

TEXAS CHRISTIAN ADVOCATE

G. C. Rankin, D. D., Editor.

Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South.

L. Blaylock, Publisher.

Vol. L.

Dallas, Texas, Thursday, November 26, 1903.

No. 14

Editorial.

LET US ALL GIVE THANKS.

Another annual Thanksgiving Day has come round and we are called upon by the President of the United States and also by the Governor of this State to meet at our various places of worship and render thanksgiving to the good Father above who has blessed us with so many benedictions as the year has gone by. It is meet and proper that we should thus show our gratitude as individuals and as a nation for the benefits we have received. We have peace at home and we are at peace with the nations of the earth. No sound of war is heard within our borders and we have no complications with the peoples and governments about us. We have been blessed in our storehouses and fields. Our harvests have been plentiful and famine is unknown to any section of our country. No widespread epidemic has devastated our land and no foe has invaded our domain. Our people are prosperous and happy and we are permitted to sit under our own fig tree and enjoy the fruits of our industry. We have access to our schools and to our places of worship, and there is none to molest or make us afraid. We worship God according to the dictates of our own consciences, and we do not need the intervention of a priesthood to show us the way to a throne of mercy. Civil and religious liberty is a boon whose benedictions rest upon us all, and no man is permitted to lord his pretensions over us, King or Emperor. We are all a sovereign people, and every man is the ruler over his own. Surely no people are so richly blessed as we are to-day. We owe it to the God of all grace, whose law is our guide and whose providence is our defense. He is worthy of our praise and thanksgiving, and he is equally worthy of our undivided service in all the relations of life. This day we set apart for his praise and worship. We worship him as the God of our fathers, as the defender of the weak, the helper of the helpless and as the promoter of all our good. Let every heart render him public praise, let every tongue sing his hosannas, and let every life be fragrant with his homage. Our land is full of his goodness and our lives are running over with his mercies. No voice can afford to be silent on this auspicious day and no mind can cease to think upon his goodness. "For this cause we bow our knees to the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named: that he would grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in our hearts by faith: that we, being rooted and grounded in love, may be able to comprehend with all saint what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God.

Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

THE EMPTINESS OF INFIDELITY.

Infidelity is a system of negation. It simply denies without affirming the existence of anything to take the place of that it seeks to destroy. It leaves the mind and heart vacant of anything akin to God and immortality. It promotes nothing worthy of humanity. It builds no sanctuary, it establishes no institution of learning, it endows no asylum, it inaugurates no project for the relief of the suffering, it has no sympathy with the brotherhood of man, it looks to nothing for help outside of its cold heartless self, and it points to no hope beyond the confines of time. According to its merciless teachings no present wrong will ever be righted in the future, no tear that is shed here will find its recompense hereafter, no reward will come to the soul in the life beyond as the result of virtue and integrity. There will be no life beyond the grave if infidelity has any foundation in truth. Death will end all and the grave will contain all. We will live and suffer and die and cease to be. What we get out of life as we pass through it will be the sum total of our expectation. Hence the utter emptiness of infidelity. It positively has nothing to offer to the human family, but to eat and drink and make the most of this animal existence. Infidelity has no heart, no sunshine, no buoyant hope, no undying love, no light. It is a barren desert, a waste-howling wilderness, a sterile hillside, a blighted mountain, a desolate world. It has no God, no Christ, no faith, heaven, nor eternity. It is a dead sea in which nothing vital can survive its withering death-damp. How men of sense can accept the tenets of that sort of system can only be accounted for on the ground that they are living lives whose very existence is wrapped up in the hopelessness of despair. They are estranged from God, from all good, and they are striving to drown conscience in this sea of doubt and death. The idea of coming before God with their sin and shame is appalling. They want to believe that there is nothing in the future but oblivion. Now mark you, we do not mean to include in this class hundreds of ordinarily good men who are struggling with unsolved doubt and striving to find the light, but still in darkness. There is hope for that sort of man. But we mean those who have settled down into the conclusions of that class of infidels who scoff at God, who ridicule religion, who turn from the truths of the Bible and who hold nothing in common with lofty morals and evangelical religion. They are dead to the claims of faith and hope. They live with reference to the life that now is, and ridicule everything in connection with the life that is to come. They are the moral and religious Ishmealites of the world.

THE NORTH TEXAS CONFERENCE.

This fine body of men is now in session at First Methodist Church in this city with Bishop Duncan in the chair. They present an impressive appearance. The bulk of them are men in the prime of life, but there are venerable faces and hoary heads enough to give the conference the cast of majestic dignity and maturity of deliberation. We welcome them not only to the city, but to our homes. We esteem it a privilege to entertain them as our distinguished guests. The local pastors have left nothing undone to make the stay of these brethren pleasant and delightful. We honor them for their own and for their Master's sake. They represent the greatest cause on earth—the salvation of the children of men. We expect great benefit from their presence at our firesides and in our pulpits. We want them to pray in our homes for our wives and children and to leave with us the perfume of godly association and communion. When they are gone we want to feel that angels in the flesh were ministered to under our roofs. Brethren, our city and our homes are open to you. We hope for you a delightful occasion. All we have in the way of hospitality and comfort is at your disposal. If at any point we have failed to provide for you the very best we have, do not hesitate to make it known to us, and we will bend every energy to secure it. We are your servants while you abide with us. May the blessings of the great Head of the Church rest upon all your deliberations and sanctify every daily session of the conference to the good of our community and the cause your represent!

THE METHODIST EPISCOPAL CHURCH IN TEXAS.

The Texas Advocate has nothing but feelings of kindness for our Methodist Episcopal Church brethren who are pretending to do religious work in Texas. We even go further and say that we not only feel kindly toward them, but we are also sorry for them. In their so-called white work in this State, where Southern Methodism has every county pre-empted and her preachers are everywhere preaching the gospel to the people, and where we have a membership of more than two hundred thousand, our brethren of the other branch of Methodism are not creating impression enough to tell of their existence in our midst. They have been fumbling around in some parts of the State for a quarter of a century, and we do not hesitate to say that every dollar which they have induced their Mission and Church Extension Boards to spend among the "Poor Whites" in Texas has been absolutely wasted. This editorial is called forth by the advice and instruction given to his correspondent, W. E. Grose, whom the editor was sending into these parts to make observations for the Central Christian Advocate. Let the correspondent tell what the editor said to him as he launched him on his Southward voyage. "Said the editor: 'Go South, Bro. Grose, with your eyes and ears and heart open. Tell our people about it. See if you think we are really needed or wanted down there. Write, not in bitterness, but in ten-

der truthfulness. Let us have a series of articles that may be helpful to our struggling pastors and people. So here I am, through the kindness of the Kansas City Southern Railway, which takes a bee-line from Kansas City to Port Arthur, through forest and field, bayou and highland, midst interesting and ever-changing scenery. When you come to towns whose houses have galleries and streets and depot-grounds have razor-back hogs, and folks say 'you all' and 'I've done been thar,' then you know you are in the South." Well, Mr. Grose came and saw and wrote. His correspondence had nothing of the "wild and woolly" in it, but he gave a very interesting account of Port Arthur, Laporte and Galveston. He actually found people who do not say "you all and I've done been thar." From what he says, he found a citizenship that will compare in intelligence with Kansas, on the border of which the Central Advocate is edited and published. It is strange that an intelligent editor in our sister Methodism has not some better and more reliable token to convince him of his presence in the South than to see "razor-back hogs" and hear the people say "I've done been thar." If the Northern Church is down here hunting up that sort of people they might find them closer home and spend a good deal less money in their search. Texas does not need that sort of Northern missionary searching for "razor-back pigs" and for ignorant "whites" whose vernacular is, "I've done been thar." He had better stay up in "God's country," where they speak through their noses in a sort of whang and say, "You hadn't order done it." Our confrere has a very low estimate of the intelligence of our Texas people. If he will come this way, and get out of the little circle representing his branch of the work in this section, he will find people of good average intelligence and wealth and whose sense will compare very favorably with the people up in Kansas.

Every true life has its crises and these test its real merit and worth. You never know what there is in human character until it has been severely tried and not found wanting. For this reason Christ was lead up of the Spirit into the wilderness and was tempted of the devil. These temptations he resisted, and after he came down from the mountain he could say, "It is my meat to do the will of my Father and to finish his work." He had been tried and was true, even in the face of great ordeals. Job was tried and God was willing thereafter to trust him with riches and children and power. Trial develops and makes manifest the excellency of human life. The man who has never made a mistake is sure never to have ventured upon an enterprise. Life is an experiment and before we are through with it we will commit some blunder if we have tried to accomplish anything. But mistakes are not unpardonable sins. They are errors of judgment, and after we have fallen into them we know better the next time. We have to learn through main strength and awkwardness before we attain unto a correct standard of living.

Our Western Indians

Rev. B. F. Gassaway.

When we study the history of missions and are led to comprehend the sacrifice and the heroism, the humane and Christian devotion displayed by our missionaries in foreign fields, we praise God that the Christ Spirit still lives, and, as Americans, exult in the fact that our country is in the front rank of nations engaged in this great work. But while our American Christianity has succeeded so well in the struggle against the hoary superstitions of the East, where we have successfully met the wisdom of Confucius and the maxims of Zoroaster, Brahma and Buddha, reconstructing the religions of the Old World, and making civilized nations out of pagan ones, we subject ourselves to grave criticism when we fail to save the native races of our own country from the direful influences of a degrading superstition and the evil effects of the lowest forms of idolatry.

For two hundred and fifty years our Christian civilization has been in contact with the aboriginals of America, and we have sadly failed at these points. We have entered upon the Indian's heritage, and seized his lands, from the Atlantic on the east to the Pacific on the west. We have destroyed his game, broken up his tribal relations, and, until quite recently, denied him citizenship. Shall we make the sad admission that our common Christianity and our American civilization, properly applied, can not make a fair Christian, and a fair citizen, out of an American Indian? We need not go back and bring up the appalling statements of the past—recorded by the impartial historian—concerning our treatment of the Indian as a nation, and our neglect of him as a Church. Now, the United States Government has allotted to him the land in severalty, and opened to him the door of citizenship, securing to him equal rights and privileges under the law with the whites, and the opportunity of the century awaits the action of the Church. But here a new difficulty confronts us. The Indians are regarded by our Missionary Boards as "a vanishing race." Broken up into fragmentary bands and scattered over a wide expanse of territory, the bare remnants of a once mighty people, they offer no such alluring fields for missionary effort as do the dense populations of Asia. If we undertake the work and succeed, still the prestige accompanying successful work in China or Japan is lacking here. Shall such considerations as these deter us in our efforts to save the Indians? Perish the thought! If "a vanishing race," why so? Myriads of them have "vanished" before the death-dealing rifle of the white man, bent on exterminating the Indian and possessing his land. Other myriads have "vanished" by means of the white man's "fire water" and other evil influences introduced by the "pale face."

And shall we possess the land, slaying its inhabitants by multitudes, taking from them all that was near and dear to them, and yet withhold from them the gospel on the plea that they are "a vanishing race?" Nay, nay! The greater the necessity for speed on our part to give them the gospel of Jesus before we have to meet them at the bar of God. If, indeed, they be "a vanishing race," the inference, most reproachful in its nature, is forced upon us that our civilization, as we have applied it to them, is responsible for such results. If these pre-emptive inhabitants of the land must continue to "vanish," our Christian benevolence should at least comfort their last days and make smooth their trail as they "vanish" into the twilight of obscurity. It is well enough to talk about "the survival of the fittest," but in the sight of God much will depend upon the methods employed, as to how the survivors will stand in His sight. It is considered the highest attainment of our civilization to care for and comfort the dying, till death come, no matter how degraded or imbecile the departing ones may be. But if our Christian civilization scores its highest victory, while it appropriates the Indian's land, forces upon him the deadly "fire water," surrounds him with conditions superinducing his early extinction, and retains only geographical names as memorials of his existence, some of its praise must be abated. The civilization which can not make citizens out of Indians, or the religion which can not make Christians out of Indians, should be modest in its pretensions; and, drawing conclusions from our American experiment with "home heathens," we may well question the utility of our efforts amongst the heathens beyond the seas. If American Christianity and civilization can only achieve their highest results by exterminating the natives of the countries we occupy preparatory to the supremacy of our people in those lands, the

theory of Christian missions is laid open to grave criticism, and the natives of the Philippine Islands may well deplore the day when Dewey's fleet steamed into Manila Bay.

Are we to conclude from the foregoing that Christian missions are in any sense a failure? By no means. No line of human effort can show such glorious results as the work of mis-

at an early date will yield to the gospel of Jesus. They make splendid Christians. Every member I have will pray when called upon. In the family circle they pray before each meal, and they contribute liberally of their means to the gospel. Many of my converts live thirty miles from the Church. Indeed, I have only one small church building for the whole Kiowa tribe. I want to enlarge that building and erect another twenty-five miles distant from the first. My Indians are contributing every Sunday to this end. They meet in tents, tepees and private houses for

the moon, the mountains, idols of stone made with their own hands, the badger, skunks, and even snakes. And they are our door neighbors. No ocean rolls between us and them. They sit in the shadow of darkness and death, in sight of our church spires. And we have entered into their heritage. Shall we not give them the gospel of the Nazarene, who told us to "go teach all nations?" Oh, we have been going to the regions beyond, but He said "beginning at Jerusalem." Many of them have poured out their own blood in sacrifice to the sun, seeking rest for their souls. Won't you help me to get to them the blessed story of Jesus and Calvary? If I can enlarge the little church at Mount Scott and build a new one at Big Bow's, I feel safe in saying that the whole Kiowa tribe will be speedily led to Jesus. How easy it would be for some wealthy congregations in Texas to send me the amount needed. I feel that you are going to help. Pray over it, brother, sister, and then send me a free will offering.

Will not my brethren of the ministry in the Northwest Texas Conference take stock in this Indian church? I am sure it will be "treasure laid up in heaven."

I send greetings to my Texas friends. God is greatly blessing me in my labors, in my body and in my soul. Please pray for me, and for my Indians.

Fort Hill, O. T.

REV. JAMES R. SMITH, A PIONEER LOCAL PREACHER.

By W. H. Hughes.

Ingratitude toward those who in any wise have contributed to our comfort and prosperity is one of the most detestable elements in human nature, but ingratitude toward those who have gone before us and borne the burdens and inconveniences of frontier life is too often found in Church and State. Jesus said to his disciples, "One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored and ye entered into their labors." This is true of thousands in Texas today who are occupying fat place and reaping a rich harvest in fields on which they have bestowed no labor. These pleasant places have been created and made possible through the labors of the Rev. James A. Smith and others who took their lives in their hands and endured the labor and defied the dangers of wild beast and savage men and converted these prairies from a vast wilderness into a veritable paradise of Christian civilization. To preserve the memory of this noble man of God and give some little recognition to his merits, I write this imperfect sketch of a few of the many virtues of my old friend and co-laborer, who was the first local Methodist preacher in Dallas County, and who did, perhaps, more than any other one man to Christianize and Methodize the early settlers of this country.

In 1846 Brother Smith left Mississippi and came to Texas and settled near what is now Caruth Chapel. His family consisted of three sons, John Wesley, Joshua Lafayette and William Robert, and two daughters, all of

seemed to feel God was at the helm and he was content.

He had a pleasant, Wesleyan face, and was an attractive speaker and preached with demonstration of the Spirit and power. I have at no time heard a more earnest and eloquent local preacher than was James R. Smith. He was of a preaching family. Had two brothers, William and Wesley, in the Texas Conference, both strong men. He was a prudent man and of a genial temperament. He was popular with saint and sinner, and officiated at almost every wedding and funeral among the early settlers. Unlike most of the early settlers, he was a man of considerable means, which he used liberally in building up the cause of Christ.

While he was indifferent, perhaps, to a fault about personal dress, yet his manner was that of a most polished Christian gentleman, and he was as modest as a lady.

The first Methodist organization in Dallas County was in 1844, in the house of I. B. Webb, which was only 16 feet square. This society consisted of the following names (as near as I got from the records): I. B. Webb, Mary H. Webb, Wm. M. Cochran, Nancy J. Cochran, Mary Byrd, C. and J. Harris, David Shaban, James Shelly, Caroline Shelly. To this little company he preached regularly, and the people for many miles came on foot, in ox wagons and on horseback to hear the word. It was not an uncommon thing then for people to go ten or fifteen miles to preaching. When an increased population necessitated a larger house of worship, Bro. Smith was the largest contributor to build Cochran Chapel, which was the first Methodist house of worship ever built in Dallas County. This house was 26x19 feet and cost \$1600, and was dedicated, without debt, by the Rev. J. W. P. McKenzie, of precious memory. The land for the church and graveyard was given by the widow of N. J. Cochran.

Brother Smith was the forerunner, or John the Baptist, who prepared the way so well for the future development of Methodism which we now enjoy.

The little vine thus planted in the wilderness has grown as rapidly as Jonah's gourd vine, and its fruit is as luxuriant as the clusters found by the Hebrew spies in the Promised Land.

Cochran's Chapel soon numbered its members by the hundreds. As the country settled up the remoter members became the nucleus of other organizations. Thus in less than one man's lifetime this little band has multiplied into more than 5000 members in Dallas County alone, and this little home as a house of worship into more than a score of commodious churches.

His death was all we could expect or desire, after such a life. His last illness was protracted through many months and he sank gently and peacefully into the arms of the Master whom he had served so well. He often spoke of the peace of God that filled his soul with joy and removed all fear of death. His life and death were, indeed, beautiful and triumphant. "His witness is in heaven, and his record is on high."

A PATHETIC STORY.

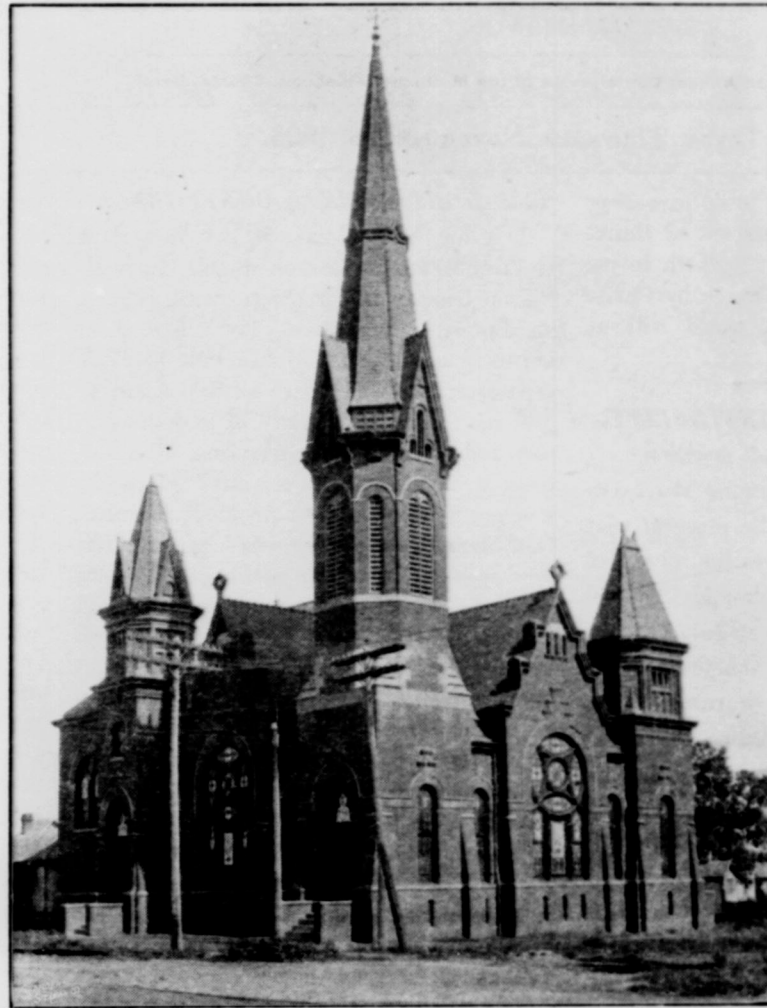
"Your boy has killed himself, come home as quick as you can," was the phone message that flashed across the wire from Cottonwood on the morning of the 19th inst. Reader, did such a message ever come to you? If not then call on the mountains to fall on you ere you be called on to obey an alike summons.

Our boy was yet in bed. At 7 o'clock the report of this vile engine of trouble and suffering (God be merciful to any one who would have one) was heard, and when those who loved him reached him he was already in the icy grip of death, and none but the Great Supreme Architect will ever know why it is thus; but thanks be to the Great Giver of all good the evidence points to the fact that it was accidental. And again he leaves a record behind that any may emulate without fear of reproach on their standing. "Raymond was a good boy" is the verdict of all who knew him: He was trustworthy in every respect, truthful, sober and honest. He had been a member of the Methodist Church about eighteen months.

When the dark days of adversity were on us I have known him to spend his little outside earnings for his mother and go to Church shabby, and with as light a heart as the most gaudily dressed. Though our hearts are furrowed with scars that time can never efface, yet we hope that by looking in a westerly direction we may behold that sprig of Aecia that reminds us of that immortal part of man that never, never, never dies; and can, by the aid of that theological ladder viewed by Jacob in his dreams, reach that celestial city where there will be no more good-byes.

This is from his heart-broken father.
J. T. RESPESS.

When God smites us we know he does not slight us.—Ran's Horn.



WAPLES MEMORIAL M. E. CHURCH, SOUTH, DENISON, TEXAS.
REV. J. W. HILL, PASTOR.

sions. Why this plaint concerning the Indians? Is missionary effort a failure among them? On the other hand, no field entered by the Church has shown such quick and generous response, according to investment, as the work among the "Blanket Indians." Why, then, has so little been accomplished by our Christian civilization in this field? There are two reasons: First, the policy so long pursued by the government in its treatment of the Indians, and the fixed purpose of government and people to possess the land, precluded successful mission work among the Western tribes. Second, this door being closed against successful effort, as already shown, the Church went to the regions beyond in search of work for the Master, and since conditions have changed, and the door of opportunity is wide open amongst the Indians, the Church is so fully occupied elsewhere as to overlook or neglect this field.

Why am I writing this article? To call the attention of the Church to the open door in this field, and to help, as far as in me lies, to roll away the reproach of the neglect of our "home heathens" from our Church. We have within the territory occupied by our Church, according to reports from the Department of the Interior, 185,790 Indians, exclusive of the 84,754 comprising the "civilized tribes" in the Indian Territory. Ninety-six thousand eight hundred and seventy-two of this number wear citizens' dress, while 88,918 wear leggings, moccasins and blankets. They are rank idolaters, and given over to all sorts of foolish superstitions. Considered from any standpoint, they need the benefits of the gospel as much, or more, than any people to whom our Church sends missionaries. For all these Indians our Church furnishes one white missionary and one Indian assistant. Can we afford to go to judgment with this showing? It is not at all probable that our Church will greatly enlarge our mission work among these Indians for some time to come; but we greatly need help in the one field we occupy. We have here all told 7029 Indians. This mission has been in operation fifteen years, and gratifying success has attended the efforts put forth by the laborer here. Last year we baptized 142 Indians—86 adults and 56 infants. Since conference, two weeks ago, we have baptized 5 adults and one infant. Interest is widespread among them. Many are under conviction for sin, and

worship, or else travel twenty-five miles or more to reach the church we have. A number of them came a long way to see me before I went to conference to send a message to the Bishop and Missionary Secretary. "Tell them," said they to me, "that we need help." We have turned away from the old Indian road, and we have found life and light in Jesus. We want to build a church so that our young people can assemble with us and worship the true God, and not be drawn away by the mesquit feast and the Ghost Dance. Tell them we will do all we can, but we need help, and ask them to give us a house in



Waples Memorial Parsonage, M. E. Church, South, Rev. J. W. Hill, Pastor.

which to worship God." I have told them that our white brethren would help them. Will you not redeem the promise? Some have already sent aid. My Indians have raised \$100 among themselves and have it in hand. We want to build a house costing \$1000. Beloved, will you not aid these Indians just struggling into light? Consider the long, long, dark night of idolatry and superstition through which they have labored just here at our doors. While we have had God's blessed word, with all the privileges of a glorious Christian civilization, these poor Indians have been worshipping the sun,

whom have long since passed over the river. William R. became a preacher and member of the North Texas Conference.

Brother Smith found but few people in this vast country, some of whom were Methodists, who were like sheep in the wilderness without a shepherd. To these he began at once to preach, and they heard him gladly.

Brother Smith was in many respects a remarkable man. His piety was of the type of John the evangelist, whose life was always even and consistent. He did not seem much elated by success or depressed by adversity. He

Devotional and Spiritual

It is a part of my religion to look well after the cheerfulness of life and let the dismal shift for themselves.—Louisia M. Alcott.

"When storms of fierce temptations beat,
And furious foes assail,
My refuge is the mercy-seat,
My hope within the veil."

"Brother, you may drop your burden
At the closing of the day;
In the Father's eyes your labors
Are but prattling babies' play;
And he longs to show his mercy
And to soothe your cares away.
Hear that soft voice
Croon above you:
'Peace, my careworn
Child, I love you.'

Then the arms called Everlasting
Slip beneath you—tender, strong,
And your tired heart ceases sinning
While your lips send forth a
song."

AS THE HART PANTETH AFTER
WATERBROOKS.

A modern writer of fiction tells an interesting story of natural history concerning the northern reindeer. It seems that on those far-off plains, at a certain season, a hundred miles from the sea, in the midst of the Laplander's village, a young reindeer will raise his broad muzzle to the north wind and stare at the limitless distance for the space of a minute or more. He grows restless from that moment, but he is yet alone. The next day a dozen of the herd look up from the cropping of the moss, snuffing the breeze. Then the Laps nod to one another and the camp grows daily more unquiet. At times the whole herd of young deer stand and gaze, as it were, breathing hard through their nostrils, then jostling each other and stamping the soft ground. They grow unruly, and it is hard to harness them into the light sleds. As the days pass, the Laps watch them more and more closely, well knowing what will happen sooner or later. And then, at last, in the northern twilight, the great herd begins to move. The impulse is simultaneous, irre-

sistible; their heads are all turned in one direction. They move slowly at first, biting still, here and there, at the bunches of rich moss. Presently the slow step becomes a trot, they crowd more closely together, while the Laps hasten to gather up their unpacked possessions, their cooking utensils and their wooden gods. The great herd breaks together from a trot to a gallop, from a gallop to a breakneck pace, the distant thunder of their united tread reaches the camp for a few minutes and then they are gone out of sight and hearing to drink of the polar sea. The Laps follow after them, dragging painfully their laden sledges in the broad track left by the thousands of galloping beasts, a day's journey and they are yet far from the sea and the path is yet broad.

On the second day the path grows narrower and there are stains

with the will of God at all times and under all circumstances, is the very joy of heaven; and the consecrated spirit has a large measure of this bliss even here. "It is the presence of the king that makes the court, let the house be never so mean in which he resides." Eugenie de Guerin says in her journal: "All our birds were singing this morning while I was praying. The accompaniment delights, though it distracts me. I stop to listen. Then I resume with the thought that the birds and I are caroling our hymns to God; and those little creatures sing, perhaps better than I. But the charm of prayer, the charm of communion with God, they cannot taste; we must have a soul to feel that. I have this happiness above theirs." It is by the spirit of the Son in our hearts that we are enabled to trust in God as our Father. God is inward to everyone who trusts in him. The life that is hid with Christ in God is vitally abundant and victorious. The heart that is filled with di-

all the excellencies of which humanity is capable while doing the simplest daily duties." The inward presence of God is sovereign power as well as supreme vitality; it turns everything to spiritual uses and delight. The richest of men is he who carries the heavenly places and heavenly powers in his own heart, who in the midst of the most sordid surroundings has mountain peaks and starry firmaments and the Infinite Himself within.

The inward heaven is within reach of all. To obtain it we need not die to anything but sin. The real, the eternal life, is not to be waited for. The home which Christ most desires is the human heart. He can be kept out only by being shut out. The greatest of privileges is the most universal. Every flower owns the sun; every soul is Christ's, and thereby owns him. He made us for himself; he died that we might share his risen life.—Ex.

CHRISTIAN BEAUTY.

Beauty has a great place in the Christian conception of character. Its highest ideal is an exquisite blend of beauty and strength. The pillar must be strong, but if it is to be complete it must have exquisite and delicate traceries of lily work, rich adornments and embellishments of sensitive grace and loveliness. It is not enough that we are righteous, pure, and true. Righteousness can be very forbidding, purity very austere, and truth very statuesque. Our little children would not be drawn by their graciousness, and those who have fallen in the great fight would not seek them as places of certain and sheltering refuge. No! our austere virtues must be adorned (like gray rocks with bits of green lichen) with those gracious and exquisite gems, gentleness, meekness, tenderness, and sympathy. Our strength must wear upon its face the smile of beauty. The saints in the richly-colored window must be irradiated with the transfiguring sunlight. That does not mean that we need to be less strong, but it does mean that we must be more beautiful. Courage defeats itself when it is degraded into rudeness. Generosity strips itself of its stately robes when it too obviously waits for recognition. Purity loses some of its grace when it loses the eye of pity. Integrity hinders goodness instead of helping it when it becomes pharisaic. This is the cause of the limitation of our influence—beauty has not transfigured us with her glory, and our characters are defective in lily work.

And as we catch His spirit, the very strength of our life will be subdued into a beauty which is irresistible as a plea and overmastering as a power.

"Put on thy beautiful garments," cries the prophet to the Zion of old. And that is quite as imperative now as then. The lovers of Jesus can never do their greatest things for him they love, until they are beautiful. Strength, alone, forbids; but strength transfigured with beauty attracts. Let us withdraw ourselves in these days into the presence of the thrice-beautiful God, and so linger in his transfiguring companionship, that we shall come forth with radiant faces and characters subdued into the beauty of God. Then shall we do the highest things for man's good, and the glory of Christ Jesus our Lord.—Nashville Christian Advocate.

"HE WILL ABUNDANTLY PARDON"

It would seem that the sacred writers struggle with language to find words sufficiently comprehensive to express the magnitude of God's compassion. The word "abundantly" sounds like the waves of the sea that come rolling in upon the beach, day and night, year after year, for countless centuries, never ceasing, never exhausted. So is the

IT IS A JOY TO BE CURED.

Painful Piles Become Painless at Once and are Cured in Short Time.

It almost pays to have the piles so great is the feeling of relief when Pyramid Pile Cure is applied. They are in the form of suppositories and reach the affected parts at once and the pain ceases and a mild feeling of ease and comfort takes its place. The healing process begins immediately and continues as long as the cure is administered until the sufferer is perfectly and completely well.

How much more sensible is this method than the barbarous torture inflicted by the knife and instruments? How much more satisfactory to be able to administer a simple effective remedy in the privacy of the home than to submit to the humiliation of an examination and operation in the physician's chair!

Pyramid Pile Cure cures piles to stay cured. Thousands and thousands of sufferers the country over have found this out through the testimony of their friends and others, and the sale of this remedy is increasing enormously every week and month. It is certainly a glorious thing to be able to make great numbers of people happy and nothing will cause happiness so much or do it so quickly as relief from pain and the cure of a dreadful disease. The proprietors of Pyramid Pile Cure, therefore, have a great feeling of gratification and happiness themselves when the letters from former sufferers come pouring in on them telling of the wonderful cures and relieving and giving thanks for their deliverance from this terrible disease.

Pyramid Pile Cure is for sale by all druggists at 50 cents a package or will be sent at once in plain wrapper on receipt of price by Pyramid Drug Co., Marshall, Mich.

Write for free booklet on the nature, treatment and cure of piles.

compassion of God. He is a bountiful God. He does not give sparingly. When men give alms they give sparingly. When parents give money to their children even they give sparingly, partly because they are not able to give in any other way. But God gives bountifully. Bountiful rains, bountiful sun-line, bountiful harvest, a bountiful sea are the gifts of his hand. When he would fully express the bounty of his compassion he gives his only begotten Son.

When men spread the mantle of charity over the faults of their neighbors it is a narrow mantle, leaving the faults exposed to the gaze of all. But when God spreads the mantle of charity over our sins it is as broad as the universe and as long as eternity. When he pardons our sins he blots them out, he casts them behind his back, he casts them into the depths of the sea, he separates them from us as far as the East is from the West, he remembers them no more. "He will abundantly pardon."—Exchange.

Forethought is better than afterthought, but innerthought is best of all.

COULDN'T FOOL HIM.

Doctor Was Firm and Was Right.

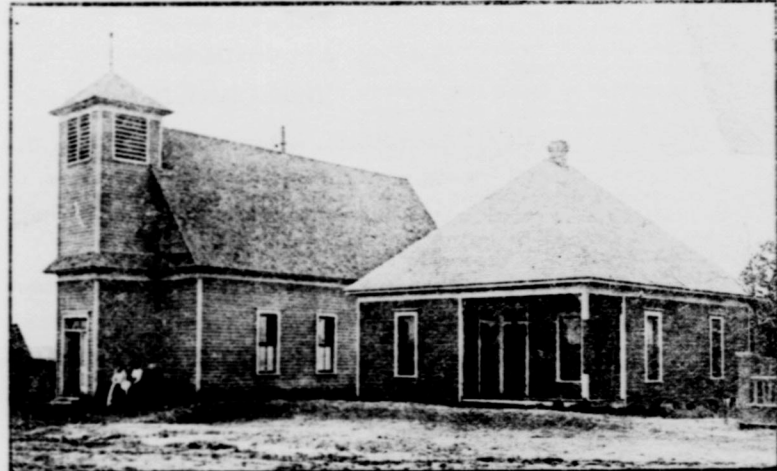
Many doctors forbid their patients to drink coffee but the patients still drink it on the sly and thus spoil all the doctor's efforts and keep themselves sick. Sometimes the doctor makes sure that the patient is not drinking coffee and there was a case of that kind in St. Paul where a business man said:

"After a very severe illness last winter which almost caused my death the doctor said Postum Food Coffee was the only thing that I could drink and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drunk Postum very long before my lost blood was restored and my stomach was well and strong and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds and now my weight is 129.

"There is no doubt that Postum was the reason for this wonderful improvement and I shall never go back to tea or coffee but shall always stick to the food drink that brought me back to health and strength." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."



Trinity M. E. Church, South, Denison, Texas, Rev. M. H. Read, Pastor.

of blood to be seen; far on the distant plain before them their sharp eyes distinguish in the direct line a dark, motionless object, another and yet another. The race has grown more desperate and more wild as the stampede nears the sea. The weaker reindeer have been thrown down and trampled to death by their stronger fellows. A thousand sharp hoofs have crushed and cut its hide and flesh and bone. Ever swifter and more terrible in their motion, the ruthless herd has raced onward, careless of the slain, careless of food, careless of any drink but the sharp, salt water ahead of them. And when at last the Laplanders reach the shore, their deer are once more quietly grazing, once more tame and docile, once more ready to drag the sled wherever they are guided. Once in its life the reindeer must taste of the sea in one long, satisfying draught and, if he is hindered, he perishes. Neither man nor beast dare stand between him and the ocean in the hundred miles of his arrow-like path.

We have in that fierce thirst of the reindeer for the polar sea, a figure of the yearning of the human heart for the water of life; for that high and satisfying portion which we may only find in Christ, our Savior, who in so many ways comes knocking at the door of our hearts. Sometimes this yearning is greater than at other times. Sometimes the land breezes of the world take away from our nostrils all breath of the salt sea of immortal hope. But again and again it will come to us and without it we shall never have real peace. Nothing that this world has to bestow can ever give perfect rest or satisfaction to the immortal spirit that is in man.—Louis A. Banks.

THE INWARD HEAVEN.

The heart is full of light and music in which Christ dwells. Peace and joy attend fullness of spiritual life. To love God's will, to do God's will, to be in conscious harmony

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Don't Send a Penny.

Don't send a penny. Just wait till you see what I can do. Let me take the risk. Let me prove up first what Dr. Shoop's Restorative can do. The Restorative will gain your friendship, your endorsement, if you test it. And for a whole month you can use it without the slightest risk. I will tell you of a druggist near you who will furnish six bottles of

Dr. Shoop's Restorative
A Month on Trial.

I will absolutely stand all the cost if it fails. If you say, "It did not help me," that ends it as far as cost to you is concerned. Do you understand me? I am telling it as plainly, as clearly as I can. I want you to know absolutely and without doubt that this offer is made on honor. I have the prescription that cures. My only problem is to convince you that Dr. Shoop's Restorative will cure—is an uncommon remedy. A common remedy could not stand a test like this. It would bankrupt the physician making the offer. And I am succeeding everywhere. Thousands are accepting my offer and only one in each forty writes me that my remedy failed. Just think of it. 29 out of 40 get well and these are difficult cases, too. And the fourth I am proud of. It is wrong to stay sick when a chance like this is open. If well, you should tell others who are sick, of my offer. Don't let a sick friend stay sick because he knows not of my offer. Tell him. Get my book for him. Do your duty. You may need help, sometime. Sick people need help. They appreciate sympathy and aid. Tell me of some sick friend. Let me cure him. Then he will show to both of us his gratitude. Your reward will be his gratitude. Send for the book now.

Do not delay.
Simply state which book you want and address Dr. Shoop, Box 414, Racine, Wis.
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Mild cases, not chronic, are often cured with one or two bottles. At druggists.

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Notes From the Field.

SANGER AND VALLEY VIEW.

G. F. Boyd: This closes one of the most pleasant years of my ministry. We have had all the work we could do. Only missed filling the pulpit one Sunday by sickness and have not been away from our charge but one Sunday, and that was to preach a special sermon in our former charge. The people have been kind and all worked in harmony for the good of mankind and the glorification of God. I wear to Dallas a new suit of clothes, the gift of our people. This year forms a beautiful picture to hang on walls of memory.

A PLEASANT SURPRISE.

W. W. Graham, Nov. 19: Last Sunday was an extra time with us at Bethel. The congregation was above the average, the song service fine, and the conference suit received by the pastor as a thank offering from a grateful flock was very fine. Mrs. Mira Woodley, at Bethel, assisted by Mrs. Arvil Norval at Bethany, did the work, the former collecting \$12.10 and the latter collecting \$9.90. You see the Arleston preacher will shine out at Bryan just like the high steeple brethren from Carthage, Marshall, or anywhere else. Many blessings on each of the donors, most of all upon those elect ladies that took the lead in the matter. May their shadows never grow less, is the prayer of their grateful pastor.

CALVERT.

C. J. Oxley, Nov. 22: The conference year now being closed has been an eventful one for this station and district. Calvert is literally the metropolis of the boll weevil country and for several years through flood and this pest the country has been devastated. This year it is simply ruinous. A town like Calvert which receives ordinarily about 25,000 bales, has received but about 4,000 and this is but a sample of the entire district. The general depression, however, has its lights as well as its shadows, and it is my privilege to chronicle some good things we have enjoyed. First, we have had a most excellent presiding elder, Bro. Burroughs, who has gone up and down the district cheering the brethren, preaching the gospel and administering the affairs of the Church in a way that has stimulated the hearts of all, the result is that the district, despite its business and agricultural depression, is in good condition. Our collections may not be full, but they are far more in proportion than in other years, for the people have given liberally out of the abundance of their poverty. Bro. Burroughs has wrought well and preachers and people have responded nobly. Secondly, we have had a great local option contest in the county and came off victorious—see met the enemy and he is ours. These contests are no child's play, and much to be regretted they leave enmities behind, which are difficult to remove, and Church and preachers have to suffer an ostracism which is not particularly pleasant but the end of it all is righteousness and peace and a glorious extension of the Master's kingdom. Thirdly, we are grateful for the presence of the Lord and the power of His gospel in the Calvert charge this year. Many have been brought to Christ and the work of the Church has prospered despite the severe business depression. Notwithstanding that a number of our good people have gone, the Church roll will remain nearly the same. Our Sunday-school and Epworth Leagues (Junior and Senior) have wrought nobly and the regular Church services have been greatly blessed of God. The official board of the Church is a body of sincerely religious men. They love the Methodist Church, and are not slow to make sacrifices for her welfare. Our women too have wrought nobly and God has blessed their efforts abundantly. May God grant that this year to come may make the hearts of this people glad by pouring upon them rich material and spiritual blessings.

Scrofula the Cause.

Eczema, catarrh, hip disease, white swelling, and even consumption have their origin in scrofulous conditions. With the slightest taint of scrofula in the blood, there is no safety. The remedy for this disease in all its forms is Hood's Sarsaparilla, which goes to the root of the trouble and expels all impurities and disease germs from the blood. The best family cathartic is Hood's Pills.

MINUTES

Of the Thirty-eighth Session of the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, Held at Fort Worth, Texas, Beginning Nov. 11, 1903, Ending Nov. 16, 1903. Bishop W. W. Duncan, President; Jno. M. Barcus, Secretary. Question 1. Who are admitted on trial? Lonnie B. Savyers, Robt. E. Goodrich, Chas. W. Macune, Alexander C. E. Schmidt, R. E. L. Stutts, Chas. W. Hearon, Geo. F. Winfield, Talbert M. Dalton, Sam'l T. Cherry, Sam'l L. Culwell, Jas. W. Childress, Geo. H. McAnnally, Albert E. Turney, Robt. L. Jamison, J. Winford Hunt. 2. Who remain on trial? Allen Letcher, Moore, Everett B. Patterson, Anderson Wade Hall, Sam'l P. Neville Lee E. Riddle, Robt. B. McSwain, Archibell Bell, Claude H. Ledger, Rolla A. Clements, O. C. Seimney, Frank M. Jackson, Jas. O. Gore, James T. Hicks. 3. Who are discontinued? Jno. L. Green. 4. Who are admitted into full connection? L. A. Reavis, Walter M. Griffith, Frank Hughes, James B. Curry, John A. Travis, James T. Hicks, B. A. Evans, Matthew C. Dickson, M. M. Morphis, James B. Berry, Thos. Hanks. 5. Who are readmitted? None. 6. Who are received by transfer from other conferences? Geo. F. Campbell, an elder from New Mexico Conference; E. A. Walker, from Indian Mission Conference; W. H. Williams, from Tennessee Conference; C. L. Browning, from Indian Mission Conference; S. E. Houx, from Holston Conference; G. W. Harris, from West Texas Conference. 7. Who are the deacons of one year? Edmund P. Williams, Jesse C. Carpenter, T. W. Ellis, M. W. Clark, C. L. Cartwright, R. W. Nation, C. A. Clark, Thos. W. Shoop, Thos. S. Barcus. 8. What traveling preachers are elected deacons? L. A. Reavis, Frank Hughes, Jas. B. Curry. 9. What traveling preachers are ordained deacons? L. A. Reavis, Frank Hughes, J. B. Curry. 10. What local preachers are elected deacons? Sam'l T. Morrison, Wm. C. Hart. 11. What local preachers are ordained deacons? Sam'l T. Morrison, Wm. C. Hart. 12. What traveling preachers are elect-

ed elders? J. J. Creed, J. M. Owen, C. B. Smith, M. S. Leveridge, Lee A. Clark, Henry M. Long, J. D. Young, Walter K. Rucker, D. A. McGulre, William T. Gray. 13. What traveling preachers are ordained elders? W. T. Gray, Dan'l A. McGuire, J. D. Young, Lee A. Clark, Claude B. Smith, John J. Creed, Walter K. Rucker, Henry M. Long, Marcus S. Leveridge, James M. Owen. 14. What local preachers are elected elders? None. 15. What local preachers are ordained elders? None. 16. Who are located this year? R. J. Birdwell, at his own request. 17. Who are supernumerary? John F. Neal, R. M. Morris, J. W. Dickenson, J. D. Crockett, R. A. Hall. 18. Who are superannuated? E. M. Sweet, H. C. Jolly, T. F. Collins, T. W. Rogers, A. Davis, Sam'l Morris, S. S. Scott, W. F. Graves, H. W. Smith, Dan'l Morgan, A. Long, J. J. Davis, W. V. Jones, I. N. Reeves, J. P. Hulise, F. P. Ray, E. W. Simmans, D. T. Holmes, R. W. Welburn, E. L. Armstrong, J. J. Harris, C. Rowland, M. Mills, G. F. Fair, J. T. L. Annis, J. A. Hyder, C. S. McCarter, J. A. Crutchfield, N. B. Bennett, Chas. Davis, W. H. Moss, J. M. Bond, J. R. Steele, H. M. Glass, N. A. Keen, J. W. Gibbens, J. A. Walkup, J. H. Trimble. 19. What preachers have died during the past year? J. W. Adkins. 20. Are all the preachers blameless in their life and official administration? Their names were called and in each case the answer was given: "Nothing against him." 21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local preachers, 319; members, 72,012. 22. How many infants have been baptized during the year? 1574. 23. How many adults have been baptized during the year? 3724. 24. What is the number of Epworth Leagues? 241. 25. What is the number of Epworth League members? 8582. 26. What is the number of Sunday-schools? 532. 27. What is the number of Sunday-school teachers? 4631. 28. What is the number of Sunday-school scholars enrolled during conference year? 42,674. 29. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers? \$19,000. 30. What has been collected on the foregoing account, and how has it been applied? \$9,355.03. 31. What has been contributed for missions? Foreign, \$12,453.31; domestic, \$11,645.48. 32. What has been contributed for Church Extension? \$5,173.52. 33. What has been done for the American Bible Society? \$53.72. 34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$21,736.71; preachers in charge, \$138,487.34. 35. What has been contributed for the support of Bishops? \$248.51. 36. What is the number of societies, and of houses of worship owned by them? Number of societies, 802; number of houses of worship, 481 5-6. 37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$967,529; indebtedness, \$28,529.54. 38. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 227; number of parsonages, 266. 39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$196,733; indebtedness, \$6,337.51. 40. What is the number of districts, and of district parsonages? Number of districts, 12; number of district parsonages, 11. 41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$29,300; indebtedness, \$4296. 42. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 8; amount of damage, \$736.10. 43. What are the insurance statistics? Insurance carried, \$28,459; losses sustained, \$187; premiums paid, \$281.05; collections on losses, \$127. 44. What are the educational statistics? Southwestern University, value, \$200,000; endowment, \$3126.50; professors, 22; pupils, 417. Polytechnic College, value, \$50,000; endowment, none; professors, 13; pupils, 239. Clarendon College, value, \$18,000; endowment, none; professors, 9; pupils, 263. Weatherford College, value, \$29,000; endowment, none; professors, 8; Booming Grove Training School, value, \$2,000; endowment, none; professors, 6; pupils, 115. Granbury College, value, \$15,000; endowment, none. Waco District School, professors, 6; pupils, 136. 45. Where shall the next session of the conference be held? Mineral Wells. 46. Where are the preachers stationed this year? (See Advocate of Nov. 19.)

BRIGHT'S DISEASE

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the Kidneys are involved and ruined. Drake's Palmetto Wine is a foe to congestion of Liver, Kidneys and tissues. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, relieves the membranes throughout the body from inflammation and Catarrh and cures Catarrh, Constipation, Liver and Kidney disease to stay cured. It gives relief immediately, builds up vigor and health, prolongs life and makes it enjoyable. A trial bottle always gives relief and often cures. A trial bottle will be sent to every reader of Christian Advocate who will write for it to Drake Formula Company, 400 Drake Building, 100 Lake St., Chicago, Ill. A postal card will bring this wonderful tonic Palmetto medicine to you absolutely free. It is a boon to disease-laden, pain-ridden men and women. The only thing that makes some Christians tired is the constant jumping from one side of the fence to the other.—Ram's Horn.

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Rev. Wm. E. Dougherty has used it and knows what it will do. Read What He Says.

FITZGERALD, GA.—I write a few lines just to say that about one year ago, I began taking Vitae-Ore for catarrh of the head and throat. I at that time had a bad case of indigestion and Kidney Trouble. Sometimes stones would form in my kidneys, and I would be compelled to lie on hot bottles until they would pass into the bladder. My digestion was so bad I seldom dared to eat as much as eight ounces of food before preaching in the evening. I should be distressed while in the pulpit. I had no thought whatever of being cured of these troubles when I began taking Vitae-Ore. But I AM CURED! SCOTCH AND SWELL OF ALL OF THEM, and God and Vitae-Ore did it. For He, through one of His suffering servants, called my attention to your "ad" in our leading church paper, in which you offered to send to any one and threw upon their HONOR to pay for it if benefited. I have been taking Vitae-Ore regularly according to directions. MY CATARRH IS 75 PER CENT BETTER, AND MY KIDNEY AND STOMACH TROUBLE ENTIRELY CURED. I am in better health than I have been in eighteen years (for it has been about eighteen years since I took Catarrh). I can heartily and conscientiously recommend Vitae-Ore to suffering humanity as the best medicine which I have ever taken.—REV. WM. E. DOUGHERTY.

send a \$1.00 package on trial to any one and throw upon their HONOR to pay for it if benefited. I have been taking Vitae-Ore regularly according to directions. MY CATARRH IS 75 PER CENT BETTER, AND MY KIDNEY AND STOMACH TROUBLE ENTIRELY CURED. I am in better health than I have been in eighteen years (for it has been about eighteen years since I took Catarrh). I can heartily and conscientiously recommend Vitae-Ore to suffering humanity as the best medicine which I have ever taken.—REV. WM. E. DOUGHERTY.

This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for skepticism, but ask only your investigation and at our expense, regardless of what ills you have, by sending to us for a package on trial. In answer to this, address THEO. NOEL COMPANY, E. A. Dept., Vitae-Ore Building, Chicago, Ill.

REPORT OF THE M. E. CHURCH, SOUTH, PILOT POINT STATION, FOR 1903.

T. J. Beckham, Pastor. Members, 268; members received this year, 72; net gain this year, 56. Pupils enrolled by Sunday-school, 165. Money raised for all purposes, \$82.12. Money raised for incidental expenses, \$207.70. Raised by H. M. Society, \$13.50. Raised by Foreign Mission Society, \$70.25. Raised by Norway Wymne Society, \$15. Raised by Junior League, \$9. Raised by Senior League, \$7.50. Paid Bro. Gober during our meeting, \$16. Paid R. W. Thompson for Orphanage, \$25. Paid Mrs. Johnson for Rescue Home, \$35. Building barn and furnishing parsonage, \$200. Paid on new organ, \$88.50. Subscriptions to Advocate paid, \$38.50. Assessed for presiding elder, \$150; paid, \$175. Assessed for pastor, \$900; paid, \$1100. Foreign missions, assessed, \$79; paid \$81. Domestic missions, assessed \$18; paid, \$19. Church Extension, assessed \$29; paid, \$30. Bishops, assessed \$13; paid, \$14. Conference claimants, assessed \$18; paid, \$19. General Board of Education, assessed \$3; paid, \$1. Paine and Lane Institute, assessed \$3; paid, \$4. Southwestern University, assessed \$18; paid, \$19. Orphanage, assessed \$13; paid, \$15.50. Printing minutes, assessed \$2; paid, \$2. Episcopal residence, assessed \$30; paid, \$31. North Texas Female College, assessed \$7; paid, \$8. Paid for Bible cause, \$2.50. Aid Society raised \$12. Total amount raised by the Church for all purposes for this year, \$2570.42. Amount raised per capita this year, \$9.66. Does it interfere with the progress of our Church to preach our doctrine? This has been one of the most pleasant years of our ministerial life. No one could ask for a better Board of Stewards. They

AS A BEACON LIGHT

VITAE-ORE points the way for storm-tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease, towards the rocks and shoals of Chronic Invalidism. Port your Helm ere it be too late, take heed of the message of hope and safety which it flashes to you; STOP DRIFTING about in a helpless, undecided manner, first of one course and then another, but begin the proper treatment immediately and reach the goal you are seeking by the route SO MANY HAVE TRAVELED WITH SUCCESS.



Every person who has used Vitae-Ore is willing to act as a PILOT for you, each knows the way from having followed it; attend their advice, FOLLOW THE LIGHT and be cured with Nature's Remedy as they have been. CAN YOU AFFORD TO DISREGARD IT?

This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for skepticism, but ask only your investigation and at our expense, regardless of what ills you have, by sending to us for a package on trial. In answer to this, address THEO. NOEL COMPANY, E. A. Dept., Vitae-Ore Building, Chicago, Ill.

RESOLUTIONS OF RESPECT.

Whereas It has pleased our Heavenly Father to remove from the walks of this life our much esteemed Sister Elizabeth Crockett, wife of O. W. Crockett (She departed this life in great peace Sept. 16, 1903) it behooves us to bow in humble submission to that Providence which controls the destinies of man, and doeth all things well, and feel that as the Lord gave so the Lord hath taken away. Therefore be it Resolved, that in the death of our dear sister we realize that her husband has lost a true and devoted wife, her sisters a kind and loving sister, her neighbors a kind friend, the Church one of its most faithful members. Resolved, That we tender her husband and sisters our most sincere sympathy in this their sad bereavement, and invoke the blessings of heaven upon them in their grief and sorrow. Resolved, These resolutions be spread on our Quarterly Conference minutes and a copy sent the husband of our deceased sister. J. H. ROBERTS, Committee. Ovilla, Texas.

A CORRECTION.

In the table of statistics the Clarendon District is reported assessed \$661, each one, foreign and domestic missions. We were assessed \$825 on each and paid an excess of \$21 on foreign missions and an excess of \$23 on domestic missions. J. M. SHERMAN.

THE BAPTIST CONVENTION ORGAN FOR SALE.

The splendid Mason & Hamlin "Trunk" Organ, heard to such advantage during the Baptist Convention at Dallas, is for sale. It was made to order for a cash price of \$275.00. A finer Chapel Organ has not been made. This organ closes up, is entirely mouse and insect proof, the corners and case are brass bound, and the case locks with a padlock. It is a fine Church organ. Price, now, \$85.00. Address, Will A. Watkin Music Co., Dallas, for anything in the music line.

A God who is Almighty is a greater miracle than anything he does. His attributes are more wonderful than his actions. He who can not believe in miracles, therefore, can not believe in God.

TALKING PEOPLE

We learn that Dr. G. W. Randolph, noted specialist of the voice, who cured so many stammerers in Dallas, is now at Mansion Hotel, Fort Worth, Texas, curing all who came for treatment. We learn that he cures many by mail, who can not come. We know Dr. Randolph well. We saw many who were cured by him three years ago. He came highly recommended to us. Hand this to a stammerer, please. FILES and FISSURE CURED—or money returned. By use of E. L. Lick's Self-retaining Rectal Mediator. Formulae and directions with each Mediator. Price \$5.00 Ad. Acme Mediator Co., P. O. Box, 796, Los Angeles, Cal.

The Home Circle

FOUR T'S.

There are four T's too apt to run,
Tis best to set a watch upon:

Our Thoughts.
Off when alone they take them wings,
And light upon forbidden things.

Our Temper.
Who in the family guards it best,
Soon has control of all the rest.

Our Tongue.
Know when to speak, yet be content
When silence is most eloquent.

Our Time.
Once lost, ne'er found; yet who can say
He's overtaken yesterday?

—Boys and Girls.

THE STORY OF A LIFE.

"I wish I could write a story!" Hazel had been sitting quietly for a long time, watching Aunt Ruth's fingers fly over the typewriter keys, while a story grew line by line on the white paper. At length the white sheet was finished, and Hazel looked with great respect at the bulky manuscript.

Aunt Ruth smiled down into earnest brown eyes.

"You are writing a story, dear," she said.

Hazel's eyes opened very wide. "Why, Aunt Ruth!" she exclaimed, "what do you mean? You know I couldn't do that, not if I tried ever so hard. I'd have to know ever so much more than I do now before I could do it."

"But you are writing one," Aunt Ruth went on. "You can't help writing it, if you would; but you can make it the kind of a story that you choose—either a grand, noble story which will make every one who reads a bit of it better, or a worthless, frivolous one which will do no one any good. It may be a long story, or it may be only a short one—we can not tell that yet. You are writing the twelfth chapter now."

"Oh, I know!" Hazel interrupted, a light breaking over her puzzled face; "you mean a story of my life; but I'm not writing that—I'm just living it. I'm glad I'm not writing it, for I'm afraid it isn't always a very good story, and I wouldn't want people to read the parts when I'm bad."

"But you are writing it, dear," Aunt Ruth insisted. "And you are writing it where it will not get destroyed, as books sometimes do."

Hazel still looked puzzled. "Tell me about it, auntie, please," she coaxed, drawing a footstool close to Aunt Ruth, and curling up cozily at her feet. She always insisted that she could listen better that way.

Aunt Ruth stroked the brown hair gently.

"Yes," she said, "you are not only writing a story, but there are several copies of it. One copy God keeps, for he tells us in the Bible that 'a book of remembrance' is kept. But there are other copies, too. I wonder if you can guess where they are written?"

Hazel shook her head.

"One copy is written in the lives of the people about you. Did you ever think of that? You know that you never meet any one without influencing that person a little; some people you influence a great deal; but every one with whom you come in contact is a little better or not quite so good, a little happier or not quite so happy, because of you. Don't you see that there is a bit of your story written in each of their lives? We can not be good without making it a little easier for others to be good, and we can not do wrong without making it a little harder for others to do right. So you see that, bit by bit, our whole story is written in the lives of those about us."

Hazel's face was very sober. Writing this life-story was beginning to seem like a very important responsibility for a little girl.

"And another copy," Aunt Ruth went on, "is written in yourself—in your character. Everything you do makes you a little different from the girl you were before; the act, or the thought, or the word, is written in your character; if it is kind and true, then your character will be kinder and truer after it. To-morrow you will not be exactly the same girl you are to-day. In a year from now you will be quite different. What do you suppose will determine just what kind of a girl you will be then?"

"The kind of a story I write in my character between now and then, I suppose," Hazel answered, thoughtfully. "Oh, dear!" she added, "I never thought before that it made so much difference what I do. I didn't know it was all written down. I thought I just did it, and that was the end of it. Are there any more copies, auntie?"

"Yes, dear, there is a copy written

in your face. It is written there bit by bit. You know if you feel happy, we can tell it by your face; or if you feel cross, we can tell it by your face. But that is not all. After your face has been covered with smiles or with frowns, the muscles do not go back to just the same place they were before; there is a little difference—the feeling which prompted the smile or the frown has been written in your face. After it has been written over and over again a great many times, it grows very plain, so that everybody can read it. You have seen old people whose faces were so peaceful and kind and loving that you knew there was a whole life of kind and loving thoughts and acts written there; and you have seen others whose faces were so hard and unhappy that you knew they had always been unhappy and selfish."

"Grandma Davis must have done ever and ever so many lovely things to make her face so lovely and kind as it is," Hazel said, after a little silence when she had been thinking deeply. "Yes, she is always doing something for somebody. Oh, dear! I'm afraid my face won't ever look like hers; but I'll try my best not to let any cross words or looks be written anywhere. I'm glad you told me about the stories, auntie, and I'm truly going to try and remember about them, and write just the very best story I can."

Aunt Ruth laid her hand on Hazel's head lovingly. "The story which God has planned for you to write is a very beautiful one," she said, "and if you live near to him, so that he can always direct you, you will write the beautiful story he has planned."—Girl's Companion.

BABY ELEPHANT STOPS TRAIN.

A half-grown elephant stopped an express train moving at the rate of a mile a minute when an express company undertook to ship one to Atlanta, Ga., according to a New York paper. He was a small fellow, and seemed as quiet as a lamb. They built a crate of heavy timber around him as a matter of precaution, and hoisted the crate and the elephant into a baggage car on a fast express which leaves Jersey City every night at ten o'clock.

Messenger Stover was in charge. When the messenger came too close the elephant got hold of his coat collar and tried to drag him into the crate.

Then the elephant began to break the crate to pieces, throwing the wood at Stover. Stover fled to the next car and sent for Conductor Suits. When they came into the car they found the crate all broken and the elephant free.

He was dancing a two-step. Then the elephant suddenly stopped. He reached up his trunk to the bell cord running along the ceiling of the car and gave one big pull. That was enough. The train came to a stop as quickly as a train can when it is making sixty miles an hour. Then the engineer began to say things. An animal trainer was found, and he had the elephant under control in a few minutes.

FROM ANOTHER ANGLE OF VISION.

"Yes, things in Church are dull—all at a standstill, so to speak. Parson Miles ought to spur up a little."

John and I were sitting on the front porch, Sunday afternoon, he reading a bit to me, which almost put me half asleep. But I always get wide awake when he begins to talk, so when he said that, I answered:

"Well, I must say I'm getting tired of the same old thing. Now, when I was at Spencerville, where they'd just got a new minister, there was so much going on and everything so lively! There were all the ladies fixing up the parsonage, and everybody calling there, and presents, and the house-warming; dear me! It all seemed to make so much good-feeling—"

"That's it," said John. "There's no feeling at all here. Parson Miles is a good enough man, but he's slow—yes, rather slow. It sometimes comes over me, Maria—then John spoke lower, though whether it was in fear of being heard by the leaves that whispered in the apple tree that shaded the porch, or by old Carlo that lay on the mat, is more than I can say; but there was nothing else to hear—that p'raps we need a change, though I wouldn't be the one to start the idea."

"No, indeed," I said; "but still he's been here a long time."

"Yes, and getting a little old. A younger man, now, would 'liven things up. We could pay him a better salary, and give him a good setting out. The Church is well able to do it."

"There's no fault to be found with Brother Miles, though," I said, for I couldn't find it in my heart to hear him run down.

"Not a bit. It's only that—well only that, p'raps his usefulness here is at an end. What do you say, Maria, to driving over to hear Parson Tuttle this evening, just for variety? He's

more my style—beats and wacks away and wakes folks up.

"What," said I; "clear over to Radnor?" It was ten miles or more.

"Yes," he said, "I'll hitch up Prancer, and we can make it in an hour."

I saw he was a little restless, and rather anxious to go, so I had no objection. As we drew near Radnor there were lots of folks on the way to Church.

"Great many out for evening worship," I said. "Our folks don't turn out as well."

"Parson Tuttle's a man that draws," said John; "keeps up the interest, you see."

There was quite a crowd in the entry, and, as we were waiting for someone to show us a seat, we overheard a man say:

"You'll hear something worth hearing to-night. Mr. (I couldn't get hold of the name, though I tried) is going to preach."

I was afraid John had set his heart on hearing Mr. Tuttle, but as far as I was concerned, I didn't mind hearing a stranger, especially if he was like this one, for they were keeping right on:

"He's a strong speaker, yes, strong—that's just the word. We're always glad when we get him on an exchange. Wonder if a man like him's let stay so long in a country living—don't waste any force hammering out sparks, but goes at it and drives in the truth square and solid, and then clinches it—yes, sir, he just clinches it—that's the very word."

I could see the folks were expecting something a little more than common by the way they looked as they settled in their seats. I was looking about a little, trying to see if anybody I knew was there, for I knew a few of the Radnor folks and didn't look toward the pulpit at all till I heard the minister's voice, and I almost jumped from my seat as I stared at him. Then I turned and stared at John, and he stared at me. It was Parson Miles as sure as you live!

I couldn't help seeing how people listened. It was very plain Parson Miles was appreciated; and it set me to noticing him myself a great deal sharper than I'd been doing of late. I tried to look at him and to listen as if I'd been somebody else besides myself. I couldn't say he was a very handsome man, but I made up my mind you don't often see a more earnest, scholarly face than his.

Then I noticed the sprinkling of gray in his hair and beard, and somehow the tears would come into my eyes as I began thinking over the long years he'd been among us. My heart was warmed as I remembered the tender way in which he used to hold our little ones as he baptized them. I couldn't think of a time of trouble or of joy when his face had not been good to see. I couldn't remember a time of sickness when he hadn't brought strength and comfort, and I could almost hear again how often his voice had seemed to bring down a beam of hope and faith as we stood by an open grave.

When he came to his text John gave me a little nudge, for, if you'll believe me, it was the same we'd heard in the morning. But I had to confess to myself I hadn't listened much, for I'd got into the way of thinking Brother Miles' sermons didn't edify me any longer. I thought to myself, though, that if I hadn't listened then, I would now; and when I saw the man we'd heard in the entry give a little nod to the other man once in a while, as much as to say, "Didn't I tell you so? That's one of his clinchers," I actually began to feel a little bit scared, wondering whether some of these Radnor folks mightn't take a notion to give our pastor a call.

I think John, as well as I, was a little proud to have folks know he was our minister when handshaking came when meeting was out. And when some one congratulated him at hearing such preaching all the time, he took it just exactly as if he'd always considered Mr. Miles a great preacher.

We didn't speak a word for more than half the way home, and then John said:

"I say, Maria, there's such a thing as going farther and faring worse."

"Well," said I, "if that's what you mean, we've been faring just about the same."

"No," said he, "that isn't what I mean!" and after a while he said:

"Maria, how much bigger salary ought we raise for a preacher?"

I hardly knew what to say, but suggested a sum.

"Yes, it ought to be done. These things need stirring up, and I'm going to stir 'em." He jerked the lines so Prancer gave a jump. "That old parsonage wants lots of repairing. I'll talk to the men about it, and then couldn't some of you women folks see about new carpets, and papering, and things?"

I said "yes," although there was a choking in my throat as I thought of doing it for folks I didn't care for, and it came right face to face before the idea of our pastor going to seek a



There is a right way and a wrong way to wash flannel outing garments. Try this—the right way:

Cut some Ivory Soap into shavings and dissolve; add this to the water and wash quickly by repeatedly immersing in the suds and drawing through the hands. The water for both washing and rinsing should be warm, never hot or cold.

Wring, stretch into shape and hang to dry in a place where there is no exposure to wind, sun, too hot or too cold air. Iron before they are entirely dry.

Shrinking is caused by the interlacing of the wool fibers, that have small, sawlike teeth which catch on each other. In washing, therefore, it is desirable to keep the material well stretched out to prevent the fiber from becoming matted. A washboard should not be used, nor should the soap be rubbed on. Pure soap and an even temperature are essential.

home among strangers. I had a longing in my heart to do better by him and his than ever I'd done yet, and a feeling that he could do more for us now than ever before. But I didn't say anything, and, indeed, John didn't give me any chance, for he kept right on, speaking louder and more excitedly:

"Yes, Maria, we'll set things humming. We won't stop till we've done the thing up right, and then we'll wind up with a rousing big house-warming—but it shall be for the old parson, Maria; and we'll let him know before we get through what he is worth to us. Get up, Prancer."—Selected.

TEMPER SIGN BOARDS.

In a Japanese temple there is fixed a wooden frame filled in with nails. When a man is vexed with any one, instead of going to harm the person, he pays the priest a certain sum of money for a nail and drives it into the frame. In this way he relieves his temper without doing much harm. It would be a good idea to have similar frames fixed up in our nurseries, so that when little boys and girls are inclined to be a trifle naughty, they could take some nails and hammer them into these frames till all the bad temper disappeared.—Frank L. West.

SOME PEOPLE ARE LIKE A TONIC.

Some people act like a tonic or an invigorating and refreshing breeze. They make us feel like new beings. Under the inspiration of their presence we can say and do things which it would be impossible for us to say and do under different conditions. One stimulates my thought, quickens my faculties, sharpens my intellect, opens the floodgates of language and sentiment and awakens the poetic within me, while another dampens my enthusiasm, closes the door of expansion, and chills me to the very center of my being. There emanates from him an atmosphere which paralyzes thought, dwarfs expression.—Selected.

GRANDMOTHER'S RULES.

Think three times before you speak once.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Speak your words plainly; do not mutter or mumble. If words are worth

saying, they are worth pronouncing distinctly and clearly.

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first, and get it over with. If you have done wrong, go and confess it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—Presbyterian Record.

A Sunday-school teacher recently told her class about the cruelty involved in docking horses. "Can any little girl tell me," she said, "of an appropriate verse of Scripture referring to such treatment?" There was a pause, and then a small girl arose, and said, solemnly: "What God hath joined together, let no man put asunder."—The Anti-Vivisectionist.

A visitor in an infant school asked of the head boy in geography:

"What is the axis of the earth?"

"An imaginary line passing from one pole to the other, on which the earth revolves," answered he, proudly.

"Yes," said the examiner, well pleased, "and could you hang a hat on it?"

"Yes, sir."

"Indeed! And what sort of a hat?"

"An imaginary hat, sir!"



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Jesse Lee converted made a church most at or to preach. been in New description of that see there and thwarted given the proved to of his life. class in No. an interest Mrs. Wells, was at the Wheeler, she told of had the need that a which she his saddlebag ing directly am a mini Christ, and the people call your preach to that she re a recollect general ap certainly k see him as:

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JESSE LEE, THE APOSTLE OF METHODISM IN NEW ENGLAND.

Jesse Lee was a Virginian, who was converted when he was fifteen, was made a class-leader and exhorter almost at once, and soon after began to preach. A young friend, who had been in New England, gave him such a description of the religious conditions of that section that he longed to go there and preach the Gospel. He was thwarted for a while, but was finally given the opportunity of doing what proved to be the great historic work of his life. The forming of his first class in New England came about in an interesting way. One afternoon a Mrs. Wells, of Bridgeport, Connecticut, was at the house of her neighbor, Mrs. Wheeler, taking a cup of tea, when she told of a strange dream she had had the night before. She had dreamed that a man rode up to a house in which she was, got off his horse, took his saddlebags on his arm, and, walking directly into the house said: "I am a minister of the Gospel of Jesus Christ, and have come to preach to the people of this place. If you will call your neighbors together, I will preach to them to-night." She said that she retained so vivid and perfect a recollection of the man's face and general appearance that she would certainly know him if she should ever see him again.

While she was still talking about it she glanced through the window, and exclaimed in amazement, "Why, there is the man now!" And so it proved. Jesse Lee rode up, dismounted, took his saddlebags on his arm, entered the house, and addressing himself to the women, said: "I am a minister of the Gospel of Jesus Christ. I have come to preach to the people of this place. If you will call the neighbors together I will preach to them to-night." He was welcomed to the house, and that night preached the first sermon ever spoken in that part of New England by a Methodist preacher.

The house where he preached stood on what was known as Mutton Lane, and as three women joined his first class, the wags of the community said that Jesse Lee "preached in a house in Mutton Lane and caught three ewe lambs." The first male member of that class on Mutton Lane, the first class established in New England, was the grandfather of the Rev. Dr. A. K. Sanford, superintendent of the Five Points Mission in New York City.

The pastors of the orthodox churches did not take kindly to Lee. One old Calvinist preacher went to hear him. When the preaching was over he came to him and said: "Sir, I do not find much fault with your preaching, but I am afraid you are not on a good errand." "Why so?" asked the preacher. "Why," said he, "I am afraid you have come to break up our congregations." Lee said, "Have you any sinners here?" "Yes," said he. "Well, they are ones after whom I came. I am on the errand of our Lord; I came not to call the righteous, but sinners to repentance." The old gentleman said, "If you think you are called to preach, you ought to go to the wilderness and preach to the people there, for it is as much as the people can do to support the preachers that they have already." "Well, then," said Lee, "it is the money, not the flock, you are in pursuit of." "No," said the old clergyman, "but it is our duty to take care of the people here." "Then," Lee replied, "I am afraid you are like the dog in the fable, who would neither eat the hay himself nor suffer the ox to eat it."

The coming of Methodism was much more bitterly opposed in other places. The preachers cautioned their flocks against the Methodist itinerants, calling them "wolves in sheep's clothing." One of them sent out a note of warning, in which he declared that Methodist preachers were going through the country, preaching damnable doctrines and "picking men's pockets."

One minister, who was inclined to deal kindly with him, was, nevertheless, very anxious to find out if Lee was a well-educated man before allowing him to preach in his church. In order to ascertain the truth he put a question to him in Latin. Now, Lee knew no Latin, but he had learned a little German as a young itinerant in North Carolina, and so, not to be outdone, he replied in German. The New Englander knew no German, so he repeated his question to Lee in Greek, who went back at him again in German. The questioner was nonplused, but, not understanding the language, he supposed it to be Hebrew, of which he was painfully conscious that he knew nothing. He, therefore, concluded that Lee was better educated than himself, and let him preach in his church.

On one occasion, in Rhode Island, Lee had been directed to call at the home of a certain well-to-do family as offering a good place to remain over night. He did so about sunset, and inquired at the door: "Have you not

entertained Methodist preachers sometimes?"

The head of the family answered: "Yes, I have sometimes."

"Would you be willing to entertain another?"

"I would fail as lief, if it suited them as well, they would go along."

"Well, then, I will go along." And so along he did, horse and all.

In Boston Lee preached his first sermon under a tree in Boston Common, standing on a pine table, because all the churches were closed against him.

Once, on a visit to Saco, Me., Lee made a pleasant acquaintance with a woman who was a Baptist. On going back to that town again some years afterwards, he called at her house, hoping to have some Christian conversation with her. He was greatly surprised to find that she had gone to a dancing party. He went back to the place where he was being entertained and made this entry in his journal: "John the Baptist lost his head by reason of dancing, and I thought the Baptists had never been fond of dancing from that day to this."

Jesse Lee, like Asbury, was a bachelor. He told one of his friends, when he was nearly fifty years of age, that he had never considered it a duty to take to himself a wife. He said that he had once had a dream of being married to a lady of great wealth, and that he had left the itinerancy and settled down; and that he had taken his overalls and hung them up in his parlor to remind him of former days.

On one occasion in the Virginia Conference, a preacher got up and made a long explanation of why he got married, devoting much attention to the amount of prayer he had offered up on the subject. It amused the old bachelor, and, rising slowly from his seat, Lee said he was afraid the brother had fallen into a mistake—he

had been that way himself, and would like to tell his experience:

"I once thought I ought to marry," he said, "and I thought a great deal about it too. And I thought I must pray about it; but somehow or other I always found myself praying: 'O Lord, let thy will be done—but do let me have the woman!' I wanted the woman, and my prayers always ended there. Perhaps the brother wanted the woman, and she and the Lord were willing; but they both opposed me!" We may well believe that this brought down the Conference.

Jesse Lee was the first Methodist minister elected chaplain to Congress, and, to show the estimation in which he was held, he was re-elected six successive terms, something which has not happened, perhaps, in the case of any other man, though Chaplain Milburn, the blind man eloquent, served as many years. On the adjournment of a certain Congress, during which Lee had officiated as Chaplain, he was returning to his home in Virginia in a stage coach, which was crowded with members of Congress, also on their way home. The roads were very bad; the stage finally stuck fast in a mudhole, and the horses were unable to go on. The passengers all had to get out and walk some distance, after helping the driver to pry the coach out of the mud. As they took their seats again the weighty Chaplain, with his 250 pounds, had not arrived, making slow progress through the mud.

When at last he took his seat one of them asked "where the chaplain was when they were getting the coach out of the mud." They laughed heartily, enjoying the joke at the expense of the person. This he bore with a very good grace, till another said, "it was rather unkind of their chaplain to stay with them when all was quiet

and smooth, and then desert them as the storm of trial came on."

"Ah, gentlemen," said Lee, "I intended to help you, but some of you swore so hard I went behind a tree and prayed for you." The rebuke went to the mark, and they concluded to have no more fun at the chaplain's expense, and there was no more profanity in his presence.

Mr. Lee's unusual size was the occasion of many amusing incidents. Once, when he was in Canada, the rumor had reached the people where he was to preach that he weighed 300 pounds, and rode on two horses. They were at a loss to tell how he could contrive to ride on two horses, but when he came they discovered that he rode them "turn about." He was so big that no one horse could carry him for any length of time without a rest.

He was once in Lynchburg, Va., attending Conference. The streets were not paved, and were full of mud and water. There were no crossings, and as he was wondering how he was going to get across, a big colored preacher, who was a great admirer of Lee, came up and begged the privilege of "toting" him across on his back. Lee gladly accepted, and got upon the back of his friend. It was a terrible load, but the colored brother bore it till he reached the middle of the stream, where he paused, and tried to elevate his passenger higher upon his shoulders. The sweat poured off his head and checks, and he groaned audibly; but he reeled on, paused, and dryly asked his rider if he might not get him down and rest a spell. Gathering up strength for another effort, he pressed on; but, turning up the corner of his eye until he saw the face of Mr. Lee, he groaned out: "O wretched man that I am, who shall deliver me from this body of death?" Lee responded quick as thought:

"You do groan, being burdened." They were both glad to reach dry land.

Jesse Lee died at the comparatively early age of forty-eight years, but he had made his name immortal by his tireless and devoted ministry, and dies in the triumphs of the faith he so victoriously preached.—L. A. Banks, in Epworth Herald.

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TEXAS ANNUAL CONFERENCES.

Held by Bishop Duncan.
North Texas, Dallas,.....Nov 25
Texas, BryanDec 2

SUNDAY-SCHOOL NORMAL WORK.

Beginning on Wednesday evening of last week and closing last Sunday afternoon, Dr. and Mrs. H. M. Hamill, of Nashville, Tenn., conduct a week of Sunday-school normal work at First Methodist Church in this city. It was for the benefit of the Methodist Sunday-school teachers of Dallas in particular and for Sunday-school workers in general. From the very first session till the closing one the attendance was large. All the Sunday-school workers in the city, regardless of Church affiliation, turned out and took part in the sessions. Dr. Hamill had charge of the work for senior classes and Mrs. Hamill had charge of the primary instruction. Different workers presided at the various sessions, and the meetings were continuous from 4 p. m. to 9 p. m. The Methodist congregations took their turn in serving evening lunch. We had the pleasure of attending a number of the meetings and listening to the addresses of these two distinguished Sunday-school workers, and we have never heard the work done so excellently. The Doctor and his good wife are experts in all such matters, and it is a benediction to sit under their instruction. Teachers learn how to study the Word of God and how to teach it more successfully after getting the benefit of these normal exercises conducted by Dr. and Mrs. Hamill.

A MERITED TRIBUTE.

We clip from the Alvarado Bulletin the following merited tribute:

Rev. S. C. Littlepage is now retired from active service in the ministry. Mr. Littlepage entered the ministry in Missouri in 1854. He came to Texas late in the year 1858 and was given a charge at Waco. He went into the Confederate Army and served as Chaplain and in other capacities suitable to his calling. Since the war he has been engaged in ministerial service and has almost rounded out his fifty years in this work. For a man of his years, Mr. Littlepage is well preserved and has far more mental and physical vigor than the average man of his age. For three years he has been pastor of the Methodist Church here, and he has shown himself to be a man of force, culture and excellent traits of character. As a thinker he is a man of depth and analytical power, and as a speaker he is probably without a superior in the Northwest Texas Conference. His sermons have the freshness of extemporaneous delivery, and yet the logic of deliberation. In the retirement of Mr. Littlepage one of the able men of the Methodist Church in this State goes out of active service. He has earned a rest, whether he feels like taking it or not. Up to this time he has not determined definitely where he will locate, but possibly at Waco. Wherever his lot may be cast, hosts of friends send their best wishes with him and his family.

EDITORIAL BIRD-SHOT.

When you make an inventory of your needs, do not forget to make note of your many mercies.

Most any man can feel grateful with his family around his table and a big turkey smoking in the center.

No meal is full and complete unless your gratitude takes in the wants of the suffering about you.

Too many men so bent on the accomplishment of their selfish ends are under the impression that they alone are living.

Society will reach its ideal standard when its extremes so adjust themselves as to meet on half-way ground.

Temper gives propelling power to one's life, but like electricity, it is a dangerous element when not under control.

Cheerfulness in the human heart is not only sunshine to the soul, but it imparts exhilaration and hope to every circle it enters.

If we will permit God's X-ray to be turned upon our hearts it will reveal to us many objectionable things whose presence we have long ago forgotten.

A NIGHT AT FLOYD.

Floyd is a prosperous railroad town on the branch of the M. K. and T. running from Greenville to McKinney. It numbers about 200 people, but a great many more live within its vicinity. Last Tuesday a week ago I went up there to lecture for the Home Mission Society. I was met at the depot by Rev. C. W. Dennis, the pastor, and taken to the good home of Bro. Frank Davis. Imagine my pleasure when I learned that he is the same Frank Davis who lived in the bounds of the first work I ever traveled in North Georgia. I used to stop at his house in the long ago. It was good to meet him again and be his guest. I was at home under his roof. He and his wife and daughter made my stay a delightful one. The weather was very cold, but we had a good audience and a very good time. This is Bro. Dennis' first year there, and he has done a good work. He is about ready for his reports at conference. That is a very fertile section of Hunt County and the people are in good condition.

G. C. R.

LOCAL OPTION NOTES.

Old San Augustine County did the antis up in choicest brown last Saturday one week ago. They were overwhelmed by a majority of four to one. This is glorious. It is the proper way to deal with them. When you go after them just give them such a blow as to leave no life in them.

Roscoe and Sweetwater precincts, away out on the T. and P. Road, voted recently on the question of local option. The campaign was a hot one, but the pros won by a small majority. Now it turns out that the County Commissioners met to canvass the returns, and decided that two distinct elections were held, one in the Roscoe Precinct, which is already dry, and one in Sweetwater Precinct, which was wet. And they decided that a majority of the Roscoe Precinct was in favor of local option, and that a small majority in the Sweetwater Precinct favored the antis. This was an adroit turn to keep the saloons in Sweetwater. Will the pros let that decision stand?

The antis have quietly gone to work and gotten up a petition in Eastland County calling for an election on local option. The Commission had to grant the petition, and so they have an election on hand for next Saturday. The county went dry by a good majority two years ago, but the antis are mighty thirsty out there and want the saloons to return. So they obtained the election. We hope they will meet with another Waterloo. Let no county now under local option permit the saloons to return. Pile upon them such a majority that they will never again see daylight. We have got them on a dead

run in Texas, and we do not want to let them stop long enough to get a good breath.

The antis are becoming frightened all over the land. Not long since the Liquor Dealers' Association away out in the State of Washington held their annual meeting at Seattle, and the President made an address in which he expressed the fears of his craft, and then stated their methods for meeting the prohibition inroads. We take a few extracts from his utterances: "I regret to state that our Legislative Committee we unable to have the bill passed modifying the landlord liability act. However, the bill introduced to prevent the conduct of saloons within a stated distance of any public institution met defeat at the hands of your committee."

Further on he said: "Our common enemy is gaining on us in every city, town and hamlet in the country, because they are properly organized and we are improperly organized. If we would be a formidable, successful organization we will have to change our tactics. We will have to have money available—real money—and that money will have to come from our membership with the same promptness as is shown by them annually when they pay their license."

Again: "We want public sentiment; money will create it. You never read an article or an editorial in the public press favorable to the liquor business. We want justice—money alone will afford it. We want legislation that will protect our interests and property and give, like other tradesmen, vested rights in what we buy, pay for and own. Money alone will secure it."

But read further: "If aspirants for public office are found to be in harmony with us, work as a unit for their election, regardless of party. If known to be opposed to us, move heaven and hell to defeat them. Already the aspiring politician for public office is laying his wires for the fall and spring elections. The liquor men should be up and doing. Care should be taken to ascertain the position of candidates toward the liquor interests."

The idea of this man assuming to "move heaven" as well as the other place to defeat men not pledged to the bar-room! The average liquor man is so groveling himself and so mercenary that he imagines every man who aspires to office can be bought with the money of the hoodler. In nearly all our Texas counties this method will not go. Liquor money cannot be used in our State to accomplish the corruption of all our politicians. Some of them may be susceptible to its fascinating charms, but the great majority of them are beyond such bribes. But we see the platform of the antis. It is to support only those for legislative office who are secretly known to favor the liquor interests. That plan is not only on foot in Washington, but it is now taking shape in Texas. The meeting at the Oriental Hotel a few weeks ago, followed by another one in San Antonio, is proof of this statement. They are organized to march on Austin next fall with a majority of the Legislature fixed in their behalf. Will they succeed? We know not. But we cannot take anything for granted. We too must know how every man stands on local option, as we now have it, before we give him our support. In this way we can checkmate Mr. Anti. While he is moving "hades" to elect his men we can look to "heaven" and local optionists to take care of ours. Therefore, "Keep none but Americans on guard." On with the battle!

REV. G. H. GOVETTE LEAVES US.

We regret to note that Rev. G. H. Govette, of the North Texas Conference, has been transferred from us to Phoenix, Arizona, and that he will leave for his distant charge soon after the adjournment of our conference. We have no man in our conference more highly esteemed than Bro. Govette, and all the brethren will feel that one of our most capable young men has

gone from us. We most heartily commend him to our Western brethren as a man and a minister worthy of all love and confidence. We fully endorse what the Sherman Register says of him in the following clipping:

A promotion has been bestowed upon a Sherman pastor. Some days since Rev. C. H. Govette received episcopal instructions from Bishop Morrison to proceed to Phoenix, Arizona, and assume the pastorate of the largest Southern Methodist congregation of that city. To-day he is in receipt of an episcopal note from Bishop Duncan telling him to remain in charge of the Willow Street Station until the convocation of the North Texas Conference in Dallas, which is only a few days hence, after which Mr. Govette will leave for his work in the Northwest.

The Arizona Station to which this popular Sherman clergyman has been assigned can be judged by the fact that it has just completed an elegant church edifice at a cost of \$14,000, and Phoenix as a Southern Methodist town can be judged from the fact that the Los Angeles Conference, to which it is attached, is scheduled to hold its next annual convocation there, so it will be seen that the popular young Sherman preacher will begin his new work in the capacity of chief host to the men with whom his work is cast. In his removal the North Texas Conference loses one of its most untiring and efficient workers and the Willow Street Parish a worthy shepherd. The best wishes of an appreciative public will go with him and his beloved and interesting family.

Bro. J. M. Robertson, of Meridian, a lay delegate and chairman of the Joint Board of Finance of the Northwest Texas Conference, in speaking on the floor of the conference in Fort Worth regarding the Texas Christian Advocate, said:

Bishop, I have been a steward for over twenty-five years, and I have never had trouble with members who take and read the Texas Christian Advocate, because it puts them in intelligent touch with the Church and all of its operations and makes them loyal and true. And I have not had any difficulty with the stewards who take their Church organ, either. But I have had trouble with stewards and members who do not—and that almost without exception. And I believe that no more valuable work can be done than to put the Texas Christian Advocate into the homes of our members. It is needed in this day of cheap and vicious literature. And I want to say to you brethren of the ministry—our pastors: You cannot too greatly emphasize its value to your charges nor put forth too much effort in enlarging its circulation in your families. You preachers get the Texas Christian Advocate circulated among our people and you will find Methodists growing in loyalty and devotion and you will bring up full reports every year.

TEXAS PERSONALS.

Rev. W. T. Renfro, Lampasas, called this week, pleasantly, on the Advocate force.

Rev. R. R. Bonner, of Ferris, has been visiting relatives in the city of late and made the Advocate a pleasant call.

We had a pleasant call from Rev. L. A. Clark, of the Northwest Texas Conference. He spent a few days in the city visiting relatives before going back to his work.

Dr. Alonzo Monk writes to the Advocate that he expects to fill First Church pulpit, Fort Worth, the first Sunday in December. He adds: "Great success attend the Texas Christian Advocate. It is worthy and well qualified."

The Journal is pleased to announce that Rev. W. W. Moss, who has so ably filled the Methodist pulpit at this place during the past year, has been returned for another year by the conference which met in Fort Worth last week. As a logician, as well as an orator Mr. Moss has few equals, and the Church here is to be congratulated on securing his services.—Groesbeck Journal.

CHURCH NEWS.

The establishment of a Florida Conference Orphanage will come up for consideration at the conference in Lake City.

The statistical report of the Holston Conference shows a gain of 1685 members during the conference year just closed.

The new Wesley Memorial Building in Atlanta, Ga., was opened Sunday, Nov. 8, under most favorable auspices. Sam Jones preached at 11 a. m., Bishop Galloway at 3 p. m., and Bishop Candler at the evening hour. It is a Wes-

ley Bi-Centennial Memorial, contributed to by the churches in the city, and is an enterprise of far more than local interest.

The missionary contribution of the Pittsburg Conference the past year was \$4,060.91; this is an advance of \$17,129.16 over the year previous.

The brethren of the Little Rock Conference are delighted with the return of Rev. A. O. Evans from the Northwest Texas Conference after an absence of four years.

President John F. Goucher, of the Woman's College, Baltimore, is said to be personally interested in the support of 150 schools in heathen lands.

Bishop McCabe, who has had in a year sixty invitations to dedicate churches, says that the Methodists are building more and better churches than ever before.

The native Church of Fiji contributed \$25,000 to foreign missions in 1902. Sixty-eight years ago a missionary was not allowed to remain, and many were killed by the natives.

Sunday, Nov. 1, was a great day for Kansas City Southern Methodism. Bishops Galloway and Hendrix and Dr. Lambuth had been engaged to speak on that date at the first annual meeting of the Methodist Church Society of Kansas City.

Rev. P. L. Cobb who visited Kentucky two or three times in the interest of missions, and who has recently been at Monterey, Mexico, has been temporarily transferred by Bishop Candler to the City of Mexico.

The seventy-fifth anniversary of Methodism in Macon, Ga., was celebrated Oct. 18. Bishop Fitzgerald, who was to have taken part in the service, was too indisposed to leave his room.

In Virginia there are 154,856 members of the Methodist Church. There are 153,000 Baptists, 28,973 Presbyterians, and 28,000 Episcopalians.

The recent statistics taken in Little Rock for the purpose of a religious census show that the M. E. Church, South, leads in the number of non-Church members who prefer it above all others, that Church being followed by the Baptists second, the Catholics third, Episcopal fourth, and Presbyterian fifth.

Dr. Seth Ward, Missionary Secretary of our Church says: "Of the \$5,500,000 paid to missions in North America, more than one-third is from the pockets of Methodists." Treating the rate of increase at home and abroad the Doctor said: "The net increase is three and one-fourth converts to each preacher in the home country and sixteen to each preacher among the heathen."

CONSTANCE WRIGHT.

The above is the title of a most interesting little book written by Rev. W. S. May, an honored member of the North Texas Conference. It is a mixture of romance and doctrine. It is written in the style of a novel, but it deals most effectively with the doctrine of baptism as believed and practiced by Methodists. We have read the booklet, and it is one of the most charming little stories that have come before us for some time. Its descriptive features are exquisite, and its doctrinal phases are sound. Every Methodist ought to get it and read it.

BOOKS RECEIVED.

The Perils and the Preservation of Our Homes, by Jacob Riis and published by George W. Jacobs & Co.

A Betrayed Trust, by W. T. McClure and published by Smith & Lamar, Nashville, Tenn.

The City of the King, by Mrs. Lew Wallace, and published by the Bobbs Merrill Co.

Faith and Social Service, by George Hodges, and published by Thomas Whittaker.

The Bible and Its Books, by Dr. H. M. Hamill and published by Smith & Lamar, Nashville, Tenn.

My Moving Tent, by Mrs. Sue F. Mooney, and published by Smith & Lamar, Nashville, Tenn.

Short History of Methodism by Dr. J. W. Boswell, and published by Smith & Lamar, Nashville, Tenn.

Vocal and Literary Interpretation of the Bible, by Dr. S. S. Curry, and published by MacMillan Company.

People of the Whirlpool, by A. Comuter's wife, and published by MacMillan Company.

Faces Toward the Light, by Dr. Sylvanus Stall, and published by the Vir Publishing Company.

Harmony of the Gospels in the Revised Version, by Dr. John A. Broadus, and published by A. C. Armstrong & Son.

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LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.

You can not treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill treatment before it "balks," but when it does you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach. In fact, you will forget all about having a stomach just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine. In fact, physicians are prescribing them all over the land and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

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The Sunday-School Department

Fourth Quarter, Lesson 10, Dec. 6.

SOLOMON'S WISE CHOICE. 1 Kings 3:4-15.

Golden Text: "The fear of the Lord is the beginning of wisdom."—Prov. 9:10.

Topical Outline: I. Solomon's Choice. (Verses 4-9.) II. God's Answer. (Verses 10-15.)

Time: About B. C. 1014.

Place: Gibeon, some six miles northwest of Jerusalem.

We take the following comments by Dr. Paul Whitehead from our Sunday-school Magazine:

Solomon's character and life have been a splendid, attractive, disappointing object lesson for three thousand years. He was the first son of a Jewish King who became King. He was the last Jewish King to rule over a united people. He is famous for his wisdom and for his folly. He lived in splendor, yet his people were oppressed to furnish the means. It is strange that we have not more detailed information about his life or reign. Very few dates are fixed. We do not know his age when he was crowned. Nor do we know what time passed between that event and the striking incident of this lesson. In all, he scarcely fills one-third of the space in the sacred history that is given to his father.

He begins well in some respects. He seems to feel the importance of religious services. It was a time of confusion. No house had ever been built for the permanent local worship of Jehovah. The venerable faded tabernacle, five hundred years old, after varied wanderings, was now at Gibeon, five or six miles north of Jerusalem. The ark, however, had been carried to the capital city. After his formal inauguration at Jerusalem, the young King very properly wished to begin his reign with worthy religious rites. With his officials and leaders he went in state to Gibeon. There is something startling and yet confusing in the short account which we have. Were one thousand animals burnt on one altar? Was each animal a whole burnt offering, with all its flesh consumed? How long would this tedious ceremony require to finish it? The Jews had a tradition that unusual power was given to the fire to consume flesh very rapidly, leaving time for the thousand victims to be dispatched very hurriedly. Again, it has been supposed that these were not whole burnt offerings. Solomon may have meant these animals to furnish a liberal feast for his guests, only a very small part of each victim being actually offered. In this way very many beasts might be killed for one burning, and the thousand might be offered.

It is also true that inferior blessings and good things usually follow—certainly they often follow—the attainment of a greater and purer blessing upon which our hearts have centered themselves. God gave Solomon what he deliberately counted to be of less value or importance than wisdom. The magnificence of his reign, the riches he gained, and the wise use of them for public buildings and the adornment of his capital show plainly that Solomon did not lack the appreciation of these things, the taste, the power of enjoyment of them which many wealthy and great men have had. He was no Diogenes who could have lived as contentedly in a tub as in a palace. He found gratification in large measure in a luxurious use of money. And his name was sounded abroad as that of no contemporary sovereign was. His giant intellect meddled with all knowledge; he was a poet, a musician, a naturalist, a philosopher, a statesman.

Few men have been so favored by Providence; few surrounded by so many advantages and granted such splendor, renown, and influence among the kingdoms of earth. The origin of these blessings is to be found chiefly in the choice made by him in the beginning of his reign—a wise and understanding heart, able to solve the problems of government and to guide the affairs of state with a view not to selfish aggrandizement but to the real welfare and progress of the nation over which the Lord had made him ruler.

A TEXAN IN CALIFORNIA.

By the transfer power two years ago I was moved from Blooming Grove, Texas, and stationed at Santa Ana, Orange County, California. At the late session of the Los Angeles Conference, held at Pomona, Bishop Morrison presiding, I was returned to Santa Ana for a third year's work. Since returning from conference we have moved into our new parsonage that had been built for the new

preacher. The parsonage is a two-story building, eight rooms, and reception hall, with all modern conveniences, and completely lighted with electricity. The good women of the Church have put down elegant carpets, and, in fact, the entire furnishing is provided for by them. No pastor was ever blessed with a more consecrated band of women than compose the Women's Home and Foreign Missionary Societies of our Church at Santa Ana. Our parsonage property is valued at \$4000, and is one of the best in the conference. Our Church is not strong on this coast, but here at Santa Ana we have a membership of 217, and have as fair and open field as any denomination here. Our people are loyal to the Church and consecrated to God. I have never seen a better or more faithful company of Christians. Building our parsonage last year did not prevent the paying of every claim and including the support of a Bible woman in Korea. We have paid over \$1 per capita on missions alone. Our Los Angeles Conference reported this year every claim met in full. Presiding elders, pastors and conference collections all full and some overpaid. Does that not beat the record?

Bishop Morrison said that if that had ever been done before in the history of Methodism he had not heard of it. So you see, if we are a small conference, we have set the pace in benevolence for universal Methodism. Here, as elsewhere, we need more of the old-time life and power of salvation. Pentecost in the hearts of men and women will solve all the problems that vex the Church and hasten the complete triumph of the cross. I would like to tell you about Southern California, but words are inadequate. Suffice it to say, our climate is ideal. There has not been a day of the two years of my stay here that I could not gather ripe oranges. Last Christmas we had fine strawberries for dinner that were gathered from the vines Christmas morning. If you want to live where vegetables, fruits, flowers and sunshine gladden 365 1/4 days of the year, then come to Santa Ana. The Advocate is like the visit of a dear friend every week. I love Texas and her good people, and rejoice in all her victories over the rum power. God bless the dear old Advocate, and may its publisher and present editor, true yoke fellows, both live long to press the battle for God and home and native land. GEO. S. CLARK.

HOW CAN WE STOP IT?

Stop what? Stop this way we have of marching preachers to conference with tags on them, showing their market price—a \$2000 preacher, a \$1000 preacher, a \$500 preacher, a \$200 preacher. How can we get rid of this idea that a preacher is promoted according as he gets more salary? How can we stop this talk about advancement in the conference, meaning by advancement only better living.—Arkansas Methodist.

There are two ways in which this can be stopped. First, a deeper consecration of our ministry to Jesus Christ, and, second, a more jealous regard on the part of our authorities for the preservation of the integrity of our itinerant system. If it cannot be done this way, it will not be stopped, and we will run an open market and make merchandise of the gospel.—Wesleyan (Georgia) Advocate.

Miss Sara read this out loud the other night, and I said it was a shame and we ought to "stop it." What difference does it make so we get a living and do lots of good? My experience and observation is that how good we live and how much we have to give way does not depend on how many dollars we get. Miss Sara and I lived just about as well and had as much left when we got \$200 as this year on more than \$600. I help take up a collection or two at every conference, and it is these small salary fellows who generally do the throwing in and the talking at the love-feast.

Honestly, I believe, every one of us ought to say to our Bishop and presiding elder, send us where you believe we can do the most good, and never inquire about the salary.

I learned at conference that one of our preachers who in the years past had served well-paying stations this year at times got down to bread and water for himself and family. While it is a slam on the indifference and stinginess of the folks he served, yet that hardship will work out for him and his happy household, and they will remember this sacrifice with pleasure the years that are to come. It would be a blessing if more of us could pass through such an experience, but the Lord have mercy on that bread and water charge. If the folks only had bread and water it is all right, but if they had better they ought to have seen that their preacher had better. Sometimes the folks are not to blame about these hardships; it is the mismanagement of the preacher and his family. A false modesty makes some preachers do without things the people would gladly give should he plainly and pleasantly let his wants be known.

Uncle Simon Peter Richardson told one of his hard-up preachers on his district if he couldn't get his quarter-acre raw take it cooked. Brethren, if it ever gets to bread and water on my charge we will all sing, "Happy on the Way," and take it together. But how are we going to stop this money measurement of men and works. Let the Bishops talk in cabinet and appoint men in that same spirit with which they preach on Sunday morning. Let presiding elders remember while they are over men they are more under God and must give account to him. Suppose some of us do misunderstand him and treat him cool for a season it will work out a blessing for all concerned before the year is out, as has often happened. What is the use of having Bishops and presiding elders if they are to be mere figure-heads? I believe in the ability and integrity of our leaders. Let them not be afraid to tear in threads this trifling tradition of a money basis in appointing men. It may stir up the devil, and he needs stirring. Methodist preachers are like buttermilk—need pouring back and forth to keep the whey from going to the top. Last night at supper Miss Sara gave my boy and I a glass of sweet milk with the cream on. The boy wanted to eat the cream off with a spoon, but I said, "Stir the cream up in it and all would be good." Doesn't seem like to me it would take much of a Bishop or presiding elder to see that point.

"Well, Nath, you have been saying what we Bishops and presiding elders ought to do, what about you preachers? Well, brethren, many of us ought to go to the mourner's bench 'right along this line.'"—Hoss.

Isn't it strange we shun the very thing that would make us strong and sweet in the Christ character? It 's our leaders' business to shove us in. Some fellow might kick out of harness? Suppose he does, Methodism used to be accustomed to that kind of doings. Other denominations are trying to put up with several sorry preachers who were once in our ranks.

Another thing let's quit classifying our appointments as stations, circuits or missions; simply call them all charges.

Brethren, do we believe in self-denial? Are we to be ministers in deed as well as D. D.'s in name? Shall we pray and practice for that spirit "in honor preferring one another?" Lord help me. NATH THOMPSON.

Advertisement for Improved Hartshorn Shade Roller, featuring an illustration of the product and descriptive text.

Advertisement for Hill's National Business College, located in Texas and the Southwest, training young men and women for high positions in bookkeeping, shorthand, and telegraphy.

Advertisement for Queen City Business College, offering a great proposition for a three-month course in Texas for \$20.

Advertisement for Switzer Woman's College and Conservatory, located in Itasca, Texas.

Advertisement for Asbury Academy for Boys, located in Asbury Place, West End, San Antonio, Texas.

Advertisement for Metropolitan Business College, with W. W. Darby and A. Hagland as proprietors in Dallas, Texas.

Advertisement for Every Day of the Year Double Daily Service, New Orleans to the Pacific Coast, via Southern Pacific Sunset Route.

Advertisement for Pacific Coast Express, offering elegant equipment, superb service, observation sleeping cars, dining cars, and excursion sleepers from Washington.

Advertisement for Radway's Pills, featuring a testimonial from Dr. Radway & Co. of New York, describing relief from various ailments.

Advertisement for Local Option, published by the Advance Publishing Co., Dallas, Texas, devoted to the overthrow of the saloon.

Advertisement for Agents Wanted, offering liberal commissions and full particulars of offers to agents.

Advertisement for Gaston & Ayres, Bankers, located at 200 Main & Foyden St., Dallas, Texas.

Advertisement for Hill's National Business College, located in Texas and the Southwest.

Advertisement for Queen City Business College, offering a three-month course for \$20.

Advertisement for Switzer Woman's College and Conservatory, located in Itasca, Texas.

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Advertisement for Cancer treatment, featuring a portrait of a man and text about curing cancer with soothing plasters.

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Advertisement for Agents Wanted, offering liberal commissions.

Advertisement for Gaston & Ayres, Bankers, located in Dallas, Texas.

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Advertisement for Queen City Business College.

Advertisement for Switzer Woman's College and Conservatory.

Advertisement for Asbury Academy for Boys.

Advertisement for Metropolitan Business College.

Advertisement for Every Day of the Year Double Daily Service.

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BEFORE TREATMENT (WITH FALSE NOSE) AFTER TREATMENT (WITH TRUE NOSE) With Soothing, Balm, Penetrating Oils. Cancer, Tumor, Catarrh, Piles, Fistula, Eczema, and all Skin and Womb Diseases.



MRS. L. S. ADAMS, Of Galveston, Texas. "Wine of Cardui is indeed a blessing to tired women. Having suffered for seven years with weakness and bearing-down pains, and having tried several doctors and different remedies with no success, your Wine of Cardui was the only thing which helped me, and eventually cured me. It seemed to build up the weak parts, strengthen the system and correct irregularities."

By "tired women" Mrs. Adams means nervous women who have disordered menses, falling of the womb, ovarian troubles or any of these ailments that women have. You can cure yourself at home with this great women's remedy, Wine of Cardui. Wine of Cardui has cured thousands of cases which other doctors failed to benefit. Why not begin to get well today? All druggists have \$1.00 bottles. For any stomach, liver or bowel disorder Theford's Black-Draught should be used.

WINE OF CARDUI. For advice and literature, address, giving symptoms, The Ladies' Advisory Department, The Chattanooga Medicine Co., Chattanooga, Tenn.

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BELLS.

BLYNNER CHURCH Bells. We have the largest stock of bells in the South. We have the largest stock of bells in the South. We have the largest stock of bells in the South.

THANKSGIVING—NOV. 26, 1903.

H. C. Hoskins. Giver of every good and perfect gift. Father Almighty, Universal Lord! To thee, in thankfulness and love, we lift Our hearts united and, with one accord, Our prayers. Thy blessings have been manifold And thy tender mercies unreserved; Lord, Thy loving kindness, more precious than gold Or regal ornaments, has been outpoured Upon us, Unworthy recipients Of thy best bounties though we be, we raise, With heavenly choirs, our songs participant, To pay Thee homage and ascribe Thee praise.

Prosperity, lap-laden to excess, Abided through our year; and still abides; Provident Lord, continue thou to bless Our Nation's weal, our sea-girt isles besides. Peace, heavenly peace, dove-like, outspreads her wings, Close hovering o'er our main in fond caress; While 'cross the Deep, in realms of Orient kings, Our hand outstretched uplifts the weak, oppressed. The mighty powers, whose navies scout the world, In council deep, grave questions, intricate, Friendly debate; while War, with banners furled, Sleeps in his tent composed; we arbitrate.

Omniscient Eye, guard Thou our liberty! Let foul discord and morbid discontent Flee from our shores; let lucid light from Thee Illume our way; our power for good augment. Spirit of Hope, let honest toil prevail; Freely to act; freely each thought express; Be Anarch's screed or Agitator's wail On labor lost; we strive for happiness, Guide Thou our ship of State, O sovereign Lord! Let cleanliness and purity abound; May merit, true, receive its just reward; Nor honor pledged with sordid greed compound.

O gracious Wise, Thou Omnipresent One, Of righteous act or over-zealous deed, We boast not, From Thee, O God, (Thy will be done!) We daily draw, as best subserves our need, Spiritual strength; our mighty arm up-stayed By Thine Almighty, proves our heritage—Imperishable. Our forces arrayed Under Immanuel's sacred lead, we wage War, unrelenting 'pon ignorance, vile Superstition and unholly decree; Guiding the shackled mind of man, meanwhile, Into the glorious light of liberty.

Author of Good, all nations grant ours best! Beyond compare; to seek our sheltering arm Their burdened fly; here weary mortals rest. With conscience free to worship Thee, unharmed; Favor divine! Thy banner high upraised No schism, sect, nor creed can harbor here Malice, malign; (Thy name be ever praised!) We cherish Hope and banish servile Fear. In Thee, our bulwark, rests our faith secure! May angry billows from our shores be hurled! May Freedom prosper, and, like Faith, endure The wreck of ages and the crush of worlds.

Parent of Love, our year Bountiful dies; (Most Universal good, vouchsafed to men!) And, like dying swan's, her sweetest songs arise As she floats to death! Peaceful requiem On bended knee in humbleness we bow To form anew close covenant with Thee! O, Star of Bethlehem, our guide, be Thou, O'er the warping waves of life's restless sea, "Greatest Power for good," be our battle cry! On our shields inscribed: "Peace, with liberty!" "Faithful serv'nt, well done," be our merril, Most High, While Te Deums we chant through eternity, Amen. Dallas, Texas.

RELATION OF SIN TO LAW. No. 4.

Dear Bro. Brown: Before attempting to answer the question, "Who were or are the Gentiles mentioned in Rom. 2:14?" I wish to make a few statements and ask you to consider them carefully before you read on.

It is a Bible idea that the world without Christ is lost; not in the sense of damned, but in a perishing condition (John 3:14-17). A large majority of the Methodists believe this is owing to the fact of inherited sin, and that as the child is passively in this state, it is not under condemnation until it arrives at the age of accountability; so if it dies before that period it gets out of this lost estate through passive regeneration. And if he attains the age of responsibility he is lost until he accepts Christ as his Savior, no matter how orderly, chastely and honestly he may live, unless he happens to be a heathen and lives up to the best light he has, in which case he is saved somehow—I do not know how; may be through ignorance and irresistible grace.

I do not believe we inherit sin; I do believe we inherit an appetite to sin. Hence the new-born babe takes to sin with as much love as it does to its

mother's milk. But in either case what is the law of such nature? If there is one word in the English language that will answer that question, that word is lawlessness. All the natural growth there is in such a nature is toward darkness. Plant the vine seed in darkness and the little plant will crawl a long way to the light. It knows the way. But the little human plant does not know the way where light dwelleth. No light originates in that nature; all the light that is ever to shine in it must come from without. All the laws of physical nature send forth no ray of moral light. They may bespeak "The hand that made us is divine," but as to the moral character of that Divine they say not a word. Only when they are read in the light of revelation do they declare the glory of God.

Now, let us turn to the Gentiles. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Is there anything in the language here used to indicate that the apostle is describing a particular class? or does he mean that this is the condition of the Gentiles in general? If we are willing to let the mind of St. Paul, under the inspiration of the Holy Spirit, starting from a true premise, move majestically on saying what he wants to say and meaning what he says, while we with humble minds applying our hearts to wisdom's ways, follow on to the conclusion resultant; it will be easy to see that he is here contrasting a class of the Gentiles with a class of the Jews. But if we follow our own capricious minds, and begin to syllabize; all sinners deserve punishment; Jew and Gentile are sinners; therefore, all Jews and all Gentiles deserve punishment, we start in darkness and end in confusion. Paul did not start from the false proposition, all sinners deserve punishment. If we must support Calvinism at all hazard, we must not allow Paul or any other person to teach that some sinners will not be judged by the law, and that the righteous shall be justified by the law in the day when "God shall judge the secrets of men by Jesus Christ according to the gospel." That will never do; never, never. Why, that would knock the sweet old doctrine of imputed righteousness into smithereens and undermine the good old doctrine of foreordination, and perforce the precious doctrine of perfect liberty to do just what the Lord compels us to do. It must not be allowed, and a new Paul does teach it, we must make him mean the "law of nature" or "the light of nature," or else assume that the law of God, as it was written on the tablets of stone, and transcribed in the Book of the Law, when written in men's hearts becomes such a dim and shadowy revelation as to barely furnish an excuse for condemning the sinner. To meet this emergency, we must invent another standard besides God's standard, and call ours the law and God's the higher standard.

So Jameson, Fausset and Brown (Bible Commentary, Vol. 3) in their introduction to Romans say: "Referring to the headings which we have prefixed to its successive sections, as best exhibiting the progress of the argument and the connection of its points, we here merely note that its first great topic is what may be termed the legal relation of men to God as a violator of His holy law, whether as merely written on the heart, as in the case of the heathen or as in the case of the chosen people, as further known by external revelation." In their comments on chapter 2, verse 12, they say: "Shall be judged by the law—tried and condemned by the higher standard of that written revelation." "A woeful sympathy, piteous predic-

ment." What? The question I have often asked myself is, how can a man be judged by the law if he has never heard of the law? The law is a book, it is written on the heart, it is written on the tablets of stone, it is written in the Book of the Law, it is written in the hearts of men, it is written in the hearts of the heathen, it is written in the hearts of the chosen people, it is written in the hearts of the Jews, it is written in the hearts of the Gentiles, it is written in the hearts of the righteous, it is written in the hearts of the unrighteous, it is written in the hearts of the just, it is written in the hearts of the unjust, it is written in the hearts of the holy, it is written in the hearts of the unholly, it is written in the hearts of the pure, it is written in the hearts of the impure, it is written in the hearts of the clean, it is written in the hearts of the unclean, it is written in the hearts of the righteous, it is written in the hearts of the unrighteous, it is written in the hearts of the just, it is written in the hearts of the unjust, it is written in the hearts of the holy, it is 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WOMAN'S DEPARTMENT.

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

By request of Mrs. Bowman, President of the W. F. M. Society of North Texas Conference, we announce a missionary rally for Friday night of this week at 7:30 o'clock in the Cumberland Presbyterian Church, Dallas, to which all members of the various auxiliaries of the W. F. M. Society of the city and all visiting ladies in attendance upon the Annual Conference being held in the city, are earnestly and cordially invited.

An interesting program will be given, consisting of stereopticon views of the schools in foreign fields under control of our Woman's Board of Foreign Missions, M. E. Church, South; also pictures of our missionaries and leading workers, with talks from several of the officers of the Conference Society. Interspersed with choice music. The views of the schools, etc., will be under the direction of Mrs. Geo. Sexton, the Corresponding Secretary of the Conference Society, who will give an explanation of each view as presented. It is hoped a large number of interested workers and friends will be in attendance at these instructive exercises. The ministers of the conference and any visiting brethren are cordially invited to come—laymen as well as pastors. There will be no collection or money called for—merely an evening of profitable enjoyment for all who will come.

TO THE TEXAS CONFERENCE W. H. M. S.

It is with pleasure that we announce to the Texas Conference the appointment of Mrs. Frank Chase, of Rusk, Texas, to the office of superintendent of city missions, her duties to begin at once. As she is the servant of the auxiliaries we beg you to use her and give her your hearty, Christian cooperation that her work may be a success, and the good she will do will surely rebound to her honor and the upbuilding of the cause in our conference.

MRS. ALEX. WOLDRET, President. MRS. GEO. CALL, Corresponding Secretary. MISS ELIZABETH HILL, Treasurer.

THE WEEK OF PRAYER.

The week of prayer was observed by the W. H. M. Auxiliary of Cleburne one week later than was appointed by the board, as that time was more convenient for our ladies. The program given in Our Homes was fully rendered. Attendance at each service very good. We were delighted to have several visitors from the ladies of our different denominations with us part of the time. Each member performed the task assigned her willingly. The meetings were all spiritual and uplifting, but more especially was the presence and power of the Holy Spirit manifest in the first service. Our beloved pastor (Bro. Chas. E. Brown) was with us at each time, always with the right words at the right time. Our competent and faithful President, Mrs. S. C. Padelford, is wide-awake to all the interests of the work, as also are the three Vice-Presidents. The Recording Secretary, Mrs. D. E. Waggoner, and Treasurer, Mrs. J. L. Cleveland, are a team within themselves. Bro. Brown gave us a helpful and encouraging sermon on Sunday following from the text found in 2 Kings 4:8-11, in which we have an account of a great woman, who prevailed on her husband to build a little chamber on the wall for the prophet of the Lord.

We failed to get the collection on

Sunday, as there were other matters that claimed it. The offerings in cash during the week amounted to \$11.65. As a Thanksgiving offering we sent two boxes to our Orphanage at Waco, one box of clothing, one of preserves and jellies. Several new names were added to our roll. Some new subscribers and renewals were secured for Our Homes. I am sure new zeal and interest was awakened among our members, as each department of the work was presented being clearly and intelligently explained. We have already begun to plan for a larger field of work for next year in helping to sustain the work of our North Cleburne Chapel. We are now preparing a box of supplies for one of our preachers in the Indian Mission Conference. We can truthfully say "hitherto the Lord hath helped us."

MRS. JIM LANGSTON, Corresponding Secretary.

FROM MERKEL, TEXAS.

The Woman's Home Mission Society of this place was organized by Bro. J. A. Hyder in 1892, and for about three years was faithful and did a good work, and then "it fell by the wayside," but am glad to report the birds did not devour all the seed. One year ago Bro. R. S. Helzer and his good wife came, and soon began seeking the "good seed," and in due time had a little band started again. We have done some good work, but there has not been the harmony among the members that should be, and thereby not the strength that might have been. "In union there is strength." We pray the Master may send a deeper conviction in each heart of the great need of each one casting in his mite to help in His work. It certainly is a duty, yea, may I not say, a great privilege to help forward a work that is doing so much to bless and bring comfort to humanity. We have about twenty members; but few attend regularly. We are doing some good work "in His name." We have raised this year \$17.50 by serving cake and cream, and we intend to add to it, from time to time, that we may be able to furnish our new church, etc., that the "good men" are going to build "when they all get rich," provided the old one does not fall down before they succeed.

We have sent a nice box of five quilts and clothing to the Orphanage at Waco to the value of over \$100. We have a few members who pay occasional dues, and a few that forget the 10 cents a month. We have some faithful members willing to work, but we so much need a leader. It has been our misfortune to have had some pastors who did not have the work at heart, and we have not had the help and information about the work we need. If our people knew more of the work and success of the auxiliary more would want to be among the great host of Christian women that are trying to do this work for the blessed Master. But we are praying for strength and help, and we trust God to lead us for his glory.

MRS. H. C. WILLIAMS, Corresponding Secretary.

FROM SWEETWATER, TEXAS.

The W. H. M. Society of Sweetwater was organized five years ago with nine charter members. During the past two years our membership has increased from fifteen to thirty-nine. All of our members do not attend regularly, but are prompt in paying dues, and by the effort we are making now to learn more of the work and have interesting meetings we expect soon to be able to report a full attendance.

Our officers are faithful, and always anxious to be a benefit to the society in every way. We are doubly blest by having the co-operation of our pastor, Bro. Evans, and his wife, who are ever ready to help us. Our devotional exercises are conducted by our President, and as we listen to the reading of the lesson, to the earnest prayers and sweet songs we receive a spiritual blessing and have a greater desire to learn more of this work. We carry out the programs given in Our Homes and find them instructive and entertaining. As this is our first report to the Woman's Department of the Advocate we feel a pardonable pride in telling of some of our work, for, although we have been quiet, yet we have not been idle. We have provided the parsonage with the necessary furniture and a phone. During the past year we have spent \$100 on the parsonage and church. "We send our occasional dues regularly—10 cents per month for each member. Recently we sent a suit to the Orphans' Home at Waco, and will soon have our annual box ready for them. We are always ready to answer the call of the poor who are with us, and each Christmas join the other societies of our town in supplying gifts for them. While one committee is finding the best way to use our means there are other real "Marthas" who are looking for the best way to fill the coffers again. Last Thanksgiving we served dinner down town and realized \$71.90. In June we had an ice cream supper and cleared \$21.60. We do not forget the social part is worth a great deal, and quarterly we have a delight-

ful little social meeting. Last March our hospitality extended even farther, when one evening was set apart for a reception for our husbands, which was thoroughly enjoyed. In October we observed the week of prayer.

We hope that the day will soon come when all of our members will attend the meetings regularly and realize the opportunities before us in this great work.

MRS. ALFRED LAUDERMILK, Press Reporter.

W. H. SOCIETY.

As we do not wish to live always in seclusion we at our last meeting decided to avail ourselves of the Woman's Department of the Advocate to let the other Churches of Texas know that we have a Woman's Home Mission Society at Anson. We were organized in 1896. Prior to that time we had existed as the "Aid Society." We have a membership of twenty. We meet twice each month, on Tuesday after the second and fourth Sundays. Our first meeting each month is devotional, and is enjoyed very much by our members.

We have succeeded in providing a nice, comfortable home of five large rooms for our preachers. We have the same furnished with furniture to make the preacher's family comfortable, all of which is paid for. We have paid some money on our church in the way of papering the walls, overhead ceiling, and painting the building inside and outside. We have collected two boxes of supplies, one of which was forwarded to the Orphans' Home, Waco, the other to the Rescue Home at Dallas. We also furnished one room at the Rescue Home in Dallas, and pay \$12 per year for rescue work.

Our society is strictly connectional. While some of us are a little careless about attending the regular meetings, our Treasurer, Mrs. D. L. Stephens, is ever on the alert at the end of each quarter, and the dues are on hand to send off. We hope and pray that we may add new members to our society next year. We realize that the "harvest truly is great and the laborers few." So we are praying the Lord of the harvest to hasten the time when every woman who has her name on the Methodist Church register will feel that there is a work for her to do toward the advancement of the cause of the Master in this department. May the time soon come when there will be no idlers in the Church of the living God, but that all may be ready with a "Here I am; send me."

When our women fully realize the responsibility that rests upon them in bringing the world to Christ they will realize what their place is in the W. H. M. Society; and when we are all members, and all null at the same end of the rope there will be such a shaking among the "dry bones" as the world has not witnessed since the days of the apostles. Then will we all be ready "to do with our might what our hands find to do." May the good Lord hasten the time and may each lady member of our Church receive such a baptism of the Holy Ghost as will consecrate her soul, mind and body to the Master's cause.

MRS. E. M. MUNROE.

The officers of the W. H. M. Society of the North Texas Conference will give an evening's entertainment on Thursday night of this week, at 7:30 o'clock, in the city, the place of meeting to be announced later. An interesting program will be given, consisting of stereopticon views of the schools under control of our Woman's Board of Home Missions, M. E. Church, South, and pictures of the leading workers, etc. A most cordial invitation is extended to all members and friends, also to the ministers of the conference, who are in the city, to come and enjoy this interesting occasion.

A few lines just received from Rev. J. J. Methvin, President of Methvin Institute, Anadarko, Oklahoma, one of the schools of the Woman's Board of Foreign Missions informs us that he will attend the North Texas Annual Conference this week in Dallas. It is expected that he will be present at the missionary rally of the W. F. M. Society, already referred to, and will give a talk on his work among the Indians. We bespeak for this faithful servant of the Church a warm welcome and attentive hearing.

There will be an executive meeting of the W. F. M. Society of the North Texas Conference on Friday afternoon of this week, at 3:30 o'clock, in the lecture room of the First Methodist Church, Dallas, by order of the President of the society.

W. H. M. SOCIETY.

The annual meeting of the Woman's Home Mission Society, North Texas Conference, held at Sulphur Springs, was in every way a decided success. We feel indebted to the dear people of that town for the royal entertainment given us during our stay there, and now, after we know more about them,

Consumption, Tuberculosis, Asthma and Catarrh,

Positively cured by entirely new methods. The white plague, the scourge of the world, brought under subjection to science. Will give thirty days' trial treatment in office free if not benefited. (Will not treat any case in third stage of consumption). I cure cancer by new methods.

DOCTOR G. BEAUMONT.

Office 338 Elm St. Dallas, Texas.

We are not surprised that Sulphur Springs is a prohibition town. They have the right kind of material there. We never met bigger-hearted people; and of our own host and hostess, Judge and Mrs. Keasler, and the sweet children, we would say they shall ever hold a sacred spot in our hearts. We shall ever remember with pleasure their cordial hospitalities and their careful thoughtfulness of our comfort during our stay with them. We pray that our conscience may be so quickened by this meeting that we will hear no more the common expression, "I am so weak," or "if I could do like some one else." Remember our Father's words, "Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness."—Isa. 41:10. Paul writes: "My grace is sufficient for thee, for my power is made perfect in weakness; most gladly therefore will I rather glory in my weakness that the strength of Christ may rest upon me; wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong."—2 Cor. 12:9-10. "The eternal God is thy refuge and underneath are the everlasting arms."—Deut. 33:27.

The loudest call ever made to mortal man comes from Jesus as he ascended above. "Go ye into all the world and preach the gospel to every creature." Let our conscience be no longer silent to the needs of personal effort for the salvation of the lost. Are we giving our lives sincerely to the service of our Master? Do we want in this short pilgrimage of this mortal life to enter into the lives of others, exerting a force that makes them better than they could have been without us, making their plans real to us, their sorrows great to us, their joys sacred to us, their temptations intense to us? Are we seeking to understand people that we may enter intelligently into their life problems? Then we will have the true secret of unselfishness and sympathy for human sorrow. Christ gave himself. When I think the divine Son of God, animated by an infinite love, endured the most awful affliction of death upon the cross for me, personally, think that his precious blood was shed for me, it overcomes me. Christ giving himself for me and coming into my heart has created within me a responsive desire to imitate his self-giving. O that we may refuse to be satisfied with selfish pleasures, but realize that we were created for greater things, that we may love and care for people as he cared for them, then will come in the realization of the fulfillment of the law of Christ, "Give and it shall be given." "God so loved the world that whosoever believeth in him should not perish, but have eternal life." Think of depraved humanity! The great mass of misery and woe in our land and think of what we are doing to relieve it. The cries from innocence, on account of sin, are appalling. The sweet child eyes of little children that greet us as they look so trustingly and confidently upon us cause us to feel that heart and flesh would fail under the responsibility, but then we remember his promise is that we can do all things through Christ, who strengtheneth us.

My dear sisters, there are problems to be solved which nothing but the wisdom that cometh down from above can solve. Sometimes when we take a calm survey of the situation we in our weakness recoil. But let us cry mightily and say, "O, our God, will thou not judge them, for we have no power against this great company that cometh up against us, neither know we what to do, but our eyes are upon thee!" Then when we have done our best we hear the voice, "Ye shall not need to fight in this battle, set yourselves, stand ye still and see the salvation of the Lord; fear not nor be dismayed, for the Lord will be with thee." So let us go about our Father's business cautiously, tenderly, lovingly, lest we offend one of God's little ones. Let us be careful to never hurt any one's self-respect, never trample on any soul, though it be lying in the veriest mire, for it may be that the little spark of hope is the last seed of a new and better life. Let us whisper the sweet words of love, "You are still God's child, still an immortal soul; you may rise yet and conquer yet, and be like Christ who died for you." O forbid that we should crush out the last spark of hope, for then the poor creature is lost!

MRS. JENNIE C. YOUNG, Paris, Texas.

Rich, warm, healthy blood is given by Hood's Sarsaparilla and thus coughs, colics, and pneumonia are prevented. Take it now.

MARRIAGES.

Powell-Hynson—At the home of Rev. W. C. Stallings, near Tyler, Texas, Aug. 29, 1903, Mr. Perry Powell and Miss Annie V. Hynson, Rev. W. C. Stallings officiating. Knight-Beckham—At the home of the bride's mother, Mrs. Frances Adams, near Tyler, Texas, Nov. 8, 1903, Mr. M. R. Knight and Mrs. Ola Beckham, Rev. W. C. Stallings officiating. Carter-Wright—At the home of the bride's father, near Tyler, Texas, Nov. 15, 1903, Mr. E. G. Carter and Miss Lue A. Wright, Rev. W. C. Stallings officiating. Conaway-Finley—On Nov. 22, 1903, Mr. Z. F. Conaway and Miss Maud Finley, both of Chandler, Texas, Rev. W. C. Stallings officiating. Wright-McGowan—At Bell Springs Church, Oct. 27, 1903, Mr. J. Hardy Wright and Miss Kate McGowan, Rev. W. A. Gilleland officiating.

IMPURE BLOOD.

Almost every one is a sufferer from some disease caused by impure blood, but only here and there one recognizes that in his blood lurk the seeds of disease, ready to manifest themselves at the first opportunity in some of the innumerable ways so dreaded by everybody. Every neighborhood has its afflicted, many seemingly incurable, with complaints that have gradually made their appearance, growing a little worse with each change of the season until Chronic Affections, such as Stomach, Liver and Bowel Troubles, are well developed. Each takes one or more forms peculiar to such diseases, but all are due to impure blood, to the absence from the blood of some necessary vital force, or the presence of some foreign element which impairs its power to faithfully perform its duties, causing a long list of complaints which yearly drag thousands to the grave. To purify the blood, eradicate disease, build up the system, Vitas-Ore is without a peer among remedial agents. No other remedy can equal it as a constitutional tonic, a blood purifier, renovator and regenerator. It contains elements needed by the blood, which are absorbed by it and taking their proper place in the circulation, expel all foreign secretions that have been undermining the health. It supplies the wants of nature and can be depended upon to do its work under all conditions. Read the 30-day trial offer made in this issue by the proprietors, the Theo. Noel Company of Chicago.

POSTOFFICE ADDRESSES.

Rev. J. H. Trimble, Fairly, Texas. Rev. Jas. Campbell, Station A, Fort Worth. Rev. C. S. McCarver, Polytechnic College, Fort Worth.

The Fort Worth and Denver City Railway Company (The Denver Road), ever mindful of the resources along its line, and being desirous that the public visit the Panhandle and see what is being accomplished, has recently placed in effect at all stations Fort Worth to Wichita Falls, inclusive, a rate of one fare for the round trip for parties of five or more, traveling together on one ticket, same being good for 30 days from date of sale and stop-over privileges at all points Vernon and north, either on the going or returning trip; while single or individual tickets are sold for the round or third fare, subject to the same conditions as the party tickets. The activity and development taking place in the Panhandle is attracting the attention of the entire South. The large cattle ranches are being divided into small stock farms, which are being sold for \$1.29 an acre up. Attention is called to their advertisement in another column of this issue.

Santa Fe Excursion Rates.

Chicago—Account National Live Stock Exposition, one fare plus \$2, Nov. 28 to Dec. 1, limited Dec. 9. Waco—Account Masonic Grand Lodge, convention rates, Nov. 22, 23, 29 and 30, limited Dec. 12. Fort Worth—Account Meeting Independent Packing House Association, convention rates, Nov. 20 limited Dec. 3. Houston—Account No-Tax-Or Carnival, convention rates, Nov. 22 to 27, limited Nov. 29. Houston—Account National Convention Daughters of the Confederacy, convention rates, Nov. 23 to 25, limited Dec. 6. Cleburne—Account Texas Christian Lectureship, one and one-third fare, Dec. 6 and 7, limited Dec. 12. Galveston—Annual Convention of Builders' Exchange, convention rates, Nov. 29 and 31, limited Dec. 4. California—One way Colonists' tickets, Sept. 15 to Nov. 30, \$25. For further information see any agent or write W. S. KEENAN, G. P. A., Galveston.

ADDRESS WANTED.

I desire the postoffice address of Miss Ellen Gravis, daughter of Rev. Peter Gravis, deceased. If any minister or layman can furnish same, please write me at 409 S. 5th St., Waco, Texas.

UNANSWERED LETTERS.

Nov. 18—W. T. Morrow, subs. D. A. Gregg, sub. Jno. W. Holt, subs. 2 cards. Jno. M. Linn, trial subs. G. W. Riley, subs. 2 cards. J. O. Peterson, sub. M. C. Dobbs, subs. J. B. Davis, sub. Nov. 28—C. R. Wright, sub. O. T. Hotchkiss, sub. J. F. Tyson, subs have attention. J. A. Biggs, sub. T. W. L. sub. Geo. W. Kinchloe, sub. Nath Thompson, has attention. C. G. Shutt, sub. I. P. Smith, subs. P. C. Archer, sub. Nathan Powell, o. k. J. H. Trimble, trial subs. Nov. 21—C. C. Davis, sub. W. P. Edwards, sub. J. W. Fort, trial subs. W. W. Graham, sub. J. A. Piedger, subs. J. W. R. Bachman, subs. W. C. Bracewell, subs. W. T. Renfro, subs. Nov. 22—Geo. W. Kinchloe, sub has attention. V. A. Godbey, sub. Nov. 21—L. E. Tooley, sub. J. J. Creed, sub. J. O. Peterson, sub. A. D. Porter, sub. C. E. Gallagher, sub. Winston H. Vance, sub has attention. M. M. Morris, sub. A. C. F. Schmidt, sub. Thos. Reece, sub. Nov. 25—C. V. Oswalt, sub.



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Don't wait another minute to send in your order for Christmas books. If you don't find what you want on this page send for our catalogue—quick (It will not be published in the Advocate.)

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STATHAM.—Mrs. Martha Statham was born in the State of Alabama, September 26, 1819, and died in Angelina County, Texas, October 7, 1903. She was the daughter of a Methodist preacher; was brought up to love and fear God; embraced religion while quite young, and was faithful to her profession to the end. She was always consistent, was a ripe Christian and ready and waiting when the summons came. She was the mother of six children, all of whom yet live and one of them, Bro. C. E. Statham, is a useful Methodist preacher and member of the Northwest Texas Conference. We laid her remains away in the old Homer Cemetery to await the resurrection morn, when we are sure she will rise to meet the King in his beauty with gladness. May God bless and comfort the children.

A. S. WHITEHURST.

SMITH.—The subject of this sketch, Sister Nancy R. Smith, was born in Corel County, Mississippi, on July 29, 1832. She was married to Jas. F. Kennedy at the age of 17 years, with whom she lived happily until death stole him away in 1858, having moved with him to Texas and settled in Freestone County. She was married the second time to Bro. J. T. Smith on July 16, 1872, and moved with him into Houston County, and from there into Angelina County, where she lived happily with him until she died on July 16, 1902. Sister Smith was converted and joined the M. E. Church, South, very early in life and lived a devoted Christian life unto her departure. She was a good neighbor, a loving mother and a devoted wife. Yes, one that all who knew her loved and respected highly. She kept the faith here and now wears her crown in the great beyond. "Weep not, loved ones behind, but come on into your heavenly home." J. J. RAPE, Burke, Texas.

HAMPTON.—Sister Lizzie Hampton was born February, 1858, in the State of Alabama; came to Texas with her parents, Ephraim and Frankie Hicks, when but a child. She was married Feb. 6, 1878 to R. F. Hampton. Their union was blessed with seven children, all of whom are living except one. Twenty years ago she was converted and joined the M. E. Church, South, and lived a consistent member of the same till her death September 16, 1902. Sister Hampton was sick but a short time. She had not felt well for two or three weeks, and did not take her bed until just a few days before the end. She was in good spirits, talking with friends and relatives ten minutes before she peacefully fell asleep in Jesus. She has left a true and worthy heritage to husband and children, the influence of a noble Christian life and a good name, which is better to be chosen than great riches. May they so live that they may meet her in that eternal city whose builder and maker is God. W. H. VANCE, Pastor, Naples, Texas.

FLOWERS.—Everett R. Flowers was born in Lavaca County, Texas, February 16, 1869; was married to Miss Maggie Ward in 1893, with whom he lived happily till October 18, 1903, near Reagan, Texas, when he passed from the trials and afflictions of life to his home above. He leaves a broken-hearted wife and five small children, besides an aged mother, four brothers and nine sisters to mourn their loss. He became a Christian and joined the Methodist Church when 18 years of age, and was a steward at the time of his death. Bro. Flowers was conscious up to the last and gave strong testi-

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mony of his faith in God, and that he had no fears of death, but was sorry to leave his affectionate family, that needed him so much. He called his friends and loved ones to his bedside, told them good-bye and requested them to meet him in heaven, and said, about his last words: "I have done my duty," and died like he was going to sleep. Bro. Flowers is now at rest, with his little boy, Frank, who had crossed over before him. He was carried to his last resting place in a quiet country graveyard, followed by a long train of sorrowing relatives and friends, where, after burial service conducted by his pastor, his mortal remains were laid to rest. May God bless the wife and children and lead them through these hours of sorrow. S. F. CHAMBERS, Pastor.

FALVEY.—Henry Falvey was born in Cherokee County, Texas, on Jan. 30, 1888. Henry was a kind, loving brother, an obedient and devoted son, and loved to serve the loved ones at home. He was a bright, energetic boy, who was ever busy at something, trying as best he could to lighten the burden on the father, mother, brother and sisters. He had high aspirations, and was making unusual efforts for one of his age to obtain an education, and as he said, "To be something in the world." He was loved by the greater number of his associates and by all of his schoolmates. Though the unfortunate came to him when on the evening of Oct. 15, 1903, while in one of the stores of Burke, difference arose between him and Arthur Crager, a boy from the country, over a very trivial joke, and in a little altercation Henry was stabbed in the heart with a pocket-knife, and death followed instantly. He never spoke after the knife struck him. In my association with Henry I found him to be a very good boy; though, as all boys are, Henry was full of life and enjoyed a joke. As to the other, Arthur Crager, I had only a passing acquaintance with him, though I knew no harm of him before this occurred. Both of these boys are of good families, whose fathers are to-day good friends, and between whom there does not exist any such thing as hard feelings. Still this is one of the saddest misfortunes that has come under my observation to my friends on both sides, though Dr. Falvey and family are bearing it all in a Christ-like way. Not one word have I heard any of them speak against the Crager family, but they speak in good terms of them. This is right, and I commend them for it. So I would say to them as the grief-stricken family, to continue in this good way with strong faith in God the Father, who doeth all things well, since there cannot come to us sorrows that he cannot chase away, and no wound that earth can inflict but what he can heal, and there cannot appear a cloud so dark but that he can give a silver lining to those who trust in him with that faith that taketh no denial. God bless and keep both of these families. J. J. RAPE, Burke, Texas.

FIFE.—Sophronia M. Fife (nee Wilkerson) was born in Person County, North Carolina, March 27, 1837, and was released from her suffering, in the home of her brother, D. Y. Wilkerson, September 1, 1903. Her husband died during the war, leaving her one child, a daughter. Sister Fife struggled with widowhood and raised her daughter, and saw her happily married to James Fife. The daughter nor her husband neither lived long. They left to the care of a faithful grandmother a little daughter. Sister Fife, through all her long sufferings and privations, felt that the proper training of this orphan child was the main object of her life. How well she accomplished her mission will be seen in the beautiful life of Miss Amanda Fletcher, who mourns her death. Miss Amanda was converted about two weeks before her grandmother's death, and that seemed to be the last earthly desire of a sainted soul. She went sweetly to rest. We laid her body away at Shiloh, to sleep beside kindred dust until the resurrection morn. Besides her granddaughter, Sister Fife leaves a sister and two brothers, with their families, and a large circle of relatives and friends to mourn her death. But we shall see her again. JNO. E. ROACH, Campbell, Texas.

LEWIS.—Wit Lewis was born Aug. 13th, 1851; died Oct. 12, 1903. Daniel B. Lewis was born July 30th, 1858; died Oct. 28, 1903. These were the sons of our much beloved neighbors, Brother Burress Lewis and wife, of Willow Church. Wit was working near Beaumont. On receiving news of his sickness, Dan, who had come to visit his home, started at once to go and care for his brother. Bidding his weeping mother good-bye, he told her if he should die he was ready and not afraid, and in his first letter he repeated the same. To his sister, Mrs. Mollie Webb, he said, "Wit can't speak, but has told his Christian lady that he was ready to go. Sister,

I'm in great trouble; but am trusting in my Savior." Wit leaves a wife and children. She writes to his mother: "God helping me, I'll raise my children to meet their father." His body was laid to rest in Beaumont. After burying his brother, Dan was stricken down, and while his friends were anxiously looking for his home-coming, the sad news came that he, too, was dead. In so short a time to lose two sons, far away from home; no mother to press a farewell kiss; no loved one to wipe the death damp from his brow, Dan passed away from earth to glory. To his aged parents, brothers and sisters, and to all who knew and loved him, what a blessed assurance to know he was ready; and while your hearts are bleeding and torn with anguish, that your sons are safe in heaven, with Sister Cynthia, who went shouting home. What a welcome! Oh, my dear precious friends, let's trust God a little while longer, and we'll all hear the welcome words, "Come up higher." May our Father comfort and strengthen the dear old father and mother, brother and sisters, and may they be an unbroken family in heaven. Dan was buried at Willow cemetery, Oct. 31.

A TRUE FRIEND.

FAIRCHILD.—The subject of this sketch, Bro. Howard Franklin Fairchild, was born in Angelina County, Texas, on Nov. 30, 1877; was happily married to Miss Dora Otis on Dec. 24, 1891, with whom he lived happily until death bid them part and God called him home. He was converted and joined the M. E. Church, South, July 16, 1891, and lived a consistent Christian life in said Church unto death. Bro. Fairchild, having suffered for some ten years with catarrhal trouble, was taken violently ill on August 22, 1903, with catarrh of the stomach, with other complications of a serious form, with which he was a very patient sufferer for fifty-two days, at which time he died a very triumphant death on Oct. 3, 1903. In visiting him as his pastor he gave to me a full assurance of his strong faith in God, and talked freely with me about the happy transition which he said that he knew was near at hand, and when I asked him, "Do you feel like our loving Father above has been and is yet standing beside you in all of your suffering?" he said, "Yes, bless his holy name." He then said, "All is well; not a cloud intervenes between me and the heaven of eternal bliss." He then asked me to read to him from God's Word, and on turning to the words of our sacred Lord as found in the 14th chapter of St. John, and reading these consoling words and singing one of his favorite hymn we knelt in prayer, in which he rejoiced in full assurance that the home to which he would soon go was within the mansion not builded with hands eternal in heaven. Just before he died he called wife, children, father, mother, brothers, sisters and friends around his bed, and after asking them to sing, "Nearer, My God, to Thee," he then requested that all meet him in heaven, saying impressively, "And don't you forget it." He then, with a smile on his face, fell on the peaceful sleep of the glorified. His death was so peaceful that one could scarcely tell just when the end did come. Be thou faithful to the vow you made him, and fulfill his last request. Dear ones who are left behind to weep and mourn your great loss of him ever remember that your loss is his eternal gain. He can't come to you, but you can go to him. God bless and keep you all in the prayer of your pastor. J. J. RAPE, Burke, Texas.

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WEST TEXAS CONFERENCE.

Cuero District—First Round. Edna 5th Sun Nov Runge, at Runge 1st Sun Dec Hallettsville 2d Sun Dec Port Lavaca, at P. L. Wed. Dec 16 Victoria 3d Sun Dec Nursery, at Nursery Tues. Dec 22 Shiner, at Shiner 4th Sun Dec Youkum, at night 4th Sun Dec El Campo 1st Sun Jan Palacios, at Hawley, 11 a. m. Jan 5 Rancho, at Rancho 2d Sun Jan Leeville, at Leeville 3d Sun Jan Clear Creek, at Clear Creek, 4th Sun Jan Cuero, at night 4th Sun Jan J. C. Wilson, P. E.

Llano District—First Round. Kerrville cir, at K, 7 p. m. Nov 28 Centre Point sta, 10 a. m. Nov 30 Boerne cir, at Shavano, 7 a. m. Nov 30 Bandera cir, at Medina, 2 p. m. Dec 2 Willow City, at Willow City, 3 p. m. Dec 5 Blanco cir, at Blanco, 10 a. m. Dec 14 Johnson City, at Rockvale, 10 a. m. Dec 16 Liberty Hill, at L. H., 7 p. m. Dec 19 Bertram, at Mt. Horeb, 3 p. m. Dec 21 Sunny Lane mis, at S. L., 3 p. m. Dec 22 Burnet and Marble Falls, at B. 7 p. m. Dec 23 Kingsland, at Kingsland, 11 a. m. Dec 24 Cherokee and Valley Springs, at C. 10 a. m. Dec 28 San Saba sta, 7 p. m. Dec 29 W. H. H. Biggs, P. E.

San Marcos District—First Round. Waelder and Thompsonville, at W. 5th Sun Nov Kyle 2d Sun Dec Dripping Spgs, at Driftwood, 3d Sun Dec San Marcos 4th Sun Dec Luling cir, at Luling 1st Sun Jan Pleasant Grove, at P. G. 2d Sun Jan Staples cir, at Staples 3d Sun Jan Tillmon cir, at McMahon, 4th Sun Jan Belmont cir, at Belmont 5th Sun Jan Buda cir, at Buda 1st Sun Feb Gonzales 2d Sun Feb Lockhart 3d Sun Feb Jno. W. Stovall, P. E.

San Antonio District—First Round. Del Rio 5th Sun Nov Utopia cir, at U. 1st Sun Dec Carrizo Springs cir, at E. L. 2d Sun Dec Eagle Pass 3d Sun Dec Cotulla and Mills, at C. 1st Sun Jan Pearsall 2d Sun Jan Moore cir, at M. 3d Sun Jan Bexar cir, at Bexon 4th Sun Jan Hondo and Devine, at D. 5th Sun Jan South H. and South Flores St., at South H., 11 a. m. 1st Sun Feb Prospect Hill, 8 p. m. 2d Sun Feb Travis Park, 11 a. m. 3d Sun Feb Sherman St., 8 p. m. 4th Sun Feb West End 5th Sun Feb Laredo 6th Sun Feb The District will meet on the night of Dec. 3 in Travis Park Church. W. J. Johnson, P. E.

Austin District—First Round. West Point cir, at West Point, Dec 5, 6 LaGrange sta Dec 8, 9 Eagle Lake cir, at Eagle Lake Dec 12 Columbus sta Dec 15, 16 Weimar cir, at Weimar Dec 19, 20 Cedar Creek cir, at Cedar Creek, Jan 2, 3 Smithville sta Jan 5, 6 Hiestrop sta Jan 9, 10 Elgin sta Jan 12, 13 McJade cir, at McJade Jan 16, 17 Manor sta Jan 19, 20 Webberville cir, at Haynie's Ch. Jan 23, 24 Hotchkiss Memorial, Austin, Jan 26, 27 Walnut cir, at Walnut Jan 30, 31 South Austin sta Feb 2, 3 Manchaca cir, at Manchaca Feb 6, 7 Tenth Street, Austin, Feb 13, 14 First Street, Austin, Feb 14, 15 E. S. Smith, P. E.

Beeville District—First Round. Corpus Christi Nov 28, 29 Corpus Christi mis Nov 28, 29 Alice Dec 5, 6 Mathis, at M. Dec 12, 13 Gollad, at G. Dec 19, 20 Beeville Dec 26, 27 Oakville, at O. Jan 2, 3 Rockport and Aransas Pass, Jan 5, 10 Kennedy, at K. Jan 16, 17 Pleasanton, at P. Jan 23, 24 S. Springs, at S. S. Jan 30, 31 Berclair, at Berclair Feb 6, 7 Stockdale, at S. Feb 13, 14 Laverania, at L. Feb 20, 21 Joe F. Webb, P. E.

Corsicana District—First Round. North Corsicana, at Ross Nov 28, 29 South Corsicana Nov 29, 30 Alma, at Alma Dec 5, 6 Rice, at Rice Dec 12, 13 Pleasant Grove, Harrison's Ch. Dec 12, 13 Keenes Dec 15, 14 Dawson, at Dawson Dec 22, 23 Barry, at Tinkle Dec 29, 30 Blooming Grove Dec 29, 30 Frost, at McCori's S. H. Dec 29, 30 Brandon, at Mertens Dec 29, 30 Blooming Grove cir, at Jones Ch. Dec 29, 30 Richmond, at Richmond Jan 1, 2 Wortham Jan 2, 3 Cotton Gin, at Cotton Gin, Jan 5, 7 Armour, at Della Jan 5, 7 Thornton, at Thornton Jan 5, 7 Horn Hill, at Horn Hill Jan 9, 10 Groesbeck Jan 17, 18 Mexia Jan 17, 18 Corsicana, First Church, Jan 24, 25 Preachers' meeting and Missionary Institute at Corsicana Jan 21, 22. District Stewards' meeting at Corsicana Dec. 4, 10 a. m. J. M. Marcus, P. E.

NORTHWEST TEXAS CONFERENCE. San Angelo District—First Round. San Angelo 3d Sun Nov Paint Rock, at Paint R. 4th Sun Nov Ozona 5th Sun Nov Sherwood, at Sherwood Dec 2 Water Valley, at Divide 1st Sun Dec Sterling City, at S. C., night Dec 7 Pontotoc, at Pontotoc 2d Sun Dec Brady cir, at Brady Dec 16 Brady sta 3d Sun Dec Milburn, at Vargo Dec 22 Milam 4th Sun Dec Menardville cir, at M. 1st Sun Jan It is understood that the Quarterly Conference will be held Saturday before each Sunday. Let no member fail to be present at his first Quarterly Conference. J. D. Scott, P. E.

Clarendon District—First Round. Canyon City Nov 28, 29 Tulla Nov 29, Dec 1 Plainview Dec 2 Hale Center Dec 3, 4 Floydada Dec 5, 6 Dickens City Dec 8, 12 Lubbock Dec 12, 16 Silveston Dec 19, 20 Clarendon Dec 21 Claude Dec 22 Memphis Dec 25, 27 Amarillo Dec 28, 29

Cataline, at Shamrock Dec 29 Alanreed Dec 30 Hereford Jan 2, 3 Hereford mis Jan 4, 5 Channing Jan 9, 10 Dalhart Jan 11, 12 Stratford Jan 12 Dumas Jan 16, 17 Higgins Jan 21, 22 Canadian Jan 23, 24 Brethren: Take your conference collections early in the year and get them out of the way of all other Church work. Take the collection for the Orphanage during the Xmas holidays and send the money to Rev. W. H. Vaughan, at Waco. Jas. M. Sherman, P. E.

Georgetown District—First Round. Georgetown sta Nov 21, 22 Florence cir, at Florence Nov 28, 29 Salado cir, at Belle Plains Dec 5, 6 Taylor sta Dec 12, 13 Temple, First Church Dec 19, 20 Rogers cir, at Rogers Dec 26, 27 Bartlett sta Jan 9, 10 Belton sta Jan 9, 10 Temple sta, Seventh Street, Jan 16, 17 Holland Jan 23, 24 Troy cir, at Troy Jan 30, 31 Pendletonville cir, at P. Feb 6, 7 Granger cir, at Granger Feb 13, 14 North Georgetown cir Feb 17, 18 Hutto cir, at Hutto Feb 20, 21 Taylor Bohemian mis. Feb 24, 25 Moody sta Feb 27, 28 District Stewards will meet at 7 p. m. Dec. 1, 1903, in First Methodist Church, Georgetown, Texas. J. S. Chapman, P. E.

Waxahachie District—First Round. Foreston, at Colliers Dec 12, 13 Milford, at Sims' S. H. Dec 19, 20 Italy Dec 26, 27 Bristol, at Clemma Dec 27, 28 Ferris Dec 27, 28 Maypearl, at Oak Branch, Jan 2, 3 Venus, at Mt. Peak Jan 3, 4 Hillsboro Jan 10, 11 Lovelace, at Cecola Jan 16, 17 Itasca Jan 17, 18 Palmer, at Boyce Jan 23, 24 Bardwell, at Elm Branch, Jan 24, 25 Ennis Jan 25, 26 Ovilla Jan 30, 31 Midlothian Feb 1, 2 Grandview Feb 6, 7 Alvarado Feb 7, 8 Waxahachie Feb 13, 14 O. F. Sensabaugh, P. E.

Weatherford District—First Round. Weatherford, First Church Nov 29 Weatherford, Court's Memorial, Nov 29 Mineral Wells Dec 6 Aledo, at Aledo Dec 12, 13 Santo, at Brazos Dec 19, 20 Millsap, at Willow Pond, Dec 29 Weatherford mis, at Lambert, Jan 2, 3 Gordon, etc., at Strawn, Jan 5, 6 Palo Pinto, at Cedar Springs, Jan 12 Ranger, at Wayland Jan 16, 17 Breckenridge, at B. Jan 23, 24 Crystal Falls, at Bethel, Jan 26, 27 Peaster, at Peaster Jan 29, 31 Whitt, etc., at Bethesda Feb 2, 3 Springtown, at Springtown, Feb 6, 7 Graham mis, at Conner's, Feb 13, 15 Farmer, at Red Top Feb 16 Throckmorton, at T. Feb 18 Eliasville, at Eliasville, Feb 20, 21 District Stewards' meeting at Weatherford at 11 a. m., Dec. 3. Let the stewards begin at once to procure the Lord's money for the support of the Lord's cause. Let the members of the Church make the same provision for the support of their souls that they make for the support of their bodies. Let each do what they can to make this year the best in the history of the district. E. F. Boone, P. E.

Dublin District—First Round. Dublin sta, at Dublin Nov 28, 29 DeLeon sta, at DeLeon Dec 5, 6 Granbury sta, at Granbury, Dec 12, 13 Duffau cir, at Skipper's Gap, Dec 18 Chairette mis, at Union Dec 19, 20 Hico st, at Hico, p. m. Dec 20, 21 Eastland cir, at Eastland, Dec 21 Cisco cir, at Dillon Jan 2, 3 Cisco sta, at Cisco, p. m. Jan 3, 4 Carbon and Gorman, at Gorman, Jan 8 Carbon mis, at Jewell Jan 9, 10 Morgan Mill mis, at Smith Spgs, Jan 16, 17 Stephenville sta, at S., p. m. Jan 17, 18 Green's Creek, at Harbin, Jan 21 Huckaby cir, at Huckaby, Jan 23, 24 Bessemer cir, at Ross Ch. Jan 29, 31 Iredell sta, at Iredell, Feb 4 Fairy and Lanham cir, at L., Feb 6, 7 Carlton cir, at Carlton, Feb 13, 14 Bluffdale cir, at Tolar Feb 20, 21 Glen Rose cir, at Glen Rose, Feb 27, 28 District Stewards will meet at Dublin, Dec. 22, 1903. I plead with the official members to let us put our heads and hearts together and make this the best year in the history of the Dublin District. E. A. Bailey, P. E.

TEXAS CONFERENCE. Marshall District—Fourth Round. Kilgore, at Belview Nov 28, 29 C. R. Lamar, P. E. Tyler District—Fourth Round. Big Sandy Nov 28 Troup and Overton, at Troup, Nov 28, 29 J. T. Smith, P. E. Houston District—Fourth Round. Washington Street Nov 28 Tabernacle Nov 27 Geo. A. LeClere, P. E.

Palestine District—Fourth Round. Jacksonville cir, at Earl Ch. Nov 28, 29 Jos. B. Sears, P. E. Pittsburg District—Fourth Round. Redwater mis, at Maud Nov 28, 29 Jas. W. Downs, P. E. Huntsville District—Fourth Round. Bryan Nov 27-29 Chas. A. Hooper, P. E. Beaumont District—Fourth Round. Call Nov 28, 29 J. B. Cochran, P. E. Brenham District—Fourth Round. Milano, at Milano Nov 28, 29 Chas. F. Smith, P. E. San Augustine District—Fourth Round. Appley mis Nov 29, 30 C. A. Tower, P. E.

GILLOTT'S Pens. For Fine and Medium Writing—303, 404, 603, 804 E. F., 601 E. F. FOR SEMI-GLAZED—1000 THE SENTINEL PEN. Stub Points—1000, 1071, 1008. For Vertical Writing—1005 (Vertical), 1006 (Vertical), 1007 (Vertical), 1008 (Vertical), 1009 (Vertical), 1010 (Vertical). Court-House Series—1004, 1006, 1008 and others.

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The countries far north are cold and frozen because they are distant from the sun. What makes such frozen, uncomfortable Christian but their living so far from heaven! And what makes others so warm in comforts but their living higher and having nearer access to God.—Richard Baxter.

SPECIAL LAND BUYERS' EXCURSION. Will run to the new lands of Greer County, Oklahoma, and other sections of the great Southwest in November and December, via the Frisco System. Are you looking for rich and fertile farming lands in the Southwest which you can buy for from one-fourth to one-tenth the cost of lands of the East and North? They produce as much acre for acre. Here is a chance to better your condition and add a liberal amount to your pocket book.

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For stopover privileges, descriptive literature, time cards, etc., see Santa Fe agents, or address, W. S. KEENAN, G. P. A. Galveston, Texas.

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H. & T. C. R. R. COLONISTS' RATES TO CALIFORNIA ONE WAY On Sale Daily Sept. 15 to Nov. 30, 1903 THROUGH SLEEPER between Houston, Chicago, Kansas City and St. Louis, between Dallas and St. Louis, and between Houston, Dallas, Ft. Worth, Waco and Austin. Four Daily Trains Each Way “THE BEST WAY” TO POINTS EAST, NORTH, AND NORTH-WEST. QUICK TIME. EXCELLENT SERVICE. M. L. ROBBINS, Gen. Pass. Agt. Houston, Tex. WM. DOHERTY, Act'g A. P. P. A.

A BOON does not, ultimately, bring about the best results to a community. THE PAN-HANDLE is NOT on a boom, but is enjoying the most rapid growth of any section of Texas. WHY? Because only recently have the public at large realized the opportunities which this northwest section of Texas offers. The large ranches are being divided into SMALL STOCK FARMS. Wheat, Corn, Cotton, Melons and all kinds of feed stuffs are being raised in abundance, surpassing the expectations of the most sanguine. A country abounding in such resources (tried and proven), together with the LOW PRICE of lands, can not help enjoying a most rapid growth, and that is what is happening in the Pan-Handle. “The Denver Road” has on sale daily a low rate home-seekers ticket, which allows you stop-overs at nearly all points, thus giving you chance to investigate the various sections of the Pan-Handle. Write A. A. GLISSON, General Passenger Agent, Fort Worth, Texas. For pamphlets and full information.

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AN APPEAL.

Ps. 41:1, 2, 3. Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness.

To those who furnished apartments three years ago, and all others who love and have an interest in our Orphans' Home, Waco: These apartments now have to be replenished at a cost of \$19 each. Send the money to Rev. W. H. Vaughan, Waco, Texas. He can make a better bargain by buying all at once. Write now on us. Please attend to this at once. ABE MULKEY, Corsicana, Texas.

Three years ago the following persons furnished apartments in the Orphanage at Waco, and proposed to keep them furnished or notice:

- Ennis Sunday-school, M. E. Church, South.
Lott Sunday-school.
Dallas Sunday-school, First Church.
Elkin Sunday-school.
Grossbeck Sunday-school.
Fractor Sunday-school.
Henderson Sunday-school.
Luling Sunday-school.
Mexia Sunday-school.
Georgetown, Annex.
Hosqueville Church.
Paris, Centenary Sunday-school.
Dublin Sunday-school.
Texarkana Sunday-school, State Line.
Seguin and Mill Creek Sunday-school.
Reagan League.
Waco League, First Church.
Austin League, First Church.
Hewitt Junior League.
Corsicana Junior League.
Clarksburg League.
Pittsburg, Lon Morris.
Crockett, J. A. McConnell.
Crockett, Adkisson and Hall.
Jackboro, C. B. Carter.
Galveston, L. A. Potts.
Honey Grove, J. S. McKany.
Amarillo, Dr. J. W. Cartwright.
Fairfield, Mrs. M. E. Bradley.
Tyler, Miss Wohlart & Adams.
Tyler, Mrs. Kate Douglas.
Amarillo, Mr. and Mrs. J. W. Veal.
Corsicana, Mrs. J. W. Edens.
Tyler, L. L. Jester.
Dallas, R. A. Ferris.
Bastrop, Mrs. Organ & Maynard.
Taylor, Mr. and Mrs. W. H. Davis.
Corsicana, Mr. Josh Halbert.
Ladonia, Mrs. W. G. Nunn.
Ladonia, Dr. and Mrs. J. B. Nelson.
Waco, W. H. Maloney.
Corsicana, R. E. Prince.
Corsicana, Jas. Garrity.
Seguin, C. C. Debrill.
White-wright, W. B. Womack.
Marshall, Dr. O. M. Hartsell.
Bastrop, W. A. McCord.
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NOTICE.

Custer City is a thriving town on the Frisco Railroad. Any good Methodist doctor or merchant desiring such a location would do well to write the undersigned. It is in the midst of a fine farming country and thickly populated. REV. T. F. ROBERTS, Graves, Okla.

A CARD OF THANKS.

I want to thank the good ladies of the Home Mission Society of Canton for a fine conference hat to wear at home. MRS. G. R. HUGHES, Canton, Texas.

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ANNUAL CONFERENCE NOTICES.

Brothers: We will send you card on which is name of your host or hostess, not later than 24th. If you do not get it by that time, your name will have been overlooked. Notify us. E. L. SHETTLE.

FROM TREASURER TEXAS CONFERENCE.

To All Pastors Texas Conference: As soon as you arrive at Bryan and get located, please to hunt me up at the Methodist Church, Brother Shettles' study, and make your report so that I can complete my tabulation ready for the different Boards without delaying the work of the conference. L. L. JESTER, Conference Treasurer.

PREACHERS OF THE TEXAS CONFERENCE.

Brothers, I find it will be out of the question for me to provide the number of your wives who desire to attend the conference. I regret this very much. E. L. SHETTLES.

Bryan, Texas.

NOTICE, MEMBERS BOARD OF MISSIONS AND PASTORS, TEXAS CONFERENCE.

The Board of Missions of the Texas Conference will meet in Bryan, Tuesday evening, Dec. 1, at 7 o'clock. All pastors are urged to send their mission money to Bro. L. L. Jester at the very latest by Nov. 25, so that he may have full report for the Board at its meeting, Dec. 1. The Executive Committee have arranged for the missionary anniversary on Wednesday evening, Dec. 2. Thus it will be seen how necessary it is that the Treasurer has everything in hand by the time specified. J. T. SMITH, Pres. J. B. SEARS, Sec'y.

RAILROAD RATES.

By reason of the small number of round-trip tickets purchased to our last annual session at Crockett (the number being less than 1899), the railroads traversing our territory do not feel that the attendance will justify convention rates, but have granted a rate of one and one-third fare for the round trip. Leaving dates, Nov. 29 and Dec. 1, with final return limit Dec. 3, 1903. I hope that those who expect to buy round-trip tickets will call on their local agents and see if they have received circular announcing rates, and if they have not, received the circular, have them write their general passenger agent for the rate. JAS. W. DOWNS, Secretary Texas Conference, Pittsburg, Texas.

The Class of the Third Year of the Texas Conference will meet the Committee in Bryan, Texas, on Dec. 1, 1903, 9 a. m. at such place as may be provided by Committee of Arrangements. Those of the class who passed at the Institute at Georgetown in June last will not be examined. GUS GARRISON, For Committee.

The Class for Admission on Trial in the Texas Conference will meet the Examining Committee at the Presbyterian Church in Bryan, Tuesday morning, Dec. 1, at 8 o'clock. Fardiness on the part of candidates can not be excused; we must begin our work at that hour to be ready when the conference opens. B. H. GREATHOUSE.

The Committee of the First Year will meet in the Baptist Church at Bryan, Tuesday morning at 8 o'clock, Dec. 1. All the members of the class, whether they have been examined or not, are expected to be there on time. IRA M. BRYCE.

Class of the Fourth Year will meet in the Christian Church at Bryan, Tuesday, Dec. 1, at 9 a. m. GEO. A. LeCLERE, Chm. of Committee.

The Committee on Admission will meet at the Methodist Church, Bryan, at 2:30 p. m. Dec. 1. Let all applicants for admission meet the Committee at that hour. A. J. WEEKS, Chm.

The Class of the Second Year will meet in Bryan, Texas, in the Baptist Church, Tuesday, Dec. 1, 1903. Persons who have taken the course during the year under direction of Southwestern University or Vanderbilt will please appear with the papers, and all others will bring paper and be ready for examination. V. A. GOUBSEY, Chm.

Doctor G. Beaumont, of Dallas, Texas, has, after forty-five years' practice of medicine discovered an entirely new and successful method of curing consumption (tuberculosis), asthma and catarrh, by applying the remedies directly to the lungs and bronchi, by instruments of his own device. The treatment is painless and perfectly safe. He will give thirty days' free treatment in office if not benefited. The doctor also treats cancer by new methods.

A PREACHER WANTED.

I want a preacher for Gail Mission in the Abilene District, Northwest Texas Conference. There is no parsonage. The salary will be about \$25 to \$50 with the appropriation. Let all who write for the place send recommendations. Address: E. A. SMITH, P. E., Abilene, Texas.

OBITUARIES.

WISDOM.—Saphronia Wisdom was born July 12 1893, and died in Cedar Hill July 29, 1903. She was baptized three years ago by Rev. E. L. Spurlock. Phronie was a sweet little Christian. She loved her Church and Sunday-school better than anything else. She was so gentle and kind that she made many friends among the children. The little flower so fair on earth now blooms and sheds its rich fragrance in the garden of God. We shall see her again. HER PASTOR.

McDONOUGH.—Beaula May, the daughter of John Robertson and wife, died at Farmington, Grayson County, Texas July 7, 1903. She had been married only about four months. Her death was a great sorrow to her whole family. She was only 17 years old, and had a bright future before her. She was converted at the age of 12 years and joined the Methodist Church. She was a consistent Christian and a faithful, active member of the Church. She was always found at her place in the Sabbath-school, where she delighted to labor. She possessed a rich experience of grace and maintained a strong faith in Christ. She was always joyous and happy. She numbered her friends by the multitude, hence she is greatly missed. But we feel sure she has entered into the "inheritance of the saints in light." Of course we sorrow because we lost her, and regretted to see her cut off from life in the midst of so much happiness, and before such bright prospects, but we don't weep as "those who have no hope." We expect to meet her again. J. A. OLD.

ALLEN.—Carrill Winston Allen, the little son of Rev. L. C. and Fannie Allen, was born December 1, 1899; departed this life November 3, 1903. He was the only child of the home, hence we need not say that he was the pet and life of the home. He was an extra smart child. He was grandpa's pet. Oh how we miss him. His little prattles can never be heard any more in this world, but, thank the good Lord, we can meet him in the sweet by and by. He leaves a broken-hearted father and mother to mourn for him with a broken heart. We all loved him so much, but we won't mourn as those that have no hope. His grandparents on both sides loved him so much, but he is just over the river on the sunny shore waiting for us. We will see him again. He is in the arms of that dear Savior that said: "Suffer the little children to come unto me, for of such is the kingdom of heaven." His grandpapa, S. N. ALLEN.

EVERY.—One of the purest and noblest spirits I have ever known went to its rest on the early morning of October 26, 1903, when Miss Mollie A. Avery departed this life. She was born Dec. 8, 1838, at Carrollton, Carroll County, Georgia. She, with her father, moved to Texas in 1851, where he died three years later, leaving the care of the family of one brother and two other sisters largely in her hands. Her sister, Elizabeth, was married to T. S. Garrison in 1860, and from that time till her death she made Bro. Garrison's her home. Miss Mollie was converted and joined the Methodist Church when a child, and lived a most devoted Christian life. She had good educational advantages, and was a woman of rare intellectual grasp. Her life was a positive force for good, and felt by all who came in touch with her. I never heard of her doing or speaking a hasty act or word. She had the spirit of her Master, in that she poured out her life unstintingly in self-sacrifice for those she loved. Much of her life was devoted to an invalid sister; who died about sixteen years ago. In the home of her sister and the social circle she was wise in counsel, sound in judgment and ever true to her convictions of right. In our Church she was one of our strongest spiritual forces. Though a great sufferer for years, she was never absent from Church except when she was confined to her room. I have never misaied a face from the congregation more than hers. A fine listener and a good judge of a sermon, she was a great inspiration to the preacher. I never heard her say an unkind word of any one, nor have I ever heard an unkind word of her. She sowed kindness and reaped a harvest of universal love. She was confined to her room several weeks before she died, and was aware of the approach of death. She talked much of her trip home. She said she was ready and only waiting the Master's call. A short time before the end she had the Palms 23 and 103 read to her, and with those wonderful hymns of triumph fresh in her heart, she took her flight home to Him she had loved and served so long. Doubtless many whom she had helped were looking for her and rejoiced at her coming to that blessed shore. She has left many behind who look after her and are determined to meet her again. She is gone, but her splendid life so rich in all that was true and noble still lives on. May God bless those so deeply bereaved at her going. Her pastor, J. T. McCLURE.

COOPER—COOPER.—The lives of Brother and Sister Cooper seem to have run parallel through life. Faris Cooper was born in Maury County, Tennessee, July 11, 1819. His wife Elizabeth J. Cooper, was born in Williamson County, Tennessee Oct. 3, 1819. They were happily married Sept. 24, 1840, and in 1869 joined the Methodist Church together under the ministry of Rev. W. H. Hughes, now a member of the North Texas Conference. In this communion they remained till about four years ago, when they found it convenient to join the Old School Presbyterian Church. Their home was blessed with ten children, seven boys and three girls, all of whom lived to be grown, seven of whom still survive. They came to Texas in 1887, and engaged in farming near Cedar Hill, where they remained with the exception of two years spent in West Texas. These good people possessed in common many admirable traits of character—quiet, unassuming, conscientious, honest, industrious. That they enjoyed the confidence of those who knew them is evidenced by the fact that from the year 1872 till 1887, when they came to Texas, Bro. Cooper served his country as Magistrate, Tax Collector, or County Judge; and his Church as steward and trustee. His father was County Surveyor in Tennessee, and he assisted him in surveying out Lewis County. In the fall of 1850 he joined the Masonic fraternity. His wife also received such degrees as she was entitled to. Later six of the boys joined, four of whom are now Royal Arch Masons. After a long and painful illness, which she bore with great fortitude and patience, Slater Cooper fell on sleep Wednesday, Nov. 4, 1903, and the next day we preached her funeral in the Methodist Church, using, by request, Jer. 8:22 as a text. A large company of friends and loved ones followed her body to its last resting place. Bro. Cooper had not been well for some time, and the strain and exposure were too much for him. He took his bed that night, and about 11 o'clock Monday night following he was released from earth and again joined his companion in the better home above. They both seemed conscious of the approaching end, and talked with perfect composure and satisfaction of their departure. Thus our kind Father above allowed the separation on earth of only five days. As the body of this old father in Israel lay before us we could find no more appropriate text than Rev. 14:13, "Blessed are the dead which die in the Lord," etc. From the church the Masons took charge of the body, and with the beautiful ceremony of their order tenderly laid it beside his companion. The family returned to their homes with sad hearts, yet they are comforted by a living faith in Him who said: "I am the resurrection and the life." And some day, we trust, the large family circle will again be complete in the Father's home above. J. F. ARCHER.

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 the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit. A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Advertisement for C. P. Barnes & Co., featuring watches, diamonds, jewelry, silverware and optical goods. Text includes 'SINCE 1858', 'HAVE BEEN THE Headquarters For Santa Claus for Watches, Diamonds, Jewelry, Silverware and Optical Goods.', and address '504 & 506 W. Market St. LOUISVILLE, KY.'

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