quarters in the Joice brick store building, for which we have arranged to pay rent monthly. The pastor is already in deep sympathy with his people here in their loss and consequent embarrassment, and esteems it a privilege to join them in their struggles to rebuild a temple for our Lord. May He give us harmony, consecration and general magnanimity of soul to do that which will honor Him and be a credit to our great Zion, demonstrating at the same time our love for Christ and fidelity to His cause. As these lines are read please breathe a prayer in our behalf.

Ponder Circuit.

W. M. Leatherwood: On Sunday, Nov. 20, I had the honor to preach and dedicate the new Methodist Church at Krum. Those people have certainly acquitted themselves in material improvement. The church is modern in style and is splendidly appointed and is a large credit to the town. It cost about \$2000, and is complete. On the morning of the dedication a norther fell upon us just at 10 o'clock, hence cut the congregation somewhat. Yet the house was nearly filled and the service, we trust, was profitable. We preached also at night. This closed the last Sunday of the conference year. Bro. White surely wrought well on the Ponder Circuit—two new churches dedicated and everything in good shape. That is a magnificent country, tenanted evidently by a people of spirit and enterprise. God bless them.

Mexican Central Conference.

F. S. Onderdonk, Guadalajara, Jalisco, Nov. 26: I have been very busy with two services daily in the Mexican revival last week. We had a fine meeting. There were occasions on profession of faith, and several new adherents that have become promising material. The Church was greatly revived. On Thanksgiving Day I preached in English to the American congregation, taking for my theme, "The Contribution of Protestant Christianity to the Building of American Life Character and Institutions," tracing how that from the arrival of the first colonists of Jamestown in 1607 God had been in the making of the nation.

Haskell.

J. A. Chambliss, December 3: Haskell has given us a very cordial reception as their preacher for another year. Many kind words and expressions of welcome have been extended to us since conference. Quite a good congregation was out last Sunday, and the prayer-meeting was better attended than usual last Wednesday, and on last night the parsonage was well filled by visitors, old and young, male and female, all bringing something good to eat. It was a pleasant visit, as every one was in a fine humor and entered heartily into the joys of the occasion. I would that every Methodist could meet with as cordial a reception and as royal treatment as I have received. I pray that my stay with this people may be of greatest benefit to them. The prospect ahead seems full of good cheer.

Italy Station.

Nat B. Read, Dec. 2: The reception of myself and family by the people of Italy charge has been all the most exacting preacher could desire. I followed my usual custom, and filled the appointments on the first Sunday after the adjournment of conference. Good congregations greeted me at both services, and thanks to our great system, both pastor and people were at ease from the start. We had delightful, soul-refreshing services both morning and evening. While the gospel was preached at 11 o'clock a strong man occupying a pew with his wife and baby by his side was converted, and at the evening hour he and one other gave their names for membership. I will baptize and receive them into the Church Sunday. If this is a foretoken of year's work, great things are in store for the charge. My family came in Tuesday. We found a dainty supper served at the parsonage, while some of the elect women made the wife feel that she was at home. In a most delicate way the kitchen and dining room was invaded just as we had finished our supper, and many substantial tokens of love and faith were left on the table. After hearty handshakes and an interchange of introductions we all with hearts full of gratitude to our Father knelt and

thanked him for the providence that had brought us together. I find a new parsonage, neat and well furnished; an elegant new church well located, and as attractive as heart could wish. I think but few pastors can boast of a more convenient study than the one provided by the thoughtful and tasteful people who built this church. Bro. Kiker must have wrought well, judging by what I have seen in the short period I have been on the ground. We look into the new year with glad anticipation and a buoyant faith.

Thornton.

F. M. Winburne, Dec. 5: Me and mine were deeply touched in the "Appeal" of Bro. Odom for Rev. M. R. T. Davis. Wife says, "Aren't that little Rufe?" I said yes. "Well, we are very poor, but we must help him." And so here comes a couple to marry. You see that "give and it shall be given," so says the Book. It seems to me if I was rich I'd do lots of good. But somehow my Father won't trust me with much, but if all we poor folks will send a little and the rich accordingly, it will be a great relief to dear Rufe and family.

Lampasas.

Ethel Markward, Dec. 3: It becomes my pleasant duty, by solicitation, to tell you something of our Church work in Lampasas. I am more than glad to report our Church in a fine working condition; our members and the people generally seem to have taken on new life and all, with few exceptions, are interested in the Church. There is a unity of feeling and brotherly love shown or manifested before. God is surely with us. Bro. Renfro, our dearly beloved pastor, who has been with us two years, and who has worked and labored so faithfully, is now beginning to see the fruits and results of his labor and prayers. He has already taken in for the present year's work ten members, five by letter and five on profession of faith. Our societies, both Foreign and Home, are prospering and doing good work for the Church and the people generally. Their influence is felt and spreading, both far and near. Our Senior League has been slow in progress, yet it too, by faithfulness and patience on the part of a few, I am happy to say, has taken on new life and we have the hope of a successful year. Our Junior League, under the faithful and efficient management of Sister H. F. Lewis, is in fine working order; her conference report was fine. She reported great interest of the members, the average attendance being twenty-five to thirty.

Sore Eyes Cured Free.

Famous Lotion That is Absolutely Harmless and Positively Cures Sore Eyes, Granulated Lids, Wild Hairs, Ulcers, Cataracts, Bloodshot, or Inflamed or Tired Eyes.

It Makes Weak Eyes Strong and Gives Instant Relief to the Burning Pain or Soreness of Strained Eyes or Eyes Hurt by Night Work—Send Your Name and Address To-day for Free Package.

The cures being made by this magic lotion every day are truly remarkable. Mrs. B. A. Hubbard, Plum Point, Tenn., tells of her cure in a month with this lotion after all doctors and remedies had failed for five years to cure her. To-day she can see perfectly out of both eyes. Rev.



Bad Case of Granulated Lids Cured by Prof. H. T. Schlegel's Magic Eye Lotion.

M. H. Blackman, the well-known pastor of Ovid, Pa., was cured of a case of granulated eye-lids that had resisted for years all attempts of doctors to cure. Mr. George W. Byers, Owensboro, Ky., was cured of ulcers and wild hairs with this lotion after all other remedies had failed. Dora Casey, Chicago, was cured of granulated lids, for which doctors treated her for five months steady, but failed to cure. Dr. J. W. Angell of Iowa, one of the oldest and best known doctors in the West, suffered with granulated lids for seven years. He tried every remedy, but failed to cure until he used Prof. Schlegel's eye lotion and one bottle gave him more relief than all the remedies he ever tried. Dr. J. O. Gabler of Peoria, Ill., suffered from childhood with granulated lids and was cured in a month with this famous lotion. G. Klopfer, the well-known florist of Peoria, Ill., suffered for years with weak, watery, and sore eyes and spent hundreds of dollars with doctors. One bottle of Prof. Schlegel's Magic Eye Lotion cured him. It stops pain instantly. It contains no cocaine nor other harmful drugs and it cures every case of sore or weak eyes and cures to stay cured. The Professor is very glad to send a free package of his remedy to anyone who suffers with their eyes. Write to-day to Prof. H. T. Schlegel, 779 Mackinaw Bldg., Chicago, Ill., and be cured.

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Dry, moist, scaly tetter, all forms of eczema or salt rheum, pimples and other cutaneous eruptions proceed from humors, either inherited, or acquired through defective digestion and assimilation.

To treat these eruptions with drying medicines is dangerous.

Hood's Sarsaparilla and Pills

Which thoroughly cleanse the blood, expelling all humors and building up the whole system. They cure

Hood's Sarsaparilla permanently cured J. G. Hines, Franks, Ill., of eczema, from which he had suffered for some time; and Miss Alvina Wolter, Box 212, Algona, Wis., of pimples on her face and back and chafed skin on her body, by which she had been greatly troubled. There are more testimonials in favor of Hood's than can be published.

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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.

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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. Lehmburg, Fredericksburg.
 Secretary-Treasurer—Theo. Bering, Jr., Houston.
 Junior Superintendent—Mrs. C. W. Henry, Cleburne.

NOTES.
The North Texas Conference passed a resolution indorsing the Epworth League Assembly movement. This makes three conferences which have taken favorable action. The remaining ones are the Texas, which convenes this week, and the German Mission, which convenes next week.

Those who send "Items of Interest" to the League columns of the Texas Advocate write as though they had a deep and abiding interest in League matters. They had their Alamo and have forgotten how to be dead in earnest.—H. B. Anderson, in Raleigh Advocate.

We presume the brother meant to say the Texas Leaguers have not forgotten how to be dead in earnest, as this would more correctly describe them.

We trust our Leaguers will respond to the Junior Superintendent's call which appears elsewhere in this issue.

It is of the utmost importance that our local Chapters in their annual elections this month provide a Fourth Vice-President and establish the Department of Missionary Work in their organizations. Any help that might be needed will be cheerfully furnished by our State Fourth Vice President.

We would very much appreciate reports of annual elections, of which there should be a goodly number each week in December. G. W. T.

JUNIOR LEAGUE SUPERINTENDENTS.

We are anxious to have all District Junior League Superintendents write of the Junior work in their respective districts and also the local superintendents of their work, their plans, successes and their needs to:

MRS. C. W. HENRY,
Box 395, Cleburne, Texas.

WHY THE JUNIOR LEAGUE IS NEEDED.

The Junior League is needed in every Church, no matter how many Churches there may be in any one place, for three special reasons.

1. To gather and hold the children of the Church to the Church. From eight years to fifteen years is a restless age with our youth, and unless we can hold them willingly at this time we are apt to lose them entirely. No stronger arm has the Church to throw gently around them, drawing them into herself than the Junior League.
2. To train them to serve their Church through the highest motive—love. Here they learn to love her—her methods, her laws and her doctrine. True wisdom strengthens love as much in the child as in the man. The Junior League is the only place in the Church where all these are taught through practice. Our religion is practical at every point from its very beginning, and here in the Junior League they are taught to live as they grow.
3. To make acceptable future "pillars" of the Church. Our boys and girls are soon to take the places now occupied by their parents, and the Church is responsible for the way they shoulder and carry the beloved work.

READ THIS:

Sealy, Tex., Feb. 27, 1903.—This is to certify that one bottle of the Texas Wonder, Hall's Great Discovery, cured me of kidney troubles in 1896, and I can recommend it to other sufferers in same manner. Respectfully, E. W. JOSEY.

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.

The League is the training ground as well as the field of battle. That which is early implanted in the young mind and heart, if of the best seed, will yield a rich harvest by and by to the Church.

There are other reasons why the Junior League is needed, but we consider these of the greatest importance now to the Church. No wide-awake Church will leave open this great field for the enemy to corrupt and blast. It is while men sleep that Satan does his nefarious work. Now as the new conference year dawns upon us let there arise within the heart of every pastor and people a stronger determination to have a well organized, growing Junior League in his Church, not only using the best material he has "for today," but saving it to his Church "for tomorrow."

MRS. C. W. HENRY,
Cleburne, Texas.

LAREDO SEMINARY SENIOR LEAGUE.

The work which is being done by Laredo Seminary is no new theme to the readers of the Advocate and to Southern Methodism. This, too, is a theme which we are glad to feel is dear to the hearts of our Church.

A special feature of Methodism for the last two decades has been that training school of the Church, the Epworth League. Hence I take pleasure in chronicling a few facts as to the Devotional, Charity and Help and Literary Departments of the Senior Epworth League of Laredo Seminary.

The last named department gave us an enjoyable entertainment last Wednesday evening. The program, which was under the auspices of the Vice-President of this department, was interesting, as well as instructive. It consisted of readings, impersonations, violin, piano and vocal solos and duets. The Laredo Seminary Orchestra furnished two numbers. The entire evening was a joy and a delight.

A devotional service is held in the Chapel of Faith Hall every Sunday evening. The lesson scheme, as outlined by the Epworth Era, is followed out. All members who are called upon gladly respond in these meetings. They not only take an active part from the pew, but lead the service as well. On last Sunday evening, as one of our Leaguers stood before us and led the service, I thought what a beautiful thing it is to see a young life giving its best and brightest gifts in the Master's service.

This word "service" is the very essence of a Christian life, for when Christ was on earth he sometimes spent his nights apart in prayer, but his days in ministering to the comfort of those around about him. And how could we as a League better give thanks unto the Father for this living example of Christian service and for all his goodness unto us than by ministering to others?

By a series of "fetes" on our beautiful lawn we raised the necessary funds and on Thanksgiving morning, laden with good things, a merry party of Epworth Leaguers left the Seminary to minister as best we could unto the poorest district of the town. There we found the halt, the lame, the blind, and as we ministered to their bodily wants we sang to them of that Great Physician who, when he was on earth, opened the eyes of the blind, healed the sick and made the lame to walk, and that this same Jesus could cleanse their lives from sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." We also distributed flowers, Spanish tracts and Testaments.

If there are those among my readers who felt that you had little to be thankful for on Thanksgiving Day could you have journeyed with us from one scene of poverty and hunger to another you would have felt ashamed that your hearts were not filled with gratitude and thanksgiving, and as we returned to our own well-kept home by the waters of the Rio Grande we felt that we wanted to make our own lives one grand sweet song of thanksgiving unto the Giver of every good and perfect gift.

ALTHA WRIGHT GRAHAM,
Vice-President Charity and Help Department.

A LETTER FROM NATH.

The North Georgia Conference closed last night. I was sent to Stone Mountain. Never been there. They say plenty of folks, and their last preacher looked right well at conference.

Most of these preachers and folks I used to know gave me a welcome back, but somehow or other I missed the old West Texas boys and our happy annual sessions. I reckon it was because I couldn't talk much. This is so big, we small potatoes have to lay low in the hill. Despite the fact I was somewhat a stranger and in a larger assembly than I was used to. I got much pleasure out of the session and was impressed that these are a pretty fine lot of fellows.

Bishop Duncan turned himself loose.

The presiding elders especially were made to feel small. His irony and sharp humor at Austin was nothing to be compared with his doings here.

Douglas Lewis and Sim Shaw, former members of this body, now at work in West Texas Conference, are all o. k., and will do you good work in Texas. I was partly raised with both of them and know of their work as preachers. Douglas will later go into the Mexican Mission work. Sim's sick wife did so well out there this summer, she said she wasn't going to leave; so Sim began to make his arrangements accordingly.

Of course, send me "our" Texas Advocate; can't do without it. I want you West Texas boys to write for it more than you have been accustomed.

I said to my father the other day, "Well, papa, since I have left Texas, and will hardly write much for the paper, and they will doubtless cease to write any about me, you won't care to get the paper any longer, will you?" "Yes, you might just let it keep coming. I like that fellow Rankin's writing." So you see there is another you can't get rid of.

You ought to see me strutting around here in Georgia like I am somebody from somewhere.

Some of these folks say I never will get to heaven telling such big things about Texas.

Lots of love to every one.

NATH THOMPSON,
Aeworth, Ga.

"PAPA, WHY DON'T 'OO PRAY?"

There was a beautiful little incident related concerning the conversion of General Clinton B. Fisk, of blessed memory.

The night on which the little incident occurred the General and his wife, as was their custom, prepared their little son and daughter for going to bed, and as the little girl knelt down to say her usual evening prayer at the General's knee, she asked God to bless her papa and mamma and brother, and then looking up sweetly into her papa's face she said: "Papa, why don't 'oo pray?"

These words spoken by his little daughter who to him was dearer than life itself, so affected the General as to change the whole course of his remaining life, and thus was he led to the Savior.

A man is not likely to get honey from the rock when he is pounding it with his head.

ARE YOU SICK?

- If so, where?
- Headache?
- Dry, hacking cough?
- Foul tongue?
- Loss of appetite?
- Lack of energy?
- Pain in stomach?
- Bowels?
- General weakness?

These are but few of the signs of indigestion.

Some others are: Wind in the stomach or bowels; constipation or diarrhea; pale complexion; spots before the eyes; dizziness; loss of flesh; irritability; sleeplessness; nervousness. All these symptoms will plague and torment you, and will never permanently leave you, once you suffer from them; only are sure in time to get worse, if not treated by the best known scientific method of cure—Stuart's Dyspepsia Tablets.

These curative tablets are composed of ingredients which modern knowledge of the true inward processes of digestion approve of, as forming the best, safest, surest and most scientific combination of medicinal drugs, that can be used to relieve all the conditions of ill-health brought on by this much-dreaded disorder.

A disease so "protean" or changeable in its manifestations, assuming so many forms, characterized by so many different symptoms that, more times than not, it is mistaken for some other disease altogether, and the poor patient may die, or at best, allow the seeds of permanent chronic sickness, to germinate and take root in his system.

So it is a real danger we ask you to avoid, when we say: In case of doubt, take Stuart's Dyspepsia Tablets.

Even if disordered digestion is not the real cause of your sickness, which probably though it is, yet your digestion is nearly certain to be out of order, and if allowed to remain so will seriously complicate your sickness for you.

Stuart's Dyspepsia Tablets, then, will be sure to do you good, and will not interfere with any other medicine you may be taking.

They will help to make your food make you strong, and thus, if in no other way, help you back to health by helping your system to throw off disease like a healthy duck shakes water off its back.

Shake off your sickness with Stuart's Dyspepsia Tablets.

IN MEMORY OF MOTHER.

Just two months ago dear mother left us for a home beyond the sky, and to-day we miss her loving presence. She was a devoted Christian mother, and I realize that her advice and counsel is needed on so often. Many times I think if mother were here I would tell her this and ask about that; but, alas! I can do that no more, for they have laid her in the cold and silent grave. No more her loving voice is heard, no more her sweet smile is given, nor shall we ever feel again the gentle touch of mother's hand. I had thought of parting with dear mother, but it seems to me I had never thought of seeing her die until I saw her stricken so suddenly with death. Then, when I saw her breathe her last and fall asleep in Jesus, I felt then that I was motherless. The bitter anguish of my soul I will not attempt to describe, for I have no words to express my deep sorrow, and as days, weeks and months drag slowly on it seems (if possible) that we miss her more and more. Yet I feel it is God that hath bereft me of my precious mother, and I know that he doeth all things well. 'Tis sad indeed to know that she is gone, and in my saddened heart a lonely place but a mother's love can fill. Her daughter,

EMMA ARMISTEAD.

The sermon need not be silly to be suited to the child.—Ram's Horn.



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worth of placing in two weeks, writes M. L. Smith of Pa. (and small circles, Rev. Gen. F. Crawford writes, can easily make \$100 day placing. Thos. Parker, school teacher 21 years, writes, "I made \$200 profit one day, \$155 another." Placing business easily learned. We teach you Free—No Experience Required. Everybody has customers, makes jewelry and metal goods to be placed with Gold, Silver, Nickel and Metal plating. Heavy Plating—best process. No try or return. Outfits all sizes. Everything guaranteed. LEFT IN NEAT YIP. Write today for Catalog, Agency and Offer. Address F. Gray & Co. Plating Works, Cincinnati, O.

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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 lowered 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—regularly furnished in quarter 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.

Our prices, including one year's subscription to the Texas Christian Advocate, are as follows:

Automatic Lift, No. 44	\$24.00
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The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address,

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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."



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BELLS. BLYMYER'S CHURCH Bells. PISO'S CURE FOR CONSUMPTION. 25 CENTS. Cures where all else fails. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. TELL ME WHY.

CHRISTIAN SCIENCE.

Continued from Page 7. ers of every sort, will appear to a certain extent to be effective, and often there is no recurrence of the symptoms. And no matter what a man's theory is, if he can make the people believe it, he will get all the benefits of the strength of vital force that may be in the patient, the results upon self-limited diseases, plus the mental strength which the faith of the subjects will give. This last is a double result for good, since without that faith they would be depressed; and the effect of depression is to produce disease where there is none, and often to increase the tendency to a fatal extent.

Why Not Leave All Disease to Nature. At this point Dr. Buckley raised the question, if this explanation given for the healings which follow Christian Science and other antimedicine forms of healing is true, why not leave all diseases to nature and use some such method of suggestion to help nature in the fight? There is a plain answer. Many diseases are not self-limited. They are of such a nature that unassisted nature never cures them.

Again, often the people, including both the sufferer and his friends, are alarmed and incompetent to assist nature or to compose the fears of the patient.

Where surgery is actually needed nature never effects a cure without its aid. A broken leg must be set accurately or the man will have a stiff, crooked, or a shortened leg.

It is said that doctors and surgeons have many failures, and their patients suffer relapse. They do, or else no one would die; but when physicians—provided they are sufficiently educated and skillful to warrant their employment—fail to cure, they have used all the knowledge accumulated by mankind plus their personally acquired knowledge by experience and observation. Whereas, those who despise that knowledge and who profess to have divine power, if unable to do anything that cannot be accounted for by natural causes unwillingly demonstrate that they not have the power they claim.

All of these wonder-workers are subject to similar limitations and relapses. There are diseases which they can not benefit at all. From some maladies persons recover, but in other cases of the same disease, not distinguishable from the first, these wonder-workers fail.

None of them can restore a limb that has been lost, or an eye, nor raise the dead; nor can they do any of the distinctive "mighty works" which the New Testament records of Christ and his apostles.

Mrs. Eddy's Successive Compromises, Concessions and Retreats.

1. She is obliged to give up surgery. No real surgical case will Christian Science healers now attempt with her approbation. Finding that she would involve herself in difficulty if she proceeded far in that line, she wrote the following in Science and Health:

"Christian Science is always the most skillful surgeon, but surgery is the branch of its healing that will be last demonstrated. However, it is just to say that I have already in my possession well authenticated records of the cure by mental surgery alone, of dislocated hip-joints and spinal vertebrae.

This obviously implied that within a short time she expected that its power would be demonstrated. Her statement is of no value, for she gives no authentic records for criticism either of the injuries or of the cures. "Mental surgery alone" does not allow of any assistance, otherwise the word "alone" would transform the statement into a falsehood. When she issued the Christian Science Text Book she was obliged to write the following:

"Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourselves chiefly to mental reconstruction, and the prevention of inflammation."

But in the Christian Science Journal she makes a complete change of base, stating that "the practice of surgery is not introduced into Christian Science, whose rules and methods are based upon the examples of Jesus and his followers." This was a desperate proposition, especially as it showed gross ignorance of the scriptures. The lame and the maimed were healed by Jesus. Mrs. Eddy, in her despair, forgot that Luke, the beloved physician, records in the gospel that the very last miracle of healing performed by Christ was surgical, "and one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, suffer ye thus far and he touched his ear and healed him." That was neither medicine nor Christian Science.

When Mrs. Eddy was asked why Christians of every sect in the United States failed in their prayers to save

the life of President McKinley, she responded:

"Insufficient faith or spiritual understanding, and a compound of prayers wherein one earnest tender desire works unconsciously against the modus operandi of another, would prevent the result desired. In the practice of materia medica croton oil is not mixed with morphine to remedy dysentery, for these drugs are supposed to possess opposite qualities and to produce opposite effects.

"Our lamented President, in his loving acquaintance, believed that his martyrdom was God's way. Hundreds, thousands of others believed the same and hundreds of thousands who prayed for him feared that the bullet would prove fatal. Even the physicians may have feared thus.

"These conflicting states of the human mind, of trembling faith, hope and fear, evinced a lack of the absolute understanding of God's omnipotence, and thus they prevented the power of absolute truth from reassuring the mind, and through it, resuscitating the body of the patient."

Dr. Buckley pointed out that the physicians for the greater part of the time believed that the President would recover; they issued the most encouraging bulletins, and one of the most celebrated among them declared that he might even then be safely taken to Washington, only they should under the circumstances be extremely cautious.

The lecturer also pointed out that the post mortem showed that the President was fatally injured from the beginning.

2. She also instructs her healers to summon persons specially educated in the department of obstetrics to take charge of cases of childbirth.

3. She has issued within two years advice to the Christian Scientists concerning infectious and contagious diseases. The following is from the Christian Science Sentinel concerning infectious and contagious diseases. The following is from the Christian Science Sentinel of November, 1902:

Mrs. Eddy advises that: "Until public thought becomes better acquainted with Christian Science, Christian Scientists shall decline to doctor infectious or contagious diseases."

This is a concession that such diseases exist and that they are not capable at the present time of grappling them. To carry out her advice, however, would require a skilled expert in such diseases to determine in many cases whether they are infectious or not, for the earlier symptoms of several non-contagious diseases are similar to those of several infectious or contagious diseases.

4. She has consented that when healers see that they are not making much progress and that the patient grows worse, they should notify the person, so that he may send for a physician.

And, fifth, notwithstanding the fact that she declares that all diseases are "mere delusions of mortal mind" she consents that her representatives should arrange with regular physicians to certify the cause of death, specifying the same in ordinary terms of scientific medicine.

Conclusion.

To all the large hospitals of the country believers in Christian Science have been taken, and many of those who have remained at home, refusing all aid, have died, sometimes in horrible agony, of diseases which, in their early stages, are usually readily cured, and till near the time of death the "healers" were repeating their parrot-like statements that they are not helpless victims, but could shake off disease "if they only knew how."

In the history of the world many societies based on learned ignorance or unlearned fanaticism have been formed, and for a time their members have appeared to defy sickness and death. Such was the case of the Oneida community. They were rudely awakened from their dream by the drowning of several of their members in going from one station to another. After that they were much perplexed for a time as to whether or not those were true believers. But whenever the members of such societies have begun to grow old the ordinance of nature has been executed upon them all. There is no escape. "It is appointed unto man once to DIE," and if it is appointed unto man once to die it is appointed unto him that one or more of the causes of death shall operate upon his mortal body.

All such societies have a peculiar fascination for certain types of mind, and occasionally those of the ordinarily sound common sense and self-control are convinced of the reality of Dowicem and Christian Science, not by the arguments of its advocates, but by its apparent general success.

But Eddyism and its healers can never permanently displace the skilled surgeon or the educated physician. Their arrogant and exclusive pretensions are of the nature of a craze. Christian Science as a system of healing would have died already had it not been put forth as a system of re-

A PIPE TONE—REED ORGAN



"FARRAND 1904 SPECIAL" (Note the beautiful case design) Shippensburg, Pa. The new Farrand Pipe-Tone Reed Organ is all that it is recommended to be. This is not only my own personal judgment, but that of the members of my congregation. They all join me in saying that IT IS THE MOST BEAUTIFUL TONED INSTRUMENT WE HAVE EVER HEARD. It is also well adapted to the human voice in singing. I CANNOT SPEAK TOO HIGHLY IN ITS PRAISE. Respectfully, REV. JONATHAN WINGERD.

A new invention which has met with instant and wonderful success.

This Powerful Chapel Organ has a Tone like that of the Pipe Organ

Rich, Sweet, Clear and Strong and it carries our ten year warranty.

It is absolutely the finest instrument in the market, both in point of musical merit and perfection of construction, for Churches, Chapels or Sunday Schools who cannot afford a full pipe organ.

THE PRICE IS \$175, which can be paid in easy monthly installments. We will give to any Church or Sunday School ordering one of these organs, 50 Hymn Books free of charge.

Correspondence solicited.

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IN MEMORIAM.

Died at his home in Linden, Cass County, Texas, Nov. 25, 1904, in his 77th year, Rev. J. M. Greene, ex-Confederate Chaplain of the Thirty-first Georgia Regiment, Southern Methodist minister and teacher, and author of the Southern book, "Prose and Verse." Beautiful and appropriate services were held over his remains in the village cemetery the following afternoon; ceremonies conducted by his pastor, Rev. S. N. Allen, followed by Revs. Norton, Fowler and Echols, ministers of the Baptist Church. Almost every citizen was present to pay their last tribute of respect to this aged and noble man. The floral offering was beautiful and lavish; and one touching feature was the marching of the school children around the grave, each one placing a bouquet of flowers on the mound that covered the remains of the old teacher of their parents. There are many men more widely known than Rev. J. M. Greene, but none whose life has gone out more to bless mankind through the office of teacher. His pupils are scattered from New York City to Los Angeles, Cal., all of whom, with few exceptions, would rise up to call him blessed. Minister, teacher, writer, friend, we bid thee a brief good night, believing that "sometime, somewhere" we will give thee a bright good morning. A FRIEND.

If the Baby is Cutting Teeth.

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

The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is very indiscreet and troublesome ambition which cares so much about fame, about what the world says of us, as to be always looking in the face of others for approval, to be always anxious about the effect of what we do or say, to be always shouting to hear the echoes of our own voices.—Longfellow.

New Cure for Kidney and Bladder Disorders, Rheumatism, Etc.

Our readers will be glad to know that the new botanical discovery, Alkavis has proved a certain cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria.

Among the many testimonials received is one from the Rev. W. B. Moore, D. D., of Washington, testifies in the NEW YORK CHRISTIAN WITNESS that Alkavis completely cured him of Rheumatism and Kidney and Bladder disease of many years standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood.

So far the Church Kidney Cure Company, New York, are the only importers of this new remedy, 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, Dropsy, Gravel, Diabetes, 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 Co., No. 404 Fourth Avenue, New York.

The fact that most diseases arise from an impure or low condition of the blood, is fully proven by Hood's Sarsaparilla.

CONSUMPTION CURED.

An old physician, retired from practice, had played in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NORRIS, 847 Powers' Block, Rochester, N. Y.

There are times when we cannot gallop, but it may be we are drawing the heaviest load just then.

PIANOS! PIANOS! PIANOS!

For the Holidays, a piano is the ideal present. Nothing could be more acceptable. A pleasing reminder for a lifetime of the generosity that prompted it. Write us for catalogue, free for the asking. Best and leading makes, such as Ivers & Pond & C. H. Edwards and Stodart. Prices right, and terms of payment to suit any pocket-book. C. H. EDWARDS MUSIC CO., 389 Main Street, Dallas, Texas.

If you would be a leader you must have a way of laughing at ridicule and rocks.

The Crowning Festival of The Year

IS AT HAND

Everybody will enjoy seeing our immense holiday stocks, filled to overflowing with beautiful and interesting things for Christmas—Toys, Games, Books, Jewelry, Novelties, Silver, China, Glass, Art Wares, Furniture, Dainty Apparel, and many other miscellaneous lines. Thousands visit the store daily to see the beautiful things. Christmas buying has begun in earnest and grows heavier every day. Our Basement Store is brimful of the brightest and best of all kinds of useful and ornamental articles suitable for gift purposes. We make the following special reductions in these different lines as an inducement to make your selections before the big rush begins. We will carefully pack the goods, store and deliver them on the exact date desired. In fact, we guarantee to not only save you money, but to make your shopping more pleasant than ever before. These prices for this sale only.

CATALOGUES MAILED FREE ON APPLICATION.

CUT GLASS FOR GIFTS.

In the Busy Basement we offer you the following specials this week:

- Cut Glass Olive Dishes, regular price \$1.50, for this sale, each \$1 00
- Cut Glass Jewel Boxes, with cut hinged top, worth \$4.00, this sale, each \$3 25
- Cut Glass Ink Bottle and stand, extra large size, worth \$12.50, for this sale \$8 50
- Cut Glass Cologne Bottles, in a new pattern, worth \$2.50, this sale \$1 85
- Cut Glass Celery Trays, fancy new styles, all worth \$3.50, for this sale \$2 85
- Cut Glass Knife Rests, two different styles to select from, worth 25c, at 15c
- Cut Glass Vases, 12 inches high, worth \$5.00, price for this sale, each \$3 50
- Cut Glass Tankard Pitchers, half-gallon size, worth \$3.50, price this sale \$2 95
- Cut Glass Puff Boxes, with new French gray Sterling silver top, worth \$3.50 each, for this sale \$2 60

Many Other Attractions will be found in this department which are not shown in other stores, all priced right.

NEW POTTERY FOR GIFTS.

In the Busy Basement we offer following specials to this week's buyers:

- Bisque Rose Candlesticks in assorted colors, special this sale
- Each .25c
- Austrian Vases, Assorted lot, decorated, worth 25c, This sale 10c
- Teplitz Vases, Gold decorated, 12 in. high, worth \$2.50, Price, this sale \$1 50
- Royal Lichtenstein Vase, floral decoration, 17-in., val. \$3.00, Special price \$2 25
- Large Japanese Moyager Tankards, 16 inches high, worth regularly \$10.00, for this sale \$ 7 50
- Large Fancy Relief Italian Vase, 20 inches high, regularly worth \$6.50, special for this sale \$ 3 95



SILVERWARE FOR GIFTS.

In the Busy Basement Quadruple Silver Plated Specials this week:

- 5-Light Candelabra, worth regularly \$6.00, this sale, price only \$4 50
- Soup Tureen, worth regularly \$5.00, special for this sale, price only \$3 95
- Fern Dishes, regular price \$3.50, on sale this week, special price \$2 60
- Tea Sets, four pieces, regularly worth \$7.50, this sale \$6 25
- Coffee Sets, four pieces, worth regularly \$8, price this sale \$6 75
- Ice Pitchers, regular price \$3.50, offered this week, special at \$2 65
- Tea Pots, satin finish, worth \$6.00, for this sale, special price \$3 50
- Tea Pots, bright finish, worth regularly \$5.50, special price \$3 00
- Quadruple Silver Plated Child's Cups, gold lined, worth regularly 75c, for this sale at 50c
- Quadruple Silver Plated Child's Cups, gold lined, worth regularly 50c, for this sale at 35c

IN THE BUSY BASEMENT WE OFFER CHINAWARE FOR GIFTS.

- Austrian China Mush and Milk or Oatmeal Sets, worth \$1.25, for 65c
- Decorated Austrian China Chocolate Pot, worth 75c, for this sale 35c
- Austrian China Roll Trays, large size, decorated, worth \$2.50, for \$1 25
- Plain White China Plates with glass edges, worth 15c, for 10c
- French China Placques, hand painted head—"Meditation," worth \$25, for \$15 00
- French China Placques with painted views, worth 75c, for this sale 50c
- Decorated Japanese China Sugar Bowls and Cream Pitchers, worth 75c 50c
- Pin or Bonbon Trays, fancy double Austrian, decorated, worth 35c, for 25c
- Blue Decorated Salad or Fruit Bowls, large size, worth 40c, for 25c
- Genuine French Porcelain Drip Coffee Pots, the \$2.25 size, for this sale \$ 1 50

IN THE BUSY BASEMENT WE OFFER FANCY METAL GOODS FOR GIFTS.

- Metal Covered Fancy Relief Steins, worth \$1.00, for this sale 65c
- Metal Relief Placques, large size, on wood, worth \$2.50, for this sale \$ 1 25
- Nickel Plated Metal Waiters, square, worth 50c, for this sale 35c
- Japanese Papier-Mache Trays, worth 35c, for this sale 25c
- Japanese Papier-Mache Waiters, worth \$1.00, for this sale 65c
- Silver Framed Mirror Plateau, for table decorations, worth \$7.25, for \$ 5 00
- Fancy Bronze Figure Card Stands, worth \$1.50, for this sale 75c
- Fancy Gold Plated Ink Stand, regular price \$3.00, for this sale \$ 2 00
- Fancy Gold Plated Satin Lined Jewel Case, worth \$7.25, for this sale \$ 5 00
- French Bronze Grandfather's Clocks, worth \$5.00, for this sale \$ 3 00

WE PREPAY EXPRESS CHARGES.

We prepay express charges on retail packages value \$5 or over to all towns in Texas, New Mexico, Arkansas, Louisiana, Oklahoma and Indian Territory. C. O. D. packages and heavy goods, such as Domestic, Prints, Blankets, Carpets, Shades, Toys, Poles, Oilcloths, Matting, Trunks, Valises, Books, Crockery, Glassware, Chinaware and Furniture, are excluded from this offer.

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DALLAS, TEXAS.

OUR MAIL ORDER DEPARTMENT.

Out-of-town folks, you will be surprised at the facility with which we care for your orders by mail—at the intelligent interpretation of your requirements, which years of experience enable us to exercise. Send us a trial order for anything advertised in this advertisement and be convinced of the superiority of this great feature of our business.

TREASURER'S REPORT OF JOINT BOARD OF FINANCE, EAST TEXAS CONFERENCE.

Received from Conf. Treas.	\$7,163 96
Bal. on hand	261 94
Total	\$7,425 90
Rec'd for Bishops' fund	1,892 55
Total	\$9,318 45
Paid Gus Garrison for minutes	54 00
Paid G. A. LeClere	109 00
Total	\$154 00
Grand total	\$9,472 45
Subtract	154 00
Balance	\$9,318 45
Received—	
Hughes fund	\$ 145 00
Texas Christian Advocate	127 70
Preachers' Aid Board	26 00
Grand total	\$300 70
Paid—	
Smith & Lamar	\$1,892 55
Sister B. A. Winster	150 00
Sister H. C. Woodrich	150 00
Sister H. M. Haynie	150 00
Sister Thos. Whitworth	75 00
Sister S. J. Fisher	100 00
Sister S. C. Carr	100 00
Sister J. A. Dashiell	150 00
Sister R. Alexander	125 00
Sister B. A. Brayes	100 00
Sister J. H. Davidson	100 00
Sister L. J. Henkle	140 00
Sister John Stovall	50 00
Sister J. L. Lemmons	135 00
Sister J. W. B. Allen	50 00
Sister S. E. Gober	115 00
Sister C. M. Keith	200 00
Sister J. E. Barker	150 00
Sister Frank Stovall	75 00
Sister J. C. Huckabee	100 00
Sister Bettie Crouse	75 00
Sister J. C. A. Bridges	50 00
Sister Mary Lynch	25 00
Sister W. E. Hill	75 00
Sister M. Denagan	50 00
Sister G. W. Langley	200 00
Sister Lou Bond	50 00
Brother Sproule	100 00
Brother F. W. Jones	150 00
Brother John Helpinstill	100 00
Brother D. W. Towns' heirs	100 00
Brother H. M. Sears	150 00
Brother John Adams	100 00
Sister I. G. John	100 00
Sister Bettie Philpott	50 00
Sister Annie Whipple	100 00
Sister McIvor's heirs	120 00
Brother F. A. McShan	150 00
Sister W. E. Hill	100 00
Brother W. K. Turner	200 00
Brother Gideon Fowledge	175 00
Brother G. C. Stovall	50 00
Brother G. S. Sandel	240 00
Sister F. L. Allen	100 00
Sister J. M. Mills	100 00
Sister G. E. Paragon	200 00
Sister W. T. Melugin	125 00
Sister A. D. Parks	50 00
Sister D. L. Cain	175 00
Brother D. P. Cullen	200 00
Brother C. L. Farrington	150 00
Brother J. S. Mathews	100 00
Brother D. F. C. Timmons	200 00
Brother J. W. Thompson	200 00
Brother C. H. Brooks	200 00
Brother H. T. Hart	100 00
Brother H. G. Williams	45 00

Brother W. H. Brooks	25 00
Brother J. R. Richie	50 00
Brother A. G. Scruggs	25 00
Balance in hands of Treas	505 00
Total	\$625 00
Your Board assess the sum of \$8,900 for conference claimants for the year 1905, and apportioned as follows:	
Houston District	\$1,010 00
Beaumont District	648 00
Brenham District	700 00
San Augustine District	700 00
Calvert District	225 00
Huntsville District	680 00
Palestine District	800 00
Tyler District	920 00
Marshall District	720 00
Pittsburg District	872 00
Total	\$8,000 00
Your Board assess the sum of \$225 for Orphanage for the year 1905, and apportioned the following districts:	
Houston District	\$ 292 50
Beaumont District	182 25
Brenham District	213 75
San Augustin District	213 75
Calvert District	213 75
Huntsville District	258 75
Tyler District	258 75
Marshall District	202 50
Pittsburg District	245 25
Huntsville District	191 25
Total	\$2,250 00
Your Board assess the sum of \$150 for printing minutes for year 1905, and apportioned as follows:	
Mission Board	\$ 164 00
*Church Extension	125 00
Board of Education	100 00
Sunday-school Board	25 00
Total	\$414 00
*Paid Gus Garrison	54 00
Your Board apportioned the amount of \$10,000 for foreign missions for the year 1905 to the following districts:	
Houston District	\$1,300 00
Beaumont District	810 00
Brenham District	550 00
San Augustine District	550 00
Calvert District	1,000 00
Huntsville District	850 00
Huntsville District	1,900 00
Tyler District	1,150 00
Marshall District	900 00
Pittsburg District	1,600 00
Total	\$10,000 00
Your Board apportions the sum of \$9,000 for domestic missions for the year 1905 to the following districts:	
Houston District	\$1,170 00
Beaumont District	820 00
Brenham District	855 00
San Augustine District	855 00
Calvert District	900 00
Huntsville District	765 00
Palestine District	900 00
Tyler District	1,055 00
Marshall District	900 00
Pittsburg District	981 00
Total	\$9,000 00
Your Board apportions the sum of \$2,625 for Bishops' fund for the year 1905, to the following districts:	
Houston District	\$ 263 75
Beaumont District	164 35
Brenham District	192 75
San Augustine District	192 75
Calvert District	202 90
Huntsville District	172 45

Palestine District	202 90
Tyler District	233 40
Marshall District	182 60
Pittsburg District	221 15
Total	\$1,072 25
Your Board apportions the sum of \$4,450 for Church extension for the following districts:	
Houston District	\$ 578 50
Beaumont District	360 45
Brenham District	422 75
San Augustine District	422 75
Calvert District	445 00
Huntsville District	318 25
Palestine District	445 00
Tyler District	511 75
Marshall District	400 50
Pittsburg District	485 00
Total	\$4,450 00
Your Board apportions the sum of \$3,334 for education to the following districts for 1905:	
Houston District	\$ 628 42
San Augustine District	409 25
Palestine District	483 40
Beaumont District	391 55
Huntsville District	458 80
Tyler District	551 91
Brenham District	400 45
Huntsville District	410 90
Marshall District	455 00
Pittsburg District	526 90
Total	\$3,334 00

THE TREASURER'S REPORT OF CHURCH EXTENSION, TEXAS CONFERENCE.

I have received from the Conference Treasurer, L. L. Jester, the sum of \$4,661 and disbursed as follows:

Paid P. H. Whisner	\$1,825 50
Appropriated to—	
Carnack Ch, Marshall Dist.	\$ 50 00
North Marshall, Marshall Dist. W. W. Gollighugh	100 00
Marvin Ch, Marshall Dist.	25 00
Itley Chapel, Marshall Dist.	150 00
Ben Arnold, Brenham District.	50 00
Cason Ch, Pittsburg Dist.	50 00
Bradfield Chapel, Pittsburg Dist.	50 00
Cleveland Ch, Huntsville District, J. W. Hennessy	100 00
Smith Chapel, Huntsville Dist., T. R. Cain	50 00
Riverside, Huntsville Dist., T. R. Cain	50 00
Steel's Ch, Huntsville Dist.	50 00
Waverly Ch, Huntsville Dist.	75 00
Pierce Chapel, Palestine Dist.	100 00
Liberty Ch, Beaumont Dist.	100 00
Mt. Zion Ch, San Augustine Dist. J. M. Perry	75 00
Sardis Ch, San Aug. Dist.	150 00

Cushing Ch, San Aug. Dist, M. I. Brown	200 00
Huntington Ch, San Aug. Dist, W. Graham	50 00
Ricketon, Houston Dist.	50 00
Mimms Chapel, Marshall District, W. W. Pearson, sub. J. M. Morris Chapel, Pittsburg Dist.	50 00
Total	\$1,825 50

Respectfully submitted, T. S. GARRISON, Treasurer.

THE CHRISTMAS DINNER.

In spite of the fact that the word dyspepsia means literally bad cook, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a bad stomach, that is a weak stomach, rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures dyspepsia, creates appetite, and makes eating the pleasure it should be.

UNANSWERED LETTERS.

- Nov. 21.—C. B. Garrett, sub. Ira M. Bryce, sub.
- Nov. 25.—L. B. Saxon, sub.
- Nov. 26.—J. T. Kirkpatrick, sub. W. M. Lane, sub. S. J. Vaughan, sub. J. C. Huddleston, sub.
- Nov. 29.—J. W. Fort, sub. L. P. Davis, sub. J. T. Bloodworth, sub. Geo. H. Phair, sub. Jas. W. Albritton, sub.
- Dec. 1.—D. S. Pearson, sub. J. M. Owen, sub. W. C. Bracewell, sub. R. A. Rowland, sub. E. H. Webster, sub. D. C. Ellis, sub.
- Dec. 2.—H. H. Vaughan, sub. L. G. Rogers, sub. T. B. Hiburn, sub. C. M. Shuller, sub. J. T. Bloodworth, sub. J. T. Bloodworth, sub. L. W. Carleton, sub. D. S. Pearson, sub. G. C. Field, sub. J. Sam Barcus, sub.
- Dec. 5.—W. J. Bloodworth, matters will have attention. J. T. Bloodworth, sub and change. A. P. Smith, sub. C. G. Shutt, sub. J. A. Biggs, sub. J. F. Archer, sub. Geo. W. Kincheol, sub.
- Dec. 6.—L. F. Fuller, change made. C. L. Browning, sub.
- Dec. 7.—J. T. Bloodworth, sub. D. H. Aston, sub. J. D. Young, sub. Lee Sanders, sub. J. M. Armstrong, sub. J. M. Linn, sub. Has attention. O. F. Hatfield, sub and trial sub. R. S. Heizer, sub.

CHAIN OF 16 COLLEGES.

Draughon's Practical Business College Co. is incorporated about twelve months ago with a capital stock of \$300,000.00. Sixteen bankers on board of directors. Colleges strongly endorsed throughout the country. Read the advertisement. Write for catalogue before entering elsewhere. Future possibilities determine present facts.

MARRIAGES.

Wilson-Adair—In Thornton, Texas, in front of parsonage, Dec. 4, 1904, Mr. Mack Wilson and Miss Octavia Adair, all of Big Hill, Texas, Rev. F. M. Winburn officiating.

Bennett-Clayton—At the residence of the bride's brother-in-law, Mr. Hugh Lay, in Hallettsville, Texas, Nov. 30, 1904, Mr. Willie H. Bennett and Miss Kittie Clayton, Rev. A. G. Nolen officiating.

Killingworth-Brown—At the home of the bride, near Mars, Texas, Nov. 13, 1904, Mr. E. W. Killingsworth and Miss Venie Brown, Rev. J. T. Everitt officiating.

Cunningham-Weaver—On the evening of Nov. 27, 1904, at the Presbyterian Church, in Eliasville, Texas, Rev. T. L. Cunningham, Presbyterian minister, and Miss Ella S. Weaver, Rev. J. M. McCarter officiating.

Little-Creager—At the residence of the bride's father, John H. Creager, Nov. 27, 1904, Mr. Fred D. Little and Miss Nettie Creager, both of Harrod, Texas, Rev. J. A. Travis officiating.

POSTOFFICE ADDRESS.

The postoffice address of Rev. L. G. Rogers is Weatherford, Texas. Old postoffice address is Weatherford, Texas.

HE WHO FOLLOWS IN FAITH NEED FEAR NO FAILURE.—Ram's Horn.

MUSIC TEACHER WANTED.

There is an excellent opening for a first-class vocal and instrumental teacher in the city of Alamogordo, New Mexico. The pastor, Frank E. Singleton, will assist in every way possible any Methodist who can give the right references. Must be capable in every way.

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 28, with final limit of thirty days from date of sale. For rates and information, see any "Katy" Agent, or write W. G. CRUEL, Dallas, Texas.

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.

LONG.—Sarah A. Long was born in Mississippi Dec. 15, 1819. She was converted in early life and joined the Cumberland Presbyterian Church. She was first married in 1839 to J. C. Sneed, who died in 1869. In 1872 she married Rev. A. Long. Her death took place June 28, 1904. Beside her husband, she leaves two children, J. C. Sneed, of Erath County, and the wife of Rev. Lee A. Clark, of the Northwest Texas Conference. Her husband said of her: "She was an every-day Christian, and had a kind word for every body. She was ready for her change, and died in triumph." Hers was truly the life of an uncompromising, faithful itinerant, never murmuring at any appointment the Church saw fit to give her husband. Next to the grace of God, the true wife of the itinerant preacher is to him his inspiration, the source of his greatest strength and his abiding comfort. The peculiar and trying demand of his position make the strongest and most constant drafts upon her faith. She must be cheerful that he may be cheered in the times of conflict and trial; her faith must know no wavering that he may be inspired to his best efforts in the constantly recurring struggles. She must make his home a haven of peaceful rest to which he may come to renew his strength. More than the world can ever know or appreciate does the wife of the itinerant preacher become the sharer of her husband's every burden, care, sorrow and responsibility, as well as the participant in his every triumph and joy. Does he bear the burdens of his people on his heart? So is she likewise bound in her heart with them. Is he priest making intercessions for sinners? She is likewise priestess not one degree less burdened than he, her womanly heart frequently making her more keenly sensitive to the condition and needs of her husband's flock. Such a woman may not shine in social circles, but as one of the jewels of the Lord she "shall shine as the stars forever." Having been often and much in the home of our sister, I can truly say such a wife as I have described was Sarah A. Long, the wife of Rev. A. Long, a loved brother and member of the Northwest Texas Conference.

W. L. NELMS.

BARRETT.—Amos Barnes Barrett, son of John H. and Mamie N. Barrett, was born Oct. 21, 1882, and died Sept. 11, 1904; was converted and joined the Methodist Church in his youth. The writer was his pastor for two years, and knew much of his inner life, and those who knew him most intimately loved him best. Many times at the barn and other secret places he told me of his temptations and trials and his determination for a good life, imitating that of his father. Like many of us, he was not without some faults, but his virtues were so many to those well acquainted with him that the little failings were not perceivable. He had a large circle of friends, both among young and old. His father had preceded him to the haven of rest a few years, and to Amos Barrett fell the very delicate responsibility of taking the lead in the domestic affairs of the home in his father's stead. This duty he performed cheerfully and heroically till he died. Laurels and wreaths of honor will ever cluster about the memory of the boy who stands by his mother in times of peril and times of sorrow. This dear boy took great delight in perpetuating the fact that this home was the "home of the preachers." His interest regarding the pecuniary wants of his pastor was keen, and he ever stood ready to liberally support the same. The community and the home will miss him. This dispensation of the Father was made peculiarly sad because of the solemnities that clustered about it. He was soon to be solemnized in the hands of wedlock to a young lady of high merit. Thus the fondest hopes of his temporal life were blighted. The Father alone can tell what came over these blended hearts so soon pierced with grief. We commend the bereaved to Him who was "a man of sorrow and acquainted with grief." Our circles are oftentimes broken here but may we all be reunited in the home beyond. MAC M. SMITH.

RUB ON Painkiller and the Rheumatism's gun.

LEVERAGE.—Vida Leverage, daughter of J. P. and Sister Leverage, was born near Piggah, Eastland County, Texas, Nov. 5, 1889; was converted at the age of 10 years; joined the Methodist Church at the age of 12. She lived a consistent member until she fell asleep in Jesus Oct. 21, 1904. At the time of her death her parents were living at Rising Star. They moved to Rising Star about twelve months ago that their children might have better school advantages. Vida was a bright, sweet girl, loved by all who knew her, and apparently idolized by the entire family. During July of this year she contracted the fever, but was able to go to school up to the time she was taken sick, about two weeks before her death. It seemed that medicine would do her no good. On Saturday before she died the next Friday she told her father and mother that she could not get well. Sunday morning she called her father and mother to her bed and told them that she was ready to die, and that she saw the angels and that they had come for her. She began to sing, "Ready to Go." Several times during that day she called her friends around her bed and talked and sang about heaven and its beauties. It was my privilege to be with her most of the day Monday. We prayed and sang a number of songs, and she would join in the singing. Monday morning, when her Grandma Leverage left, she asked her grandma what she wanted her to tell grandma when she met him in heaven. She continued to talk and sing until Tuesday evening, when she grew so weak she could not sing. We could hear her whisper about heaven. Her death has been worth a great deal to our community. She was so anxious to leave this world of sin and sorrow and join friends gone on before. She would often move her fingers as if she were playing on the piano. She was a member of the Junior Epworth League and was always found at every service when she could get there. She was carried back to Piggah, where she was met by a host of friends. After a service was held by the writer, her body was laid away in the city of the dead to await the resurrection morn. Weep not, dear parents, brothers and sisters, but live as Vida did, and your last end will be like hers. Vida will not come to you, but you can go to her, and meet her on the shore of sweet deliverance, where you can walk the golden streets of the New Jerusalem, where death and suffering will be no more.

D. A. McGUIRE.

BROWN.—Death has again visited our community. This time it has taken as its victim Bro. Wm. J. Brown, one of our best citizens. Bro. Brown was born January, 1869; was most wonderfully converted, and joined the M. E. Church, South, in early life. He was a useful and happy Christian. While he was not demonstrative, all realized that he had been with Jesus. He was happily married to Miss Nancy Currey in 1893, with whom he lived a happy and prosperous life until the day of his death, which occurred Oct. 26, 1904. He leaves a widow and two daughters, a father, two brothers and three sisters to mourn their loss. His place will be hard to fill. He was a leader in all public enterprises, honest, industrious and economizing. He had by his hard labor accumulated a sufficient amount for the ample support of his family. The writer was present when he died. The last word almost he spoke was he wanted us to have prayer, in which he seemed to take interest. He told his wife how he desired his business arranged. He said he only hated to part with her and the children. The writer has known the subject of this obituary for nearly seventeen years, and can say that a good man has gone, and to the bereaved widow, "God has said he would be a father to the fatherless and a judge of the widow."

A. P. PAYNE.

SHULTZ.—The death angel has visited the home of Brother and Sister C. O. Shultz and claimed for his own little Horace Greely Shultz. Born May 7, 1903, and died Nov. 3, 1904. Truly his little life budded on earth to blossom in heaven, and to-day while the broken-hearted parents mourn their loss, his little spirit basks in the sunshine of God's love. A sad hour indeed it is to Brother and Sister Shultz to see the little life fade so soon, but our heavenly Father knows best, for it is He "who doeth all things well." Bereft, "weep not as those who have no hope," for some sweet day you will clasp the little hand that is now beckoning to you from the heavenly portals where all tears will be wiped away and no sorrow can come. No more "good-byes," for reunion is complete and unending and joy is unconfined. May the grace of God sustain you in this sad affliction and the dark clouds of gloom that hover about your home be soon dispelled, and may you ever be ready when the summons comes to cross the Jordan of death triumphantly and join the blood washed throng in the paradise of God. W. L. RUSSELL. Emory, Texas.

HILL.—Mrs. Catherine Hill was born Feb. 14, 1833, in Haywood County, Tennessee, and died Oct. 30, 1904, in Greenville, Texas, in the 72d year of her age. She was married to Robert L. Hill July 3, 1852, at Ladonia, Texas, and was left a widow about twenty-five years ago at Wills Point. The main part of her life after marriage was spent at Bonham and Wills Point. She moved to Greenville about fourteen years ago. There were born to her ten children. Five had preceded her. One son and four daughters—Mesdames Dr. E. S. Boyd, Rev. C. B. Jernigan, Tally, Cunningham and Wolfe—survive her. About ten years ago her health began to fail, and since then her life had been in jeopardy. She had several attacks which carried her to death's door. In all these years she was cheerful and uncomplaining. Her attitude was one of constant waiting for the summons. In May, 1852, she professed religion and became a member of the Methodist Episcopal Church, South. Her life as a Christian was one of advance toward the prize of the high calling of God in Christ Jesus. About ten years ago she professed sanctification. In the midst of failing health she rejoiced in the fullness of hope and in patience passed her last days lingering on the shores of time. Her heart was full of kindness. The kind acts bestowed upon her by friends and loved ones she deeply appreciated. Mrs. Jernigan had the constant care of her mother in her last days, and placed herself unreservedly on the altar of service day and night. According to her request her remains were taken to Wills Point, and after the burial service, conducted by the writer, assisted by Rev. J. B. Turrentine, were laid to rest by her husband's sleeping dust. Mother is just across the river in the bright forever. Meet her there. C. I. McWHIRTER.

MARTIN.—Little George Martin, the only child of Bro. William and Sister Ola Martin, was born July 13, 1898, and died October 31, 1904. His stay was short in this world. He was never real well; like some children, just delicate enough, doubtless, to cause the parents to be more affectionate toward him. He was an affectionate, good-tempered and good-natured little boy. He died with diphtheria, after much suffering. Everything was done that could be done to counteract the enemy, but to no avail. Death had come and there was no defense. Just why this sore affliction in the loss of the only child we probably will never be able to understand, but we humbly submit to Him who doeth all things well. Little sweet George is gone, but not forgotten. We know where to find him. We know that he is now safe in the arms of Jesus, who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May the loving Christ comfort the hearts of the sorrowing parents with these precious truths. By His grace sustaining us, we will meet little George again on the eternal shore. T. H. DAVIS, L. D.

Epworth Organs for Homes and Churches



How to get a good organ

Best for the money. You will be interested in learning how we deal; for our manner of dealing is out of the ordinary. To make it plain let us suppose that you are intending to buy an organ; and that you want an extragood organ—one with a sweet, rich quality of tone and with an action that will not get out of order. And suppose you want to be careful not to pay too much money for it. In other words you want to avoid two mistakes:—paying too much for a good organ; or worse yet, getting a common cheap toned organ at no matter how low a price. Now supposing you let us send you an Epworth organ on trial with the distinct understanding that it is to arrive in perfect condition and upon examination and test trial in your home or in the church it is to be found perfect in every way, sweet toned, easy acting and entirely satisfactory or you do not have to keep it, and if it comes back we pay the freight both ways. You may wonder how we can afford to make such a liberal offer and whether some might not take advantage of our trust and have us send the organ so they could use it awhile, not intending to buy it at all. The truth is we are careful to deal with

POWER.—Mrs. Alice Power (nee Kelley) was born in Columbia County, Arkansas, May 13, 1859, and departed this life October 31, 1904, in Pike County, Arkansas. She was converted and joined the M. E. Church, South, in 1881; was baptized by my father. She lived a consistent Christian life, and died in the triumph of a living faith. She leaves a sorrowing husband, four children and a host of relatives and friends to mourn their loss; but we weep not as those who have no hope, for we know where to go to meet her. Her nephew, LARKIN J. POWER.

The devil never worries over the man who saves all his smiles for the stranger.—Ran's Horn.

Convelescence.

Convalescence is sometimes merely apparent, not real, and especially is this true after such diseases as pneumonia, typhoid fever and the grip. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. This great medicine cleanses and renews the blood, strengthens all the organs and functions, and restores health. Take Hood's.

A bushel of potatoes may do more good than a wagon load of prayer.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 18, Notre Dame Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

To admire a virtue without seeking to emulate it is to enervate the soul.

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 charge, 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.

The man who applauds the brave always thinks he is running over with courage.

Stockmen's Excursion to Denver.

On account of the annual convention of the National Live Stock Association and National Wool Growers Association, to be held at Denver, Colorado, beginning January 10, 1905, the Fort Worth and Denver City Railway Company ("The Denver Road") announces a rate of one fare plus 25c for the round trip, applicable from all points in Texas. Tickets will be sold January 7th, 8th and 9th, and will be good for return until January 31st, and holders will be allowed stopping over privileges on the going trip at and north of Pueblo within final limit.

As many matters of vast importance to live stock interests are to receive attention in these conventions, an unusually large attendance is expected from all sections and it goes without saying that Texas will, in all respects, be well represented.

Those interested who may desire further information regarding transportation arrangements or wish to reserve sleeping car accommodations, etc., in advance, should address Mr. A. A. Glisson, G. P. A., "The Denver Road," at Fort Worth

Advertisement for Heiskell's Ointment, featuring an image of a woman's face and text describing its benefits for skin ailments.

SEND US YOUR NAME.

If you propose visiting your "Old Home" for the Holidays, send us your name and address together with that of any of your friends who are contemplating a similar journey, tell us where you wish to go, and let us write you, giving the rate, hour of departure, arrival and other information regarding your journey.

COTTON BELT ROUTE has made the extremely low rate of one fare plus 25c for the round trip to points in the "Old States," also to St. Louis, Memphis; in fact, to almost any place you wish to go. Our trains are composed of the very best equipment; new, of the latest model, wide vestibule throughout, and run through to Memphis and St. Louis without change. Our schedules are rapid and convenient and are so arranged that close connections with other lines are made at all important junction points. Those who have traveled our way will tell you the excellence of our service is unsurpassed, and that our employes are noted for their uniform courtesy and attention to travelers.

All trains arriving at Memphis and St. Louis are met by representatives of the Passenger Department whose sole duty it is to help our patrons in transferring to other lines, look after their baggage and render them any other assistance possible.

It takes but a line from you to secure detailed information about your trip—everything you want to know—and if your ticket reads COTTON BELT, you can depend on a quick, comfortable and thoroughly satisfactory journey. Address, GUS HOOPER, T. P. A., Waco, Tex. D. M. MORGAN, T. P. A., Ft. Worth, Tex. J. F. LEHANE, G. P. A., Tyler, Tex.

A silk hat on some heads is like a new roof upon an empty barn.

Advertisement for Individual Communion Cups, showing an image of a cup and text describing its use in churches.

TEXAS AGENTS WANTED. Big Money—quick-selling TEXAS ART BOOK. Cheap, valuable Christmas present. Praised by Governor. County rights given. W. W. DEXTER, Houston, Tex.

THE IMPERIAL DALLAS' NEW HOTEL.

European Plan. Modern. \$1.00 to \$3.00 per day. THREE CAFES. T. H. GLANCY, M. D. WATSON, Proprietors

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We sell direct because we prefer to deal with the buyers and users of organs rather than the dealers and sellers. We have good reasons for this; we take pride in making our organs better than the ordinary commercial grades, and in tuning them with an exceptionally sweet, rich tone. People who buy organs for their own use are anxious to get extra good ones. Dealers who buy organs to sell again want the kind they can make the largest profits on.

There is not enough money in our organs at our factory prices to divide any of it with the dealer, so we prefer to sell direct and keep up the highest standard of musical excellence, and trust in the goodwill and co-operation of each pleased and satisfied customer to help us extend our business. One thing is certain, the middle dealer's profit would have to come from somewhere, either out of the quality of the organ or out of the pocket of the buyer, for there is no way that we can serve the interests of the middle dealer and the final buyer at the same time, so we take the buyer's side, and sell direct from our factory at the factory price.

In other words it pays you to be your own dealer and sell the organ to yourself, and save the dealer's profit. Save it in the better organ or in the lower price, or both. Now no matter where you live or what priced organ you want to buy we want you to send for our Epworth Organ catalogue. Study it carefully and if after reading our plan of sending instruments on trial, and after looking over the testimonials from well known people who have bought you should feel like having us send you an Epworth on trial, we feel sure you will never regret it, for it is the sweetest toned organ on the market to-day, that can be bought for so reasonable a price. None better at any price.

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- Vertical list of names on the right margin, including: W. Sar, Pearns Amph, Devine, Del R, Bexar, Utopia, Laredo, Uvalde, West, Sherman, South, Travis, Prospe, Carriz, Ist 8, Burnet, Des, Kings, Llano, Kerrvi, Bander, Ik, Center, Boerne, San Sa, San Sa, Cherk, A, South, Manch, Hotchk, Tent, Wauat, LetGran, West I, Hill's I, First S, McLab, Eagle I, Comah, Welma, Cedar 4, 22, Runge, Victori, Hallett, Yoakun, El Can, Palacio, Rancho, Lockha, Staples, Port L, Nurser, Cuero, Clear C, San, Kyle, I, Buda, I, Belmon, Luling, Gonzak, Lockha, Staples, San Ma, Pleasan, Timon, Drippin, Whert, places, morning, the eve, Be, Pleasan, Flores, Goliad, Beville, Rockpor, Kenedy, Mathis, Oakvile, Stockla, Laverni, towns, Berclair, WURTI, Cla, Claude, Canyon, Clarend, Amaril, Her-jan, Hecrefor, Channin, Dalhart, Hansfor, Chapel, Higgins, Canadia, McLane, Cataline, Silvertot, Tulia, 3, The D, district, 19 o'clock, attendant, Waxa, Itasca, I, Maypear, Ovilla, 2, Hillsbor, Waxaha, Palmer, Ferris, Forresto, Venus, 6, Alvarado, Bristol, Ennis, J, Milford, Italy, Ja, Bardwell, Grandvie, Red Oak, Lovelace, Fort, Riversid, Glenwoo, Mansfield, Kenned, Polytech, Grapevin, Cleburne, North C, Other 2, Du, Stephen, Heco sta, Clairette, Green's (Granbury, Granbur, Iredell, De Leon, Carbon 2, Eastland, Cisco cir, Cisco sta

WEST TEXAS CONFERENCE.

San Antonio District—First Round. Pearsall, 2d Sun Dec. Amphion cir, at Amphion, 3d Sun Dec. Devine cir, at Devine, 1st Sun Jan. Eagle Pass, 2d Sun Jan. Del Rio, Jan. 11. Del Rio cir, 3d Sun Jan. Bexar cir, at Lytle, 4th Sun Jan. Utopia cir, at Utopia, 5th Sun Jan. Laredo, 1st Sun Feb. Uvalde, 2d Sun Feb. West End, Feb. 15. Sherman St., 11 a. m. 3d Sun Feb. South Heights, 7:30 p. m. 3d Sun Feb. Travis Park, 11 a. m. 4th Sun Feb. Prospect Hill, 7:30 p. m. 4th Sun Feb. Carrizo Springs and Batesville, at C. S., 1st Sun Mch.

W. J. Johnson, P. E.

Llano District—First Round.

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. 23, 25. San Saba sta, at San Saba, 7 p. m. Dec. 20. San Saba mis, at Chapel, 3 p. m. Dec. 21. Cherokee and Valley Spgs, 9 a. m. Jan. 2. W. H. H. Biggs, P. E.

W. H. H. Biggs, P. E.

Austin District—First Round.

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. LeGrange sta, Dec. 20. West Point cir, at West Point, Dec. 22. Hills Prairie, at Red Rock, First Street, Austin, Dec. 29. McDade cir, at McDade, Dec. 31, Jan. 1. Eagle Lake cir, at Eagle Lake, Jan. 7, 8. Columbus sta, Jan. 10, 11. Welmar cir, at Welmar, Jan. 14, 15. Cedar Creek cir, at Hills Prairie, Jan. 21, 22. J. M. Alexander, P. E.

J. M. Alexander, P. E.

Cuero District—First Round.

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. Leesville, at Liberty, 5th Sun Jan. Shiner, at Shiner, 1st Sun Feb. Fort Lavaca, at Fort L., 3d 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.

J. C. Wilson, P. E.

San Marcos District—First Round.

Kyle, Dec. 10, 11. Buda, Dec. 11, 12. Belmont, Dec. 17, 18. Luling, Dec. 15, 16. Gonzales, Dec. 31. Lockhart, Jan. 1. Staples, at Hunter, Jan. 7, 8. San Marcos, Jan. 8, 9. Pleasant Grove, at Martindale, Jan. 14, 15. Timon, at MacLachlan, 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.

Jno. W. Stovall, P. E.

Beville District—First Round.

Pleasanton, Dec. 10, 11. Floresville, Dec. 13. Goliad, Dec. 17, 18. Beville, Dec. 20. Rockport, Jan. 7, 8. Kennedy, Jan. 14, 15. Mathis, Jan. 21, 22. Oakville, Jan. 28, 29. Stockdale, Feb. 4, 5. Lavernia, Feb. 11, 12. Brownsville, Feb. 18, 19. Berclair, at B, Feb. 25, 26. Joe F. Webb, P. E.

Joe F. Webb, P. E.

NORTHWEST TEX. CONFERENCE.

Clarendon District—First Round.

Claude, Dec. 10, 11. Canyon City, Dec. 17, 18. Clarendon, Dec. 24, 25. Amarillo, Dec. 31, Jan. 1, 1905. Hereford sta, Jan. 7, 8. Hereford mis, Jan. 8, 9. Channing and Dumas, Jan. 14, 15. Dalhart and Stratford, Jan. 21, 22. Hansford and Hutchinson mis, at Huff's Chapel, Jan. 28, 29. Higgins, Jan. 28, 29. Canadian, Feb. 4, 5. McLane, Feb. 11, 12. Cataline and Shamrock, Feb. 18, 19. Silvertown, Feb. 25, 26. Tulia, Mch. 4, 5. The District Stewards will meet at the district parsonage in Clarendon Dec. 13, 19 o'clock a. m. We desire as full an attendance as possible. Jas. M. Sherman, P. E.

Jas. M. Sherman, P. E.

Waxahachie District—First Round.

Itasca, Dec. 10, 11. Maypearl, at Oak Branch, Dec. 14. Ovilla, at Ovilla, Dec. 16. Hillsboro and Line St., Dec. 18, 19. Waxahachie, Jan. 1, 2. Palmer and Boyce, at Boyce, Jan. 7, 8. Ferris Jan. 8, 9. Forrester, at Forrester, Jan. 11. Venus, at Cahill, Jan. 14, 15. Alvarado, Jan. 15, 16. Bristol, Jan. 21, 22. Ennis, Jan. 22, 23. Milford, at Milford, Jan. 28, 29. Italy, Jan. 29, 30. Bardwell and Avalon, Jan. 30. Grandview, Feb. 1, 2. Red Oak, at Red Oak, Feb. 8. Lovelace, at Woodberry, Feb. 11, 12. J. S. Campbell, P. E.

J. S. Campbell, P. E.

Fort Worth District—First Round.

Riverside, Dec. 10, 11. Greenwood, Dec. 11, 12. Mansfield, Dec. 17, 18. Kennedale, Dec. 18, 19. Polytechnic, Dec. 25, 26. Grapevine, Dec. 31, Jan. 1. Cleburne, Jan. 4. North Cleburne, Jan. 5. Other appointments later. O. F. Sensabaugh, P. E.

O. F. Sensabaugh, P. E.

Dublin District—First Round.

Stephenville sta, at S., Dec. 10, 11. Hico sta, at Hico, p. m. Dec. 13. Claiborne, at White's Ch., Dec. 14. Green's Creek cir, at Harbin, Dec. 15. Granbury cir, at Panter, Dec. 17, 18. Granbury sta, at G. p. m. Dec. 18, 19. Ireddell and Fairy, at Fairy, Jan. 21, 22. De Leon cir, at De Leon, Jan. 24. Carbon and Gorman, at G., Jan. 25. Eastland cir, at Eastland, Jan. 27. Cisco cir, at Cisco, p. m. Jan. 29, 30. Cisco sta, at Cisco, p. m. Jan. 29, 30.

Desdemona, at Desdemona, Feb. 1. Carbon, at Bear Springs, Feb. 2. Duffau, at Britton Chap., Feb. 4, 5. Bluff Dale cir, at Marvin Ch., Feb. 9. Glen Rose cir, at Glen Rose, Feb. 11, 12. Carlton cir, at Fairview, Feb. 18, 19. Huckabay cir, at Oak Dale, Feb. 23. Morgan Hill, at Smith Spgs., Feb. 25, 26. The district stewards are requested to meet in Dublin at the Methodist Church Jan. 28, 2 o'clock p. m. We say to the stewards in Dublin District that this district made at conference the best report in its history. Let us commence now with head, heart and hand to make this the best of all. E. A. Bailey, P. E.

E. A. Bailey, P. E.

Brownwood District—First Round.

Santa Anna, at Santa Anna, Dec. 10, 11. Winters, at Winters, Dec. 12, 13. Wingate, at Wingate, Dec. 14. Robert Lee, at Robert Lee, Dec. 16. Ballinger, Dec. 17, 18. Ten Cove, at Crews, Dec. 19, 20. Brownwood, Dec. 21, 22. Bangs, at Bangs, Dec. 27. Cross Plains, at Burnt Branch, Dec. 31, Jan. 1. Sipe Springs, at Sipe Springs, Jan. 7, 8. Rising Star, Jan. 8, 9. May, at May, Jan. 14, 15. Comanche cir, Jan. 21, 22. Comanche sta, Jan. 27. Gostine, at Gostine, Jan. 27. Proctor, at Proctor, Jan. 28, 29. Indian Creek, at I. C. Feb. 4, 5. Blanket, at Blanket, Feb. 11, 12. Coeran sta, Feb. 18, 19. Graham mis, at Graham, Feb. 18, 19. District stewards' meeting, at district parsonage, Brownwood, 9 a. m. Dec. 22. R. R. Bolton, P. E.

R. R. Bolton, P. E.

Waco District—First Round.

Lena, Dec. 10, 11. West, Dec. 17, 18. Mart, Dec. 31, Jan. 1. Hewitt, Jan. 7, 8. Morgan and Walnut, Jan. 14, 15. Abbott, Jan. 21, 22. Penelope, Jan. 28, 29. Mt. Calm, Jan. 29, 30. Waco, Austin Ave., 11 a. m. Feb. 5. Waco, Murray Street, 7:30 p. m. Feb. 5. Peoria, Feb. 11, 12. Whitney, Feb. 12, 13. Axtell, 11 a. m. Feb. 18. Waco, Fifth Street, 11 a. m. Feb. 19. Waco, Elm Street, 7:30 p. m. Feb. 19. Axtell, Feb. 25, 26. Bosqueville, Mch. 4, 5. District stewards are called to meet Thursday, Dec. 15, at 1 p. m. Austin Avenue Church, Waco, Texas. J. G. Putman, P. E.

J. G. Putman, P. E.

Gatesville District—First Round.

Hamilton, at Hamilton, Dec. 17, 18. Meridian, at Meridian, Dec. 20. V. Mills and Clifton, at Clifton, Dec. 21. Crawford, at Crawford, Dec. 22. Pearl, at Pearl, Dec. 24, 25. Oglesby, at Oglesby, Dec. 28. McGregor, at McGregor, Dec. 29. Brookhaven, at Sparta, Dec. 31, Jan. 1. Killeen and Nolan, at K., Jan. 1, 2. Jonesboro, at Jonesboro, Jan. 7, 8. Turnersville, at T., Jan. 8, 9. Maxdale, at Maxdale, Jan. 14, 15. China Springs, at China Spgs, Jan. 21, 22. Ewart, at Liberty, Jan. 28, 29. Gatesville sta, Jan. 31. Gatesville mis, at W. Ch., Feb. 1. Copperas Cove, at Pidoche, Feb. 11, 12. District stewards will meet in Methodist Church at Gatesville Dec. 8, at 7 o'clock p. m. Where only one day named preaching at night: Quarterly Conference at 3 p. m. S. W. Turner, P. E.

S. W. Turner, P. E.

Vernon District—First Round.

Chillicothe cir, Dec. 9. Quanah sta, Dec. 10, 11. Quanah mis, at Quanah, Dec. 10. Childress sta, Dec. 12. Estelline cir, Dec. 13. Vernon cir, Dec. 17, 18. Vernon sta, Dec. 24, 25. Wellington sta, Dec. 29. Quail cir, Dec. 31, Jan. 1. Crowell cir, Jan. 7, 8. Paducah mis, Jan. 11. Matador cir, Jan. 14, 15. Knox City cir, Jan. 21, 22. Munday and Goree, Jan. 23. Seymour cir, Jan. 25. Spring Creek mis, Jan. 27. Seymour sta, Jan. 28, 29. The district stewards will meet at the district parsonage in Vernon Dec. 6 at 7 p. m. All are requested to be present. J. G. Miller, P. E.

J. G. Miller, P. E.

Corsicana District—First Round.

Blooming Grove cir, at Jones R, Dec. 7. Blooming Grove sta, Dec. 7. Richland, at Richland, Dec. 10. Wortham, at Wortham, Dec. 12. Mexia, 7:30 p. m. Dec. 13. Cotton Gin, at Shiloh, Dec. 13. Coolidge, at Prairie Hill, Dec. 15. Horn Hill, at Ben Hur, Dec. 17. Thornton, at Steeles Creek, Dec. 19. Groesbeck, Dec. 25, 26. Eleventh Ave., Corsicana, 7:30 p. m. Dec. 28. Barry, at Barry, Dec. 31. Corsicana cir, at Harrison's Ch, Jan. 2. Kerens, at Kerens, Jan. 4. Alma, Jan. 7. Rice, at Rice, Jan. 9. Dawson, at Dawson, Jan. 15, 16. Corsicana, First Ch., Dec. 22, 23. Where not otherwise stated it is expected that there will be dinner on the ground and preaching at 11 o'clock and the Quarterly Conference at 2 o'clock p. m. John M. Barcus, P. E.

John M. Barcus, P. E.

Colorado District—First Round.

Dickens mis, at Dickens, Dec. 9. Emma mis, at Emma, Dec. 11, 12. Floydada cir, at Floydada, Dec. 14. Hale Center cir, at Hale Center, Dec. 16. Plainview sta, Dec. 17, 18. Lubbock cir, at Lubbock, Dec. 20. Tahoka mis, at Tahoka, Dec. 22. Colorado mis, at Cuthbert, Dec. 31, Jan. 1. Gail mis, at Gail, Jan. 7, 8. Gomez mis, at Gomez, Jan. 10. Big Springs sta, Jan. 14, 15. Midland sta, Jan. 21, 22. Colorado sta, Jan. 28, 29. District stewards, please meet at Colorado City, Thursday, Dec. 29, at Methodist Church, 2 o'clock p. m. As far as possible let each local preacher be in his first Quarterly Conference, in view of laying out special work for the year. J. T. Griswold, P. E.

J. T. Griswold, P. E.

Weatherford District—First Round.

Mineral Wells, Dec. 11. Weatherford mis, at Bethel, Dec. 17, 18. Aledo, at Aledo, Dec. 24, 25. Millsap, at Millsap, Dec. 31, Jan. 1. Palo Pinto, at Grafrod, Jan. 7, 8. Santo, at Santo, Jan. 14, 15. Gordon, etc., at Gordon, Jan. 22, 23. Ranger, at Wayland, Jan. 25, 26. Crystal Falls, at Falls, Jan. 27. Breckenridge, at B., Jan. 28, 29. Springtown, at Springtown, Feb. 4, 5. Peaster, at Peaster, Feb. 8. Whitt and B., at Whitt, Feb. 11, 12.

Graham mis, at Gooseneck, Feb. 17. Graham sta, Feb. 18, 19. Farmer, at Red Top, Feb. 21. Elginville, at Elginville, Feb. 23. Throckmorton, at T., Feb. 25, 26. District stewards' meeting at Weatherford at 11 a. m. Dec. 11. Dear Stewards, let me urge you to begin your work at once. We lose so much by delay. Follow the Discipline, give all your people a chance, and let not the cause of God and of your families suffer. Encourage your preachers and your brethren by attending the quarterly meetings. E. F. Boone, P. E.

E. F. Boone, P. E.

Georgetown District—First Round.

Georgetown sta, Dec. 3, 4. Bartlett sta, Dec. 11, 12. Temple, First Church, Dec. 17, 18. Temple, Seventh Street, Dec. 18, 19. Pendletonville, at Cedar Creek, Dec. 31, Jan. 1. Belton sta, Jan. 1, 2. Troy, at Eddy, Jan. 7, 8. Holland cir, at Wilson Valley, Jan. 14, 15. Granger, at Granger, Jan. 21, 22. Taylor sta, Jan. 28, 29. Taylor Bohemian mis, Jan. 28, 29. Hutto, at Hutto, Feb. 4, 5. Salado, at Prairie Dell, Feb. 11, 12. Florence, at Florence, Feb. 18, 19. North Georgetown, at Berry's Creek, Feb. 25, 26. Moody sta, Mch. 4, 5. J. S. Chapman, P. E.

J. S. Chapman, P. E.

NORTH TEXAS CONFERENCE.

Gainesville District—First Round.

Greenwood, Dec. 10, 11. Woodbine, Dec. 17, 18. Sanger and W. V., at Sanger, Dec. 24, 25. Moore, Dec. 31, Jan. 1. Nocona, Jan. 1, 2. St. Jo and Forestburg, Jan. 8, 9. Rosson and Myra, Jan. 15, 16. Other dates later. District stewards meet at Denton Street Church, 1:30 p. m. Dec. 27. J. A. Stafford, P. E.

J. A. Stafford, P. E.

Terrell District—First Round.

Forney, Dec. 11. Kaufman, Dec. 18. Terrell, Dec. 25. Reinhardt, at Pleasant Mound, Dec. 31, Jan. 1. Mesquite, at Mesquite, Jan. 2, 3. Fate, at Fate, Jan. 7, 8. Rockwall, at Rockwall, Jan. 8, 9. Crandall, at Sego, Jan. 14, 15. College Mound, Jan. 21, 22. Garland, Jan. 28, 29. Elmo, at Egan, Feb. 4, 5. Mabank, at Mabank, Feb. 11, 12. Chisholm, at Chisholm, Feb. 18, 19. Kemp, at Kemp, Feb. 25, 26. The district stewards will meet at Terrell at 2 p. m. Wednesday, Dec. 21. O. S. Thomas, P. E.

O. S. Thomas, P. E.

Greenville District—First Round.

Wolfe City, Dec. 11. Merit, at Merit, Dec. 17, 18. Floyd, at Floyd, Dec. 18, 19. Celeste and Lane, at C., Dec. 31, Jan. 1. Leonard and Orange G., at L., Jan. 1, 2. Kingston, at Kingston, Jan. 7, 8. Greenville, Wesley Jan. 8, 9. Commerce mis, at Mt. Zion, Jan. 14, 15. Commerce sta, Jan. 15, 16. Campbell, at Campbell, Jan. 21, 22. Quinlan, at Quinlan, Jan. 28, 29. Kavanaugh, Jan. 29, 30. Greenville mis, at Concord, Feb. 4, 5. Lone Oak, at Lone Oak, Feb. 11, 12. Noelia, at Bethel, Feb. 18, 19. Fairlie, at Fairlie, Feb. 25, 26. District stewards will meet in Wesley Church 2 p. m. Dec. 13, where the conference meets on Monday; will convene at 10 a. m. J. M. Peterson, P. E.

J. M. Peterson, P. E.

Dallas District—First Round.

Grace Church sta, 11 a. m. Dec. 11. West Dallas sta, 7:30 p. m. Dec. 11. Grand Prairie, at G. P., Dec. 17, 18. Ervay Street sta, 11 a. m. Dec. 25. Oak Lawn sta, 7:30 p. m. Dec. 25. Oak Cliff sta, 11 a. m. Jan. 1. Clark's Chapel sta, 7:30 p. m. Jan. 1. Wheatland, at DeSoto, Jan. 7, 8. Lancaster sta, Jan. 14, 15. Cedar Hill and Duncanville, at Cedar Hill, Jan. 21, 22. Aryle, at Aryle, Jan. 28, 29. Denton sta, Feb. 4, 5. First Church sta, 11 a. m. Feb. 12. Trinity sta, 7:30 p. m. Feb. 12. Koshong sta, Feb. 18, 19. Cochran and Caruth, at Caruth, Feb. 25, 26. J. L. Morris, P. E.

J. L. Morris, P. E.

McKinney District—First Round.

Pilot Point sta, Dec. 10, 11. McKinney sta, 11 a. m. Dec. 18. Plano sta, 7:30 p. m. Dec. 18. Nevada sta, Dec. 24, 25. Allen cir, at Perkins, Dec. 31, Jan. 1. Weston cir, at Anna, Jan. 7, 8. Princeton cir, at Princeton, Jan. 14, 15. Renner cir, at Renner, Jan. 21, 22. Wylie and Murphy, at Wylie, Jan. 28, 29. Frisco cir, at Frisco, Feb. 4, 5. Prosper cir, at Prosper, Feb. 11, 12. Celina and Roseland, at C., Feb. 18, 19. Blue Ridge cir, at Verona, Feb. 25, 26. Coppell mis, at Coppell, Mch. 4, 5. Josephine cir, at Josephine, Mch. 11, 12. Blue Ridge mis, Mch. 18, 19. Farmers Branch, at Carrollton, Mch. 25, 26. Farmersville sta, Apr. 1, 2. District stewards will meet in McKinney M. E. Church Dec. 17 at 2 p. m. I. W. Clark, P. E.

I. W. Clark, P. E.

Sulphur Springs District—First Round.

Winnshoro sta, 2d Sun in Dec. Yowell cir, at Pecan, 3d Sun Dec. Sulphur Springs sta, 4th Sun Dec. Cumbly, at Brashear, 1st Sun Jan. Cooper sta, 2d Sun Jan. Como, at Como, 3d Sun Jan. Ben Franklin, at B. F., 4th Sun Jan. Rely Springs, at Shook's Ch., 5th Sun Jan. Pursley, at Hopewell, 1st Sun Feb. Mt. Vernon, at Pine Forest, 2d Sun Feb. Sulphur Bluff, at S. B., 3d Sun Feb. Klondike, at Klondike, 4th Sun Feb. Lake Creek, at Erie, 1st Sun Mch. Birthright, at Birthright, 2d Sun Mch. Bonanza, at Rockdale, 3d Sun Mch. The district stewards' meeting will convene in Sulphur Springs Dec. 26, at 3 p. m. C. B. Fladger, P. E.

C. B. Fladger, P. E.

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 20, 21, 22 and 26, 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.

HILL'S BUSINESS COLLEGE. For a month in good, but you can earn more. Others no brighter than you are drawing \$50 a month. But they got wide-awake and took our course. Just what you should do. We give you the world's best and most modern business education. Our college is one of the most useful schools in America. Write for free catalog—it will point you to the road that leads to success. R. H. HILL, Pres't. Waco, Texas.

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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. For information relative to rates, connections, etc., see local ticket agent, or address M. L. ROBBINS, G. P. A. Houston, Texas.

HOLIDAY RATES. TO ILLINOIS, IOWA, MINNESOTA, KANSAS, MISSOURI, NEBRASKA, COLORADO, TENNESSEE, KENTUCKY, NORTH AND SOUTH CAROLINA, GEORGIA, FLORIDA, MISSISSIPPI, ALABAMA. ONE FARE PLUS \$2.00. DEC. 20, 21, 22 and 26, Limit 30 Days. THROUGH SERVICE. CONNECTION IN UNION DEPOTS. Rates to Oklahoma and Indian Territories. December 24, 25, 31 and January 1, Limit January 4 One Fare and Fifty cents. ONLY LINE WITH THROUGH SLEEPERS TEXAS TO CHICAGO. Write PHIL A. AUER, G. P. A. Fort Worth, Texas. Or S. J. TUCKER, C. P. A., Dallas, Texas.

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PRICE BAKING POWDER CO., CHICAGO.

TEXAS CONFERENCE.

Continued from page 5. discussion. At night there was the usual religious service.

Sunday was a special day in the city. Bishop Hoss preached a great sermon to a large house and ordained the class of deacons. In the afternoon services were conducted and the Bishop ordained the elders. At night there was a memorial service. During the year Rev. Jno. A. Beagle and Rev. J. C. Key had died and suitable memoirs were read of them and their work. Also special remarks were made in praise of them by a number of their comrades. Mrs. M. V. McKinney had died, the wife of Rev. S. S. McKinney.

Monday morning Rev. Jno. Adams took the chair until the Bishop arrived, who was detained for a while with his cabinet. Pittsburg was selected as the place for holding the next session of the Conference. The report of Committee on Temperance was read and elicited some discussion, particularly that part of it recommending for sacramental purposes the use of unfermented wine. It was finally adopted. The statistics of the Conference showed 231 ministers, 59,957 members, 446 Sunday schools, and 32,182 officers, teachers and pupils. Dr. George B. Winton, editor of the Nashville Christian Advocate was introduced to the Conference and spoke in the interest of his paper. L. L. Jester, the Conference teller, reported collections from all sources to the amount of \$36,579.66. This is \$2,000 in excess of last year. A hymn was then sung, the Bishop made a few remarks and the appointments were read. Thus ended one of the most interesting sessions of the Greater Texas Conference.

The Bishop was delightfully entertained at the good home of Mrs. W. M. Johnston. Her house has often been the home of our Bishops. Among those whom she has had under her roof are the names of Bishops Kavanaugh, Pierce, Marvin, Keener, Duncan, Hendrix, Hargrove, Galloway and Hoss. She prizes the fact that she has had the privilege of entertaining these great good men, and the memory of it is a blessing to her household.

MINUTES

Of the Sixty-fifth Session of the Texas Annual Conference of the Methodist Episcopal Church, South, Held at Marshall, Texas, Beginning Nov. 30, 1904, and Ending Dec. 5, 1904. Bishop E. E. Hoss, President; Jas. W. Downs, Secretary.

Question 1. Who are admitted on trial? Eugene W. Potter, John W. Cummings,

Horace M. Whaling, Jr., Henry T. Swartz, C. C. Childress, J. Ed. Morgan, John W. Hennessee. 2. Who remain on trial? John F. Garrett, H. D. Huddleston, J. W. Albritton, J. T. Hooks, W. H. Vance, John W. Mayne, A. P. Bradford, T. B. Anderson, E. H. Lovejoy, J. R. Ritchie, W. M. Sherrill, M. L. Story, M. W. James, Ross Williams, Wm. J. Morris (continued in class). 3. Who are discontinued? None. 4. Who are admitted into full connection? E. C. Anderson, F. M. Boyles, C. W. Hughes, L. A. Humphreys, A. Nolan, Allen Tooke, Ross Williams, Lawrence B. Elrod. 5. Who are readmitted? None. 6. Who are received by transfer from other conferences? J. W. Bergin and J. A. Kenny, from the Montana Conference; J. W. Moore, E. S. Smith, C. M. Thompson, T. B. Graves, W. Wootton, from West Texas Conference; M. A. Thurman, from the Mississippi Conference; I. E. Thomas, White River Conference; H. A. Matney, from Indian Mission Conference; H. T. Cunningham, from North Texas Conference. 7. Who are the deacons of one year? Leon Henderson, S. S. McKenney, H. B. Urquhart, J. E. Short. 8. What traveling preachers are elected deacons? B. C. Anderson, F. M. Boyles, Allen Tooke, Ross Williams. 9. What traveling preachers are ordained deacons? Francis M. Boyles, Ross Williams, Allen Tooke, Bertram C. Anderson. 10. What local preachers are elected deacons? Harvey Dow Huddleston, Samuel Hardee, George W. Reynolds, Wm. H. Ware. 11. What local preachers are ordained deacons? Harvey Dow Huddleston, Samuel Hardee, George W. Reynolds, Wm. H. Ware. 12. What traveling preachers are elected elders? Calvin H. Adams, George W. Davis, Jacob M. Gaul, Harry J. Hayes, Jesse Lee, Charles N. Morton, Jesse Willis, Eugene S. Hursey, James E. Morgan. 13. What traveling preachers are ordained elders? Calvin H. Adams, George W. Davis, Jacob M. Gaul, Harry J. Hayes, Jesse Lee, Charles N. Morton, Jesse Willis, Eugene S. Hursey, James E. Morgan. 14. What local preachers are elected elders? Joseph J. Barnes. 15. What local preachers are ordained elders? None. 16. Who are located this year? R. J. Smith. 17. Who are supernumerary? E. S. Smith. 18. Who are superannuated? J. A. Smith, John Heipinstill, T. W. Blake, G. C. Stovall, John Adams, F. A. McShan, G. S. Sandoz, C. L. Farrington, H. M. Sears, C. H. Brooks, H. T. Hart, Albert Little, J. W. Thompson, R. W. Thompson, S. W. Jones, C. H. Smith, Wm. Sproule, Gideon Powlage, W. A. Sampney, D. P. Cullen, J. S. Mathis, I. Alexander, W. W. McNally, T. B. Graves, J. W. Bridges. 19. What preachers have died during the past year? J. A. Beagle, J. C. Kee (in class of first year). 20. Are all the preachers blameless in their life and official administration? Their names were called one by one and their characters passed. Questions 21 to 43, inclusive, see statistical table. 41. What are the educational statistics? Number of institutes, 3; value, \$32,500; endowments, \$1,000; pupils, 1170. 45. Where shall the next session of the conference be held? Pittsburg, Texas. 46. Where are the preachers stationed this year? (See appointments.)

- APPOINTMENTS. HOUSTON DISTRICT. S. R. Hay, P. E. Houston, Shearn Memorial—J. W. Moore. Washington Street—J. M. Perry. McKee Street—J. W. Bergin. Tabernacle—Ellis Smith. McAshan and Brunner—A. S. J. Haygood. Galveston, Central Church—Geo. S. Sexton. West End—H. B. Urquhart. Richmond—Nathan Powell. Wharton and Hungerford—Leon Henderson. Alvin Station and Mission—A. Methvin. Rosenberg—J. L. Murray, supply. Bay City—H. R. Kimbler. Sandy Point—J. W. Bradston. Cedar Bayou—I. E. Thomas. Columbia and Brazoria—H. M. Whaling, Jr. League City—Allen Tooke. Angleton and Velasco—J. W. Johnson. White Oak—J. W. Eichauzer, supply. Harrisburg—G. A. LeClerc. Secretary Board of Missions—Seth Ward. BEAUMONT DISTRICT. O. T. Hotchkiss, P. E. Beaumont, First Church—V. A. Godbey. North End—C. M. Thompson. Cartwright—J. W. Treadwell. Port Arthur—F. M. Boyles. Orange—H. T. Cunningham. Liberty—J. R. Ritchie. Wallisville—To be supplied. Corrigan Circuit—A. Nolan. Livingston—J. T. Kirkpatrick. Silsbee—S. M. Horger, supply. Jasper Mission—M. W. James. Woodville and Colmesneil—R. O. Bailey. Kountze—A. J. Anderson. Jasper and Kirbyville—M. L. Lindsey. Buckholts—J. T. Hooks. Call—To be supplied. Sabine Pass and Port Neches—W. M. Sherrill. China and Sour Lake—A. P. Bradford. Warren Mission—To be supplied. Secretary of Education—V. A. Godbey. BRENHAM DISTRICT. C. F. Smith, P. E. Brenham—L. M. Fowler. Bellville—C. C. Childress. Somerville—E. W. Potter. Cameron—C. J. Oxley. Lexington Mission—Henry Swartz. Buckholts—J. T. Kirkpatrick. Washburn, Thorndale—To be supplied. Chappell Hill—J. C. Carr. Caldwell Station—C. U. McLarty. Sealy—E. L. Ingram. Rockdale—G. W. Davis. Baytown—E. Simpson. Caldwell Mission—G. C. Sadler, supply. Mayfield Circuit—A. T. Walker, supply. Fulshear and Brookshire—George H. Collins. Giddings—H. B. Smith. Milano—J. D. Burke. Commissioner Education—James Kilgore. Financial Agent for Chappell Hill College—John E. Green. SAN AUGUSTINE DISTRICT. C. A. Tower, P. E. San Augustine—C. T. Cummings. Geneva Circuit—W. S. Easterling. Shelbyville—J. L. Weatherly and B. R. Giddings, supply. Bronson Mission—L. Christian, supply. Center Station—L. H. McGee. Center Circuit—J. W. Goodwin. Teneha—C. N. Morton. Carthage—W. L. Pate. Timpano—H. W. Phair. Minden—Ross Williams. Garrison—B. C. Anderson. Nacogdoches—J. T. McClure. Melrose—M. I. Brown. Lufkin—J. B. Cochran. Kewett—H. W. Graham. Burke—J. B. Luker. Appley Mission—D. T. Moore, supply. Gary Circuit—H. R. Taylor, supply. Cushing Circuit—L. E. Saxon, supply. CALVERT DISTRICT. R. A. Burroughs, P. E. Calvert—G. E. Cameron. Lot—G. H. Phair. Wheelock Circuit—J. P. Skinner. Bremond and Reagan—A. A. Wagon. Centerville—W. H. Brooks. Hearne Station—A. C. Briggs. Durango—J. F. Garrett. Petteway—H. W. Williams. Fairfile Mission—O. A. Shook. Leon Mission—T. M. Tidwell, supply. Kosse—D. W. Gardner. Rosebud—A. S. Whitehurst. Marlin—W. W. Watts. Kewett—H. W. Graham. Franklin—A. G. Scruggs. Fairfile and Dew—W. D. Gaskins. Travis—M. A. Thurman. Rogers Prairie—J. B. Gregory, supply. Anderson—Yanderbilt University—Wm. J. Morris. HUNTSVILLE DISTRICT. C. R. Lamar, P. E. Huntsville—H. M. Whaling, Sr.; E. S. Smith, supernumerary. Madisonville Station—T. B. Anderson. Bryan—L. F. Betts. Navasota—W. P. Davis. Hempstead—J. A. Kenney. Montgomery Mission—J. C. Cameron. Prairie Plains—T. R. Cain. Dodge—To be supplied. Bedias Circuit—A. J. Frick, supply. Anderson Circuit—H. Adams. Milligan—J. C. Huddleston. Walter—E. S. Hursey. Magnolia Mission—To be supplied. Conroe Mission—To be supplied. Willis and Conroe—R. W. Adams. Cold Springs—W. M. Foster, supply. Madisonville Mission—J. W. Hennessee. Chaplain U. S. Army—E. P. Newsom. Chaplain State Penitentiary—W. T. McDonald. PALESTINE DISTRICT. J. B. Sears, P. E. Palestine, Centenary Church—H. C. Willis. Howard Ave. Mission—Gus Garrison. La Rue Circuit—To be supplied. Brushy Creek—I. F. Pace. Elkhart—To be supplied. Augusta Mission—To be supplied. Kennard Mission—J. W. Albritton, and one to be supplied. Crockett Mission—J. J. Murphy, supply. Crockett Station—H. A. Hodges. Mt. Selman—J. W. Kelley. Trinity and Lovelady—G. W. Riley. Groveton Station—Jesse Lee. Alto—D. S. Burke. Rusk Station—L. B. Elrod. Rusk Mission—To be supplied. Jacksonville—F. A. Downs. Jacksonville Circuit—J. M. Smith. Neches Circuit—J. H. Westmoreland, supply. Chaplain State Penitentiary at Rusk—J. L. Dawson. President Alexander Collegiate Institute—W. K. Strother. Agent Alexander Collegiate Institute—T. J. Milam. Conference Secretary of Missions—J. B. Sears. Wells Mission—W. F. Brinson. Grapeleaf Station—J. E. Morgan. Willard Circuit—B. C. Ansley, supply. TYLER DISTRICT. E. W. Solomon, P. E. Tyler, Marvin—W. F. Packard. Cedar Street—T. T. Booth. Chandler Circuit—To be supplied. Tyler Circuit—W. T. Ayers. Lindale Circuit—H. J. Hayes. Mineola Station—Weems Wootton. Big Sandy—To be supplied. Emory Circuit—S. S. McKenney. Grand Saline Station—L. A. Humphreys. Willis Point Circuit—S. W. Lowe. Canton and Edgewood—T. S. Williford. Fruitvale Mission—W. H. Ware, supply. Edom Circuit—H. A. Matney. Colfax—Malakoff—B. W. Allen. Meredith—D. F. Pulley, supply. Athens—Clyde B. Garrett. Snyder's Springs Circuit—B. F. Fincher, supply. Troupe and Overton—G. R. Hughes. Whitehouse—J. J. Rape. Alba Circuit—E. H. Lovejoy. Whitehouse—J. H. Mills. Mt. Sylvan Circuit—To be supplied. Student in Southwestern University—John W. Mayne. MARSHALL DISTRICT. J. W. Downs, P. E. Marshall, First Church—J. L. Massey. North Side—W. G. Golluh. Longview—Kelly Memorial—B. H. Great-house. Harrison—J. W. Cullen. Arleston—L. P. Davis. Jefferson—J. W. Holt. Kellyville—J. L. Russell. Coffeyville—R. White. Hallville—W. W. Horner. Beckville Circuit—C. M. Cagle. Kilgore Circuit—M. F. Daniel. Henderson—Ira M. Bryce. Church Hill—J. C. Stewart. Henderson Circuit—E. C. Escoe, supply. PITTSBURG DISTRICT. J. T. Smith, P. E. Pittsburg—E. L. Shettles. Pittsburg Circuit—Jesse Willis. Gilmer Circuit—T. B. Vinson. Gilmer—G. V. Ridley. Texarkana, Central Church—J. B. Tur-rens. Hardy Memorial—C. W. Hughes. Park Mission—J. N. McCain, supply. Cason—To be supplied. Winfield—F. O. Favre. Musgrove Springs—J. E. Morgan. Quitman—C. B. Smith and C. S. Harkey, supply. Daingerfield—S. N. Allen. Mt. Pleasant—J. M. Adams. Naples—W. H. Vance. Linden—S. H. Morgan. Atlanta—C. Cross. Queen City—A. Kidd. Redwater—W. F. Hardy. New Boston—Stuart Nelson. Daiby Springs—J. M. Mills. New Boston Mission—J. S. Ogle, supply. TRANSFERRED—J. W. Cummings, to Indian Mission Conference; Robt. C. Gorge to Denver Conference; J. M. Galt to Indian Mission Conference; S. L. Burke to West Texas Conference; S. F. Chambers, to Montana Conference; A. L. Houston, to Western Conference; H. D. Huddleston to West Texas Conference; J. G. Follard, to Northwest Texas Conference; J. E. Short, to North Texas Conference; J. Weeks, to West Texas Conference; J. M. Neal, to Montana Conference; M. L. Story, to Northwest Texas Conference; John H. Warlick, to Louisiana Conference; J. B. K. Spain, to Alabama Conference. Paris District—First Round. Roxton cir, at Roxton, Dec. 17, 18. Paris, Bonham Street, Dec. 21, 25. Woodland and Kanawha, at Kanawha, Dec. 21, Jan. 1, 2. Detroit sta, Jan. 1, 2. Lamar Avenue, Jan. 4. Marvin cir, at Reno, Jan. 7, 8. Blossom and Sylvan, at B, Jan. 8, 9. Centenary, Jan. 11. Rosalie cir, at Bogota, Jan. 14, 15. Deport and Halesboro, at D, Jan. 15, 16. Clarksville cir, at Bethel, Jan. 21, 22. Clarksville sta, Jan. 23, 24. Anson mis, at Young's Ch, Jan. 28, 29. Bagwell mis, at Bagwell, Jan. 29, 30. Annona and Williams Ch, at A, Feb. 4, 5. Whiterock sta, Feb. 5, 6. Avery mis, at Avery, Feb. 11, 12. Emberson cir, at Bethel, Feb. 18, 19. Chocoma mis, at Palestine, Feb. 25, 26. Let the stewards make early collection for pastors, as many of them have had long moves and need help at once. The district stewards will meet in Centenary Church, Paris, Dec. 23, at 1:30 p. m. E. H. Casey, P. E. Bowie District—First Round. Alford, Dec. 10, 11. Chico, Dec. 11, 12. Fruitland, Dec. 17, 18. Bowie, Dec. 18, 19. Rhome, Dec. 24, 25. Boyd, Dec. 25, 26. Bridgeport, Dec. 31, Jan. 1. Anson mis, at Young's Ch, Jan. 1, 2. Bryson, Jan. 7, 8. Jacksboro, Jan. 8, 9. Benvenue, Jan. 14, 15. Henrietta, Jan. 15, 16. Blue Grove, Jan. 21, 22. Bellevue, Jan. 22, 23. Iowa Park, Jan. 28, 29. Wichita Falls, Jan. 29, 30. Holliday, Feb. 4, 5. Archer, Feb. 5, 6. Crafton, Feb. 11, 12. Giltown, Feb. 18, 19. Decatur cir, Feb. 25, 26. Decatur sta, Feb. 26, 27. The district stewards will meet in Bowie Wednesday, December 21, at 2:30 o'clock. T. R. Pierce, P. E. Bonham District—First Round. Petty, at Petty, Dec. 10, 11. Whit, Rock, Dec. 10, 11. Gober, at Gober, Dec. 17. Bailey, at Bailey, Dec. 18, 19. Lannus, at Lannus, Dec. 22. Lamasco, at Lamasco, Dec. 23. Honey Grove cir, at McCrow, Dec. 24, 25. Honey Grove sta, Dec. 24, 25. Bonham and Ravenna, Bonham, Dec. 31. Bonham sta, Jan. 1. Randolph, at Edhue, Jan. 6. Trenton, Marvin, Jan. 7. Ector, at Ector, Jan. 7, 8. Ladonia sta, Jan. 14, 15. Brookston, at High, Jan. 21, 22. Dodd, at Windom, Jan. 28, 29. District stewards will meet at the Methodist Church in Bonham, Friday, 10:00 a. m. Dec. 16. Jno. H. McLean, P. E.

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NATIONAL MUTUAL CHURCH INSURANCE CO. OF ILLINOIS, REMOVAL NOTICE.

To Methodists: Owing to the growth of our business, which has been steady and probably unprecedented in the history of insurance companies from the time we began operations, it has become necessary for us to move our office to another building where more room can be had. We have enlarged our quarters three times since we moved into this building and for the past year have worked at increasing disadvantage until at last not another clerk can be accommodated and there is no other suitable space available here. While we very much regret the necessity of going out of the Book Concern Building, it is of course a cause for congratulation that our increasing usefulness makes this change necessary. Although this is one of the General Conference Boards, we have paid rent like any other tenant, our present space being at the rate of nearly \$2,000 annually. This is a reminder of the unique distinction enjoyed by this, among all General Conference Boards, in that not only has our work of protecting formerly unprotected churches and parsonages to the extent of several millions of dollars been done without a penny of contribution from the other Churches, but those who have co-operated with us to the extent now of over \$2,500,000 in addition to getting their insurance upon easier terms than could have been accepted by the stock companies have realized in addition to their insurance, much larger dividends than have been averaged by all the stockholders in the old line companies of the country during the same period. Our new quarters are the northeast 250 square feet of the ninth floor of the Temple Building, located at No. 151 LaSalle St., corner of Monroe, in the center of the insurance and banking district, where you will at all times be welcome. We will move about Nov. 28. Write us when we can be of further service. Yours very truly, HENRY P. MAGILL, Secretary and Manager. Chicago, Ill.

Abilene District—First Round. Anson, at Anson, Dec. 10, 11. Stamford sta, Dec. 12. Haskell sta, Dec. 14. Haskell mis, at Pinkerton, Dec. 15. Aspermont, at Aspermont, Dec. 17, 18. Avoca, Dec. 21. Albany and Moran, at Albany, Dec. 22. Abilene sta, Dec. 24, 25. Truby, at Truby, Dec. 28. Roby, at Roby, Dec. 31, Jan. 1. Sweetwater sta, Jan. 3. Sweetwater mis, at Brownlee, Jan. 4. Merkel sta, Jan. 6. Merkel mis, at Tebo, Jan. 7, 8. Putnam, at Scranton, Jan. 11. Clyde, at Clyde, Jan. 14, 15. Capps, Jan. 18. Buffalo Gap, at Tuscola, Jan. 21, 22. Jno. R. Morris, P. E.

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