

COMMUNICATIONS.

"WISDOM AND KNOWLEDGE SHALL BE THE STABILITY OF THE TIMES AND STRENGTH OF SALVATION."

We enter upon these prophetic times burdened with the call to a broader and higher intellectual life—a heroic consecration—a sacrificial ministry of giving that shall be an enduring monument of our love for God and humanity. As a Church we dare not hazard the instruction of the souls committed to our care to an unbridled ministry, to an untrained membership. The times demand wisdom and knowledge to give stability to our institutions and gird with strength the salvation we bring to a dying world. The safety and perpetuity of the State, the purity and power of the Church, can only be secured by a broad, liberal, and refining Christian education.

We are already committed to this work. We have our high schools, colleges, and universities all calling for a financial support that thus far we have not been able to bestow.

The closing century calls imperatively for a thank-offering that will meet the demand of the times, and place our schools on the high road to greater usefulness and endow them with the facilities for imparting a Christian education that shall be commensurate with the progress of the age. The mind power of the world is being mobilized and drilled in the school, the college, the technic, university, and it is our undoubted obligation to infuse as large an element of Christian faith as possible into the developing mind of humanity.

To withhold the necessary means for this work will be robbing our children, robbing posterity; yea, it will be robbing God of the highest type of Christian manhood. How dare we offer to God an imperfect sacrifice? Every redeemed soul should be a polished shaft in the divine quiver, then heaven's archery will be effective in bringing the world under the reign of Christ.

God will hold us to a strict account for our privileges and possibilities. As a Church, if we withhold our wealth from this divine, this ennobling work, it will eat as doth a canker and bring upon us the curse of God and contempt of men. As the Church the world is our parish. We have entered mission fields that imperatively demand a liberal education, and indeed that cannot be judiciously cultivated without it. We must have trained missionaries trained in our own schools, and especially trained for the fields they propose to enter. Our educational standard for our home missionary work must be elevated.

All who are called to preach are as definitely called to prepare for the work. Paul, when converted and called to preach, although liberally educated in literature, science, and the languages, devoted three years to special labor for the work to which he was called. If Paul needed three years of study after his conversion to qualify him to preach, surely no one will doubt or question the necessity of a special preparation by our young men who may be called to preach.

Our schools should all have a fund for gratuitous education and the theological department of our colleges and universities should be free for all students for the ministry and there should be a special fund for our University at Nashville for gratuitous education of all preparing for foreign missionary work. This fund should be sufficient for all expenses. The department should be a Church West Point or Annapolis for training foreign missionaries. The Roman Catholic Church furnishes us a wise example in this regard.

Any young man who wishes to be a priest and can show a fair amount of talent will receive his education and training for from five to seven years, all expenses paid.

Of course the applicants for the benefits of this fund with us would, in addition to mental qualification, be required to possess piety and a consecration commensurate with the sacrifice to be made. One half million dollars would only be a fair allowance for this fund alone.

I believe if this was a specified fund to be raised with our Twentieth Century Thank-offering it would induce some of our wealthy men to give largely. I think this department of education is especially pressing in its demands. It would save thousands of dollars to educate our missionaries at home so that they might enter at once on their work fully equipped.

Cuba and Mexico call for a host of missionaries, and they should all be able to preach in Spanish as soon as

they enter their fields of labor. Paganism is aroused and the largest university in the world has more than ten thousand students preparing to go forth as propagandists of the Mohammedan faith.

Cultured and scholarly missionaries, like a vast army, are sweeping over the Ottoman Empire. The disciples of Confucius are invading our own country. China is sending missionaries to America. If heathen nations can spend millions in the support of idol worship, what ought Christians to do who have heard the command from the eternal Father, "Go ye into all the world and preach the gospel to every creature? Lo, I am with you always, even unto the end of the world."

J. F. RIGGS.

EDUCATION AND SUNDAY-SCHOOLS.

I am very glad to see our Church making such a determined effort to raise the Twentieth Century Fund. The cause of religious education is the cause of Church advancement and prosperity. If the world is to be Christianized in the near future it must be done very largely through Christian education. If the Methodist Church wishes to hold her place of leadership among the aggressive Christian forces of the world she must lead in the matter of Christian education.

Advancement in the science of medicine during the past half century has been phenomenal, but it has been mainly in the art of preventing, rather than in curing diseases. So it must be in eradicating vice, crime, and sin. It is much easier to train up boys and girls to Christian living than to reform them after they have become wicked and vicious. The Twentieth Century Fund can and must be raised. But while it is well to push this matter, I trust that no one will forget that the Church has an educational institution of much greater importance to her and to the world than her colleges and universities. I mean the Sunday-school.

The colleges educate the hundreds, but the moral and religious education of the millions must depend, for a long time at least, upon the Sunday-schools and homes. The State is giving to these millions the elements of an intellectual education; but she very wisely leaves their religious training to the homes and Church. Let the Church push the cause of education all along the line. While strengthening and endowing our colleges and other schools let us, by all means, widen, deepen, and improve the work of the Sunday-schools. Both the quantity and the quality of Sunday-school work need improvement. Let the conferences which meet this fall and winter take such action that the year 1900 will be long remembered as a time of awakening to the interests and possibilities of Sunday-schools. So mote it be.

T. J. PAINE.

BIBLE READING ON METHODISM.

CHAPTER 2.

Many little schooners have shot out over the great moral sea claiming to be the ship. It can only provoke a smile from thoughtful people to see a boat on the ecclesiastical sea with these words floating from her mast-head: "The ship, she was launched by John the Baptist before Christ," or, "she was launched in the first century." What of it if history does prove that she was launched sixteen or eighteen centuries later? What of it if many other ships just as strong and good as herself pass her, laden with passengers for the haven of rest? The ship of bigotry still claims to be the only ship on the waters. It is really amusing to watch a land-marker try to establish apostolic succession. He will go on beating the air until he comes to a broken link, then he will say: "Now, brethren, at this point we find a link broken, but we will pass over the gulf and find a link to fit on the other side." But that broken link rings down the centuries, sounding the death-knell of land-markism and apostolic succession. The scriptures rebuke very sharply those who would trust in their genealogies. Matt. 3:9: "And think not to say within yourselves we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham." Also Titus 3:9: "But avoid foolish questions and genealogies, and contentions and strivings about the law, for they are unprofitable and vain." If any Church could establish its genealogy back to the apostles what would it amount to? It would only be "unprofitable and vain." You need not trouble yourself a minute about where to find the Church of Christ. Wherever you find a spiritual Church that is glorifying God by helping to save humanity you will find the Church of

Christ. To my mind one of the most contemptible things that walks on two legs is one of these ecclesiastical buzzards that comes along following up a revival and gets up drawing out something like the following: "Now these folks that have been holding this meeting are a very good people and have a zeal, but not according to knowledge. I represent the Church. These others are only societies." Tut, tut, tut. What are you going to do with such a fool as that? If you can't get him off some where to praying for brains I don't see much chance for him.

Armour, Texas.
(To be Continued.)

PERAMBULATION OF THOUGHT.

The thinking apparatus of man performs great antics once in a while. How a mind passes from one idea to its antipodes is sometimes beyond our ken. And yet, I presume, all thinking men have this experience. How a man ever came to discover the law of gravity by the falling of an apple would be a nice problem to solve. And yet through all these remarkable performances of the mind, disconnected as they seem, when simply looking at the starting point and final deduction, there is the idea of continuity of thought.

The other day, when returning from a visit to an invalid we had quite a chain of thoughts suggested to our mind by the passing of a poisonous spider. It happened when passing through a pasture gate. The first impulse, when discovering the insect, was to pass it by on the ground of harmlessness in regard to self because of the fact that we saw it and could avoid contact. But the thought came: Some one else might not see it, and thus suffer. And then we thought of all poisonous insects, reptiles, etc., and how we owed it to society to exterminate these dangerous foes. And then we thought of the contemptibility of the man who would refuse to kill a serpent because it would not harm him individually. And then came into our mind a scriptural idea, read perhaps a thousand times, but now embellished by a new flood of light: At the last it biteth like a serpent and stingeth like an adder." (Prov. 23-32.) The above is the figure used by Solomon when speaking of the effect of wine. By the foregoing drift of argument the man who takes no stock in the extermination of the liquor traffic, on the ground that it does not harm him, is effectually silenced.

H. B. SMITH.

Grapeland, Texas.

A REPLY.

In the issue of September 28 Bro. I. S. Ashburn gives what he calls a "Reply to S. W. Miller and Others." In this alleged reply he mentions me as among "others;" yes, and "there are others" who are still waiting for his reply to the note of mine which appeared in the issue of March 16. He dismisses as to me regarding the distribution of last year's assessments with this assertion: "Wrote without sufficient knowledge of the facts," and passes to the discussion nowhere raised by me—the methods of this year. If I had just out of pure ignorance or wilfulness made those statements contrary to facts, or not based upon "knowledge," was it not just as easy and far safer to show wherein I differed from the printed minutes than just to put against it his assertion, when he knew I was accessible to, and had used all the facts ever made public about the transaction?

What are my personal interests in this discussion? None. But I have others that are above them: Those of the Church. Whatever concerns the good or prosperity of the Church concerns me, hence my place in this discussion. There are a good many things hard to be understood in the last financial exhibit of the Greenville District which will repay study by every one interested, but until evidence better than has been produced is produced I refuse to assent to the charge that my note grew out of imprudent ignorance. Unless the former things are proved without foundation in fact, I will proceed no further in the discussion at present. I hope that such an exhibit will never be followed by its like.

BRISCOE CARTER.

GREENVILLE DISTRICT FINANCES ONCE MORE.

In the Advocate of September 28, in reply to something that Bro. S. W. Miller had written, Bro. I. S. Ashburn writes: "I don't know how our good brother could write so unless the papers in the Advocate from Bros. Hanson and Carter and the finances of

Greenville District inflamed his imagination. These brethren wrote without sufficient knowledge of the facts and Bro. Miller has followed in their steps."

The plain inference of Bro. Ashburn's language is that there was something in the papers referred to written for "facts" that were not "facts." My imagination was not inflamed by anything. All that I said can be substantiated by the minutes of the North Texas Annual Conference of 1898. I said the stations in the Greenville District were assessed less for the conference collections according to the assessments made and paid to the pastors than the stations of any other district in the conference, which, according to the minutes, is true. Take McKinney Station; assessed and paid preacher in charge, \$1200; assessed and paid for Bishops, \$9; for foreign missions, \$58. There is not another station out of the Greenville District in the conference that assessed and paid the pastor \$1200 that was not assessed and paid more than \$9 for Bishops. I don't think there is a station in the conference out of the Greenville District that assessed and paid the preacher in charge as much as \$800 that was not assessed, and in most instances, paid more than \$9 for Bishops. I also said that some of the poorest circuits in the Greenville District were assessed more than any of the stations, which is true. Floyd Circuit, assessed for the pastor, \$405, and was assessed for Bishops \$14; for foreign missions, \$88, and the other claims in proportion, which was more than any station in the district, and more than any work in the conference, according to the assessment for the preacher in charge.

I offered no comments nor made any criticisms. I only gave "facts."

L. A. HANSON.

Floyd, Texas.

INFANT BAPTISM.

In a late issue of the Advocate I see a paper from Bro. John Adams on the mode of baptism, in which he proves beyond doubt that the scriptural mode is affusion. Now if you will allow me, I will prove beyond cavil that infants are entitled to baptism. So then Bro. Adams and I will have conferred a great boon on Zion after which she will no longer be disturbed by such questions as were settled in the early Church and remained settled until since Martin Luther's time, with few exceptions.

1. My first argument is: Infants are included in every covenant God ever made with man. They were in the covenant made with Adam before the fall. See Gen. 2:15-17. Also in that made with him after the fall. See Gen. 3:15-19. The next covenant was that made with Noah just after the flood. See Gen. 9:8-17. The next covenant recorded is the one with Abraham. See Gen. 17:1-14. The next is the one made with Israel when they left Egypt for Canaan. See Deut. 29:10-15. The next covenant is that with David. See II Sam. 7:12-17. The next and final is Christ's with the apostles. See Matt. 28:19-20. It is the covenant made with Abraham and continued by Jesus with the apostles to which Peter refers in Acts 2:38-39: "Repent and be baptized, every one of you, in the name of Jesus Christ."

For the promise is unto you and your children." These are the only records of covenants which God has made with men that included one or more nations, unless we include that made with Hagar, recorded in Gen. 21:17-18. It is not a question now whether any or all these are covenants with the Church. That aside at present. The point is plainly stated. There is not one of these, the only covenants which God has made with man, but that includes infants. It has ever been God's way to grant the offspring what was given their parents. When and where was the order changed? As this has always been God's order, it is not a question as to where it is written that infants should be baptized, but the burden of proof falls on the antepedo-baptist. He must show when and where it is written, viz: That God has repeated his infant including covenant. This he can never do. As sure as infants are parts of every nation on the globe, so sure are they entitled to the right of baptism, for Jesus said: "Go ye therefore and teach all nations, baptizing them," etc. If the children be excluded, then three-fifths of every nation are passed by and Christ's injunction is not obeyed.

2. The Abrahamic Church, which included infants, was the same as the Christian Church with some external changes. The only trouble about this proposition is that the proof is so abundant that to present it all would make this paper too long.

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faith in Christ. See Heb. 11:13-16 and 24-26 and 39-40; also I Cor. 10-4, Acts 2-12.

(2.) The foundation of the Church before and since Christ came is the same—viz: "The apostles and prophets, Jesus Christ being the chief corner-stone." Eph. 2:19-22.

(3.) The Church or kingdom over which David was to reign forever is the same as that over which Christ reigns. He is David's son according to flesh and sits on David's spiritual throne. See II Sam. 7:16-17, Acts 2:29-30, Isaiah 9:6-7, Luke 1:31-33.

(4.) This same kingdom is given to the Gentiles. Matt. 8:11-12 and 21-43.

(5.) In Jer. 11:16-17 the Jewish Church is spoken of as being an olive tree. In Rom. 11:13-21 this same Church is referred to under the same figure of an olive tree from which the Jews, as branches, are broken off because of unbelief and the Gentiles are grafted into this same tree.

(6.) Finally the blessings of Abraham accrue to the Gentiles. In other words, they obtain nothing except what they derive from the Jewish Church. See Rom. 4:11-16, Gal. 3:7-9.

3. My next argument is: Baptism supersedes circumcision. The former initiates into the Christian Church, while the latter was the door into the same Church in the Mosaic dispensation. They are both signs signifying moral purifying. They are both seals, the signs by which God seals or confirms his promised blessings to those on whom these rites are performed. They are like initiative rites inducting into the Church. There were no blessings nor advantages conferred by circumcision that are not now conferred by baptism. In Gal. 3:27-29 and Col. 2:11-12 it is distinctly set forth that baptism takes the place of circumcision. Now the conclusion is inevitable that, since the Jewish and Christian Church are one and the same, and as the Jewish rite of circumcision is displaced by baptism, and as the order has not been changed, therefore the subjects of the former rite are also entitled to the latter rite.

4. Jesus said: "Suffer little children to come unto me." Mark 10:14. Where is Jesus but in the Church? How can one come to him without entering the Church, and how enter except through the door, which is baptism?

5. All historians grant that it was the custom to baptize whole families, infants and all, of proselytes who came into the Church at and before Christ's time on earth. Now listen: Since infants were circumcised, and since children of proselytes were universally baptized, it being a common custom witnessed often by all Jews, and since Jesus said: "Suffer little children to come unto me," and "Go ye and teach all nations, baptizing them," etc., of course the youngest citizens, as well as the oldest, and since Peter on the day of Pentecost told the first believers to "repent and be baptized . . . for the promise is unto you and your children." I say since all this is true, if our Lord did not intend that infants should be baptized, not to so state is simply misleading.

6. But the apostles did baptize whole households, therefore they baptized infants. See Acts 16:15-33, I Cor. 1:16. In I Cor. 10:1-2 Paul says: "All our fathers . . . were baptized unto Moses in the cloud and in the sea." Note that what the adults received, the infants also received.

7. My seventh and last argument is that the children were addressed in the epistles as Church members. See Eph. 6:1, Col. 3:20. Evidently the apostle knew that these children whom he addressed as Church members became such when they were baptized in their infancy. Every statement in the New Testament proceeds on the presumption that infants are entitled to, and received the privileges of Church membership.

If any one desires to get the full benefit of the argument in this paper I suggest that he run up all the references made to scripture and read them carefully.

It is objected that children cannot understand it. The same objection lay against circumcision. To deny them this rite is like the act of the man who puts into his warm houses and feeds bountifully his sheep, but leaves the lambs in the rain and cold to die because they cannot eat nor understand why they should, with their mothers, be housed. Again it is said they cannot comply with the conditions. Granted; but their parents can for them. See Gen. 18:19; Deut. 29:10-15; Josh. 24:15; Mark 10:13-16.

Again it is objected that it is unnecessary—they are saved already, and, besides, what good can it do? First, it does the infant the same good it does the adult. Answer the question. What good will it do the adult? and you have the answer to this question. Second, it

is a little amusing to hear those who insist that a man must be saved before he is baptized, turn on you and say the infant does not need it—he is saved already. Grant that it is already saved, which I do not believe, but grant it, then according to the practice of the objector, it should be baptized. But there lies aback of this object on a belief in "water salvation." If water does not save, why ask such question? A. S. WHITEHURST.

Henderson, Texas.

"Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." Matt. 19-14.

"Of such is the kingdom of heaven." "Or the kingdom is composed of such." —Dr. Clarke. "The infant is not required to believe; but if it die in infancy, the spirit of God can create it anew, and fully justify and prepare it for heaven."—Dr. Ralston. Now, it seems to me that the Doctors differ. If the infant must be "justified and created anew" in death in order for it to enter the kingdom of heaven, what does Dr. Clarke mean by the above? If the kingdom of heaven is composed of such as unregenerated or unregenerated children, where is the necessity for renewing in death in order for them to enter the kingdom of heaven?

Is it true that the spirit of God does "create anew and fully justify and prepare" infants in, or at the death for the kingdom of heaven? If so, where are the scripture texts by which such doctrine is set forth? Will some one please point them out? If a dying infant must be "created anew," before it can enter into heaven what does our Lord mean when he says, "Of such is the kingdom of heaven?" Is heaven composed of such unregenerated creatures?

If to be "created anew and fully justified for heaven" means that they must be regenerated and made "new creatures in Christ Jesus," what does Dr. Clarke mean?

Again, what does Dr. Clarke mean by these words: "Christ loves little children because he love simplicity and innocence; he has sanctified their very age by passing through it himself—the holy Jesus was once a little child." What does he mean by the word "innocence?" How did Jesus sanctify their age? He says by passing through it. Is the application of the life of Christ made to the child in its death only. If so, then Christ, by his life, sanctifies those who die in infancy only, and the innocent age of all other children is a delusion. But, says Dr. Ralston, the guilt is the result of the disobedience by one man. If by the disobedience of one man sin entered into the world, and sin passed upon all men, when did it pass? Did it pass upon them before they existed, or after they had sinned? If it passed upon them before they existed, then the free gift came upon them before they existed. If sin passed upon them after they began to exist, we can see how that the life of Christ sanctified them.

Again, Dr. Ralston says infants are guilty. But what does guilt imply? Hear him: "Forfeiture or any other penalty." What does he mean by forfeiture? How can it be that an infant can be guilty and not accountable? Does not guilt imply accountability? "Pain and death are the consequences only of sin, and absolutely innocent beings must be exempt from them"—Dr. Watson. Now while it is true that "pain and death are the consequences only of sin," it does not follow that all who have suffered pain and death were not "absolutely innocent." Many have suffered pain, the result of intentional or accidental doings of others, to-wit: Two men, the Rev. Stuckey and another man were out bird-hunting, when the gun in the hands of the other man, and he a true friend, was accidentally discharged, the load lodging in Rev. Stuckey's back, from which he suffered great pain. Will Dr. Watson or any other man contend that Stuckey was not innocent? Was his pain the result of his guilt? Our Lord and Savior Jesus Christ suffered death, the death of the cross, the result of sin. Was he not "absolutely innocent?" Did he not suffer the "just for the unjust?" W. T. AYERS.

Quitman, Texas.

THE LIQUOR EVIL.

"Why, and in what way, is the membership of the Church responsible for the liquor traffic?"—Texas Christian Advocate.

Why? Because when a thing is wrong it is the duty of all Church men to oppose, defeat, and put it down if practical to do so. And there is a corresponding duty, obligation, on all when a thing is right to do it. "Duty is the bed-rock of Christian character." Is the liquor traffic right or is it

wrong? History is a wise teacher; observation and experience are sources of sage counsel. And what is the record they bear? Let us examine and see if any Christian can consistently, honestly, or safely foster, favor, patronize, or uphold, or fail to oppose it in all right ways.

It is said: "Where there is a will there is a way." And in this case it is not only true, but eminently practical, and Church men are responsible to the Church, their country, and their God for the legalizing of the liquor traffic.

That the liquor traffic is an unmitigated evil is written, known, and read of all men. A late A. M. said: "During the Christian era millions of men have been slain in battles; other millions have succumbed to the rage of pestilence, and still other millions have perished in famines; and yet more than all these millions combined have fallen before the rage of strong drink."

The Hon. W. E. Gladstone, the greatest of all the world's great Christian statesmen, said not long before his lamented death: "The liquor traffic is not only the monster evil of the world, but it is far more destructive of human life, rights, and interest than war with all its bloodshed and carnage; pestilence, with its rapid march of death; and famine with all its untold horrors, all combined."

These facts are attested and demonstrated as true by history, statistics, observation, and experience. And yet that crime of crimes, now and for ages past, hanging over states and nations like a black pall of death blighting as with a besom of destruction every interest, temporal and eternal, of countless millions of people, is not only not prohibited and put down forever as it should be, but strange to tell, it is fostered, favored, and patronized by society leaders in general, of whom our rulers, state and national, are chief.

Nor is this all, or the worst. That fell destroyer of countless millions of people and arch enemy of all that is good and true in life; that wrecker of states and nations, kingdoms and empires, is not only fostered, favored, and patronized by society leaders, but more monstrous still, it is licensed and upheld by laws, state and national, voted for by men claiming to be good citizens, patriots, statesmen, and even Christians.

And what are the effects of the customs so made, the habits so formed, and the laws so passed. Independence with all its blighting effects prevails in our state and national capitals and throughout our country, corrupting the morals and destroying the virtue and intelligence of millions of our people, impairing minds, destroying consciences, degrading humanity, arousing the animal passions, inflaming the lusts of the flesh, and thus filling our country with vices and crimes of all forms and degrees to the destruction of the peace of society and the security of life and property.

In such conditions economy is as one of the lost arts, while wasteful, wicked criminal extravagance is the order of the times in public places.

Influenced by the custom so kept up, the habits so formed, and the laws so passed, the people of this country worse than waste annually \$1,000,000,000 in purchasing to gratify false and perverted tastes and appetites liquors which

"Tantalize but to decoy And allure but to destroy."

Nor is this all. The statesmanship, so-called, after legalizing the destroyed next taxes its constituents about \$1,000,000,000 more, to be collected annually to pay for arresting, trying, and punishing criminals, nine-tenths of whom are made such by the licensed destroyer. And while thus millions of people so misled by their rulers are hurried down to premature and wretched graves, other millions, by the same means, are bankrupted and ruined, and our country is filled with tramps and vagabonds to the great detriment of society and imminent danger of the public peace, and to the disgrace of the government.

Nor can those society leaders, custom-makers, and habit-formers fail to see and know that, as victims of their doings, there are to-day lodged in the slums of our towns and cities millions of innocent and helpless women and children without husbands or fathers, houses or homes, food, clothing, hope, or prospects.

In sorrow deep, sadly sighing, Seeming living, rather dying, No husband's arm to bear the bier, No father's eye to weep a tear, Millions of woes, men the authors, And, heathen-like, misery-scoffers.

Can a government, state, or nation, kingdom or empire, accomplish its



Sweet butter can't be made in a sour churn. The stomach is a churn. A foul stomach fouls the food put into it. When the food is fouled the blood made from it is fouled also. Foul blood means disease. Cleanse the churn and you have sweet butter. Cleanse the stomach and you have pure blood. The far reaching action of Dr. Pierce's Golden Medical Discovery is due to its effect on the stomach and organs of digestion and nutrition. Diseases that begin in the stomach are cured through the stomach.

"Dr. Pierce's Golden Medical Discovery has proved a great blessing to me," writes Mrs. Ellen E. Bacon of Shutesbury, Franklin Co., Mass. "Prior to September, 1898, I had doctored for my stomach trouble for several years going through a course of treatment without any real benefit. In September, 1898, I had very sick spells and grew worse; could eat but little. I commenced to take Dr. Pierce's medicine and in a short time I could eat and work. I have gained twenty pounds in two months."

Dr. Pierce's Common Sense Medical Adviser sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for paper-bound volume, or 31 cents for cloth binding, to Dr. R. V. Pierce, 665 Main Street, Buffalo, N. Y.

purpose or long exist after legalizing the corrupter of morals and destroyer of the virtue and intelligence of its people? Can it prosper by bankrupting the millions of its people, though some accumulate billions in the wreck?

Are not temperance, morality, virtue, and intelligence conditions precedent to stable government (and its only safeguard)?

Pending these conditions have not all Christians individually, all Churches as bodies, all civilized states and nations, kingdoms and empires a momentous mission to perform? If, as a Rough Rider said: "The blood of the slain in the Philippines is on the garments of those who opposed the treaty," on whose shoulders must be the blood of the countless millions heretofore slain, now being slain by the legalized liquor monster?

"In what way?" In former times, in theocratic governments, infidels were expelled by divine command at the point of the sword. May not, to-day, churchmen, the Churches resort to the ballot to effect like purposes?

True, preachers are not politicians. But preachers, elders, and Bishops are all citizens and voters, with all the rights and privileges, duties and obligations of such, and responsible for the proper discharge of such duties. The right to vote implies discretion, both as to issues and candidates. Self-preservation is the first law of nature and it would be anomalous, indeed, if the Church had it not, and equally so, if it failed to use it. No form of infidelity, no heresy or paganism, nor all these combined, have been half so inimical and hurtful to the Church as that legalized liquor traffic is and has been. No duty is of more importance to the Church, the people, the State, and the nation than that of putting down forever that fell destroyer. There has never been, or can be, a sensible reason for its existence.

The senseless plea of liberty is a shame and disgrace to its authors. It is without reason and against right. Liberty

To do right has no bounds. To do wrong it has no grounds. But to do good it is even Broad as earth and high as heaven Liberty to do evil Is given only by the devil.

J. M. THOMASON. Wynne Wood, I. T.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousands cases called Dropsies. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Book of testimonials of miraculous cures sent FREE. 14 DAYS TREATMENT FREE by mail. Dr. R. H. GURNEY'S SOLE BOX N. ATLANTA, GA.

MOTHERS If you fail to find a cure for Red Warming, try PENNIE. Sample Box Free. Care guaranteed. Missouri Remedy Co., St. Louis, Mo.

LADIES My Monthly Regulator never fails. 11-cents Free. DR. F. M. FAY, Bloomington, Ill.

SECULAR NEWS ITEMS.

The elections held in different states last Tuesday nearly all went the Republican route. Even Kentucky failed to elect the Democratic candidate. Ohio went as usual, very decidedly in favor of the national administration. There is no use disguising the fact by explanations, the Republicans got the advantage in the contest. While this may not suit many of us, yet the fact stands out all the same.

During last week, the Boers were pressing the British sorely in the Transvaal, but just as we go to press the tide seems to have turned. To the south of Ladysmith, there was a heavy skirmish last Saturday and the Boers were beaten back with great slaughter. This has put new hope into the British forces and they are holding their own until reinforcements can arrive.

Gov. Candler, of Georgia, sent to the Senate the name of Charles R. Crisp, son of the late Speaker Crisp, to be Judge of the County Court of Sumter. There is no doubt of his confirmation.

Express Messenger Concannon, of the American Express Company, M. K. & T. Railway, was sandbagged and robbed while the train was running through the Katy yards at Denison October 31. The robbers escaped with their haul, over \$10,000, and left no trace. Concannon is in a dangerous condition.

A press correspondent states that Great Britain is preparing to get out of Samoa and will leave Germany and the United States to settle the question.

Lord Lonsdale, in England, has undertaken the greatest individual act of charity England has ever known in many years. He will look after the welfare of the wives and families of all the men of the reserve corps in Westmoreland and Cumberland Counties.

A number of prisoners at Sherman broke jail Nov. 2. Among them was Bob Smith, a negro, under sentence of death, who returned to custody a short time after, stating he was only looking for a place to get warm. He seemed to think it strange that the officers looked at him in wonderment.

Though Sir Thomas Lipton could not win America's cup with his yacht, Shamrock, he won the esteem of our people. His departure for London was the occasion of a great demonstration from thousands of people. A loving cup is being prepared for presentation about Christmas.

Vice-President Hobart is seriously ill at his home in Paterson, N. J. His ailment was diagnosed as dilated right heart.

Count Rothmer, President of the German Peace Societies, has telegraphed Queen Victoria praying her to accept the mediation of the United States in the war with the Transvaal.

The monthly statement of the national public debt shows that at the close of business October 31, 1899, the debt, less cash in the treasury, amounted to \$1,146,629,581, a decrease during the month of \$2,276,199. This decrease is accounted for by the increase in the amount of cash on hand and the increased redemption of national bank notes.

Attorney-General Griggs turned into the United States Treasury Nov. 1, \$821,897, which is the Government's share of a dividend declared by the receiver of the Union Pacific Railway. The right of the Government to participate in this dividend was recently established by the judgment of the United States Court at St. Paul. This sum is in addition to the amount agreed to be paid to the Government in settlement of its claims against the Union Pacific Company.

Gen. Funston and the "Kansas famous fighting Twentieth" reached Topeka Nov. 2 and were given an enthusiastic welcome. A \$1000 sword was presented to Gen. Funston by the people of Kansas.

A recapitulation of the casualties in actions and deaths in the regular and volunteer army between May 1, 1898, and June 30, 1899, contained in the annual report of the Adjutant-General of the army, shows a grand total of 10,076 men. The casualty list alone aggregates 3454, of whom thirty-five are officers and 458 enlisted men were killed and 197 officers and 2764 enlisted men wounded.

A dispatch from Madrid contained the declaration that three islands of the Philippine group were not included in the peace treaty and might be made the basis of negotiations for the liberation of Spanish prisoners. This caused a sensation, but it is not regarded as of importance by the Washington authorities.

It has practically been decided at Washington that a colonial bureau will be established to take directly in charge all matters pertaining to the outlying dependencies of the United States. The office will be a bureau of the War Department, and not a separate department, as has been suggested, and the matter has so far advanced that the selection of a chief of the bureau is now under consideration.

The Philippine commission has agreed that the United States should retain permanent control of the Philippines, and its recommendations will be the basis of the President's expansion policy upon which the executive will ask Congress to provide for a permanent army of 100,000 men, a measure which failed during the last session because of Democratic opposition in the Senate.

The Board of Regents of the University of Texas have elected Hon. Wm. L. Prather, of Waco, President of that institution. Mr. Prather has been a member of the Board of Regents for several years and has filled the position of acting president since the resignation of President Winston several months ago. He has taken an active interest in the success of the institution ever since its founding.

The United States is said to have asked for written assurances from France, Germany, and Russia regarding the preservation of the "open door" in China.

The women of Chicago have started a movement toward a systematic effort to show in some substantial way to Gens. Fitzhugh Lee and Joe Wheeler the appreciation by the American people of their bravery and patriotism in the recent war with Spain. This is as it should be. No one did better service for our country than these two Generals.

Admiral Dewey was presented with the deed to his home in Washington at an informal dinner in his honor by Assistant Treasurer Vanderslip.

The committee on constitutional amendment of the Georgia House of Representatives has recommended the passage of Representative Hardwick's bill disfranchising the negro. The bill imposes an educational qualification on the negro voter and Mr. Hardwick stated plainly that its object was to rid the State of the illiterate and purchasable negro vote. It is believed the passage of the bill by the House is assured.

ONE IN EVERY FOUR.

One Person in Every Four Suffers From Piles.

About one person in every four suffers from some form of rectal disease. The most common and annoying is itching piles, indicated by warmth, slight moisture, and intense uncontrollable itching in the parts affected.

The usual treatment has been some simple ointment or salve which sometimes gives temporary relief, but nothing like a permanent cure can be expected from such superficial treatment.

The only permanent cure for itching piles yet discovered is the Pyramid Pile Cure—not only for itching piles, but for every other form of piles, blind, bleeding, or protruding. The first application gives instant relief and the continued use for a short time causes a permanent removal of the tumors or the small parasites which cause the intense itching and discomfort of itching piles.

Many physicians for a long time supposed that the remarkable relief afforded by the Pyramid Pile Cure was because it was supposed to contain cocaine, opium, or similar drugs, but such is not the case. A recent careful analysis of the remedy showed it to be absolutely free from any cocaine, opium, or in fact any poisonous, injurious drugs whatever. Sold by druggists at 50 cents per package.

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A life-termed convict at Rusk, named Isaacs, was released about a month ago on a pardon signed by Gov. Sayers which now turns out to be a forgery.

WHAT PREACHERS HAVE TO STUDY NOW.

See Discipline of 1898, pages 287 to 294. Books in the head and religion in the heart is the object. I will sell you any book in the course (or reference book) at a saving of one-fourth to three-fourths. Will buy any of these, or exchange them, that you don't want. I am the largest second-hand book dealer in the South. I buy any clean book published. Write to Henry A. Moos, 514 East Houston Street, San Antonio, Texas.

A CORRECTION.

In the Texas Advocate of October 19 is an article over the name of J. R. Miles, local preacher, of Belcher, Texas, in which this statement is made: "In a (small) house in the city of Bowie, Texas, on a bed of affliction, lies one of God's truest noblemen, Rev. W. C. Pryor, superannuate of the North Texas Conference."

And again, in the Advocate of last week, is a notice by Bro. J. A. Wyatt, Treasurer of the North Texas Conference Brotherhood, that Bro. Pryor is dead, and that he learns through a friend in Bowie that the family is in "great need."

The correct statements of the above are: Bro. Pryor was sick in the comfortable home of his sister, Lizzie Kitchen. And neither his immediate family nor the family of those in whose home he died, are in "great need." And while they lay no claim to being wealthy, yet they are faithful, and constant in their financial, as well as their spiritual support of our Church.

I make this correction of the above articles in behalf of the relatives of this diseased brother. I feel sure that the above brethren will be glad that the facts in the case are brought out. J. E. VINSON.

Bowie, Texas.

VITALITY low, debilitated or exhausted cured by Dr. Kline's Invigorating Tonic. FREE 6c. Trial Bottle. Dr. Kline Institute, 931 Arch St., Philadelphia. Founded 1871.

DESIGN AND MODE OF WATER BAPTISM.

I have received from the press the second edition of my pamphlet of thirty-eight pages, "Design and Mode of Water Baptism." They will be sent to any preacher for 10 cents each or \$1.00 per dozen. The following is a copy of a card received from a preacher with the names omitted: "C. S. Tex., Sept. 22, 1899.—Dear Brother: Please send by return mail one dozen copies of your 'Design and Mode of Water Baptism.' I found a copy at Rev. W.'s and a seven-year-old girl reading and enjoying it. Sister W. says she don't know how anybody can read that and be other than a Methodist." I will have some with me at our conference at Cleburne and would be glad to supply all who need them. May the Lord give us a glorious conference. Keep hitting the corruption in the cities. J. DAVID CROCKETT. Cotton Gin, Texas.

Uriah Jones, Hezekiah Brown and John Peter Smith will testify to the Simmons' Cough Syrup. Sample bottle free. Satisfaction or money refunded.

Undertaker Jones.—How is business with you up here?

Undertaker Smith.—Well, Jones, it is not very good. The facts are that the death rate is not as high as it ought to be.

A SURE CURE.

Dr. Blosser's Catarrh Cure Has Cured More Cases of Catarrh Than Any Other Remedy—Samples Mailed Free.

This is the only remedy that goes directly to the diseased parts and is at the same time "constitutional." It reduces the inflammation, heals the ulcerated surfaces, stops the discharge, restores the hearing when impaired by Catarrh, prevents the disease from going to the lungs, or removes it if already there. It gives speedy relief and effects a permanent cure.

This is the best season of the year to begin the treatment of Catarrh. Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent postage paid for \$1.00. If you have not had a sample, we will send one free by mail, post-paid. Address: Dr. J. W. Blosser & Son, 30 Broad St., Atlanta, Ga.

BEAU Soft Lux

The most effective soap in the world for the skin. It is the only soap that prevents rough, and oil itching palms and falling hair because of the inflammation it causes.

Sold everywhere. See How to Have

Say, Doctor, appointment for a quartan both experience live to "tell it to Wharton to year. I found cited over a sests feel the et thing is being the disease w comfort was no preaching ence to the files. Bro. Mur that he has be ing and furl \$2700, practice beauty. Our are the salary up when all th company with pensive lookin Campo. Mr. us know that go to the peop neither would ed" of the I forced to chan eced without of note till w a half of our stopped by a e sultation and a health board I town, but Bro I was not all but held confe Noel started a married and h ever since. H for conference aries will be this trip to be time regulation Monday, and h Stuart meeting has been a g especially to some one will report.

L. F. Palmer the end of ano respects we h held six protra converts, but I In the first of ship gave us a gave us a pon stances was a rner on the bal a nice quilt at Palmer, which During the pe Murphy, and I to fit up the p ference. So by Friendship they chased a nice s the wife, for a were agreeably favor very muc thanks to our Our Fourth Qu convens at W and 12, 1889. hope to see i members of t be short; perh thought a whi religions, with have been har ful for God's b

W. K. Slings Conference con church, October preached; pro held the conr Sensabaugh is good presiding year. This is a people. Some 6 built one ch The building is \$52, which we a Expended on p second son, fel ing in his sleep became disloc about age month hurt. He is bet es. Indications well, but it will

J. W. Kelly, a very pleasant on the West Pol ly comforting, bored hard to m work, to be mu appreciation of was great powt lings. Bro. R. J. meetings in ne Master. He no with gratefulnes ty will retain Bryce was with us very valuabl have been very had to report t

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the press the second sheet of thirty-eight Mode of Water Bap- sent to any preacher \$1.00 per dozen. The a card received from names omitted; "C. Dear Brother; Please one dozen copies of le of Water Baptism," v. W.'s and a seven- and enjoying it. Sis- t know how anybody other than a Metho- some with me at our e and would be glad eed them. May the us conference. Keep in the cities. AVID CROCKETT.

ekiah Brown and will testify to the rup. Sample bottle r money refunded.

How is business

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remedy that goes nated parts and is nstitutional." It ation, heals the ul- ops the discharge, when impaired by the disease from or removes it if al- speedy relief and cure.

season of the year r of Catarrh. Dr. ure is put up in ough medicine for ent, which is sent 1.00. If you have e we will send one aid. Address: Dr. on, 30 Broad St.,

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Sold everywhere. Putz D. & C. Corp., Penn., Pa., Pa. How to Have Beautiful Skin, Hands, and Hair, free.

HOUSTON DISTRICT.

Say, Doctor, did you ever try to make an appointment behind a balky mule or run foul of a quarantine guard? Well, I have had both experiences since my last report, and live to "tell the tale." October 28 I went to Wharton to make my last visit for the year. I found the town considerably excited over a smallpox scare and our interests feel the effects of this epidemic. Everything is being wisely managed, I think, and the disease will soon be stamped out. The conference was held Saturday evening, but no preaching services held at all, in deference to the request of the health authorities. Bro. Murray has done a great work in that he has built a very nice church, finishing and furnishing it at a cost of about \$2700, practically without debt. It is a beauty. Our collections are behind and so are the salaries. But these will be nearer up when all the returns are in. Sunday, in company with Bro. Murray, and behind a pensive looking mule, we set out for El Campo. Mr. Mule was not long in letting us know that he did not feel any "call" to go to the people of that goodly little town; neither would he be "sent" by the "beloved" of the Houston District. We were forced to change or motor power and proceeded without incident or accident worthy of note till we were within one mile and a half of our destination, when we were stopped by a quarantine guard. After consultation and a statement of my case to the health board I was allowed to enter the town, but Bro. Murray was turned back. I was not allowed to preach there either, but held conference Monday morning. Bro. Neal started the year's work by getting married and has been going at a lively gait ever since. He reported all the collections for conference assessments in full. The salaries will be somewhat behind. I left home this trip to be gone ten days, but quarantine regulations forced me to return home Monday, and here I have been enjoying the Stuart meeting this week. This meeting has been a great blessing to our city, and especially to Houston Methodism. But some one will doubtless furnish you a full report. O. T. HOTCHKISS, P. E.

WOODBINE.

L. F. Palmer, November 4: We are near the end of another conference year. In some respects we have had a pleasant year; have held six protracted meetings; had but few converts, but had good time in the church. In the first of the conference year Fellowship gave us a sounding. Later on Bethel gave us a sounding. In each case the substance was received thankfully. And yet later on the ladies of Friendship class made a nice quilt and presented it to Sister Palmer, which was very much appreciated. During the past few weeks Sister's Spicer, Murphy, and Parsley took into their midst to fit up the preacher for the Annual Conference. So by the help of Zion, Bethel and Friendship they made up the funds and purchased a nice suit of clothes, and dress for the wife, for which the preacher and wife were agreeably surprised and appreciate the favor very much. We hereby tender our thanks to our friends for their kindness. Our Fourth Quarterly Conference will soon convene at Woodbine, viz: November 11 and 12, 1899, at which time and place we hope to see Bro. Hinkley and all the official members of the circuit. Our collections will be short; perhaps may be better than we thought a while. Our people are kind and religious, with some exceptions. Times have been hard with us, but we are thankful for God's blessings over us.

CENTER CITY.

W. K. Simpson: Our Fourth Quarterly Conference convened at Bethel, our new church, October 31. Rev. O. F. Sensenbaugh preached; preached at 11 a. m. and held the conference at 2 p. m. Bro. Sensenbaugh is a fine preacher and a good presiding elder. We've had a good year. This is a weak work but excellent scope. Some 60 conversions; 45 additions; built one church. Cost some \$450. The building is yet unneeded; indebtedness, \$200, which we are trying to arrange to pay. Expended on parsonage, \$200. While our second son, fell out of a two-story building in his sleep and injured his hip, which became dislocated by getting off a horse about one month from the time he first got hurt. He is better. He can walk on crutches. Indications are that he will get entirely well, but it will be some months.

WINCHESTER.

J. W. Kelly, Nov. 3: We are now closing a very pleasant and profitable year's work on the West Point Circuit. It is exceedingly comforting, after the preacher has labored hard to meet the requirements of the work, to be made to feel that there is real appreciation of the services rendered. There was great power in our protracted meetings. Bro. B. J. Waugh was with us in the meetings in the spirit and power of the Master. He not only will be remembered with gratefulness by the people, but eternity will retain his rewards. Bro. Ira M. Bryce was with us at one church, rendering us very valuable service. Spiritually, we have been very greatly strengthened. We had to report the last quarter seventy ac-

cessions, while many have gone to other Churches. There has been financial improvement. Preacher's salary up in full. The record of the circuit had been broken, and a full report of all the conference claims been made had not there been a mistake made by the district stewards in over-assessing the circuit. A new church will be finished and paid for at Galena. Another Church debt that has been burdening a Church will be paid. An Epworth League organized and doing fine work. Our presiding elder has done us a great deal of fine preaching that had much to do in bringing about good results. Psalms 126:6: "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

CRESSON CIRCUIT.

L. W. Carleton: Our fourth quarterly meeting was a great one; every steward present. Most of the other officials were also. Large congregations attended the preaching of the word and the business session of the Quarterly Conference. The stewards guarantee the pastor's salary at Cresson, Fall Creek, and Acton. The other places, Long Creek and Bruce, will no doubt not be left behind, but will pay out. Began services Sunday with a love feast and closed with the Lord's Supper. Dedicated a beautiful new church to the service of Almighty God. It is a gem. We are proud of it. Baptized seven ladies and received two members. It was great socially, too. Served dinner on the grounds both days. The people were thus brought together and held throughout the services of the entire day each day. Bro. Bolton talked, ate, and preached himself to a very tedious fever. Ask him about it. Cresson Circuit is shining herself to be the best in the Northwest Texas Conference.

LAMPASAS STATION.

W. B. Wilson: We are ready here for conference with full reports on all lines of assessments; have raised all the money to thoroughly finish and seat the new church in all details, the whole amount being raised before even a dollar was expended in payment for anything. The entire cost is fifty-two hundred and forty-five dollars (\$5245). The contract let November 1 and bond secured for full cost of building. The Church will pay for all purposes over sixty-five hundred dollars this year. Have received thirty-four new members and the Church is in good spiritual condition. Happy will be the pastor of Lampasas Station next year.

"Experience is the Best Teacher."

We must be willing to learn from the experience of other people. Every testimonial in favor of Hood's Sarsaparilla is the voice of experience to you, and it is your duty, if your blood is impure and your health failing, to take this medicine. You have every reason to expect that it will do for you what it has done for others. It is the best medicine money can buy.

HOOD'S PILLS are non-irritating, mild, effective.

HELPS TO THE TWENTIETH CENTURY THANK OFFERING.

Aggressive work on our collections for the Twentieth Century Fund has been wisely postponed in Texas till after the Annual Conference. But this does not mean a delay of preparation. To be able to present the matter intelligently would require for many of us at least some close study of the questions bearing on the cause of education. The \$200,000 Texas Methodism is expected to contribute, if in hand, would be but a small portion of the fruits we ought to expect from the campaign.

A generous and judicious sowing will quicken an abiding interest in education that will reap fruit to our institutions of learning for years to come, not only in endowment, but in an increased matriculation. This preparation, of course, will require time, either now while we are waiting, or after conference, when the work will be pressing. And although our time is largely occupied with conference matters, would it not be wise to supply our arsenals and load

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our guns that we may make a respectable showing before winter is gone and money scarce and times hard?

Years of profound study in the history and science of education on the part of our best educated men has abundantly supplied us with the needed material at a low figure. There are 46 valuable volumes in the International Educational series, edited by William T. Harris, costing from one to two dollars per volume, such as Rosenkranz's "The Philosophy of Education," Dalton's "History of Education," Laurie's "The Rise and Early Constitution of Universities," and Fraebel's "The Education of Man." Some of these I have read with much interest and profit.

The following works are recommended by Dr. Hammond as especially helpful: Prof. Butler's work on "The Meaning of Education," Dr. Oopenheim's "The Development of the Child," and Dr. Warner's "The Study of Children and Their School Training." Very appropriate subscription cards are furnished by the General Secretary at \$1.00 per thousand and blanks for promissory notes at the same price; also a beautiful program for Twentieth Century thank offering services, consisting of suitable songs, responsive readings, a Twentieth Century Fund Catechism, etc., these to be had for \$2.50 per thousand. Besides the New Century Education Dr. Hammond is preparing son-tracts for circulation.

The reports that come to us of large contributions from other parts of the Church certainly stimulate our faith and arouse our concern. We cannot afford to allow the great wealth of North Texas to fall short of an adequate representation among those immense figures that are going to contribute largely to a very readable chapter of Methodist history, as well as the endowment of educational institutions.

If the preachers catch the spirit of the movement it will be felt among the laymen. The secret of a conquering army is largely in a conquering general, and it has been the unanimous verdict that the most responsible man in all this work is the pastor. At the meeting in Dallas in July Dr. Neely said: "No man can take the place of the pastor in this work." With a just appreciation of this statement and a corresponding outlay of energy we cannot fail.

J. J. CLARK, Secretary Board of Education, North Texas Conference.

If your Brain is Tired Use Horsford's Acid Phosphate.

Dr. T. D. Crothers, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

A MEDITATION.

Sitting alone in a down-town office the other day idly watching the crowds of men and women pass and repass my window, it struck me as being a little extraordinary that scarcely one in all the throng ever looked or even glanced up. Walking rapidly on or lazily sauntering by, they persistently gazed down at the dingy sidewalk or straight before them, scarcely ever seeing beyond or over the heads of those in front. Now I rather from this that most of us are morally, if not physically, a little near-sighted. Strange I never looked at it in this way before. Is it a fact, or mere fancy, that did we look up oftener we and those around us would be better and happier. I don't know; but looking back upon my past, I believe that it is so. I remember once when I was sick at heart, weary of life, tired of the world and every one in it, nervous, eager, restless, with aching head and burning brow, I wandered away down by the river, my eyes bent upon the ground, I could not look up. It seemed some heavy load weighed me down. I stood still and leant my head against the rude bark of a tall tree, pressing my hands against my throbbing brow and strove to still the painful beating of a willful heart. A bird was singing near, and slowly the music crept into my heart. Involuntarily I looked up. The sky was calm, clear, and beautiful. The stars, I think, had never looked so bright. The peace was infinite. The calm incalculable. I gazed until my heart grew strangely still. Farther and farther away faded all clamor and strife until I began to wonder in a vague, uncertain way, how it had ever existed so near to the calm, beautiful sky. The music of the birds and the calm of the clear blue sky that then entered my soul is still filling the deepest recesses of my heart. Yes, I think we should look up, for all that is fair-

est and best is above us, the beautiful earth and the God who made it, the shining stars, the glorious sun and the spirits of just men made perfect on high.

We never get too high to look up, and never fall too low.

When the ark rested on Mount Ararat Noah looked up, over, and beyond the waste of water into the heavens above. Moses, standing alone on the mountain whence God himself had called him, raised his eyes and viewed so near the promised land. We may not all, like Noah, rest above all earthly strife, nor stand with Moses so near the promised land, yet though our knees be bowed to earth and our faces laid in the dust, still in our hearts we may look up and cry, Abba Father. The birds sing, the flowers blossom, the stars shine, and the skies are blue. I look up and out away into the glorious beyond. Mysteries are solved, mistakes are righted, and things are as they should be, and as they would have been had we only looked up and striven to make them so.

EDITH THOMPSON.

Waco, Texas.

IF THIS WERE ALL.

Sad indeed would be our ending. When "life's cruel day" is over. If no heaven light were brightly gleaming— If only to die, and be no more!

If this were all! If this were all!

If there were no hopes of a brighter day, If faith were dead, and courage fled, How many, alas! would falter by the way. If by this Star they were not led!

This is not all; beyond is a world, bright and fair.

The saint's sweet rest, a heavenly goal— A sunrise from sorrow shall all end there. In this land of rest, this home of the soul! This is not all! nay, this is not all!

T. H. YARBROUGH.

"Why did you leave your last place?" asked the woman who was engaging a servant.

"Why did your last girl leave you?" was the prompt retort.

MEN - PROWL

Because Uneasy. PEACE COMES WITH GOOD FOOD.

Try Grape-Nuts Sold by Grocers.

MEAT FED TO HORSES.

"Animal food, unless mixed with at least four-fifths of vegetable products, is apt to produce irritable temper and chronic restlessness. Wherever experiments have succeeded in acoustuming horses to a diet of flesh food, the results were attested by torn bridles and smashed stable doors. Carnivorous men begin to prowl to ease the feeling of gastric discomfort, and if deprived of that remedy, become fretful and vindictive, especially when the causes of nervous derangements have been complicated by other stimulants," writes Dr. Felix Oswald.

Like produces like, therefore the nervous dyspeptic should seek food from the peaceful and nutritious grains of the field.

Grape-Nuts, made of wheat and barley most skillfully blended and manufactured, furnish a food fully and perfectly cooked; and supplies the highest form of nourishment combined with delicious flavor. Grape-Nuts are sold by all first class grocers, and made at Battle Creek, Mich., by the Postum Cereal Co., Ltd.

Old and Young

THE FOUNTAIN AND THE FLOWERS.

Pure is the fountain that flows from above,
Sweet are the flowers that drink of its love,
Peculiar is the fountain that flows from above—
Peculiar to the flowers, that drink of its love—
Everlasting is the fountain that flows from above—
Everlasting are the flowers that drink of its love—
There's healing in the fountain that flows from above—
There's healing to the flowers that drink of its love—
There's salvation in the fountain that flows from above—
There's salvation to the flowers that drink of its love—
Everlasting is the fountain that flows from above—
Everlasting are the flowers that drink of its love—
Never failing is the fountain that flows from above—
Never failing are the flowers that drink of its love—
Golden is the fountain that flows from above—
Golden are the flowers that drink of its love—
Everlasting is the fountain that flows from above—
Everlasting are the flowers that drink of its love—
Christ is the fountain that flows from above—
Christ are the flowers that drink of its love—
I want to love the fountain that flows from above—
I want to be one of the flowers that drink of its love—
Everlasting is the fountain that flows from above—
Everlasting are the flowers that drink of its love—

WM. GRISHAM.

A NURSERY ECHO.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."
"Well, so we have," said the mother. "This house is full of echoes."
"Is it?" said George. "Where must I stand to make my voice come back to me?"
"Anywhere you choose; but I think the nursery is the best place."
Off ran George, delighted; but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it.
"Put that kite down," he cried, angrily; "you will break it to pieces, you bad boy!"
"Bad boy! bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head.
"Oh, is that what you mean, mother?" he asked.
"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think, if you will remember this, it will make you very careful how you speak."
Later in the day, George was playing stage coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out, angrily, "that you would go down-stairs; you are such a noisy, horrid boy."
"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said; "I was an echo myself that time," as his mother came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.
When Baby Ned's supper came upstairs, he was cross, and would not drink his milk, and said that his bread was "sour."
"George," said mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could not tell which was the laugh and which the echo.—The Parish Visitor.

HAPPINESS NEVER COMES BY SEEKING IT.

An old lady, who been all her life crabbed and sour, suddenly became quite the opposite. Being asked the reason of this, she replied: "I have been all of my life striving for a contented mind and finally concluded to sit down contented without it." Like many others, she made the mistake of trying to be happy.
No man yet ever said: "Now I will sit down and be perfectly happy." Happiness does not come by seeking it, but it is an accompaniment of a cer-

tain condition of soul. The only happy man in the world is he who seeks to be right and does not make happiness his chief aim. He who seeks happiness as his chief object gets nothing, while he who seeks to be right gets that and happiness.

In religion many have no higher object than happiness. They have never been instructed that happiness is not salvation, but the result of salvation. They seek the effects more than the cause. Every preacher and evangelist is bothered with these butterfly seekers, who seek only the sweets of religion and get neither the one nor the other. The really happy man is the man who is happy, not because he seeks to be so, but because he is determined by the grace of God to be right.—Christian Commonwealth.

THE RUBBER TREE.

When you put on a pair of overshoes or look at a rubber tire, do you ever think of the rubber tree, which gives its sap for these useful articles?
In Mexico, the rubber tree once grew wild—great forests of rubber trees. About a hundred years ago, it is said, the Spanish Government sent a man to Mexico to study its vegetable productions, and he discovered how valuable is the juice, sap or milk of the rubber tree, whichever you wish to call it. The natives soon learned its value, and they used the trees up, as we have our forests, and did not think of the time when there would be no wild trees to furnish the rubber sap.
Recently some men have bought land and planted rubber trees. These trees are self-propagating; that is, they sow their own seed.

In the cultivated forests of rubber trees the trees are planted to grow in regular order, and the young shoots are cut down, or transplanted. The method of gathering the sap is not unlike our method of gathering maple sap, and before the rubber sap is ready for market it must be boiled as our sap is, to get rid of the water, and pressed into cakes. Then the cakes are packed in bags and shipped to manufacture the many things into which rubber enters.

The milk or sap of the rubber tree is white. Perhaps, if you have a rubber plant at home, you may have discovered this when a leaf has been broken.—The Outlook.

HOW THE BIBLE ENTERED ROME.

It happened just twenty-nine years ago. For centuries the Pope had been master of Rome, and hence the Bible was an almost unknown book within its walls. Thousands of people had never seen a copy, judging from the anathemas that had been hurled against the book and against those who were engaged in its circulation, they must have been content to have it so.

My old Roman teacher once informed me that the baggage of all foreigners was examined at the gates of Rome in order that no Bibles might enter the city. But this criminal espionage could not last forever. The walls of Rome were not high enough, nor the gates strong enough, to keep out the Word of God. The time came when Victor Emmanuel, with his conquering army, appeared before the gates of the Eternal City, and on September 20th, 1870, a breach was made in the wall at Porta Pia. Pious Rome fell and the temporal power of the Pope passed away, as Italian patriots believe, forever. Pius IX shut himself up in the Vatican, his magnificent palace of eleven thousand rooms, which ever after has been called the Pope's prison. There he died, and there his successor has remained to this day.

Victor Emmanuel was received with great enthusiasm, and liberty of speech and worship were at once proclaimed in Rome a privilege to which the city had been a stranger for many long, weary years. A shout of relief and enthusiasm went up from the whole city. When it was proclaimed the capital of United Italy, the dream of Italian patriots seemed at last realized, and many rejoiced in that day that they had been counted worthy to shed their blood for such a cause. An Italian gentleman once said to me: "In view of all the adverse circumstances, the unification of modern Italy is the greatest miracle of our times." All this was but preliminary work that the Bible might enter Rome, and the gospel might be preached freely throughout the land. The Word of God was precious or scarce in Italy in those days, and the people were perishing for lack of knowledge.

The first colporteur who entered the City of Rome is still living in Florence, where I have often seen and conversed with him about his unique experience. He had joined the army on its way to

Rome, and when the troops marched in he entered with them. The king and his soldiers had swords and rifles and cannon, but the colporteur had only a little dog-cart filled with Bibles. The king and his army had secured political freedom for the city, and now it remained for the colporteur and his Bibles to secure spiritual freedom. That dog-cart with its strange merchandise was an object of no little curiosity, and soon the people gathered about it, anxious to see that Protestant book which so many Popes had proscribed and anathematized. His little cargo was soon exhausted and a fresh supply was ordered from Florence. Many bought the book out of mere curiosity, and not a few doubtless took a copy simply because it was a proof to themselves that they could now do as they pleased without fear of the dreadful Inquisition. Some found in it words of wisdom and salvation, and its precious promises became the chiefest joy of their life. Many others besides this colporteur brought or sent Bibles into Rome, and I was told that by the end of 1871 not less than sixty thousand copies in whole or in part had been distributed in the city. These Bibles created a desire to hear the gospel, and it was not long before halls were opened and many were gathering to hear about this new doctrine. Since then not less than a dozen churches have been organized, and much faithful work has been done. The Protestant community has grown to such proportions that the municipal authorities have recently given them a large new cemetery of their own. Public opinion has been no little modified concerning Protestants and Protestantism. Of one zealous worker in Rome, a member of Parliament was heard to say: "That man is more valuable to this city than a dozen policemen."

Concerning the Bible in Rome we may very properly adopt the famous saying of Victor Emmanuel, which burst from his lips as he for the first time stood within the walls of the Eternal City: "Ci siamo e ci staremo." "Here we are and here we shall remain." An open Bible and the Pope cannot always remain together. The Pope may go, but the Bible will remain.—The Baptist Union.

THE TRIFLERS.

He.
Because thou wast cold and proud,
And as one alone in the crowd,
And because of thy wilful and wayward look,
I thought, as I saw thee above my book,
"I will prove if her heart be flesh or stone."
And in seeking thine, I have found my own.
She.
Because thou wast proud and cold,
And because of the story told
That never had woman a smile from thee,
I thought, as I glanced, "If he frown on me,
Why, be it so! but his peace shall atone!"
And in troubling thine, I have lost my own.
—William Young.

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Juicy, Delicious, Appetizing, Good, pure and wholesome. Always the same. Ask for it. Try **ATMORE'S** Genuine English Plum Pudding.

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I wish every person in the U.S. suffering with EPILEPSY or FITS to send for one of my large-sized bottles (16 full ounces) FREE. I guarantee to permanently cure every case that will take my treatment. Where others fail I cure.
Dr. F. E. GRANT, Dept. W. Kansas City, Mo.
Sewing Machine and Advocate \$22

Catarrh is Not Incurable

But it can not be cured by sprays, washes and inhaling mixtures which reach only the surface. The disease is in the blood, and can only be reached through the blood. S. S. S. is the only remedy which can have any effect upon Catarrh; it cures the disease permanently and forever rids the system of every trace of the vile complaint.

Miss Jessie Owen, of Montpelier, Ohio, writes: "I was afflicted from infancy with Catarrh, and no one can know the suffering it produces better than I. The sprays and washes prescribed by the doctors relieved me only temporarily, and though I used them constantly for ten years, the disease had a firmer hold than ever. I tried a number of blood remedies, but their mineral ingredients settled in my bones and gave me rheumatism. I was in a lamentable condition, and after exhausting all treatment, was declared incurable. Seeing S. S. S. advertised as a cure for blood diseases, I decided to try it. As soon as my system was under the effect of the medicine, I began to improve, and after taking it for two months I was cured completely, the dreadful disease was eradicated from my system, and I have had no return of it."

Many have been taking local treatment for years, and find themselves worse now than ever. A trial of

S.S.S. For The Blood

will prove it to be the right remedy for Catarrh. It will cure the most obstinate case.

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\$22 GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.

Dev

I came to Jesus who bowed down before me I sought the rest I To weary ones
I waited for his In answer to my "Receive" the "to-day" Receive just
I listened, but I The aching in my Through wonder heard— Would he his pro
I waited on, till y And stillness rel I felt submission I I quiet sat at J
To learn of him. Attentive now, The tender words His "still small clear.
A light was shinin It flooded o'er w And as he said, "I I felt that I had
"And learn of me, I thought this w Embraced I, I f And care no m
I took my burden That it could no
When I had com I found at bitter I knew my duty w But how to bear I did not know, a gone. My courage and
What could I do b And tell him th That every duty w That all my goo
He listened to the And gently fell b As soft he bade m And learn my les
I sat there then, a By sense of peace I humed my soul, I That knew whi night.
I learned of him th So strangely hid He happy is who I Not ours, but his
Oh, many things, where To find him wh In secret room a In service, too, h
He taught me that Would seek to kn And ask no gardo "Well done!" F Rest.
THE P
Peace is one c the Bible. It is It shine like a is a word which ing all the blessi of spiritual life. be rich. To be a be rich. To be a heaven has to gi
God is a grea the peace of G offered to us. A that God will k those whose min He is the make is but the stayin on his almighty Christ is a mal foretold as the P he was born th make peace on a Before he went a ciples that in the they should have also bequeathed friends. Then, af tation to them "you."
Not only did h he first made the easy—it was not a blessing only it Peace comes as ti give their lives, peace is purchase for the world by "The chastiserer upon him." The which tells of Ch sea of Galilee, we Father Ryan puts
"He walked besid sandals off To bathe his we cool wave— For he had walk sands All day long—and He murmured to h three years' will come And make you b will have All weary feet ways."
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taking local treat- find themselves r. A trial of

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Devotional

HIS REST.

I came to Jesus with an aching heart,
Bowed down beneath a load of care;
I sought the rest he promised to impart
To weary ones who burdens bear.

I waited for his cheering voice to say,
In answer to my soul's request:
"Receive the boon that thou hast sought
To-day—
Receive just now sweet rest, my rest."

I listened, but I could not hear a word;
The aching in my heart grew still
Through wonder that his voice I had not heard—
Would he his promise not fulfill?

I waited on, till wonder even ceased
And stillness reigned in me complete;
I felt submission in my soul increased—
I quiet sat at Jesus' feet.

To learn of him. No longer waited he.
Attentive now, my soul could hear
The tender words he spake to me.
His "still small voice" was wondrous clear.

A light was shining in the words he spake.
It flooded o'er with peace my breast,
And as he said, "My yoke upon you take,"
I felt that I had found His Rest.

"And learn of me," I waited not to hear;
I thought this sense of peace was rest;
Embraced I, I felt no longer fear,
And care no more my heart oppressed.

I took my burden where I laid it down
That it could not endure the test.

When I had come to him for rest,
I found, at bitter cost, my peace had flown—
I knew my duty was to labor on.
But how to bear life's burdens right
I did not know, and now my strength was
gone,
My courage and the peaceful light.

What could I do but come to him again
And tell him that I suffered still,
That every duty was beset with pain,
That all my good was fraught with ill?

He listened to the plaint of my sad heart,
And gently fell his chidings sweet,
As soft he bade me choose "the better part"
And learn my lessons at his feet.

I sat there then, and could not be beguiled
By sense of peace; and when his light
Illumed my soul, I listened as a child
That knew what darkness meant, and
night.

I learned of him that day a blessed truth,
So strangely hid from human sight—
He happy is who learns it in his youth—
Not ours, but his, the burden-light.

Oh, many things he taught my soul, and
where
To find him when I needed grace;
In secret room and in the house of prayer,
In service, too, he has a place.

He taught me that a lowly heart, and meek,
Would seek to know the Lord's behest;
And ask no question, but to hear him speak,
"Well done!" finds thus the heart His
Rest.

MRS. E. J. GURLEY.

THE PEACEMAKER.

Peace is one of the great words of the Bible. It is a transfigured word. It shine like a brilliant diamond. It is a word which includes in its meaning all the blessings and all the graces of spiritual life. To have peace is to be rich. To be a maker of peace is to be rich. To be a maker of peace is to heaven has to give to men.

God is a great peacemaker. It is the peace of God himself which is offered to us. An old promise tells us that God will keep in perfect peace those whose minds are stayed on him. He is the maker of the peace—ours is but the staying of the trembling life on his almightiness.

Christ is a maker of peace. He was foretold as the Prince of peace. When he was born the angel said that to make peace on earth was his mission. Before he went away he told his disciples that in the world's tribulations they should have peace with him. He also bequeathed his own peace to his friends. Then, after he arose, his salutation to them was, "Peace be unto you."

Not only did he give peace to men, he first made the peace. It was not easy—it was not a mere heart's wish, a blessing only in words that he gave. Peace comes as the price of war. Men give their lives, and on bloody fields peace is purchased. Christ made peace for the world by going to his cross. "The chastisement of our peace was upon him." There is an old legend which tells of Christ's walking on the sea of Galilee, wearing brown sandals. Father Ryan puts it thus:

"He walked beside the sea; he took his sandals off
To bathe his weary feet in the pure, cool wave—
For he had walked across the desert sands
All day long—and as he bathed his feet
He murmured to himself, "Three years! three years!
And then, poor feet, the cruel nails will come
And make you bleed, but that blood will lave
All weary feet on all their thorny ways."

Christ is the makes of the peace which has been changing all life these

nineteen centuries. The old cruelty has been yielding to humaneness. Love's warm pulsings have been throbbing out from Calvary as from a break-in heart into the whole world. The spirit of peace has been slowly spreading among the nations and in homes and communities. It is all the fruit of Christ's cross. He is a great peacemaker.

But every true disciple of the Master is likewise called to be a peacemaker. To begin with, every believer is to have peace—Christ's own peace, the peace of God—in his heart. Toward this blessed quiet of soul all Christian culture tends. The fruit of the Spirit is peace. One who has learned this deepest of all lessons of faith, and is kept in perfect peace amid all the world's label and all its strifes, is already a peacemaker. Nothing else so quiet other turbulent spirits as the influence of a life which moves calm and undisturbed amid all confusions and alarms. He who has received the peace of Christ makes peace for others. One person who is fearless and trustful in time of storm or danger makes it easier for all others in the company to be quiet.—Rev. J. R. Miller.

THE HABIT OF PRIVATE DEVOTIONS.

It is safe to say that, unless this habit be maintained conscientiously, the equality of our piety suffers. Doubtless neglect of it has been the cause of more backsliding from spiritual success and service than any one of what we commonly call severe temptations. There is a peculiar and vital profit in common, public devotions. They enrich and upbuild the soul by kindling our holiest sympathies and quickening our most sacred purposes. But they do not and can not do for us what private, individual communion with God accomplishes.

We need to be alone with him sometimes and often. Otherwise we can not enter into those close and confidential relations with him which mean so much to the truly Christian heart. In public worship, even though we do out join as silent participants, we can not make confession of our faults, lay before our Father freely our own personal and special needs and become aware of his Holy Spirit's response and interest, as we can when we are in our closets. We need, and most who truly belong to Christ have learned how to profit by such personal intercourse with God. It is an unspeakable privilege which must not be regarded.

But the spirit of our times in a large degree is unfriendly to it. Engagements of many sorts press upon us until to reserve even a little time for it becomes hard. This or that excuse is allowed to justify neglect of it until, insensibly yet really, we have grown to regard it as of minor consequence. Moreover, not a few declare frankly that it is not essential to true godliness. They might as truly urge that the mutual knowledge and love of a mother and child would not weaken if they never were to meet and converse.

But the testimony of Christian history is conclusive. The purest, noblest, holiest, souls, those whom even the most careless of us all can not help revering, have been those who have lived in the closest fellowship, the most regular and intimate devotional union with the Almighty. Have we not known in our own experience, too, some memorable hour when we have tasted of the blessedness of being, as it were, face to face with the divine Father, when his word has taken on a new richness and pertinence of meaning as we have studied it by ourselves and we have talked with him in prayer with a precious freedom never possible in the presence of others, no matter how sympathetic? We may, we ought to have such an experience frequently. To neglect private devotions means loss and sorrow incalculable.—Congregationalist.

THE LORD IS MY STRENGTH.

My consciousness of need is my opening the door for God to come in. Just as you always find the lakes in the hollows, so you will always find the grace of God coming into men's hearts to strengthen them and make them victorious, when there has been the preparation of the lowered estimate of oneself. Hollow out your heart by self-distrust, and God will fill it with the flashing waters of his strength bestowed. The more I feel myself weak the more I am meant not to fold my hands and say, "I never can do that thing. It is of no use, my trying to attempt it. I may as well give it up;" but to say, "Lord, there is none beside thee that can set the balance right between the mighty and him that hath no strength." "Help me

O Lord, My God." Just as those little hermit crabs that you see upon the seashore, with soft bodies unprotected, make for the first empty shell they can find, and hold on to that, and make it their fortress, our exposed natures, our unarmored characters, our sense of weakness, ought to drive us to Him. As the unarmed population of a land invaded by the enemy pack their goods and hurry to the nearest fortified place, so when I say to myself I have no strength, let me say: "Thou art my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower."
—Rev. Dr. Alexander MacLaren

I HAVE NO TIME.

A minister, who was riding outside a London omnibus, got into conversation with the driver, and, after a time, asked him:
"Do you love Jesus?"
With a contemptuous look he replied:
"No, sir; I've no time to think of such things."
"Are you married?" was the next question. "Yes, sir," was the reply.

Tonight

Just before retiring, if your liver is sluggish, out of tune and you feel dull, bilious, constipated, take a dose of

Hood's Pills

And you'll be all right in the morning.

"How many hours in the day do you work?" "Sixteen, sir."
"Then I'm very sorry for your wife."
"Why are you sorry, sir?" asked the astonished man.
"Because you have no time to love her," was the answer.
"Love her!" said the driver. "Why, I loves her every yard I drives!"
The zealous worker took quick advantage of the reply; he wanted to deliver the gospel message. The love of Christ should underlie every act of daily life.

JOSEPH GILLOTT'S

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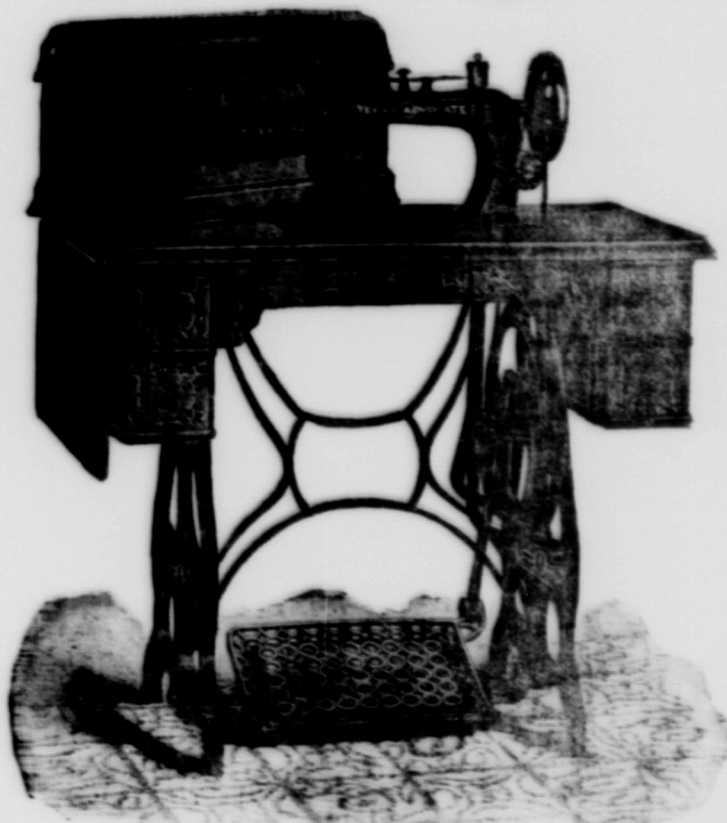
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TEXAS ANNUAL CONFERENCES

Held by Bishop Hargrove.
Northwest Texas, Cleburne Tex., Nov. 15
North Texas, Honey Grove, Tex., Nov. 23
Texas Marlin, Tex., Dec. 6
East Texas, Timpson, Tex., Dec. 14

San Marcos entertained the West Texas Conference most royally. The homes of all the people were thrown open, and the people entered into the work of looking after the needs of the brethren in a manner that won all hearts. Brother Gardner, the pastor, has a noble band of earnest members and he is guiding them wisely and jealously.

The secular department of the Advocate will have to suffer a little while the conferences are in progress. We will be out of the office the most of the time and will not be able to sift the news for this department; but there will appear a condensed account of important events. This is one of the most popular departments of the paper according to common report, and we desire to make it helpful and useful to the people especially those who do not keep up with the dailies. All secular matters that are of interest to the general public will be stripped of all objectionable features and put into just such form as can be read without injury to the family circle.

The West Texas Conference manifested much pleasure in the present administration of the Advocate and gave to it a very hearty endorsement. This we greatly appreciate, and we hope to make the paper even more worthy of their good will and support. That Conference is one of the most heroic in the connection. It covers an expanse of territory. Many of the charges are sparsely settled and the support in some cases to the preachers is meager. Yet no complaint was heard. They received their appointments like old time Methodist preachers, moved right out after the adjournment of the Conference, without a murmur, and started to their several fields of labor. But not all sections of the Conference are hard territory; some of the charges are thoroughly organized and in fine material condition, as well as spiritual. The Twentieth Century Movement over there is well up in its organization and plans for the coming year. When the next Annual session comes round the West Texas Conference is not going to be behind any conference in Texas on this enterprise.

The following resolution was unanimously adopted by the conference:
'We heartily commend the editorial conduct of the Texas Christian Advocate and believe that it ought to be circulated among all of our people; that it will be circulated and appreciated and be a blessing to them as they become better acquainted with it.
JOHN M. MOORE.
'STERLING FISHER.'

WEST TEXAS CONFERENCE.

CONTINUED FROM PAGE ONE

of the generations gone before. This is giving to the young a wonderful advantage. To withhold this gift is to deprive our children of a great inheritance. We look at this heritage with gratitude to God. It is a wonderful gift. We come down to the close of this century filled with thanksgiving to God for all of these things handed down to us by our fathers. They are the result of toil, self-denial and suffering, and we come into the possession of these gifts without much effort upon our part. A man who can forget what God has wrought through these agencies is lacking in gratitude. He is dead to true manhood. God can do but little for that sort of man. But when gratitude finds a place in the heart there is hope for great improvement. Now we come into these good things with multiplied thousands of members and adherents. Then all of us want to show our gratitude by putting our means into such channels as that our opportunity for greater advancement in the year to come. Hence we want to make the close of this century the occasion for building up our institutions of learning and make them a mighty power for uplifting the coming generations. We want to do something worthy of our great Church in this behalf.

Bro. Ward followed: "The great masses of our people do not yet realize the tremendous import of this great movement. It has not yet gotten into their hearts as we want it to. What a wonderful debt of gratitude the world owes Methodism. It has been the dominant force in the modern civilization of the world. Out of a small beginning the Methodist Church has grown into a body of about 28,000,000 of souls. These are scattered all over the world, and wherever you find them they are building up churches, schools and asylums. These things are affecting the weal of human kind. The doctrines of Protestantism have been wonderfully affected by the teachings of Wesley. Our Church does not limit its benefits to its own membership. We are blessing all people about us. It is a great thing to have a wonderful history back of us and to be helpful in the present; but we stand face to face with the future as these things in the past recede from us, and it is the present and the future that now concern us. It is now what we have been in the past, but what are we going to be now and in the days to come. This depends upon the use that we make as a Church of our ability and opportunity. As we face this issue a wonderful obligation rests upon us. We must take hold of this educational movement or prove recreant to our duty. It is not a matter of option with us, but of absolute necessity. We must simply take the matter into our hands and say it must and shall be done. We are confronted by the race problem, and the race that is best educated will have a great advantage in the settlement of this problem. We must therefore take hold of this movement and push it to victory."

Bishop Hargrove took the stand and said: "You have had the speeches and now let us pitch the tune. This is the conference to begin in. Methodism has always had her schools, but she must improve these and build better ones. We are able and must do it. Vanderbilts have done much for our educational work, but the time has come when we must help ourselves. These outside helps are all right, but we must have inside help in order to develop. If we do not we must suffer the consequences. Now, what are you going to do? I propose to test you. The collection followed, which was slow in starting, but it soon took life and moved off with some vigor. The result showed that the sum of \$2837 had been collected.

While the collection was being taken Rev. Abe Mulkey arose and said that he wanted to give \$1000 to this fund to be equally distributed among the boards of the five conferences in Texas. Two hundred dollars of it was subscribed at this conference and the Bishop was authorized to subscribe \$200 for Bro. Mulkey at each of the other four conferences yet to be held. A man who does that sort of work has the right-of-way in Texas.

The following paper was adopted:
'The Board of Missions has suffered great loss in the death of Major J. S. McKinnon, a man of unswerving integrity, of wise administration, of aggressive spirit and of unmistakable piety. He was devoted to his Church and was willing to make any sacrifice for its advancement. He recognized the spirit of missions as the mind of Christ. He established and supported a Church for the Mexican laborers on his own ranch and in no work did he take more interest and delight than in this Mexican Mission. For many years he has been a member of this board and he always spoke wisely, planned largely and acted generously. Such a man honors the Church and advances the cause of Christ's kingdom. Therefore be it

'Resolved, That we record our feeling of great loss in his death, but humbly bow before the will of the great wise Father, who doeth all things well. B. HARRIS, Chr'n.'

Two young men were addressed by the Bishop for admission into the membership of the conference. We give a few of the statements of the Bishop: "The Church does not expect you to be perfect, but it does expect you to go on to perfection. However, you can be perfect in love. This is the duty and the privilege of all. You are not expected to mend our rules, but to keep them. The General Conference makes our rules. You have nothing to do with that work. You are to abide by our system. Strive to save the children. The Church that looks after childhood will be the Church of the future. There is an idea that a minister has but little to do, but this is an error. The Church is entitled to all of your time, talent and resources. You must read; but read good books. Do not waste time with inferior books. Read to profit, for reading without meditation does not amount to much. You want to search for thoughts. If you have thoughts you will not lack for words with which to express them. Attend to your prayers." This is the substance of the talk. It was the shortest of the kind that we ever heard any Bishop make under similar circumstances.

Missionary anniversary occurred at night. The ladies were given a few minutes to present their work and Dr. J. M. Moore made the address for them. He said that he was glad to speak for the women; that without them we would be in a bad way in Church work. He was sorry that in this entire conference they only had eleven societies with 250 members, yet they are doing a wonderful work. During the years that the women had been organized and directed in their work by the entire Church they have raised over \$3,000,000, and they have fifty workers in the foreign fields, and when they all become interested, what is it they will not accomplish? "I am ashamed that I have done so little for our Woman's Society. I stand here and blush for all the rest of you. Let us do better by them."

Dr. J. H. Pritchett, one of the Missionary Secretaries, spoke for the conference. He is a man of striking appearance and of pleasing address: "I have just come from the Republic of Mexico, where I had to reach the people through an interrupter. I do not know how I shall get along in attempting to return to my normal methods. As a fundamental proposition sin is the only thing that disturbs our relation to God and to life. To overcome this Jesus Christ came into the world and showed us what we can be without sin and he gives us the power to be like him by becoming converted and made into his image. The Church is the organized agency through which Christ is to reach men and bring men into likeness with himself. The world is the arena where this work is to be accomplished. Religion is not an accident of civilization, and neither is civilization an evolution. These are radical errors. Religion is fundamental and all true

civilization grows out of it, and without it civilization is a failure. Whenever Christianity has not laid her hand upon government that government has receded rather than made progress. Any other attempt to civilize heathen natives without the gospel is a failure to-day throughout the world. England's history in India and Spain's history in Cuba are living examples of this fact. Without the Bible in the hands of the people there can be no true civilization. The Bible is the world's only civilizer, and the Church's only business in the world is to give the gospel to all mankind. The Church must be aggressive. Her command is to go. The Church must take possession and hold every position taken in the name of Christ. Then the Church must cultivate. Those won to Christ must be developed and trained. Without teaching nothing permanent can come of our work. The measure of the orthodox and of usefulness of the Church is found in the consecrated effort put forth by its agents to save men. The effort must go to the ends of the earth. We are to scatter beside all waters, whether we are invited or not. We must go to all nations. This is the movement that is to answer the prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." Our inspiration in this work is the presence and power of Jesus Christ. This is to make us invincible in this warfare. The working force in this kingdom is made up of converted men and women. Wealth will not avail us, social position will not answer the demand, regenerated souls will do the work. And these converted men and women must be consecrated to the one end of giving the truth to the world. Then the Church will bring things to pass. Selfishness is one of the obstacles in our way of accomplishing this end. We need to get rid of this element of weakness and then we will move."

The address lasted about one hour. The above is only a synopsis of it. It was strong, profound and lucid.

Sunday was a great day in San Marcos. The Bishop preached a great sermon at 11 o'clock and ordained a number of young men deacons. At night Dr. Pritchett preached to a great audience and the ordination of elders followed. All of the pulpits of the town were filled by members of the conference. I did not get to attend any of these services as I preached at Travis Park church in San Antonio and had a delightful day in that quaint city, but will notice this visit later.

Monday morning came in rather gloomy, but the brethren gathered promptly to finish up the last session of the conference. Dr. DuBose, Secretary of the Epworth League, was present and delivered an eloquent speech on the League subject. At this juncture the Bishop arose, made a few remarks, and read the appointments. They appear elsewhere in this issue.

CONFERENCE NOTES.

The large, beautiful new church in San Marcos greatly pleased the conference. The old Bishop cast his keen eyes over its stately proportions and looked satisfied.

How we missed the presence of that noble layman, J. S. McKinnon, whose great soul lavished a wealth of love, money and kind deeds upon his fellow-men.

Shaw, Rodgers and Leaton among the superannuates looked thin, as though the weary wheels of life might stand still not many years hence.

Among the oldest members, W. M. Shockley was dead and Wm. Monk was with kindred in Mississippi—one had crossed the river, the other was waiting for a voice from over the waters.

The other conferences in Texas sent us quite a number of pleasant visitors, and nice homes were found for all.

A postmaster had to be made of Nath Thompson to keep him quiet, and it did look like devoting original genius to small business, but Nath was formerly a guber-grabber.

Deep sympathy was felt and expressed for B. Farris in the extreme illness of his daughter.

As we approached San Marcos the evening sunlight bathing its beautiful homes, and looked at Coronal and the great church standing out, we said, "This is the hub of West Texas Methodism."

It made us all feel good to see those true-hearted and active laymen in their places—Fly, Pritchett, Wallace, West, Reese.

Mrs. A. M. ing about ha true women worth and no

Four grand seen in that Marcos Mett Davis, Dr. M Pitts. They San Marcos again.

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Mrs. A. M. Ireland was there mov-
ing about happy in the fellowship of
true women and men who know her
worth and nobility of character.

Four grand old men were no longer
seen in that great congregation of San
Marcos Methodists—Col. Woods, Dr.
Davis, Dr. Mackey and Uncle Billy
Pitts. They were the old guard, and
San Marcos may never see their like
again.

From the start it was evident we
were to have a straight-out business
session—the moment one matter was
closed another was right before us, ev-
erything on its mettle.

The Gilletts looked fresh and jolly;
it seems like age never will wreck
them, but time will touch them yet if
they don't look sharp. Why, almost
any moment Theodore is ready to
make a whizzing speech. Everybody
loves the Gilletts.

Bishop Hargrove said he counted his
lot happy to be with us; that he had
learned to profoundly admire the loy-
alty and consecration of West Texas
Methodism and paid a splendid tribute
to the gracious women of our confer-
ence.

W. C. Everett, of the Publishing
House, made us think that a New
York dry goods merchant had reform-
ed and gone to selling Southern Meth-
odist books, and was happy that he
was across Mason and Dixon's line.

Thursday morning early the board-
ing girls of San Antonio Female Col-
lege arrived by special train and
marched into church two and two, a
group of as handsome young ladies as
can be found in West Texas.

Then later on in came the Coronado
girls, the pride of San Marcos, both
groups in neat and pretty uniforms—
a sight to stir the hearts of the young
preachers. The whole scene seemed to
throw brightness over the conference.
It was a cause of regret that the San
Antonio girls must return the same
afternoon.

A "Committee of Recommendation"
was appointed in the case of three of
our brethren, such committee never
having been heard of before in our
conference.

Ours is not a speech-making confer-
ence, not for want of speakers, but
business seems pre-eminently the
thing for which the brethren came
together.

One brother got his rolls cleared of
over 100 names, most of them "lost
sight of," though they were living
within the bounds of the circuit.
In the inquiry which followed neither
the Bishop nor any one else threw
much light on what is "lost sight of."

J. D. Hammond, Secretary of the
Board of Education, is one of the
grandest looking men in Southern
Methodism, but he, too, begins to show
the touch of age and much travel.

The venerable father of our brilliant
H. M. Dulrose resides in San Marcos,
and took a lively interest in the pro-
ceedings of the conference.

Only a few of the old-timers, who
lived here in the palmy days of
"Stringtown," are now alive—plain,
old-timers indeed they were—but their
descendants are wealthy and stylish
people.

Very few young men applied for ad-
mission. Only two for re-admission
and there were only three transfers,
but the Bishop seemed well able to
supply all the works.

Everybody was glad to see grand old
Dr. Barbee. He stands the brunt of
matters and heavy responsibilities
with dignity and grace.

On the point of re-admitting a
brother who was over sixty years of
age an excellent precedent was fol-
lowed and some strong points were
made by Stovall, Harris, Scott, Mills,
Biggs and others.

The old Bishop is impatient with
anything pricy or off the question,
and that suits a body of healthy, ag-
gressive men, with a world of duties
pressing upon them.

Bishop Hargrove lays special stress
upon the importance and value of
woman's work in all departments of
service, calling for reports from
their societies and courteously intro-
ducing them to the conference.

While our conference is not disposed
to much speaking, it very much ap-
preciates liberty of speech under Bishop
Hargrove—for nobody is afraid of
him.

Our intelligent laymen are promi-
nent in all our proceedings and on all
boards, working with us in vigorous
harmony.

"Let brotherly love continue" is one
of the mottoes of West Texas Confer-
ence. Up to the present writing not
a harsh word has been heard.

The recital at Coronado Institute
Friday afternoon was said to be a
charming feature of the conference
entertainment. Both our conference
schools have done us great honor by
the presence of their beautiful pupils.

There was not present at this ses-
sion quite so many distinguished con-
nectional officers and brilliant speak-
ers, but there was no lack of material
for the pulpit at all the great annivers-
aries.

One defect in committee nominations
made by the presiding elders in open-
ing part of the conference is that some
of our brightest and most capable
young men are left off of all boards
and committees. H. G. H.

MINUTES

Of the Forty-first Session of the West
Texas Annual Conference of the
Methodist Episcopal Church, South,
held at San Marcos, Texas, beginning
November 1, 1899, and ending No-
vember 6, 1899. Bishop R. K. Har-
grove, President; Sterling Fisher,
Secretary.

Question 1. Who are admitted on
trial? E. Thruston Campbell, Hal. A.
Burns.

Ques. 2. Who remain on trial? Wm.
H. Newkirk, Mason K. Fred, James A.
Pledger, B. D. D. Greer, David A.
Gregg, James J. Rape, T. F. Sessions.

Ques. 3. Who are discontinued?
Martin E. Elser, at his own request;
John R. Smelser, at his own request.

Ques. 4. Who are admitted into full
connection? Albert J. McCulloch,
Jesse T. King, Jos. J. Franks is in this
class.

Ques. 5. Who are readmitted?
Hiram Graham, T. J. Lassetter.

Ques. 6. Who are received by trans-
fer from other conferences? T. F.
Sessions, local deacon, in class of sec-
ond year from New Mexico Confer-
ence; S. B. Bell, an elder from Louisi-
ana Conference; J. J. Rape, a deacon
in the class of the second year, from
East Texas Conference; J. S. Rice, an
elder, from the Tennessee Conference.

Ques. 7. Who are the deacons of
one year? Frank B. Buchanan, Jas.
W. Long, Nathan B. Thompson, Mar-
rion T. Allen, John M. Linn, Frank L.
McGehee, Vaughan G. Thomas, Wm.
A. Bowen, Hiram Graham.

Ques. 8. What traveling preachers
are elected deacons? Albert J. Mc-
Culloch.

Ques. 9. What traveling preachers
are ordained deacons? Albert J. Mc-
Culloch.

Ques. 10. What local preachers are
elected deacons? Wm. Alonzo Myers.

Ques. 11. What local preachers are
ordained deacons? Wm. Alonzo
Myers.

Ques. 12. What traveling preachers
are elected elders? Chas. F. Annis,
John M. Moore.

Ques. 13. What traveling preachers
are ordained elders? Chas. F. Annis,
John M. Moore.

Ques. 14. What local preachers are
elected elders? None.

Ques. 15. What local preachers are
ordained elders? None.

Ques. 16. Who are located this
year? Andrew Anderson, by his own
request; C. H. Maloy, by his own re-
quest; H. F. Harris, by his own re-
quest.

Ques. 17. Who are supernumerary?
T. F. Dimmitt, J. W. Vest.

Ques. 18. Who are superannuated?
J. A. Wright, J. P. Rogers, E. G. Du-
val, Wm. Monk, H. G. Horton, J. F.
Denton, N. W. Keith, R. M. Leaton,
W. J. Joyce, S. G. Shaw, Alanson
Brown, W. H. Killough, J. T. Gillett.

Ques. 19. What preachers have
died during the past year? William
M. Shockley.

Ques. 20. Are all the preachers
blameless in their life and official ad-
ministration? Their names were sever-
ally called and their characters
passed.

(For answers to questions 21 to 44
see statistical table next week.)

Ques. 44. What are the educational
statistics?

Ques. 45. Where shall the next ses-
sion of the conference be held? Gon-
zales.

Ques. 46. Where are the preachers
stationed this year?

SAN MARCOS DISTRICT.

I. T. Morris, P. E.
San Marcos Station—M. S. Gardner;
J. W. Vest, supernumerary.
San Marcos Circuit—J. T. Graham.
Seguin Station—J. C. Wilson.
Luling Circuit—F. H. C. Elliott.
Lockhart Station—L. C. Matthis.
Gonzales Station—New Harris.
Lockhart Circuit—J. J. Franks.
Harwood Circuit—To be supplied.
Kyle and Pleasant Grove—W. H. H.
Biggs.
Buda Circuit—W. H. Newkirk.

Dripping Springs Circuit—Hiram Gra-
ham.
Belmont Circuit—J. A. King.
Waelder and Thompsonville—J. W.
Sims.
Students in Southwestern University—
M. A. Turner and J. A. Pledger.

SAN ANTONIO DISTRICT.

B. Harris, P. E.
San Antonio, Travis Park—J. M.
Moore; D. O. McAllister, assistant.
West End—Sterling Fisher.
Prospect Hill—M. A. Black.
Sherman Street and South
Heights—B. D. D. Greer.
Comal and S. Flores Street—S.
B. Bell.
Pleasant Circuit—J. E. Buck.
Amphion Circuit—E. B. Galloway.
Bexar Circuit—F. B. Buchanan.
Pearsall Station—J. S. Gillett.
Cotulla Circuit—J. C. Russell.
Uvalde Station—V. G. Thomas.
Eagle Pass Station—A. L. Scarborough.
Moore Circuit—M. T. Allen.
Hondo and Devine—J. W. Long.
Utopia Circuit—T. G. Woods, supply.
Del Rio Station—T. F. Sessions.
San Antonio Female College—J. E.
Harrison.
Rescue Home—N. B. Thompson.

BEEVILLE DISTRICT.

J. M. Alexander, P. E.
Beeville Station—J. D. Scott.
Goliad Circuit—W. T. Renfro.
Corpus Christi Station—J. M. Linn.
Laredo Station—Jas. Hammond.
Alice Circuit—R. S. Adair.
Oakville Circuit—F. L. McGehee.
Floresville—J. F. Webb.
Lavernia Circuit—I. S. Napier.
Wade City Circuit—Carper William-
son.
Runge and Helena—A. W. Wilson.
Rockport Circuit—D. A. Gregg.
Stockdale Circuit—R. H. Passmore.
Blanca Circuit—Robt. Paine, sup-
ply.
Kenedy Circuit—J. W. Gibbens.

CUERO DISTRICT.

J. W. Stovall, P. E.
Cuero Station—Thos. Gregory.
Victoria Station—C. W. Perkins.
Edna Station—Morris Evans.
Ganado Circuit—To be supplied.
Morales Circuit—A. G. Nolen.
Sweet Home Circuit—F. J. Perrin.
Hallettsville Circuit—J. P. Garrett.
Nursery Circuit—W. O. Shugart.
Leesville Circuit—C. F. Annis.
Clear Creek Circuit—G. M. Gardner.
Yoakum Station—W. J. Johnson.
Rancho Circuit—J. L. Kennedy.
Port Lavaca Circuit—A. C. Biggs.

LLANO DISTRICT.

J. K. Waller, P. E.
Llano Station—C. S. Mills.
San Saba Station—L. B. Ellis.
Kerrville Station—W. A. Govett.
Center Point—J. T. H. Miller.
Blanco Circuit—H. T. Hill.
Boerne Circuit—J. J. Rape.
Bandera and Medina—M. K. Fred.
Willow City Circuit—T. J. Lassetter.
Cherokee Circuit—J. D. Worrell.
Round Mountain Circuit—J. L. Wil-
liams, supply.
Kingsland Circuit—C. W. Godwin.
Rock Springs Circuit—W. A. Bowen.
Ingram Circuit—J. M. Shuford.
Selma Circuit—E. T. Campbell.

SAN ANGELO DISTRICT.

Theophilus Lee, P. E.
San Angelo Station—B. C. Roach.
San Angelo Mission—Hal. A. Burns.
Sherwood Circuit—A. J. McCulloch.
Ozona and Sonora—J. A. Phillips.
Sterling City and Water Valley—S. J.
Drake.
Paint Rock Circuit—J. S. Rice.
Brady Circuit—M. W. Francis.
Pontotoc Circuit—F. A. Knox, supply.
Milburn Circuit—J. N. Broyles, supply.
Menardville and Junction City—M. J.
Allen.
Mason Circuit—Jesse T. King.

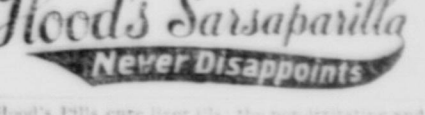
Transferred—R. A. Reagan, to Colum-
bia Conference; J. A. Baker, to Lit-
tle Rock Conference.

ORPHANAGE REPORT OF THE WEST TEXAS CONFERENCE.

In the month of January, 1894, your
Orphanage property in the city of
Waco was purchased at a cost of \$15,-
500. One-fourth of the amount was
paid within a few days, the remainder
to be met in three annual payments.
To-day the property is unincumbered
and valued at \$40,000. On the com-
pletion of the new building the Home
will have a capacity for the care of
300 children. With the exception of
measles and whooping cough the
health of the institution this year has
been good. The intellectual and spiri-
tual interests of the orphans are im-
mediately upon the heart and con-
CONTINUED ON PAGE SIXTEEN.

"He Laughs Best Who Laughs Last."

A hearty laugh indicates a
degree of good health obtain-
able through pure blood. As
but one person in ten has
pure blood, the other nine
should purify the blood with
Hood's Sarsaparilla. Then
they can laugh first, last and
all the time, for perfect hap-
piness comes with good health



Hood's Pills cure liver ills; the non-purifying and
only cathartic to take with Hood's Sarsaparilla.

OUR TWENTIETH CENTURY MOVE.

To the Pastors of Tyler District:
I sent our program all over the district
in September. I arranged for the educa-
tion rallies to be held in October. Several
of the preachers wrote me that they would
had their education rallies in November and
judging by the reports I have received, I
think all of them have waited for Novem-
ber. Our Conference Secretary has call-
ed on me for a report from Tyler Dis-
trict by November 12. He must make his
report by that time. So brethren you see
the situation. Shall Tyler District be the
last one to respond to a matter of so much
moment, or shall we not respond at all? Or
shall we prove our fidelity to the Church
and hold the banner of Tyler District and
bring it to the front where it has always
stood?
The program I sent you will give you a
fair chance and do the work if you will
only put it into operation. I think you
New brethren don't miss a chance, and
just as quickly as you have a rally send
me your report so I can report to Bro. God-
bey.
A. A. KIDD,
District Secretary,
Mainkoff, Texas.

In the November Magazine, Number The
Outlook prints a portrait and brief sketch
of Mr. James Barnes, now on his way to
the Transvaal as special correspondent for
the Outlook. The articles upon Mr. Barnes
on the Transvaal war and the problems
of South Africa will undoubtedly prove as
attractive a feature in this journal as have
the two series of articles on Cuba by Mr.
George Kennan. Another series of equal
importance will be that of the Philippines
by Mr. Phelps Whitmarsh, author of "The
World's Rough Hand." Mr. Whitmarsh is
now in the Islands as a special correspon-
dent for the Outlook. An article on Hawaii
in its present relations to the United States,
including an interview with ex-President
Dole, appears in the Outlook for October 28,
and forms the first of Mr. Whitmarsh's
series under the general title, "Colonial
America." The Outlook Company, New
York.

UNANSWERED LETTERS.

Oct. 31. Geo. H. Phair, sub. J. M. Mc-
Carter, sub. L. P. Smith, sub. E. A.
Smith, sub. N. W. Bennett has attention,
J. T. Blinworth, sub.
Nov. 1. C. C. Davis, sub. J. B. Minnie,
sub. H. M. Long has attention, C. A.
Tower, sub. J. A. Stafford, sub. J. J.
Canniff, sub. J. L. Jackson, sub. J. M.
Holt has attention, J. W. Horgan has at-
tention.
Nov. 2. S. W. Jones, sub. W. H. Brown,
sub. G. W. Kitchin, change made; I. M.
Broyles has attention, J. M. Armstrong,
sub. R. R. Raymond, has attention.
Nov. 3. O. S. Thomas, sub. W. W. Watts,
sub. E. H. Lovelock, change made; J. C.
Carter, sub. C. D. West, sub. J. Dun-
can, sub.
Nov. 4. R. A. Ellis, sub. S. N. Allen, sub.
Nov. 6. J. W. Story, sub. M. I. Brown,
sub. C. D. West, sub. Ellis Smith, sub.
J. B. Turrentine, sub.

SHE QUIT COFFEE

And Got Well in Common Sense Way
"When I left off coffee, it seemed
that was the hardest thing to drop. I
been put on a diet for stomach trouble,
had a good appetite but no food would
stay on my stomach. I was compelled
to leave off one thing after another,
but never suspected coffee. When I de-
cided to leave off the coffee, however,
my stomach trouble ceased entirely,
also my nervousness, and I can again
sleep well. But a new trouble then
arose. How was I to get along without
my coffee? It was a great temptation
when I saw it on the table in the
morning. One day a friend who knew
of my case set me a package of Pos-
tum Cereal Food Coffee. After it had
been prepared, I had great misgivings
about using it, for it looked so much
like fine coffee that I feared it would
have the same effect. But I soon found
it to be free from all injurious prop-
erties and its use has been of great ben-
efit to me.
"I have never had any taste for cof-
fee since using Postum Cereal Food
Coffee. My children derive great ben-
efit from using Postum. We all enjoy
it very much, having discarded the old
fashioned coffee entirely." Alice Law-
rence, Bowen, Mont.
Postum Food Coffee is sold by all
first class grocers at 15 and 25 cents
per package.

Sunday-School Department.

FOURTH QUARTER, LESSON 7, NOV. 12.

REBUILDING THE WALLS OF JERUSALEM.

Neh. 4:7-18.

The time of this lesson is in the summer and autumn, 444 B. C. The scene of it is Jerusalem. The persons prominent in it are Artaxerxes, Nehemiah, Ezra, Sanballat and Tobiah. It stands closely connected with last lesson in order of time. Dr. Edward Leigh Pell gives the following practical exposition of the lesson:

Nehemiah here teaches us by his own example how a child of God should behave in time of danger. Most men finding themselves in his perilous position would have thrown up their commission and fled from the scene. Nehemiah first goes to God about the threatening evil, then prepares for it as thoroughly as if he knew he would have to meet it, and then proceeds to push his building operations as vigorously as if he knew it would never come.

It is easy for us at this distance to see that it was the only safe course. If he had not gone to God about it, he would not have had the courage to go on with his work; if he had not done all that he could to meet it he could not have left the outcome to God; if he had not gone on with the work God had given him to do he would have been utterly unfit to face the danger if it came.

The course that was safe for Nehemiah is the only course that is safe for us. The first thing to do when danger comes in sight is to carry the matter to our Protector. If we fail to take this step it is simply because we do not know God as our protector. We may ask God to avert a storm, but we must not insist upon it; as His children we may only claim protection, and He may choose to let the storm come and to protect us in it. If we thus go to God, throwing ourselves upon him as our preserver, we will not tempt his providence by sitting down and waiting for the danger to come without doing what we can to prepare to meet it. And if we have thrown ourselves upon him we will not feel like dropping our daily duties and thus neglecting the work he has given us to do. "When I see a danger approaching," says one, "I am all in a flutter, and I just can't go on with my work until it has passed." The trouble with this poor flutterer is that he has not planted his feet on the rock. When the danger appears in the distance he does not fly to God, saying, "He is my refuge and my fortress;" he simply spreads his wings and flutters. If a man opens his house to save you from a pursuing enemy you will feel like rendering him a service. You will feel all the better if he will give you something to do. So when we go to God for protection in time of danger we will not want to sit down and idle away the time until the storm is past; we will want to keep busy doing the work he has given us to do. For when a man is working for God he knows that he is under the protection of God. The "shadow of the Almighty" extends all along the path of duty, and we have no assurance that it extends beyond it.

Epworth League Department.

November 12.—Lesson Topic: "The Living Bread."—John 6.

From the Canadian Era we take the following comments upon this lesson:

How Christ Reveals Himself.—Our Lord revealed himself, says one, under many forms. To the woman at the well, he was the water of life. To the disciples at one time he referred to himself as the life in the vine. In the Last Supper the wine is his blood given for the salvation of the world. In our topic scripture, he represents himself as "the true bread from heaven," the "bread of God," and the "bread of life." In and through all these forms our Lord seeks to make the truth as simple and as strong as possible. What appeals to one mind may not appeal strongly to another. One type of person is moved by the manifestation of life as seen in the vine; another, by the sparkling cup of water just out of the deep and cool well; another by the fruit of the vine; while others are impressed most by the life-sustaining power of bread. We cannot represent everything in Christ's character under a single symbol. Look

for the essential truth under each figure of speech, and thus determine the mind of the Spirit.

Bread an Essential.—Bread implying food for the body is an essential for physical life. It is sine qua non. A very plain truth is this, that the body can neither work nor live without food. Man is absolutely dependent for his very existence upon supplies from the outside. His bread and water must be sure, otherwise his life, so far as it relates to this world, comes to an end. Everybody knows this. And everybody knew it in our Savior's time. And the Great Teacher used this fact with which everybody is familiar, to teach a higher truth, viz., man has a spiritual nature as well as a physical. The physical nature of man must have food, or perish. So the spiritual nature must have Christ, as Savior, Teacher and Lord, or lose its highest hopes, and spiritually perish. The ancient Greeks represented their gods as living on ambrosia and nectar, food and drink of divine delicacy and flavor, but not to be enjoyed by mortals. But our Lord sends from heaven the food of the immortals embodied in Jesus Christ, that all men may partake thereof, and live forever.

The Material and Spiritual.—"Man shall not live by bread alone" is a subject frequently and urgently referred to by our Lord. And there is a reason for it. The spirit of practical materialism, of giving exclusive attention to the things of the present world, is a common evil, and exerts a baleful influence upon religious life and interests of men. Our Savior was well aware of this tendency and strove to correct it, and lead men to put things in their proper proportion, not only to attend to their material interests, but also to their spiritual well-being. "Labor not for the meat which perisheth"—this is not the chief purpose of man—"but for that meat (food) which endureth unto everlasting life." Put your life into that which is permanent, not transient, not into the things seen and temporal only, but into the things which are not seen and eternal.

The Proper Order.—The spiritual life is of primary importance. Possessing that great boon, then there will be none of that over-anxious striving after material things that takes the true spring out of life, and often embitters it, but the angel of sweet content will smile upon our way. The gospel order is contained in the memorable words of our Lord: "Seek ye first the kingdom of God, and his righteousness, and all these (necessary material) things shall be added unto you." God is the summum bonum; and possessing him, his children possess all necessary things. This we can attain through Christ alone. And for this true and heavenly food men must labor. Not as though it could be gained by their own unaided effort; but that Christ gives it when men strive after it, seek it earnestly. And doing so, it will be given, and with it every other needed gift.

The household remedy is Hunt's Lightning Oil. All aches and pains quickly relieved. Satisfaction or money refunded.

Watches by Mail. x x

Our Illustrated Catalogue for 1899, showing Watches, Chains, Charms, Silverware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready, and will be sent on application. We also issue a special Watch Catalogue.

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WEATHERFORD COLLEGE. FOR BOTH SEXES

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Incorporated 1883

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ANNUAL CAPACITY:

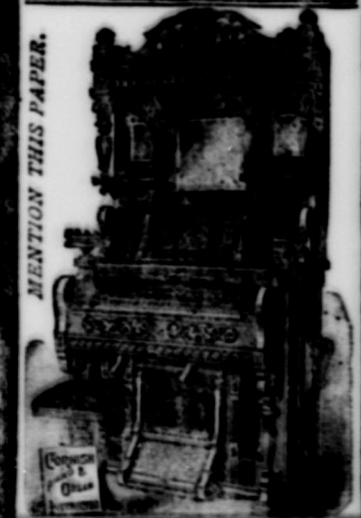
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Planing Mills, 25,000,000 feet.

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ONE YEAR'S FREE TRIAL

A prompt response to this advertisement will secure a DISCOUNT of \$10.00 on the list price of any CORNISH ORGAN or \$20.00 on the list price if you buy a CORNISH PIANO.



ORGANS FROM \$25.

WE WILL ship a Cornish Piano or Cornish Organ anywhere upon the distinct understanding that if it is not satisfactory to purchaser after 12 months' use, we will take it back

and refund purchase money, freight charges and six per cent. interest. Thousands have taken advantage of this, THE ORIGINAL CORNISH PLAN, of doing business, during the time this really wonderful offer has been in force, and the immediate success of this free trial guarantee decided us to continue it so that thousands more can participate in its object of INSURING THE PURCHASER OF A CORNISH PIANO OR A CORNISH ORGAN AGAINST ANY RISK. It would be impossible for us to make public this offer were it not backed up by the strongest evidence of our absolute responsibility. THE CORNISH AMERICAN PIANOS AND ORGANS are warranted for twenty-five years and every instrument is a personal guarantee endorsed by a business reputation of fifty years, and plant and property worth over one million dollars. There are over a Quarter of a Million satisfied purchasers of the CORNISH PIANOS and CORNISH ORGANS, and so great has been the demand for our instruments during the last twelve months that we have just completed very extensive additions to our factories.

FOR FULL PARTICULARS of the WORLD FAMOUS CORNISH PLAN and for a complete description of the instruments made by us, see our Jubilee Catalogue for 1900, HANDSOMELY ILLUSTRATED in Colors—the most complete and beautiful catalogue in the trade. The frontispiece is a masterly reproduction of an interesting oil painting designed and executed for us by an eminent artist, representing St. Cecilia and the Angelic Choir. This beautiful catalogue is sent FREE, charges prepaid, and we also furnish our novel reference book "THE HEART OF THE PEOPLE" and our latest special offers free. WRITE TODAY.

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PIANOS FROM \$155.

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AN EDITOR

How the Author Finally Run

Three months Ladies' Home his clientele w to read a free of "In His Ste Rev. Charles contribution. I had sought the minister, and t sent the same r tors. But th wrote again, a gent letter. Ar clined. He had "In His Steps," write anything had gone to Eu second refusal Back came the phla: "Snare ne cure Mr. Sheldo editors private hand on the I again he refus from abroad, a editors, directe don, at Topeka wherever he mi St. Louis the e don at Buffalo, he had gone t once for that p at Chicago the Detroit to join I resort in Upper telegraphing. M eventually loca most inaccessi Trayers Bay, a bound steamer his journey. A night brought h he had hoped to but falling to d small boat for a destination. At pressed a farm and drove throu sandstorm—see the peninsula— few minutes be minister. This Sheldon. The fig November issue Journal the art pies barely a cost the magazin lars for traveli the article conta words since his come famous. I which every on the book: "Is t and answers it f azine is content nal.

Love is th heaven.

A TEX HALL'S G

One small bot every cure al troubles, remov betes, seminal lame back, rheu larities of the k both men and w der trouble in c by your druggis on receipt of \$1 two months' tre any case abov Hall, sole manu Send for Texas all druggists.

The undersig have used Hall's Kidney and Bl highly recomme DR. T. R. BUS J. A. V

The personal erful one.

HUN

Cures all skin dis forms. No inter sary. Failing, m chaser.

AN EDITOR'S LITERARY CHASE.

How the Author of "In His Steps" was Finally Run Down by a Magazine.

Three months ago the editor of The Ladies' Home Journal concluded that his clientele would doubtless be glad to read a fresh article by the author of "In His Steps," and he wrote to the Rev. Charles M. Sheldon soliciting a contribution. But editors innumerable had sought the now-famous Topeka minister, and to Mr. Bok's request he sent the same reply as to the other editors. But the Philadelphia editor wrote again, a stronger and more urgent letter. Again the clergyman declined. He had written nothing since "In His Steps," and did not wish to write anything. Meanwhile Mr. Bok had gone to Europe and Mr. Sheldon's second refusal was cabled to him. Back came the response to Philadelphia: "Spare no effort nor time to secure Mr. Sheldon, but get him." The editors private secretary then tried his hand on the Kansas minister, but again he refused. Mr. Bok returned from abroad, and calling one of his editors, directed him to see Mr. Sheldon, at Topeka if he were there, or wherever he might be. Upon reaching St. Louis the editor located Mr. Sheldon at Buffalo, and later learned that he had gone to Detroit. Starting at once for that place the editor learned at Chicago the minister had just left Detroit to join his family at a summer resort in Upper Michigan. By more telegraphing, Mr. Sheldon's family was eventually located at Old Mission, a most inaccessible summer resort on Trayers Bay, and by the first north-bound steamer the editor hastened on his journey. A voyage of a day and a night brought him to the place where he had hoped to intercept the minister, but failing to do so, he embarked in a small boat for a day's sail toward his destination. At the nearest landing he pressed a farmer's team into service and drove through an almost blinding sandstorm—seemingly half-way across the peninsula—reaching Old Mission a few minutes before the arrival of the minister. This was too much for Mr. Sheldon. The fight was won, and in the November issue of The Ladies' Home Journal the article appears. It occupies barely a page, and the venture cost the magazine several hundred dollars for traveling expenses alone. But the article contains Mr. Sheldon's first words since his "In His Steps" has become famous. It answers the question which every one asks after reading the book: "Is this theory practical?" and answers it forcibly. And the magazine is content.—Ladies Home Journal.

Love is the family likeness of heaven.

A TEXAS WONDER. HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. E. W. Hall, sole manufacturer, St. Louis, Mo. Send for Texas testimonials. Sold by all druggists.

READ THIS.

The undersigned, of Runge, Texas, have used Hall's Great Discovery for Kidney and Bladder Troubles, and highly recommend it.

DR. T. J. PRESLEY. R. BUSCHICK, Druggist. J. A. WORLEY, Merchant.

The personal ideal is the only powerful one.

HUNT'S CURE

Cures all skin diseases in all its various forms. No internal treatment necessary. Failing, money returned to purchaser.

"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John 3:5.

Several weeks ago I wrote an article on the above general passage of scripture. Since then a number of articles have appeared on the same subject but I have seen nothing to cause me to change my position. My position was that Christ referred to the natural and spiritual birth in this passage. I desire to offer a few more thoughts in support of said interpretation. If Christ referred to water baptism, then water baptism is essential to a sinner's pardon, and our Campbellite brethren are right in their position with reference to the design of water baptism. The brethren base their argument principally on the fact that these two kingdoms exist in the world, and that water baptism is the door into the visible kingdom, and spiritual baptism is the door into the spiritual kingdom, yet that is no evidence that Christ referred to water baptism in this passage of scripture. Our Savior did not refer to but one kingdom. The word kingdom is in the singular number. If Christ had intended to refer to both kingdoms he certainly would have used the word in its plural number. Christ only referred to but one kingdom, and that certainly was the spiritual kingdom, and water baptism is, in no sense, the door into the spiritual kingdom of God. Another fact that we must take into consideration is that Christian baptism was not instituted when this conversation between Christ and Nicodemus occurred. Certainly our blessed Lord did not refer to a thing that had no existence. This one fact, it seems to me, sets aside the idea that Jesus referred to a water baptism in this scripture. It may be said that he referred to John's baptism. If so, when John's baptism ceased to exist this passage of scripture lost its force, for John's baptism was repealed. So, with the light that I have before me, I firmly believe that our Savior did not refer to water baptism in this passage of scripture.

J. W. BRIDGES.

Lindale, Tex.

MARRIAGE NOTICES.

At the Methodist Church, Granbury, Texas, October 4, 1899, Mr. Howard Porterfield and Miss Beta Vaughan, Rev. R. F. Dunn officiating.

In the Methodist Church at Ora, Texas, October 22, 7:30 p. m., 1899, J. D. Cochran and Laura Baird, Rev. J. A. Harvey officiating.

At the Methodist Church, Barry, Texas, October 29, 1899, Mr. Oscar Woodruff and Miss Stella Ingram, Rev. J. J. Canafax officiating.

Sitting in a buggy at the gate of Mr. Emitt Prestage, near Martin's Mill, Van Zandt County, Texas, October 30, 1899, at 8:40 p. m., Mr. E. L. Sims and Miss Della Brann, all of Henderson County, Texas, Rev. Frank Everitt officiating.

At the residence of the bride's father, William Hutton, at McCormick, Texas, October 18, 1899, Mr. J. L. Downing, of Wichita Falls, Texas, and Miss Mary Hutton, Rev. W. M. Leatherwood officiating.

At the bride's father's in Minden, Texas, Mr. C. M. Phillips and Miss Ida Anderson on October 17, 1899, Rev. J. D. Burke officiating.

At the parsonage gate in Liberty Hill, Texas, October 25, 1899, Mr. J. C. Allen and Miss Mollie Williamson, Rev. Sam C. Vaughan officiating.

At the parsonage in Ben Wheeler, Texas, at 10:45 Sunday morning, October 1, 1899, Mr. W. J. Willis and Miss Tennie Wood, Rev. T. B. Vinson officiating.

In the Methodist church in Frost, Texas, by the Rev. J. P. Mussett at 7 o'clock p. m., October 25, 1899, Mr. H. Wilson and Miss May Robinson.

At the residence of the bride's father, Cleburne, Texas, November 1, 1899, Mr. J. W. Blanton and Miss S. I. Cannady, Rev. Leonard W. Cain officiating.

At the residence of Mr. W. J. B. Adams, of Jasper, Oct. 11, at 9:30 a. m., Mr. John H. Seale and Miss Maggie Noble, Rev. J. T. McClure officiating.

At the home of the writer, October 21, 1899, by Rev. Daniel Morgan, M. Silas Hunt and Miss Maggie Jenkins, all near Payne's Gap, Lampasas County.

At the residence of B. E. Hayes, Sterling City, Texas, Mr. Foster Smith and Miss Kate Blackburn, Rev. S. J. Drake officiating.

At the Methodist Church in Sterling City, Texas, September 10, 1899, Mr. Ed Gilmore and Miss Maud Bailey, Rev. S. J. Drake officiating.

At the residence of the bride's parents, in Tom Green County, Texas, September 15, 1899, Mr. Fred Baker and Miss Liza Mims, Rev. S. J. Drake officiating.

In the M. E. Church, South, Cisco, Texas, Rev. S. W. Turner officiating, Mr. W. G. Manell and Miss Myrtle Grace Sherman, on Wednesday evening, August 2, 1899, at 8:30 p. m.

At 8:30 p. m., October 18, 1899, in the M. E. Church, South, Cisco, Texas, Rev. S. W. Turner officiating, Mr. Geo. Walter, Rose, of Sherman, Texas, and Miss Flora E. Robinson, of Cisco.

At the residence of Mrs. E. M. Carroll at 3 p. m., October 15, 1899, Mr. J. B. Martin and Miss Addie Green, Rev. John Helpinstill officiating.

In the Southern Methodist Church in Shelbyville, Texas, 8 p. m., Oct. 15, 1899, Mr. J. G. Ellington, of Timpon, and Miss Julia G. Cannon, of Shelbyville, Texas, Rev. John Helpinstill officiating.

G. W. Parker and Miss Stella Guthrie, near Arlington, Ben Hawkins and Miss Emma Chance, in Arlington. Will Darnel,

and Miss Maud Butler, near Arlington, R. B. Banner and Miss Nellie L. Rogers, in Lampasas, W. D. Montgomery and Miss Edith Fagan, in Grand Prairie. E. V. COX. Arlington, October 25, 1899.

There are many blessings which the Lord conveys to his children through human instrumentalities. He expects all of us to be helpers one of another. Even the smallest of his creatures are made a channel through which he communicates his blessing. Every rain-drop, every sunbeam, every evening zephyr has its gladdening message from heaven to earth.

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is not dangerous, neither is it painful nor a period of sickness if you use

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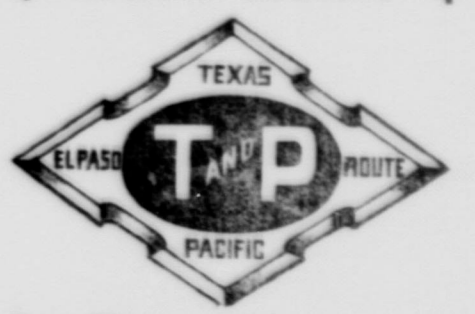
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WOMAN'S DEPARTMENT.
Address communications to Mrs. Florence K. Howell, 170 Maston St., Dallas, Tex.

The following received from one of our most trusted and tried workers in the Indian Mission work will give encouragement, we know, to many of our members, showing so clearly as it does that the "heaven" of true Christianity is doing its "good work" in the minds and hearts of the benighted Indians:

"It has been a long time since I have written you concerning our work here at Methvin Institute. It may be of interest to Texas societies to hear that the work prospers and God is with us in manifest purpose. Our school suffered much last year by reason of opposition from the polygamous chiefs and cunning priests, but there is a very great reaction, and our school is filling up to overflowing, and the prospects for accomplishing good is brighter than ever, both in the school and in the field work. The work of course is slow, for the difficulties encountered in this field are peculiar and trying, but in spite of them all the truth of the gospel is having its effects, and the gospel standard of life is recognized and approved by the Indians, whether they live up to it or not; but some of them are living up to it to the best of their knowledge. As an example of their fidelity, recently some Christian Indians asked the United States agent for an interview with him regarding some business at an early date. "All right," said the agent, "you meet me to-morrow at the government school and I will hear you." "To-morrow," answered the Indians; "no, sir; we cannot come to-morrow, for to-morrow is the Sabbath day and we are Christians, and we do not talk business on the Sabbath day." The agent with pleased surprise commended their convictions and appointed another day to meet them.

I was called two Sabbaths ago to go out some twelve miles to an Indian's place to dedicate his new house. It was his first house and he wanted to give it to God and receive his blessings upon it. It was a happy thought and with him original. He had invited the people within a radius of ten miles, and by the time services began there was a multitude of all sizes and ages and both sexes. After the usual method opened the services, but instead of and both sexes. After the usual method of a set sermon we read the Scriptures. What a profound impression the Scriptures make upon the hearts and minds of the Indians! It is wonderful. They sit for two or three hours at a time and listen and never seem to tire. After the morning service came dinner. The guests were all seated upon blankets and skins spread upon the floor next to the wall entirely around the room. Oil cloths were spread upon the floor in the center, upon which the dinner was spread. This consisted of different kinds of canned goods, served in dish pans; crackers, light bread, horse meat and coffee. This was an extra occasion and the whole multitude were served till all were filled. At 3 o'clock another service was held, at which much interest was manifested. After this the crowds dispersed and disappeared in different directions around the prairie, and I returned home with a glad heart that I have had such an opportunity and privilege of sowing the seeds of divine truth in hearts so simple and believing; for whether an Indian finds himself able to conform his life to the Scriptures or not, he believes it is God's word and listens to it in the simplicity of faith with profound respect.

There is an old Indian and his wife, members of our church, who live some distance up the river from here, who have a house one room of which, the largest and best, is set apart for worship. I is seated; has table, etc. And on the house a belfry containing a good-sized bell to call the people together. This they did themselves without the presence and encouragement and aid of any one. Here they have a service every Sunday. The old man said to me: "Many Indians sleep when you preach. Me no sleep; me hold here what you talk. Now me tell 'em." And so in his crude way, without help from preacher or teacher, he has gone on for a number of years propagating the gospel. He had some discouragements, but the old man and his wife never rested till they got the belfry and bell, the seats, and table for that "Church annex" to their dwelling. They had me to order the bell and employ a carpenter to build the belfry, but they paid for the whole thing them-

selves. About once every two months, at full moon, they invite the multitudes to a two-days' meeting, and a grand gathering they have. They are endeavoring to carry on the work there just as we started at Anadarko years ago. It is interesting to think of this movement with them.

Miss Brewster has gone away to return no more. But we have a most earnest corps of workers. Of their work I will tell you in another letter, as this is too long already. What a welcome you Texas sisters would receive should you visit this mission. You can come now by rail within a half mile of our door. Yours, J. J. METHVIN, Anadarko, O. T.

We must request that all obituaries or resolutions of respect be sent to the department of obituaries, as all such come under regulations found on that page, and we hope our sisters will bear this in mind in future, and not send such articles to the editor of this department for publication.

TO THE MEMBERS OF THE W. F. M. S., TEXAS CONFERENCE.

Dear Sisters: For the first time in the history of the Woman's Board of Foreign Missions the time for meeting the appropriations is upon us, and there is not a sufficient amount in the treasury. What shall we do? Incur debt? Never! It is impossible. Contract our work? Every act of Providence may command of our Lord, every impulse of the Christian's heart, every thought inspired by the Holy Spirit says: "Lengthen your work, strengthen your stakes, enlarge your habitations." What shall we do? Let every auxiliary contribute one dollar—ten cents from each member will make a little more than that. You, dear friend, will you let an enterprise fail, or will you hand ten cents to your Treasurer to forward at once to the Conference Treasurer? Will not some women who have not been able to organize auxiliaries at home send one year's dues, \$1.20, to Mrs. M. E. Steele, box 513, Houston, Texas, as an emergency fund? Yours in the name of the Redeemer.

MRS. S. PHILPOTT,
President Conference Society,
Dew, Texas.

To Members W. F. M. Society of Dallas District:

Dear Sisters: Our week of prayer and thanksgiving will soon be upon us, commencing Monday, the 27th of this month. This means of grace has been observed from our earliest history; almost ever since time began. I hope every auxiliary on the district will not forget this very needful obligation. We must come up with our "pledge money." We must keep pace with the marching time. I want Dallas District to be in the advance. Our Churches on the district, or the most of them, are getting out of debt, and a promise was given that when we got out of debt we could do more for our missionary cause. Times are much easier, so do not let us find any excuse, now that God has so abundantly blessed us. Let us work in the advance for our God. We must cleave unto God with our substance, as well as with our hearts. "No good thing will be withhold from them that walk uprightly." We have prayed for his kingdom to come. Let us help to answer our prayer. Our missionary work is prospering in other fields. Miss Gibson, our worthy principal of the Bible and Training School, was with us recently. She gave us an insight into that institution. I feel that mothers would do well to put their daughters there after graduating to give them the crowning touch, to fit them for their future career. Oh, let us awake and not slumber in our first duty to our God. Please let's be ready for all the demands made upon us at our annual meetings. Pray much for this cause.

MRS. R. W. THOMPSON,
District Secretary,
391 South Ervay St., Dallas, Texas.

Our new church will be dedicated the third Sunday in this month by Dr. E. E. Hoss, editor of the Christian Advocate, Nashville, Tenn. All former pastors are cordially invited to be present. This building is a modern brick veneer structure, erected and furnished at a cost of \$11,000 to take the place of the frame building we lost last December by fire.

C. M. THREADGILL,
Bonham, Texas.

A CARD FROM BRO. BEETS.

I have closed my great work. Have held in eighteen meetings; have had about twenty calls more than I could fill. My health is better than it has been for years. Am ready to work anywhere that God may open the way. Bro. Raymond, our pastor, will leave for California next week. The Advocate is in great favor with the people where I have been this year.

SCIENCE AND SENTIMENT.

A Miracle of Science, Matched By a Miracle of Love.

Some time since the newspapers told a thrilling story of a devoted husband who had poured the life-blood from his veins into the wasted body of his wife. The one thing which would save her was blood—good, red blood. Her condition was such that her stomach and digestive and nutritive system failed in extracting from the food she ate the necessary blood supply. So new blood was introduced into her veins by transfusion direct from her husband's body, and with the new blood came new life.

It is, perhaps, not unnatural that in the popular view of such a case the



sentimental features should entirely outweigh the scientific interest which attaches to it. "The blood is the life." How impressive that statement becomes with this scene before us! Scientifically it follows that any attempt to build up the life must be made through the blood. Purer blood means healthier life. More blood means more life. New blood means new life. Just in proportion as the blood is impure, thin, deficient in the red corpuscles of health, so the life will be marred by weakness and disease.

HOW BLOOD IS MADE.

There are a great many claims made for medicines as blood-making and blood-purifying which are at once as unsond as they are unscientific. The statements made of these medicines would convey the idea that as soon as the medical fluid is taken into the stomach it is at once, by some marvelous alchemy, converted into good red blood. But blood is made from food, not from medicine, and a deficient blood supply is commonly due to the fact that the stomach and organs of digestion and nutrition are diseased. The nourishment in the food is only partly extracted, and this partial nourishment is only imperfectly assimilated. There is a loss and a leakage going on in each successive process of digestion and assimilation.

MINING MEN KNOW

that when the stamps in the mill are working imperfectly, more gold will be lost in the tailings than will be saved in the battery. That's the way it is when the stomach is not working properly—the rich, nutritive elements of the food are lost.

Common sense then says at once—if the blood is made in the stomach, we must put it in the stomach and its allied organs into good working order before we can have good blood, or an increased supply of blood. That is just the primary work which is done by Dr. Pierce's Golden Medical Discovery. It goes back of the blood to the blood makers. It cleanses the stomach of the foulness which must foul the food put into it, and so foul the blood made from the food. It strengthens the stomach and organs of digestion and nutrition, so that they do their work perfectly, the nutritive values in the food being perfectly extracted and perfectly assimilated. It increases the action of the blood-making glands, so that the blood supply is increased. The blood is pure because there's nothing in the stomach to contaminate it. It is rich because all the vital elements of the food eaten are extracted and put into the blood instead of being wasted. It drives out disease germs because germs depend on corruption for their life. They are like maggots which only live in tainted meat. When the blood is clean the germ disappears. He cannot live in the same veins and arteries with the rollicking red corpuscle of health, which brightens the eye, reddens the cheek and rounds out the body.

THEN WHAT HAPPENS?

If "Golden Medical Discovery" does all these things the results ought to show in the body, which is built up from the blood. Of course they ought, and they do. In every one of the thousands upon thousands of letters received from those who have been cured by this great medicine there is scarcely ever missing the reference to the gain in sound flesh, the increase of strength and the clear complexion

which have accompanied the cure of the disease.

"Last winter I was so bad off that I thought it impossible for me to live until spring," writes Mrs. J. C. Fink, of Yost, Rowan Co., N. C. "I was taken sick in January and was in pain all over. The doctor was called and he said my liver was out of order. He gave me some medicine, but it did no good. I grew steadily worse. I could not eat as much as one bite of bread without great pain, and was so hungry all the time that I thought I would starve to death. My head ached, my shoulders ached; I was cross; my brain failed so much that I thought I was almost insane. I could not sleep nights only a short while at a time. Would get up mornings so weak and nervous I could scarcely stand. My hands and feet were cold all day and at night they were burning hot. So I worried on and on, through some days I thought I could not live until the next. In this way I suffered I think about two months when a friend of mine induced me to write to Dr. Pierce for advice. His answer was that I had liver complaint and indigestion, and advised me to take his 'Golden Medical Discovery.' I followed the doctor's directions closely, and in a few days I could discover that I was getting better slowly. Every day I felt just a little better, then I could begin to eat a little light diet. Then I began to sleep a little better at night, and in the morning would feel refreshed and rested. Next I began to gather a little flesh, and then I began to improve rapidly. I kept right on taking Dr. Pierce's Golden Medical Discovery and his 'Pleasant Pellets,' and kept getting better every day. I took eight bottles of 'Golden Medical Discovery' and several vials of 'Pleasant Pellets,' and I felt that I was well enough to leave off medicine and go to work, which I did with pleasure. I have not taken any medicine since, except Dr. Pierce's Pellets. I can eat anything and as much as I want, and it never hurts me a particle."

THIS IMPORTANT FACT

is suggested by the letter of Mrs. Fink: Many diseases in organs remote from the stomach are caused by the stomach, and must be cured through the stomach. It is a common thing to find people who have taken Dr. Pierce's Golden Medical Discovery for "stomach trouble," expressing their wonder at the cure of the diseases of the liver, kidneys, heart, or lungs. There really is nothing wonderful in such cures. The poisonous fester of disease may blossom in any part of the body and yet root in the stomach. "Golden Medical Discovery" plucks up the root and the disease dies away.

But, that cures of diseased lungs should be wrought in this way, seems to some people incredible. Yet the lungs are nourished and built up just like every organ of the body—by blood. Turn a leaping stream of rich, red blood into a diseased spot and it's like turning a stream of water into a fire. It stifles it at once, and soon extinguishes it altogether. Blood is life to the lungs just as well as to the heart, and the "Discovery" by making more blood and richer blood heals the lacerated tissues and strengthens the organs assailed by disease to fight against it and throw it off.

"My wife had hemorrhages of the lungs," writes W. A. Sanders, of Hern, Mason Co., W. Va. "She had ten hemorrhages, and the people all around here said she would never be well again. But she began to take Dr. Pierce's Golden Medical Discovery, and she soon began to gain strength and flesh. After taking ten bottles she was entirely well. Should you think this will do you any good to publish, just use it, and if any one disputes the merits of this almost omnipotent medicine they may enclose self-addressed envelope with stamp, and I will answer."

Persons suffering from chronic forms of disease are invited to consult Dr. Pierce by letter, free. All correspondence strictly private and absolutely confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

There is no alcohol in Dr. Pierce's Golden Medical Discovery, and it contains no opium, cocaine, or other narcotic.

There is no substitute for Dr. Pierce's Golden Medical Discovery. If you are led by the claims and cures of this medicine to have confidence in it and to try it, do not be put off with a "just as good" medicine, substituted for the sake of more profit only.

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Dr. Pierce's Common Sense Medical Adviser, a book of 1008 pages, and containing over 700 illustrations, is sent free on receipt of stamps to defray expense of mailing only.

Send 21 one-cent stamps for paper covered book, or 31 stamps for cloth binding, to Dr. R. V. Pierce, Buffalo, N. Y.

NEW ORP

APPI

We want to say generous and respect first call that we are ing God for putting League, the several individual friends to nishing this new b our prayer is in L shall be given un pressed down, sh over, shall men with the same. It shall be meas low we give a p ties and cost of sa and individual fri will place their wa of their apart tion to this nobl money order, ex change to me at c of these apartme the whole, be on and write me whi If you can't send t in a little later a Orphanage.

TWO MA

- 1 enamel bed, 44x5.
- 1 W. W. spring.
- 1 all-cotton mattr
- 1 twenty-four inch
- 1 lady's oak desk.
- 2 oak cane-seat chu
- 1 oak rockers
- 3 rugs
- 5 window shades
- 1 oak dresser, 24x
- 1 oak washstand.
- 2 sheets
- 2 three-pound pill
- 1 pair blankets

Total

RECI

- 4 window shades
- 1 table
- 1 chair
- 1 blackboard
- 4 10-foot benches

Total

NUR

- 1 folding bed, wit
- 3 window shades
- 2 rocking chairs
- 1 dresser
- 1 washstand
- 3 rugs (\$1.50, \$2, \$
- 1 table

Total

RECEI

- 1 hat rack
- 3 reception bench
- 1 library case
- 2 easy chairs
- 4 rocking chairs
- 1 large table

Total

CHAPEL A

- 12 window shades
- 1 platform
- 48-foot blackboard
- 1 teacher's table
- 1 office chair
- 25 desks, 3 sizes
- 6 8-foot benches
- 1 large globe
- 1 large map of
- 1 large map of th

Total

500 feet picture

KINI

- 2 dozen chairs
- 2 dozen tables
- 1 small organ
- 1 large chair
- 1 desk
- 9 window shades
- 32 feet of blackb

Total

H

- 1 chiffoniers
- 1 medicine cabinet
- 1 window shade
- 3 baby beds
- 5 youths' beds
- 1 cradle
- 1 small tables
- 4 chairs
- 8 rugs

Total

Patent

Rev. Abe Mulko Dear Brother—Ye and in reply will you the \$2 as pe more if needed. I entrance to the tion. "Abraham's" I will make the inscription has I want all the bel repose in Abrah have fathered th properly be calli appropriate. Hop Smith at Grapeth that you will ha best regards to J all, I am as ever

P. S. (Put soon the balance of \$8. I will stand on n other presiding e

Rev. Abe Mulko

Rev. Abe Mulko Enclose applied as you su good wife have you were in Be you both very k brother.

Seg

Dear Bro. Mu set Seguin and down as partner tron's room, \$20. In your hands, by to have somethin J. C. Wilson is with us in this

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

HARBERTSON.—Edward Lewis Harbertson was born March 2, 1882, at Golden City, Mo., and died August 14, 1899, at Bolivar, Texas. Edward had lived a good moral life. But when told by his physician that he was dangerously ill he felt that there was an aching void that must be filled and he turned to God by faith and obtained the sweet experience of the Holy Ghost shed abroad in his heart, after which he desired to join the Church, and this wish was called and we received him into the Church and baptized him in the presence of a number of friends and loved ones. And when the death angel came that night it found him ready to go, for he said, "I am going to heaven," and asked his friends to meet him there. He leaves a father, one brother and sister to mourn their loss. To them we would say, live so as to meet Eddy in the land of rest.

C. L. MILLER.

Bolivar, Texas.

WILLIAMS.—Sister Mary Williams (nee Crosswelder) was born Nov. 20, 1864. At the age of twenty-one she was very happily united in marriage to Bro. W. G. Williams. In those affections and graces that constitute a Christian wife and mother Sister Williams was not lacking. Indeed, from day to day she was the constant joy of both father and son until death took her from their loving embrace August 18, 1899. We do not know the exact date of her conversion, but in early life she gave her heart to God and joined the Methodist Church. Her life was such that those who knew her best refer to her as a model Christian. And on her dying bed she testified to a triumphant faith and the power of Christ to save. May the comforting grace of Christ sustain the bereaved husband and son.

R. H. FIELDS.

BRADFORD.—Little Daisy, youngest daughter of Mr. and Mrs. T. C. Bradford, was born January 21, 1896, and died October 8, 1899. Her illness lasted twenty-three days, and towards the last her suffering was very intense. But she was unusually patient for a child and seemed to realize that death was inevitable. She said quite a number of times, "I want to go home, mamma." She was the Lord's and he took her. May her devoted parents and faithful friends who have stood with tearful eyes and breaking hearts and looked into her dying face turn with equal anxiety to Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Little Daisy was a bright, loving, obedient child. She can never be with papa and mamma again on earth. But by God's grace they can go to her. So mote it be.

R. L. GLASSNER, P. C.

Rosenberg, Texas.

ELLISOR.—Phillip T. Ellisor was born in South Carolina April 3, 1825. He moved to Alabama when young. In 1850 he came to Texas and settled in San Jacinto County. Five years ago he moved to Houston, where he died October 8, 1899. Bro. Ellisor was a member of the M. E. Church, South, fifty-eight years. During these years he faithfully filled all the offices of the Church. He was one of the charter members of the Evergreen Church and was the last of the old guard to be summoned home. The Evergreen people have erected a new church house. To this enterprise Bro. Ellisor paid liberally, and in his last sickness he talked a great deal about the new church. He hoped to live to attend services in it, but no. The first service will be one to his memory. This preacher had no better friend than Bro. Ellisor and his faithful old companion. The friendly relation has been interrupted, but it shall be renewed again. A wife, two sons, and five daughters and a host of relatives and friends have been left behind, but they may all meet him on the sinless shore.

J. M. ADAMS.

Houston, Texas.

PARKER.—James Alvir Parker was born January 28, 1868, and died October 21, 1899. That dread disease, scarlet fever, carried him away in three short days, only a few months measured his life, yet with pretty face and winning ways he had stolen the warmest place in the hearts of mamma and papa, sister, and grandma. His baby prattle and many antics made the sunshine brighter and the home, oh! how happy. But now all things seem so sad. They tread lightly through the house. There is no noise. Baby has gone. This is the human way. Let us look at the other side a moment. Little Alvir is playing with the angels on the glory shore. God sent his messenger in mercy, not in wrath. Those parents are laying up treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. David's comfort is still true, "I shall go to him, but he shall not return to me."

B. W. ALLEN, Pastor.

PURCELL.—The subject of this notice, Bro. D. S. Purcell, was born in Belmont, Bullitt County, Kentucky, August 9, 1832; died in Brazos County, Texas, August 24, 1899. Bro. Purcell professed religion and joined the Methodist Church at an early age in Kentucky; was married to Miss Helen Taylor January 9, 1861; left same date for Texas, locating in Austin County; was three years in the Confederate war. In 1879 he was married a second time to Miss Addie Rogers. There were born to them three children, two of whom are yet living, Little and Emily. Bro. Purcell was a leading man in the Church. He loved her doctrine and Discipline. He has served for years as steward and Sunday-school superintendent. His family has lost a good husband and father, the Church one of its best members, and the preacher a true friend. The first appointment the writer filled at Alexander he was directed to spend

the first night with Bro. Purcell, which he did, and enjoyed himself very much. In the meeting we held at Alexander during the summer he seemed to get very much interested in the doctrines that were being preached, and especially that of sanctification. His death was a shock to us all, especially to his family. But after he was taken sick he seemed to have a vision that he would die, and so told his loved ones. I'm told that he always prayed for a "quiet and peaceful hour in which to die," and those who watched by his bed as he had sacred his prayer; that he had said God answered, passing from time to eternity, leaving a wife and two daughters, a host of friends to mourn because of his absence. Weep not, loved ones. Let us live so we will meet again.

E. M. MYERS, P. C.

BENTON.—It is said that death loves a shining mark. John Howard, infant son of Dr. J. B. and Josie Benton, and grandson of J. W. and Mahafy Ivy, of Frost, Texas, died October 10, 1899, after a protracted sickness. He was about thirteen months old. He was the third child and the only boy in this home, and a bright and beautiful child—too bright for this old world so full of sin, suffering, pain, and death. The loving parents and relatives did all in their power to save him, but all in vain. Death ended his sufferings and our Heavenly Father took him to himself. And now with happy hand and a crown of immortality on his head he joins in the song of praise to the Father, Son, and Holy Ghost. In that sun-bright clime, undimmed by sorrow and unhurt by time, you can meet your loved ones. What a meeting that will be on the other shore—kindred and friends, parents and children! To the bereaved I would say, comfort your hearts in hope of the final reunion promised through the riches of grace in Christ Jesus, who is the resurrection and the life.

J. P. MUSSETT.

IVY.—Tribute in memory of James Olen, infant of James H. and Kittle C. Ivy, and grandson of J. J. Mahafy Ivy, of Frost, Texas. This little babe was born August 11, 1899, and died September 2, 1899. He was the first born in this home. Sick from birth, his stay was just long enough to draw out the love and tender solicitude of the young parents, and fill their hearts with sadness because of his death. But it is a blessed comfort at such a time to think that the blessed Saviour said: "Suffer the little children to come unto me, for of such is the kingdom of heaven. We know that your sweet babe is in a better world, for the Saviour has taken him to himself where sickness, sorrow, and death cannot come. In heaven he will be more beautiful and bright. Be faithful here in the few tilings required of you and in the sweet by-and-by you can meet your precious babe never to part again. How sweet it will be to meet our loved ones in the glory world where the angels of God will join us in the everlasting song of praise. God bless you and save you eternally."

J. P. MUSSETT.

WILLIAMSON.—Martha Caroline Williamson was born in Lawrence County, Alabama, November 27, 1839. She was married to Dr. J. H. Williamson in June, 1855; moved to Mineola, Texas, in 1882, where she has since resided until her death, which, after a lingering illness, occurred October 21, 1899. She accepted Christ in early life and for more than half a century has been a consistent member of the M. E. Church, South. She leaves a husband and two sons to mourn their loss. She was a true, devoted wife, a tender, loving mother. For forty-five years husband and wife have sustained each other in sorrow, comforted each other in affliction, and rejoiced together in the sunlight and the shadows. How sad it must be to return to the close of the day and find the vacant place at the evening meal and the empty chair at the bedside. No gentle hand to minister to his wants! No loving words to soothe the aching heart! To the heart-broken husband and mourning sons, the entire community extend their sympathies and grant that there may be an unbroken family in the kingdom above. Her pastor,

C. B. CROSS.

CATHCART.—Bro. F. N. Cathcart was born in Giles County, Tennessee, March 18, 1848; was converted and joined the Methodist Episcopal Church, South, at fourteen years of age, from which time until his death he lived an upright, Christian life. He died at the home of his son in Fort Worth, Texas, April 27, 1899, at the age of fifty-one years. Bro. Cathcart's Church has lost an earnest, faithful, efficient member, for he not only loved God, but he also loved his Church, the house of God, and the communion of saints. He was a man of great piety and spiritual attainments. Bro. Cathcart leaves a wife, eight children, an aged mother, and other relatives and friends to mourn his death. Let us know where to find him, for he left bright evidences that he had only gone to enjoy the bright mansions prepared by Christ for them that love him. May God bless the sorrowing ones, and we bid them listen to the Master's voice as he says to them as he did weeping Martha: "I am the resurrection and the life."

M. L. HAMILTON.

Post Oak, Texas.

COOK.—James Buchanan Cook was born in Montague County, Texas, October 30, 1856; professed religion and joined the M. E. Church, South, when about fourteen years old; was married to Miss Mamie L. Bishop June 20, 1880; died in West, Texas, Oct. 22, 1899. These brief lines record the four important facts in the life of one of the purest of men. But who can recount his many virtues? And why one so young, so useful, should be removed from our midst, who can answer? God had blessed him with an unusually strong and vigorous intellect which he had cultivated by hard study under many disadvantages, and for years he was a successful teacher. In 1885 he gave up teaching and accepted the position of cashier of the West Bank. Here, by his faithfulness, he became the best loved and trusted man in the town. All who knew him and were intimately associated with him recognized the exceeding purity of his life. He was never heard to speak evil of any one. Let the mantle of Christian charity fall around even those who may have deserved censure. True and truthful, kind and generous, he was worthy to be loved by all. Immediately upon his arrival here he put his letter in the Church; at once began to share largely in all her work. He was constantly in attendance upon all her services, unless hindered by sickness. For six years he has been her faithful Sunday-school superintendent, the

pastor's best friend and counsellor, ever ready by his prayers, presence, and pocket-book to help them in all the work of the Church. Doubtless more than one who shall read this tribute will drop a tear in kindly remembrance of what he has done for them. His home was ever open to the preacher. Not often strong men weep over the dead, but so greatly was he beloved that even strong men wept as they looked upon his face cold in death. His home was the place of true happiness, for love reigned there. His lonely wife, the idol of his heart, and dear little daughter gathered with him around the family altar in happy devotion. And he was never so happy as when alone with them. The only sorrow that came to them during their ten years of married life was the death of their precious baby boy. By economy and labor he has provided well for his family, and thoughtfully advised his wife of his wishes concerning his business. If he should die, and said he "would that he could go to his long rest." May his last audible prayer, "God bless the dear child," be graciously answered in the life of their only child, little Sallie. May her life be as great a blessing to others as was her father's. May God comfort as he alone can the broken-hearted wife, the aged mother, and four affectionate brothers in the earnest prayer of

ONE WHO LOVED HIM.

BREWER.—Death has again come to the little home of Sister Belle Brewer and suddenly claimed a precious little jewel. Horace Lester Brewer was born January 29, 1897, and died October 10, 1899. This is the third visit the death angel has made to this little family since the first of July. Little Horace was a bright little boy, full of life, and was looked upon as the stay of the home in the future. But alas! The mighty tread of death was heard and in three short hours after the first alarm he had done his work and the body of little Horace was left a lifeless corpse while his little spirit was caught up into the Paradise of God to join the little brother and await the coming of mamma and his two little sisters. To the bereaved ones we would say, The grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all. Amen.

T. B. VINSON.

Ben Wheeler, Texas.

ANDERSON.—Benny Anderson, son of John and Wynana C. Anderson, was born September 23, 1878, and died August 25, 1899. He professed religion and joined the Methodist Church about ten years ago. Benny was a good boy and loved by all who knew him. His death was triumphant. About seven or eight days before his death he told his father he was ready to go, and later he spoke to many of his neighbors and told them he was going to heaven. Just before he left he took his father around the neck and said, "I want you to meet me in heaven, and also each of the boys and said, 'Meet me in heaven.' And after they thought he was gone, in answer to a call of the doctor, he said, 'I am going to heaven.' He has gone to meet his mother in the better land, who preceded him about eleven years. May the Lord bless the father and two brothers and bring them all again to a home in heaven.

J. C. CARTER.

VISER.—Jewel Gwendolen, infant daughter of Bro. and Sister Arthur A. Viser, was born September 7, 1898; died October 4, 1899, aged one year and twenty-seven days. Little Gwendolen was delicate and frail from birth and became the pet and idol of the home. There will ever linger sweet memories of her pure, sweet-spirited, innocent little life. Jesus has gathered another jewel to himself that will make heaven brighter by its presence. Weep not, dear parents, she has gone to a far-away clime beyond the stars where there is neither sorrow nor crying nor any more pain. We bid her little body wipe away all tears. We bid her little body in the Madisonville cemetery to await the resurrection morn, but the spirit returned unto God, who gave it. Farewell, little darling, but only for a little while. Soon loving parents, brother and sisters will meet her "amid the bowers of Paradise."

G. W. DAVIS, P. C.

Madisonville, Texas.

NORRIS.—John J. Norris was born in Georgia in the year 1851; died in Denver, Col., on October 16, 1899, to which place he repaired in the summer in search of health. In the year 1879, he moved with his parents to Texas. He was married to Miss Lizzie N. Webb, of Headville, Texas, in 1878. Three children blessed this home. Agatha was married in 1885 to Miss Thinnie Lovelace. To them were born four children. He leaves a wife and seven children to mourn their loss. Fourteen years ago (1885) he joined the Methodist Episcopal Church, South, in which he has been a steward for a number of years, and in whose connection he has lived from the above date until the day of his death. We share in the bereavement of the family. To them do we tender the most profound sympathy. May the gospel of peace be their comfort and consolation.

D. KNOX PORTER.

Kosse, Texas.

JENNINGS.—Mary Olga, little daughter of Brother Willie and Sister Jennings, was born February 27, 1898, and after three weeks' intense suffering died July 15, 1899. Brother Turner preached the funeral to a weeping audience. Little Olga was a sweet-spirited little darling, loved by all that knew her. She bled on earth, but blooms in heaven. Dear parents, be faithful only a few more days, and you will meet again those two precious children, where there will be no night, and God himself shall wipe all tears away.

Her aunt, M. L. AWALT.

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HILL.—Little Mary Louise Hill, daughter of Brother and Sister T. Y. Hill, was born October 18, 1892, and departed this life October 2, 1899, and on the evening of the 3d, amid a large circle of relatives and friends, we laid away her mortal remains in the City Cemetery, to await the final resurrection morn. Mary Louise was a bright, sweet little girl, and was a great favorite with a host of friends. Dear parents, cheer up, for, while earth has become poorer, heaven has become richer.

J. P. GARRETT.

ROBERSON.—Mrs. Mary A. Roberson was born May 17, 1857; professed religion and joined our Church at twenty-two years of age, and died in the triumph of a living faith October 11, 1899. Sister Roberson was a devoted daughter, loving wife, and fond mother; lived religiously every day. Wherever she went she shed rays of gladness and joy; lived for others and for God. Every one whose privilege it was to know her are united in saying a good woman has gone. What a joy religion can bring in our greatest trials. Death is robbed of its sting; the grave of its horrors. The veil is pierced and rays of light from before the throne soothes the broken heart; for we weep not as those who have no hope. Though she can't come to dear loved ones, you can go to her. Follow her as she also followed Christ, and when the last tear is shed, the last battle fought and victory won you can find wife and mother where sickness, sorrow, pain and death are felt and feared no more.

W. F. HARDY.

RANSOME.—Mrs. Felleia Roxanna Ransome (nee Botte), was born in Rutherford County, Tenn., May 5, 1827, and died at the home of her son-in-law, Mr. J. P. Mann, in Ennis, Texas, July 24, 1899. She was left motherless at the age of eleven years. Before the eldest of five daughters much of the care of the younger children fell upon her. In 1840 her father moved to Mississippi. In 1845 she was happily married to Mr. Jos. R. Ransome. These good people were blessed with the gift of eleven children—five sons and six daughters. Two sons and three daughters, together with her husband, had preceded our sister to the world of spirits. In 1851 the family moved to Texas and lived a few years in Bell County, and a few in Ellis County, and then settled at Chatfield, Texas. Mrs. Ransome settled the question of her soul's salvation early in life. She joined the M. E. Church, South, the year of her marriage and was a devoted member until she joined the company of blood-washed in glory. She was called to pass through deep sorrow during the last few years of her life. Her devoted husband passed over to the city of God, through a railroad accident she was bereft of a beloved son, and just a few weeks before she entered into rest a most devoted and noble daughter was called from earth to heaven. Mrs. Ransome's health had not been good for some time, and for several months before her death she was troubled with a cancerous growth in her throat. She submitted to a very painful and trying operation some six weeks before her death, but derived no permanent benefit from it. Her sufferings were great and at times it looked as if she would choke to death. She desired very much to live that she might help superintend the training of her two motherless grandsons. But through all the trying ordeals her faith did not fall her. She repeatedly said she could not endure her sufferings if it were not that God was with her. It was a source of great satisfaction to her to have the Word of God read and prayer offered at her bedside. The writer visited her on Sunday morning, the day before her death. She could not talk, but in answer to questions, indicated that she was perfectly resigned to the will of God. She knew that soon she would be with God and the loved ones, and felt fully prepared for her change. Quietly and peacefully she "fell on sleep." It was a source of great satisfaction to her children and friends that, during her last hours, there was no difficulty in breathing, and that her death was so peaceful. The testimony of all who knew her is that she was a faithful and devoted Christian, a true wife and a gentle and kind mother. A special train bore her body, accompanied by a large number of relatives and friends, to Corsicana, where she was laid beside her husband to await the resurrection of the just. Her children know where to find her.

E. A. SMITH.

Ennis, Texas.

ROWELL.—Albert H. Rowell was born January 11, 1821, in Greenwell County, Virginia. He was the son of Howell and Elizabeth Rowell, who moved to Alabama when he was quite young and settled in Montgomery County, on what is now the site of the city of Montgomery. Here he grew to manhood and was educated. In 1842 he moved to Tallapoosa County, where he held the responsible position of Sheriff for some years. In 1845, he was married to Miss Tabitha Driskell, of Mason County. After remaining in Alabama until 1896 Bro. Rowell moved to Texas; spent one year in Harrison County, then moved to Jefferson. Here he had continuously resided until October 13, 1899, when, at 3 a. m., surrounded by his disconsolate family (save one son) he peacefully and triumphantly passed to the land of an

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November 9, 1899. unloved 4 years been in. He will his pastor v ery greivly of worship. ily will mts ell's convers is no know member of a century. and was de that order which he leaves three Alabama, wife, togeth which in r religion the portion of a he so sweet each and ev the home to Jefferson. Mrs. Rose born in Sav died in Cor Her parents she was rean mah, who in pal Church. Her mother when sixtee converted u natus Fen. in 1830. Sh Talley in D Her Christi example to the Chur she lived. In her manu pro-fessions, and shidng was cheerfu pathy for th ally to all which in r exiled in a last. Bro. T Georgia hos war and Sh They served Richmond 6 John was v Manassas ar wound. The physically fr Talley lives these Young during the t In Emory c sprung up t Talley's left Allen had fr friendship in Talley was d during his l to her frep only a short Talley gave loved Georg nunting they he lived in S. He was a and showed Georgia pr was paralyz two years, l ly, never c home. She best of dang mind was el her death, a whether in those in the had crossed pedally into was a mem Society from ry in Corsi years ago, a M-stico, man his death. He and full. S oldest church try beside l are the dead ATU Corsicana. KIRKLAN Bro. E. M. County. Ar died at his Eastland Co He was mar vives him, 3 in 1867 and ux, and had them a good years shoo. B. Vaughn the Baptist and daught South, in w the Lord ca faithful; but after his d relatives and tion morn. RAGSDAL was born in tember 2, 18 nessee and 1825; marrie County; 1827 December 1 parents to T lition in 183 loving year both under Fowler. Th in 1847, whe October 25, l leaving her 1 November 12 were born s of whom w one son, wh the surviving religion an South. The turn, but a of you the Confede have died, t daughter to ents whose o ward, God unbroken t Ragdsdale's work, and most r reflow of lang ever kept th incense of e their childre Lord was th attest ther the right sid a strict gua

Louise Hill, daughter of T. Y. Hill, was born and departed this life on the evening of the 10th of October, 1899. Her mortal remains were laid to rest in the cemetery of the First Baptist Church, on the 11th of the same month. Her father, T. Y. Hill, was a great friend and a great benefactor. Dear father, rest in peace. J. P. GARRETT.

Mary A. Robinson was a devoted religionist and a woman of noble character. She was born in 1827, and died in 1899. Her life was a life of piety and devotion. She was a member of the First Baptist Church, and was a great help to the church in every way. Her death was a great loss to the church and to the community. W. F. HARDY.

unclouded day. Bro. Rowell has for long years been one of Jefferson's leading spirits. He will be missed in business circles, his pastor will miss his kind face and brotherly greeting on the street and in the house of worship. Most of all, his sorrowing family will miss him. The date of Bro. Rowell's conversion and accession to the Church is not known. He had, however, been a member of the Church for more than half a century. He was made a Mason in 1848 and was devoted to the grand principles of that order as well as to his Church, for which he cherished an undying love. He leaves three sons, two in Texas and one in Alabama, five daughters and a devoted wife, together with numerous relatives and friends to mourn his departure. May the religion that Bro. Rowell professed be the portion of all his family, and may the Lord be so sweetly gone back his spirit to bring each and every one to a happy reunion in the home to which he has gone.

L. A. BURK, P. C.
Jefferson, Texas.

IN MEMORIAM.

Mrs. Rosetta Talley (nee Ralston) was born in Savannah, Ga., June 18 1814, and died in Corsicana, Texas, October 4, 1899. Her parents died when she was a child and she was reared by Col. Shelman in Savannah, who had her confirmed in the Episcopal Church, of which he was a member. Her mother had been a Methodist, and when sixteen years old she was happily converted under the preaching of Col. Ignatius Fen, and joined her mother's Church in 1830. She was married to Rev. John W. Talley in 1836 by "Uncle Jimmie" Evans. Her Christian character was a beautiful example to the world and a living epistle to the Church and the community in which she lived. Always quiet and unassuming in her manner, modest and humble in her professions, yet her faith made her a bright and shining light. As a preacher's wife she was cheerful, helpful, strong, full of sympathy for the distressed and erring, keenly alive to all the interests of her Church, which interest never wavered and was expressed in a remarkable degree to the very last. Bro. Talley was chaplain to the First Georgia hospital in Richmond during the war and Sister Talley was the matron. They served faithfully in this capacity till Richmond fell. During this time their son John was wounded at the second battle of Manassas and died from the effects of the wound. The fond mother never recovered physically from this terrible experience. The Talleys lived in Oxford, Ga., for years and there Young J. Allen boarded with them during the four years of his college course in Emory College. A life-long friendship sprang up then, and during the war Mrs. Talley's letters were the only tidings Dr. Allen had from his beloved Southland. This friendship lasted till death called Sister Talley away. Dr. Allen made her a visit during his last visit to America and wrote to her frequently, his last letter arriving only a short while before her death. Bro. Talley gave the best years of his life to his beloved Georgia Conference. After superannuating they came to Texas in 1878, where he lived in Corsicana till he died in 1889. Sister Talley read the Georgian Wesleyan and showed the keenest interest in all the Georgia preachers and their work. She was paralyzed and bedridden for more than two years, but bore her sufferings patiently, never complaining, only longing to go home. She was tenderly cared for by the best of daughters Mrs. Lizzie Guleck. Her mind was clear till within a few days of her death, when she slept peacefully, and when she died it was so quiet that those in the room hardly knew that she had crossed over the river. She was especially interested in woman's work, and was a member of the Foreign Missionary Society from its organization. The auxiliary in Corsicana made her a life member years ago, and support a Bible Woman in Corsicana, named "Rosetta Talley" in her honor. Her's was a nature life, rounded and full. She was buried from the Methodist church and sleeps in Oakwood cemetery beside her beloved husband. "Blessed are the dead who die in the Lord."

AUGUSTA GLOVER JOHNSON,
Corsicana, Texas.

KIRKLAND.—The subject of this notice, Bro. E. M. Kirkland, was born in Bates County, Arkansas, February, 1849, and died at his home four miles east of Cisco, Eastland County, Texas, February 21, 1899. He was married to his companion, who survives him, March 29, 1884; came to Texas in 1867 and by hard work and close economy provided well for his family and left them a good home. He was converted some years since under the ministry of Rev. R. B. Vaughan, a local preacher, and joined the Baptist Church, but in 1868 he was with the daughter joined the M. E. Church, South, in which he lived faithfully until the Lord called him to the reward of the faithful; buried by this scribe on the day after his death surrounded by sorrowing relatives and friends, to await the resurrection morn.

T. M. COLLIE.

RAGSDALE.—William Jones Ragdale was born near Petersburg, Virginia, September 3, 1811, subsequently living in Tennessee and Alabama; came to Texas in 1835; married Patsy McAdams in Sabine County, 1837. She was born in Kentucky December 19, 1806, and moved with her parents to Texas in 1835. He embraced religion in 1839. She was converted the following year at the McMahon camp-ground, both under the ministry of Rev. L. L. Foster. They moved to Cherokee County in 1847, where they lived most happily until October 25, 1884, when he departed this life, leaving her to linger in widowhood until November 13, 1898. To this happy union were born six sons and four daughters, all of whom were raised to maturity except one son, who died when small. Each of the surviving children made a profession of religion and joined the M. E. Church, South. The eldest, John, was a literary man, but was unfortunately slain in the vigor of young manhood while battling for the Confederacy. Three of the daughters have died, thus leaving four sons and one daughter to follow in the footsteps of parents whose course was ever upward and onward. God grant that they may make an unbroken family in heaven. William Ragdale was a tender of good looks and a perpetual possessor of a most retentive memory and fine flow of language. He and his noble wife ever kept the family altar aglow with pure incense of consecrated hearts. To rear their children in the fear and favor of the Lord was their strongest desire. Many will attest their belief that they were ever on the right side of every question. They kept a strict guard over the moral training of

their children and would have severed the dearest ties of friendship or even of relationship rather than have their children's morals corrupted by evil association. By industry and economy they were ever enabled to supply the temporal wants of their family and to tithe enough of each accession to keep their account well balanced with the Lord. As the decline of age weakened his body for labor, so constant reading and reflection strengthened his mind and heart, and he administered the essence of gladness to every associate. Death found his balance sheet correct with God and man. He left a competence for each member of his family. After his death his children were ever kind, obedient and loving, and her grand and great-grandchildren held her in love's tenderest embrace. May such offerings to the last generation strive to emulate their many virtues and to meet them in the glorious land of promise.

T. A. C.

Each New Day.

J. W. H. JNO. W. HOLT

1. Lord, give us faith for each new day, "We know not how we may be tried;
2. Lord, give us peace for each new day, "Without, within, that we may dwell,
3. Lord, give us grace for each new day, To think and speak and act aright;
4. Lord, when our work on earth is done, And when our earthly race is o'er,

We would not stray, but, being blind, We crave a true and trusty guide,
Content, with calm, untroubled hearts, Knowing that all things shall be well,
Help us in all things Thee to see, And spend each day as in Thy sight,
Re-ceive us to Thy-self a-bove, In bliss to dwell for - ever-more.

CHORUS.

Lead me, Fa-ther, lead me gen-tly O'er the rug-ged paths of life;
Sin oft tempts me from Thee to roam, — Fa-ther, lead me safe-ly home.

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Northwest Texas Conference.

Ablene District—Fourth Round.
Buffalo Gap cir. Nov. 11, 12
J. S. Chapman, P. E.

Brownwood District—Fourth Round.
Comanche sta. Nov. 10
Comanche cir. Nov. 11, 12
O. F. Sensabaugh, P. E.

Waco District—Third and Fourth Rounds.
Bosqueville, at Bosqueville ... Nov. 11, 12
Sam'l P. Wright, P. E.

Weatherford District—Fourth Round.
First Church, Weatherford, ... Nov. 11, 12
Jno. R. Morris, P. E.

Fort Worth District—Fourth Round.
Barleson, at Denton Chapel, ... Nov. 11, 12
Marytown and Joshua, at J. ... Nov. 12, 13
R. R. Bolton, P. E.

Clarendon District—Fourth Round.
Clarendon sta. Oct. 11, 12
G. S. Hardy, P. E.

Georgetown District—Fourth Round.
Florence, Nov. 11, 12
W. L. Nims, P. E.

Waxahachie District—Fourth Round.
Waxahachie, at Waxahachie ... Nov. 11, 12
Horace Bishop, P. E.

North Texas Conference.

Bonham District—Fourth Round.
Fannin, 2d Sun, Nov
Bonham, 3d Sun, Nov
T. R. Pierce, P. E.

Bowie District—Fourth Round.
Bowie cir. Nov. 11, 12
F. O. Miller, P. E.

Sherman District—Fourth Round.
Gordonville, Nov. 11, 12
Ganters, Nov. 18, 19
J. R. Wages, P. E.

Galveston District—Fourth Round.
Woodbine, Nov. 11, 12
Aubrey, Nov. 18, 19
J. M. Rinkler, P. E.

Sulphur Springs District—Fourth Round.
Cumbly, at Wise, 11 a. m., ... Nov. 11, 12
C. B. Fladger, P. E.

Dallas District—Fourth Round.
Wheatland, Nov. 11
Oak Lawn, 11 a. m., Nov. 12
Haskell, 8 p. m., Nov. 12
Cedar Hill, Nov. 18
Trinity, 11 a. m., Nov. 19
Floyd, 8 p. m., Nov. 19
Jno. H. McLean, P. E.

Greenville District—Fourth Round.
Lone Oak, 2d Sun, Nov.
Merit, 3d Sun, Nov.
I. S. Ashburn, P. E.

Terrell District—Fourth Round.
Crandall, at Crandall, ... Nov. 11, 12
Kemp, Nov. 18, 19
Gray's Prairie, Nov. 18, 19
I. W. Clark, P. E.

Paris District—Fourth Round.
Powderly, Nov. 10

Grand Prairie, Texas.

DORKINS.—Death has entered our pleasant little town again and chosen as his victim, Little Reagan M. Dorkins, son of Dr. W. C. and Lizzie Dorkins. Little Reagan was born at Polytechnic College, near Fort Worth, April 9, 1896. He was really the pet of the family, but on the night of the 15th of October death came and claimed him as his victim. His little form was laid away in the Hugate cemetery to await the resurrection while the soul went to him who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." The parents and friends have our sympathy. Weep not; you shall see him again.

W. F. CLARK.

Grand Prairie, Texas.

"Adversity flattereth no man," but the pain of dyspepsia turn his attention to Hood's Sarsaparilla and in its use he finds a cure.

Roxton Nov. 11, 12
West Paris sta. Nov. 18, 19
W. D. Monroest, P. E.

East Texas Conference.

Marshall District—Fourth Round.
Rockville cir. at Rockville, ... Nov. 11, 12
Henderson cir. Nov. 18, 19
Church Hill, at Church Hill, ... Nov. 18, 19
Kilgore cir. at Kilgore, ... Nov. 25, 26
Coffeyville cir. Dec. 2, 3
Henderson sta. Dec. 9, 10
Trustees will please prepare to answer question 27.
L. M. Fowler, P. E.

Palestine District—Fourth Round.
Brushy Creek cir. at Mt. Vernon, ... Nov. 11, 12
Groveton cir. at Pleasant Hill, ... Nov. 18, 19
Alto cir. Nov. 25, 26
Jacksonville cir. Nov. 25, 26
Holcomb cir. Dec. 2, 3
West Palestine mts. Dec. 2, 3
Grapeland cir. Dec. 9, 10
V. A. Godbee, P. E.

Pittsburg District—Fourth Round.
Naples cir. at Naples, ... Nov. 11, 12
Quitman cir. at Liberty, ... Nov. 18, 19
Dalingersfeld cir. at Dalingersfeld, ... Nov. 25, 26
Redwater mts. at Maud, ... Dec. 2, 3
Fairview and Rose Hill, at Fairview, ... Sat. Dec. 2
Texarkana, State Line, at State Line, ... Dec. 2, 3
Musgrove cir. at Marvin's Chapel, Dec. 9, 10
T. P. Smith, P. E.

Tyler District—Fourth Round.
Lindale cir. Nov. 11, 12
Canton, at Edgewood, ... Nov. 18, 19
Emory cir. Nov. 25, 26
Minoula sta. Nov. 25, 27
Troupe and Overton, at T., ... Dec. 2, 3
Whitehouse cir. Dec. 9, 10
Tyler, Marvin, ... Dec. 10, 11
John Adams, P. E.

Beaumont District—Fourth Round.
Jasper mts. Nov. 11, 12
Newton mts. at Call, ... Nov. 18, 19
Farr's Chapel, ... Nov. 18, 19
Port Bolivar, ... Nov. 25, 26
Sabine Pass and Port Arthur, at Sabine, ... Dec. 2, 3
Orange, ... Dec. 9, 10
T. J. Millam, P. E.

San Augustine District—Fourth Round.
Sexton, Nov. 11, 12
Hemp Hill, ... Nov. 18, 19
Center sta. at Center, ... Nov. 18, 19
Shelbyville, at Shelbyville, ... Nov. 25, 26
Meadow, ... Dec. 2, 3
Minden, ... Dec. 2, 3
Carthage, ... Dec. 9, 10
J. T. Smith, P. E.

Texas Conference.

Houston District—Fourth Round.
Richmond, Nov. 11, 12
McKee Sta., at Wed. night, Nov. 15
Rosenberg, at Varner's Creek, Nov. 18, 19
Columbia and Brazoria, at C., Nov. 19, 20
St. James, ... Wed. night, Nov. 22
Dickinson, at League City, ... Nov. 25, 26
Alvin, ... Nov. 25, 27
Sharon, ... Wed. night, Nov. 26
Tabernacle, ... Dec. 2, 3
McAshan Chapel, ... Dec. 2, 3
O. T. Hotchkiss, P. E.

Austin District—Fourth Round.
First Street, Austin, ... Nov. 11, 12
South Austin, ... Nov. 12, 13
Cypress mts. at Jollyville, ... Nov. 18, 19
Merilltown and Walnut, ... Nov. 18, 19
Tenth Street, Austin, ... Nov. 25, 26
Hotchkiss Memorial, ... Nov. 26, 27
Manchaca, ... Nov. 26, 27
Geo. A. LeClerc, P. E.

Brenham District—Fourth Round.
Seely, Nov. 11, 12
Belleville, ... Nov. 18, 19
Camaron cir. Nov. 25, 26
Pleasant Hill, ... Dec. 2, 3
Rockdale, ... Dec. 2, 3
E. W. Solomon, P. E.

Calvert District—Fourth Round.
Franklin sta. Fri., Nov. 16
Mt. Vernon cir. at O., ... Sat., Nov. 11
Brammond and Reagan, at B., ... Sat., Nov. 18
Marlin sta. Mon., Nov. 26
Burago cir. Fri., Nov. 24
Lott cir. Sat., Nov. 26
Reboud cir. Mon., Nov. 27
Hearne and W., at H., ... Sat., Dec. 2
Calvert sta. Mon., Dec. 4
H. M. Seaks, P. E.

Huntsville District—Fourth Round.
Zion cir. at Zion, ... Nov. 11, 12
Courtney and Plantersville cir. at Ligo Grove, ... Nov. 18, 19
Madisonville cir. at Madisonville, ... Nov. 25, 26
Bryan, ... Dec. 2, 3
J. C. Mickle, P. E.

DIMPLES

on the face, eczema, tetter, freckles, blackheads, ring worm, blotches, and all skin disorders can be cured with

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Purify the blood and tone the system.
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WAGES WHEN ALL ELSE FAILS

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any a chimney to lamp that will accident hap- pearl top" or is that chimney. your dealer will st on it. He may him three times as bers. That is true. are just as good. it—they may be ay like the breaking. es all lamps and their it you can always order of chimney for any lamp. one who writes for it.

ACSBTH, Pittsburgh, Pa.

