

COMMUNICATIONS.

PROPOSED DIVISION OF THE NORTHWEST TEXAS CONFERENCE REVIEWED.

One brother reports that his district is "solid against division," and another prophesies "the conference will vote for division by a large majority," and still another "moves to lay on the table," and is confident "the conference will do the rest." It is not how we may vote, but how we ought to vote. The polling of votes, the wheeling of Quarterly and District Conferences into line, and the summarily laying on the table may retard, but will not settle the division of the Northwest Texas Conference.

Important to engage the General Conference, and grass to involve the whole Church of Texas, the measure should be discussed in the open and to the finish—just such a discussion as is being conducted through the columns of the Advocate, and it is hoped will be ended on the conference floor.

My esteemed brother, Dr. Nelms, is opposed to the division of the Northwest Texas Conference, because, he says, "the attitude of the General Conference as expressed in its last two sessions is clearly antagonistic to the multiplication of small conferences." He brings to bear in the settlement of our home question the pressure of Episcopal opinion and General Conference sentiment. An Annual Conference has certain inalienable rights. The General Conference that enacts laws and authorizes bishops, is itself a delegated body and invested with authority by Annual Conferences. The Northwest Texas Conference claims the right to discuss local measures without fear or favor, and has the privilege, at least, to memorialize the General Conference. The argument turns on "small conferences." There are conferences and conferences—small, smaller, smallest. The Panhandle Conference, not counting the Bowie District, the smaller by far of the two proposed new conferences, would be larger at its organization than any one of eleven now existing home conferences, namely: El Paso, East Columbia, Denver, Columbia, Illinois, Montana, New Mexico, Pacific Western, Los Angeles and West Texas. The Clarendon District alone with only 2295 members is larger than the Columbia Annual Conference, 1829 members; Denver Conference, 1462 members; East Columbia, 1621 members; or Montana, 943 members. The creation of such conferences, say the Bishops in their address, "has not always been wise." There is no mistaking their meaning. The inspiration and application of their deliverance on "small conferences" was the foreign field—erecting prematurely missions into conferences and placing missionaries, as well as native preachers, in the hands of those not sufficiently established in character, etc. in their reference to the home field, they say. "It is not sure that we have always been wise even in our own country to multiply small conferences dependent on missionary support and on immature and inexperienced young men for its ministry"—conferences at home and abroad "with smaller number of elders in their membership" than is necessary to try an elder in due form. The very terms define what the Bishops mean by small conferences—conferences dependent on missionary support and immature and inexperienced young men and a membership less than eighteen elders. "But of such" is not the kingdom of the Panhandle Conference. This young giant of the Northwest, not including the Bowie District, would begin business with a capital stock of eighty-five preachers and 29,772 members—a conference less than the St. Louis Conference by only 5031 members than Western Virginia by 2245, and the Texas by 1254, and larger than either the West Texas or Florida Conference. A presiding Bishop in the discharge of his official duties would have no "problem to solve" in selecting a committee of eighteen elders to try an elder in due form for sixty-five of the eighty-five traveling preachers of the Northwest Texas Conference now in that territory are elders. No fears would be entertained because of "immature and inexperienced young men," since so many of these men on the ground are trained veterans and trusted leaders. The conference would not be dependent, necessarily, upon the Mission Board "for support," for last year our Church received from this section more missionary money by \$1105 (F. M. and D. M.) than it appropriated. Bro. Nelms was a member of the last two General Conferences, and has a faculty of knowing what is going on, but with all due deference to him, I will say the journals of said conferences have been carefully examined and no expressions "antagonistic to the multiplication of small conferences" can be found, save the paragraph in the Bishops' address on Mis-

sion Conferences, which has been considered.

The General Conference in 1899 "non-concurred" in memorials to unite or absorb several small conferences.

The last General Conference refused to allow the Western Conference to be absorbed. The Committee on Boundaries of the "last General Conference" recommended, with possibly one dissenting voice, a resolution signed by our delegation to allow the Northwest Texas Conference to divide during the quadrennium, if deemed best. The resolution went to the calendar and never saw light, because it was offered too late in the session. Had a vote been reached, there is no doubt about the General Conference adopting the recommendation of its committee and granting the request of the Northwest Texas Conference delegation to divide during the quadrennium if deemed best.

The petition of the North Georgia Conference delegation to divide their conference during the quadrennium, if advisable, was unanimously recommended by the Committee on Boundaries, and unanimously granted by the General Conference. Whether the North Georgia Conference divides is another question. "The expressed judgment" of the "last General Conference" was not antagonistic, but in favor of making two smaller conferences out of a conference. It is true, of 299 preachers and 56,419 members, but small and compact in territory as compared with the Northwest Texas Conference of 263 preachers and 66,976 members. In 1899 the General Conference adopted a resolution of our delegates to divide the Northwest Texas Conference during the quadrennium. There is no reason why a memorial from the conference embodying the same request should not be granted by the next General Conference. Small conferences, when not dwarfs, are all right. Their records are better than the large conferences. Support of missions is considered a good index of the life and efficiency of a conference, as well as an individual member of the Church. Judged by this test, I confess that my conference pride has been humbled by a comparison of the minutes for 1899 of the Northwest Texas Conference and of the Texas Conference and the West Texas Conference. The Northwest Texas Conference, with 263 preachers and 66,911 members, last year paid to foreign missions \$9665 and to domestic missions \$2821, or per capita to foreign missions 141-3c and to domestic missions 14c—total to missions, 281-3c per member; while the Texas Conference, with 169 preachers and 23,029 members, paid to foreign missions \$4231 and to domestic missions \$3796, or per capita to foreign missions 181-3c and to domestic missions 181-3c—total to missions, 245-6c per member; and West Texas, with 50 preachers and 18,814 members, paid to foreign missions \$2949 and to domestic missions \$3264, or per capita to foreign missions 18c and to domestic missions 29c—total to missions, 38c per member.

Figures tell the tale. A large conference, one of "the best in Methodism," has been turned down on missions, its strongest point, by two small conferences in the ratio of 281-3c to 245-6c and 38c respectively. The former always makes a mistake by over-cropping himself. He will make more, and with greater ease, by cultivating a medium amount of land, than by trying to "tend" all out of doors.

The field of the Northwest Texas Conference is too large to realize the best possible results. Important interests of the Church and the Master's kingdom have lagged or suffered at conference for lack of knowledge and want of time, in the Cabinet, in the board meetings and in the conference room. Many of us have returned home feeling that a mistake had been made and that the body was too large to be welded. A good number of the preachers are not even acquainted with each other, and doubtless never will be. Bro. Barcus, in discussing the entertainment feature, said our growth had not been "rapid and alarming"—only "fifteen more preachers now than at Hillsboro six years ago." Then, I submit something ought to be done for our arrested growth. How about the record of the conference the six years previous? Had the conference divided at Waco eight years ago, when the rank and file were clamoring for division, our history might have been different. Bro. Hall well says: "No large body can be manipulated with the rapidity of a small one." By division the same territory would receive the benefit and inspiration of two Annual Conference sessions, have double the visits and ministry of the Bishops and connexional officers, be cared for by twice as many boards with as many again men, more generally distributed—in a word, be operated by a double-header machinery of our Church. The Northwest Texas Conference was organized by Bishop Marvin in Waxahachie in 1866, with thirty-eight preachers and 4028 members—a small conference! Fortunately for the young infant, modern anti-expan-

sion views did not prevail. "Not despising the day of small things," the pioneers of Methodism in this country attempted great things for God and expected great things from God. "The wilderness and the solitary place has been glad for them, and the desert has rejoiced and blossomed as a rose." Having entered to their labors, we boast to-day of 263 preachers and 66,911 members.

Bro. Nelms further says, "To vote for division is to vote to be sliced." To the contrary, when the sick man takes up his bed and walks, the surgeons with ready knives are without a subject. Remove "the goods," and our neighbors have naught of which to be envious. As long as we have territory lying around loose—enough and to spare—our sister conferences will continue to ask for a "slice." The argument is made with telling force: The Northwest Texas Conference is "strong," we are "weak;" the strong ought to help the weak. It was this appeal by which the West Texas Conference wrested from us the Brownwood District, in the Committee on Boundaries of the last General Conference, and it was the resolution signed by our delegation to divide that in a great measure relieved the situation and restored Brownwood District to the Northwest Texas Conference. When other conferences see we are in earnest about reducing what they esteem our abnormal proportions, they will be satisfied with the result and will "hands off." "To vote to divide" is a vote to have peace and plenty—peace with our neighbors and plenty for ourselves.

Bro. Barcus explained away "the distance" difficulty to the satisfaction of Bro. Nelms, but perhaps not to the entire satisfaction of the brother who, on short salary, at long range, must do the moving and paying. He can not understand why, if distance is reduced one-half by "division," his traveling expenses would not be reduced one-half. Suppose conference should be held in Fort Worth instead of Georgetown. Every preacher in the proposed Panhandle Conference would be saved three hundred and seventy-eight miles travel, or \$11.34 (full fare for round trip), to say nothing of the cost of a possible move after conference from Dan to Beersheba. The men who are sacrificing themselves and families to cultivate "Immanuel's land" in the West ought not to be forced from year to year to spend in attending conferences and moving after conference the pittance left from a scant living when there is a better way. There are two sides to the question: the servant who serves as well as the Church who is served. Bro. Nelms, who is always rich in resources, has a plan to equalize this expense. Does he mean the moving of families after conference, as well as preachers attending conference? Then, another heavy assessment will be added to the list. The fallacy of Bro. Barcus' argument lies in comparing extreme points, as Georgetown and Midland—Midland, 147 miles from Abilene, the head of the district in which it is located, is certainly going to the extreme. Methodist preachers in the West still travel in the time-honored orthodox style of private conveyance, and as a great body of them in this new conference would be located between the Fort Worth and Denver and the T. and P. Railroads, with ease and impunity they would drive across the country to the seat of the conference. Furthermore, the interior of this West is being penetrated by cross railroads—Texas Central is already at Stamford, in Jones County; the Rock Island at Jackboro, in Jack County, and Pecos Valley, at ——— with objective points beyond. These railroad "chickens" may be too premature for Bro. Hightower "to count," but they are very much "pipped." Another ground of Bro. Nelms' "opposition is the line proposed." In his judgment no better one can be suggested than that indicated by the Vernon District Conference. This is a mere matter of opinion, and every man is entitled to his opinion.

As for myself I have confidence that when the conference settles down to division a line will be agreed upon that is just and equitable. By way of suggestion, how would it do to halve the conference from east to west, putting the Waxahachie, Fort Worth, Weatherford, Abilene, Vernon and Clarendon Districts into one division, and Corsicana, Waco, Georgetown, Gatesville, Dublin and Brownwood into another? With the same number of districts, the membership not over two thousand difference when the line would be straightened and an equal number of delegates to the next General Conference, the division would certainly be fair. Each conference would have territory both in the east and the west. These sections, bounded together by railroad trunks and their branches, are directly related commercially as well as geographically. Travel would be shortened by crossing the country and lengthened only from the proposed Panhandle Conference from Fort Worth to the Waxahachie coun-

try, about forty miles. It is objected this would give us two shoe-string conferences. So be it. A pair of good shoe-strings is the proper thing to lace up this great Northwest with the gospel.

Bro. Nelms, in discussing a line of division, raises the question of the proposed Central Conference in its missionary relation to the West and Northwest and the "foreigner in our midst." He says, "We are necessary to the development of the interests of our West and Northwest sections, for there are expended in that field \$2,500,000 more domestic missionary money than it raises." "The time may not be far distant when the developed strength of the new conference will be necessary to aid in evangelizing and Americanizing the foreign element so rapidly flowing in upon us." Bro. Nelms must not have reckoned in his count the Bowie District, for the minutes will show that our conference last year expended in the section of the proposed Panhandle Conference only \$1691 more domestic missionary money than was raised; while the returns for foreign and domestic missions from that section amount to \$5580 or \$1105 more than was expended.

The appropriations are larger this year and the prospects are good for corresponding returns. In assessing for foreign missions the General Board can put more on the Central Conference and less on the Panhandle. Thus, not a cent will be lost, but with a consequent development by division there is a fine prospect of gain. The Panhandle Conference, like other conferences now operating, can appropriate most of its money to the home field—thereby giving a powerful stimulus to the raising of missionary money.

This section self-sustaining and a conference on the ground organized and equipped, the Central Conference can find outlet for her men and money in the evangelization of the foreigner in the "fertile valleys of the Bosque" and in "Bell and Williamson Counties." It will be a mistake to wait until there is no more mission territory before giving our attention to these "dark spots in our feasts."

We have waited too long already. Recent writers upon the evangelization of "foreigners in our midst" advocate beginning with the beginning—have a missionary on the ground to meet the first foreigner. It is contended if you give way until the "colony" is formed and established, the "little Germany" or "little Italy" will be impervious as the "old country."

Perhaps just here is where our brethren of the Texas and West Texas Conferences made their mistakes. It will be the part of wisdom, while the Central Conference would be strong and the enemy weak, to turn these guns that have done heroic service in the "West and Northwest" and defend our interior. "The evangelizing and Americanizing of this foreign element so rapidly flowing from us and "City Missions" are problems demanding solution at the hands of the Northwest Texas Conference to-day—to-morrow will be too late. This "foreign" argument against division according to my way of thinking is one of the strongest reasons possible for division.

JOHN R. NELSON.

Waco, Texas.

NO PENT-UP UTICA FOR ME.

The Divisionists advocate their policy on several grounds:

1. The trouble of entertaining so large a body as the Northwest Texas Conference.
2. Expense of travel.
3. The difficulty of stationing so many preachers during the brief period of conference session.
4. The importance of the preachers being identified with the territory of the Panhandle.
5. The development of unused talent.
6. The danger of "slicing" (a horrid word that belongs not among brethren in the settlement of boundaries for the promotion of our Lord's kingdom among men, nor even to surgery, but but to the butcher shop.)

Let us look at the arguments, seriatim:

1. Entertainment.—I attended conference in 1888. We had thirty-five preachers, twelve laymen and one or two visitors. I rode three miles (three miles a day) horseback, eighteen miles a day in all. Several brethren rode four miles. I heard grievous complaints of the presence of preachers' wives. At the last session of our conference we had 250 preachers, forty laymen, many visitors, and Bishop Hargrove. We were invited to bring our wives and daughters with us. We were royally entertained within the city limits. Things are growing better. It is said they want the "impression" made by an Annual Conference on a town. It is also said that in the dismal swamp regions of Virginia and North Carolina, where they never had a conference or saw a Bishop, there are more Methodists than the square mile than anywhere else in America. A Church on dress-parade is a poor spectacle.

2. The Expense of Travel.—Bro. Barcus has answered that argument completely. To reply with talk of projected paper railroads is a new way of speculating in futures (not a sinful one, however.)

3. The Difficulty of Stationing so Many Preachers.—In 1879 Bishop McTearle presided. We had nine sessions of the Cabinet. In 1899 Bishop Hargrove (another expert) presided. We had only five sessions. I heard more complaints in 1879 than in 1899. It is a good thing for a presiding elder's slate to go, smashed when he makes it up before consulting with the Bishop and his council.

4. The Importance of Preachers Being Identified with the Territory.—Then let us abolish the time limit and permit me to remain on the Waxahachie District in perpetuity. The argument above is "special pleading." I answer by a special plea, in Methodism, the Church remains, preachers go and come.

5. The Development of Latent Talent.—Heaven forbid I should stop Bro. Hall's episcopal bee from buzzing in his bonnet. I signed his license to preach and take a fatherly pride in his promotion, but seriously I believe some brethren think there is something in this argument. Let us test it. At the last session of our conference there were 235 names on the clerical roll. Of these thirty-three are supernuaries, three are supernumerary. Now if you will look carefully at the minutes you will see that in presiding elderships, committees, boards, secretariats, etc., there were one hundred and ninety odd places filled by preachers. Surely there was ample opportunity for merit to disclose itself. The Northwest Texas Conference gives every member a chance. Any one who has anything to say can get the floor. There are no cliques nor rings. There is no gag law. We love fair play. If a brother has marked ability his presiding elder is sure to discover it, and put him on a suitable committee. Our principal stations are filled by men who have not yet reached their zenith. Almost every year a new presiding elder is appointed, and that from the young men. Yes, we give the boys a chance, and I thank God for it. I believe that any preacher in the conference could help any other one without a previous explanation or personal apology. Why divide? It is answered, sixthly, because of the danger of "slicing."

This seems to be an "eternal nightmare" to some of the brethren. They should eat lighter suppers. I have never heard the argument from one who was not a divisionist. "Allunde." The General Conference will not disturb us if we will not disturb ourselves. The exception referred to by my dear, afflicted friend and brother proves the rule. We are told that at Baltimore the West Texas Conference, while we were nodding, slipped away with seven counties, carrying them across the Colorado; but that was only a little by play that never reached the arena of conference debate. Surely the West Texas Conference, with fifty-six counties, does not want more. If it does, we should learn a lesson. We know that the Texas Conference, with more room than the divisionist allows the Northwest Texas, is clamorous for territory. Why should we allow ourselves to be cribbed, confined and confined into smaller limits than the Texas, East Texas or even West Texas Conference, which want to expand? By the way, if the number of counties has anything whatever to do with the question, we should divide half and half. A truce to such an argument.

It is much easier to supply circuits, in a country of magnificent distances, from home than by transfer. Ask your Bishops. Ask your Boards of Missions and Church Extension. If you want the General Conference to divide us, you would better be quiet about appropriations by the general boards. New Mexico, Denver, Los Angeles, are not such conspicuous successes as to encourage new conferences in every region where there is plenty of ozone. If the brethren now in the Panhandle want to remain there, their cases will doubtless receive favorable consideration, and if they want to get away there is an easier method than by transfer. I second the motion to lay on the table, made by a Vernon man.

HORACE BISHOP.

ABOUT DIVISION

I believe about all arguments, pro and con, touching division of conference are in. "Convince a man against his will he's of the same opinion still." may apply in my case. I have from the first favored division and without more light, shall so vote. If the expense of travel to and from conference could be equalized, which I doubt, throughout the conference, the question of entertainment alone is a big item. Hired labor frequently is a hard thing to control, and even where the grace of hospitality abounds sometimes right in the "pinch of the game"

this hired help elude sides the two items, e., expense and distraction. I believe can be stationed no more for God's glory of twenty-nine years to complain of "wheel" yet after I nets do their best, people mutually are "munchy" afflicted. Have time to attend these sacred inter. It is quite true, we went appointment, prominence could, ous exercises I ver, us would be better, excellent places to pre, hence I hope rather than be "there is a hand div all the intricate ad perfectly willing to and my brethren.

Jonesboro, Texas.

WORLDLY AMUSEMENT

Prominent among of the day is the ti not approach us so ly, but in the spirit and with that fran ever characteristic, who desire to know truth's sake. Do not settle quest should always be di question we shall d theater tend to more it essentially imm whether there are harmless per se, may be those who teach moral lessons ed. The theater's tution, and being to establish its past is found to be unsu are no evidences of the case is fully m Christians who re- view will avoid it. character of the theater according to the text witness? In a tion, we shall intr witness Plato, who. He says: "Plays rals pervert the use of language are danc Aristotle and Tacit record to the same advised the Emperor press plays as the y tiousness and disson born 43 B. C. Seno R. C. S. says: "Not tive to good manners to see sights, for th insensible approach in the disguise of r gazine says of the "rages of unlearn schools of vice." son calls the theater a "nursery of vice." He was born 103. Cicero, who tells us that his pr all plays discredit, inasmuch that any actor was esteemed was disfranchised, the Greeks grew s the theater that it to indolence, luxury until they were p Philip's yoke. He D. 507. Julian, t heathen Emperor ceeds to give the tion to instruct the priesthood from bers to prohibit th ing to the theater, ing the taverns." his English and At says: "As early as t peare's first connect the Puritanical cor had forbidden all t tations within the And again: "With royalty in 1609, the ceased, and a new point but impurity old, broke loose f Puritanism to in license." The grea Samuel Johnson, w ber, 1708. In his "1 writing of Dryden, drama was "Love T comedy. This play It is said to have But in Dryden's ti very far from that tion which it has t playhouse was abbtans and avoided by the character of a cency. A grave I disgraced his dig trader would have by appearing in the sulate licentiousne wrote Camille, said your daughter to se right. Let me say must not take yo theater. It is not

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this hired help eludes our grasp. Besides the two items named above, i. e., expense and distance of travel and entertainment, I believe the preachers can be stationed more judiciously and more for God's glory. After a service of twenty-nine years I have no reason to complain of the "great iron wheel," yet after Bishops and cabinets do their best preachers and people mutually are sometimes very "munchly" afflicted; therefore let us have time to prayerfully consider these sacred interests of the Church. It is quite true we all want an excellent appointment, but if a little more prominence could be given to religious exercises I verily believe most of us would be better prepared for those excellent places to which we all aspire, hence I hope we'll be divided rather than be "sifted." Believing there is a hand divine that guides in all the intricate affairs of life, I am perfectly willing to leave it with him and my brethren.

F. M. WINBURNE, Jonesboro, Texas.

WORLDLY AMUSEMENTS—THEATERS.

Prominent among the popular evils of the day is the theater. We would not approach this subject dogmatically, but in the spirit of true fraternity and with that frankness that should ever characterize responsible beings who desire to know the truth for the truth's sake. Dogmatic statements do not settle questions, but evidence should always be duly considered. The question we shall discuss is, Does the theater tend to moral depletion, and is it essentially immoral? It is not whether there are some plays that are harmless per se, or that there may be those which may even teach moral lessons. That is granted. The theater is an old institution, and being such it is easy to establish its past character. If this is found to be unsavory, and if there are no evidences of reformation, then the case is fully made out, and all Christians who respect their Church vow will avoid it. What has been the character of the theater in past ages, according to the testimony of competent witnesses? In answer to this question, we shall introduce as our first witness Plato, who was born 429 B. C. He says: "Plays raise the passions and pervert the use of them, and of consequence are dangerous to morality." Aristotle and Tacitus, it is said, are on record to the same effect as Plato. Ovid advised the Emperor Augustus to suppress plays as the promoters of licentiousness and dissoluteness. He was born 43 B. C. Seneca, who was born B. C. 5, says: "Nothing is so destructive to good manners than to run idling to see sights, for there vice makes an insensible approach and steals upon us in the disguise of pleasure." St. Augustine says of theaters: "They are cages of unchastity and public schools of vice." Archbishop Tillotson calls the theater "the devil's chapel—a nursery of licentiousness and vice." He was born in England A. D. 1629. Cicero, who was born 106 B. C., tells us that his predecessors counted all plays discreditable and scandalous, inasmuch that any Roman who turned actor was esteemed as degraded and was disfranchised. Plutarch declares the Greeks grew so insanely fond of the theater that it corrupted them into indolence, luxury and effeminacy, until they were prepared to bend to Philip's yoke. He was born about A. D. 567. Julian the Apostate, the heathen Emperor, says (Chorn, "Proceeds to give the high priests direction to instruct the people to purge the priesthood from unworthy members, to prohibit the priests from going to the theater and from frequenting the taverns." James Baldwin, in his English and American Literature, says: "As early as the time of Shakespeare's first connection with the stage, the Puritanical corporation of London had forbidden all theatrical representations within the limits of the city." And again: "With the restoration of royalty in 1660, the Puritan influence ceased, and a new drama, in every point but impurity different from the old, broke loose from the prison of Puritanism to indulge in shameless license." The great English writer, Samuel Johnson, was born in September, 1709. In his "Lives of the Poets," writing of Dryden, he says: "His last drama was 'Love Triumphant,' a tragedy-comedy. This play appeared in 1704. It is said to have been unsuccessful. But in Dryden's time the drama was very far from that universal approbation which it has now obtained. The playhouse was abhorred by those who desired the character of seriousness and decency. A grave lawyer would have disgraced his dignity, and a young trader would have impaired his credit, by appearing in those mansions of dissolute licentiousness." Dumas, who wrote Camille, said: "You do not take your daughter to see my play. You do right. Let me say, once for all, you must not take your daughter to the theater. It is not merely the work

that is immoral—it is the place. The theater being the picture of satire of the passions, it must be immoral." Macaulay says: "From the day on which the theaters were reopened they became the seminaries of vice, and the evil propagated itself. The profligacy of the representations soon drove away sober people. The dissolute who remained required every year stronger and stronger stimulants. Thus the artists corrupted the spectators and the spectators the artists. Nothing charmed the spectators so much as lines grossly indecent, repeated by a beautiful girl, who was supposed to have not yet lost her innocence." In 1778, on the 12th day of October, the United States Congress passed the following: "Whereas, true religion and good morals are the only foundation of liberty and happiness, resolved, that it be and is hereby recommended to the several States to take the most effective measures for the encouragement thereof, and for suppressing theatrical entertainments, horse-racing, gaming and such other diversions as are productive of idleness, dissipation and general depravity of morals." The witnesses introduced are competent. Their testimony is pointed and unequivocal. We have taken them from the past centuries, beginning before the Christian era and coming down to near the close of the eighteenth century. The universal testimony is that the character of the theater as an institution is bad; that it tends to corrupt morals, and that it was disgusting to all right-minded people. We'll do as Rev. Herrick Johnson, D. D., says: "History is all one way in testifying to the worthlessness of the stage, as a school of virtue or as a means of rational and elevating amusement. The clear verdict of the past is that it is an institution which has within itself the seeds of corruption, and which exists only under a law of degeneracy."

R. C. ARMSTRONG, Fort Worth, Texas.

SCRIPTURE READING AND HYMN READING FROM THE PULPIT.

I have long thought that preachers as a general rule did not consider the initial services of public worship as important. This conclusion I have been forced to accept from the careless and listless manner in which the initial service is often performed. The audience is not slow to catch the indifference as to the sermon to follow, and if he gain their interested attention it will be the result of a decided change in manner and spirit from his Scripture and hymn reading in his initial service. If one of the renowned tragedians of the past were in the pulpit, a converted, consecrated minister of the gospel, this introductory service would be worth in its effect on the audience a half dozen ordinary sermons. The preacher need not go to the theater to acquire this facility and force in reading, it only demands laborious study and daily and continued practice. That bovish aphorism, "A good beginning makes a bad ending," does not apply to pulpit work, but rather the reverse, "A good beginning is a harbinger of successful progress and a triumphant ending." This initial service often determines the character of the sermon, at least its unctious and power.

A Scripture lesson forcibly read and hymns carefully selected and read with emphasis and feeling and sang with the spirit and understanding are an inspiration for a good, spiritual, instructive sermon. This preliminary part of the public worship, supplemented with an earnest, fervid, spiritual prayer, will secure an attentive and receptive audience, which of itself will greatly aid the preacher in delivering a sermon full of power in the Holy Ghost. In all my long life in the ministry and association with ministers I have found but few who made it an essential and not to be neglected part of preparation for the pulpit, not only to select with care and judgment, but to study and repeatedly read the Scripture lesson and hymns for his intended sermon.

A minister has no more right to regard with indifference and neglect this part of public worship than he has to neglect the careful and prayerful study of the subject of his sermon. One special advantage to a preacher by an elaborate study and often reading of the Scripture lesson and hymns is that it impresses the subject of his sermon on his mind with a vividness and force that give an inspiration and life to his sermon that can be acquired in no other way.

There is no reason why the preacher might not pray as fervently and in faith that this part of public worship be blessed of God in the conviction and conversion of sinners as the sermon. The inspired Word is the sword of the Spirit and is certainly as efficient in the work of human salvation as anything the preacher may say in commenting upon it. Indeed I have known several conversions during the reading of the Scripture lesson and

hymns. The members are somewhat at fault. What member, however pious and consecrated, ever thinks of praying that God would bless and aid their pastor in reading the Scripture lesson and hymns with a force and unctious that would make this part of public worship a benediction to all that hear. We pray (that is some do) that the sermon be the power of God unto salvation, but neglect to pray for a divine blessing on this initial service. The possibilities of this part of public worship are greater than any of us apprehend. It is almost a virgin field that if cultivated prayerfully and persistently would yield an abundant harvest of fruits and flowers in all the graces of the spirit and power of a gospel full of hope and life to a dying world.

It is said of a renowned actor who had to repeat the Lord's Prayer as the utterance of a soul in deep distress that he repeated it with such fervor and pathos that more than half his hearers were in tears before he concluded it. When asked how he put so much spirit and power in that familiar prayer he said, "By study and repeating it until his soul was permeated with the Spirit of the Author." He may have been aided by the Holy Spirit. I can not say how much aid God will give to even a sinner repeating his "Word to impress his hearers."

If a sinner can repeat the Lord's Prayer with such effect inspired by worldly ambition, may not the consecrated preacher with divine aid read the Scripture with such a force as to touch the hearts of his hearers and make it a blessing to all who hear? Reading the Scriptures from the pulpit is photographing mind and soul pictures of the eternal Father on the hearts of the hearers. If the very words were not inspired, the ideas and thoughts are the mind of God. How dare we as ambassadors for God deliver our message carelessly? How dare we blur and mutilate and render inefficient the message God would have us deliver to dying men? Study to show thyself a workman approved of God, rightly dividing the word of truth." So they read in the Book, in the law of God, distinctly and gave the sense and caused them to understand the reading. Here we have an inspired statement of how the Scripture was read after the temple and walls of Jerusalem were rebuilt. Surely the same law is binding at present on the successors of the priests and Levites. I believe the absence of a high estimate of the inspiration of the Scriptures and their literary merit is due largely to the careless manner of their being read from the pulpit. The careless and imperfect reading the Scriptures from the pulpit is not chargeable to the unlearned minister alone, but is as justly chargeable to many preachers of national renown. I have myself heard the Scriptures read from the pulpit by some of the great men of the past and present that would hardly grade high for a school boy in the fourth reader. I doubt if there is in all our land in the pulpit or at the bar a reader viewed from the standpoint of the tragedian or dramatist that would pass a critical examination.

And why should not a minister or a lawyer who reads much before the people and the court by persistently study and practice be able to read efficiently and forcibly? Reading is not an inheritance, but an art which almost any one may acquire by diligence and industry, and as the preacher has to read the Scriptures and hymns before each sermon, what excuse is there for his failure to make this part of public worship a feast to the Christian, an encouragement to the penitent and a startling call to the careless sinner?

I may be heard from later on how to read the Scriptures and hymns from the pulpit. J. F. RIGGS.

HIGHER CRITICISM.

When the advocates of what is called Higher Criticism try to defend it with argument I have respect for them, though I may see very little in their reasoning; but when they charge those who oppose them with ignorance and claim higher learning for themselves they forfeit the right of respectful consideration. I saw a newspaper article lately defending Higher Criticism that flippantly declared the opposition to it was mainly attributable to ignorance, and not long ago I saw an article in a Literary Review taking the "lower critics" to task for opposing Higher Criticism. It is not my purpose at this time to state my objections to what is called Higher Criticism. I did this very fully heretofore in a communication published in this paper. I will make this statement, however, that there is nothing of which the Christian world has grown so weary as this learned search through the Scriptures to distinguish the portions that are true gospel from the portions that are false, and that no attack by the avowed enemies of our religion has

created so much alarm for Bible faith as is felt everywhere to-day from this persistent criticism indulged in by those claiming Jesus for their Lord.

All I propose to do now is to remind these higher critics that their arrogant pretensions are not justified, and that the above statement is not mere idle assertion. Will any higher critic have the temerity to say that Dr. E. E. Hoss, or Bishop Elliott, or Bishop Candler is ignorant or institute a comparison by which he places himself higher in critical learning than these men? Here is what they write, and first from Dr. Hoss:

There is a widespread infidelity penetrating and poisoning the very atmosphere that we breathe, and insensibly lowering the victorious tone of religious faith. Sometimes it takes on the form of a scientific negationism. * * * Sometimes it assumes the shape of historical skepticism, subjecting the documentary records of religion to a hard and pitiless dissection that if universally followed would cancel all satisfactory knowledge of past events and leave us quite uncertain as to whether we have any solid ground of fact on which to plant the soles of our feet and yet seeking to console us with the delusive assurance that though the New Testament be taken away from us, we still have the Christ left. Let there be no misunderstanding here. If the four gospels are not substantially true, then we are building on sand. The cry of "Back to Christ" may result be a delusion and a snare." Dr. Hoss, Fraternal Address delivered last spring to the M. E. Church.

Bishop Elliott writes:

The same spirit that has found irreconcilable difficulties in the supernatural element of the Old Testament will ultimately challenge the evidence on which the Incarnation rests. And the more so, as the age-long testimonies of the Old Testament, all the fore-shadowings of all the promises that were greeted from afar, all the sure words of prophecy will have been explained away and there will remain nothing save two narratives, which, if it will be said, bear so patiently the traces of illusion, or at least of an idealism expressing itself under the guise of alleged facts, that the doctrine of the Word become flesh, the doctrine which is the hope, life and light of the universe, will be surrendered to the last demands of what will have now become not a "distressed," but a ruined faith."

Bishop Candler, in Christus Auctor, writes:

"This modern policy of concessions to rationalism, made in the interest of what has been called a distressed faith, is unwise and unnecessary. It must be resisted and reversed, or a devouring criticism, having mutilated and mangled the Holy Scriptures, the Oracles of God, will presently proceed to an attempt to disown and de-throne even the very Christ of the prophets and apostles himself. * * * Already indeed a tendency is observed in certain quarters to minimize the knowledge of our Lord in his human nature, and to set up a plea of necessity for him, in order to offset his testimony to the authority of the Hebrew Scriptures, to the end that the assumptions of a destructive criticism may not be embarrassed by open and undisguised conflict with him, while still calling him Lord. Against all this mistaken movement of theological compromise, a firm stand must be made if a shred of Christianity is to be left for transmission to the generations to come, or even if the faith of the present generation is to be maintained."

In other parts of his book, Bishop Candler exposes the unreliability of the criticisms of these self-styled higher critics, and adds to the warning contained in the above quotation these solemn words:

"What then is left? The light of the Hebrew Scriptures has been quenched, and Jesus, the light of the world, is gone out! The critics themselves could not endure such darkness, for there would presently be no universities to support them, no libraries for them to delve in, no manuscripts to compare, and no listeners or readers to receive the results of their research. Let the belief gain general prevalence that the Hebrew Scriptures are without authority, and that Jesus is a teacher of limited reliability, let distrust of these great sources of truth whence the noblest minds and the loftiest civilizations have drawn their inspiration, become widespread, and the number of men left who will regard the pursuit of truth as being worth the effort will be few indeed."

The Christian men who wrote the newspaper article and the article in the Review to which I referred may feel that they are not the critics of whose work such fearful consequences are predicted. They and such as they, if not the active perpetrators of the criticism, are responsible for it and must be so held. They belong to the school, and thereby promote and encourage all the work done by it.

I have stated something of the pres-



Affection

Excludes from children as fragrances from flowers. The little lips are always puckered to give or take a kiss. In homes where there are children, love results in earnest and earnest preparations. In children homes the kiss of wife and husband grows formal and presently is restricted. The average of love in the home seems checked for want of one and essential. Christlessness is a great cause for many women. It is like a cross upon Nature, who bids all our times to be fruitful. It is not a cross, but a barrier. When the children which cause childlessness are removed, the mother's Fatherless Protection has brought up to many a woman by giving her the happiness of motherhood. It gives to the woman the opportunity and means of a more complete and practical love, as well as the gain and peace of motherhood.

There is no alcohol or nicotine in "Favre's Pleasant Tablets."

To keep the bowels regular use Dr. Favre's Pleasant Tablets.

our feeling in the Christian world, I may add, further, that the loving in the more learning our Christianism display the better, provided it be received, and that the progress of the work of the Master will be more advanced by earnest preaching of the plain words of the Bible than by any disquisition, no matter how learned, or the seeming historical and studies of ours found therein.

NATUR'S ODDITIES.

I believe in expansion—upward.

The even is smaller than the odd.

You keep the Sabbath and the Sabbath will keep you.

What some Christians need is not food, but an appetite.

Some ministers are not commended with their immolation.

I respect "waters of charity," but I desire mothers of character.

There is no use in rub a hick-it will never shine like silver.

The world has gone on and left some people and they don't know it.

The loss of money puts the devil at the bottom of many a movement.

Believe an affliction is digested, consolation ever comes too soon, and after it is digested it comes, but little there is but our mark between those, as fine almost as a hair, for a comforter to take aim at.—Stearns.

"RED CHEEKS."

"Other Children Have, Why Not Yours?"

The above comments seem in a letter referring to prosciutto selection of food from R. J. Wilson, 342 Broadway, St. Albans, Pa. "When our first baby boy reached seven months, he began to lose strength and grow pale. He could not digest any of the ordinary baby foods or prepared milk.

"Acting on the advice of a sister-in-law who was bringing the case to the cheeks of her two children, we started of Grape-Nuts food, for wife purchased a package and began feeding it gradually to our baby, reserving it with a little hot water until it was the consistency of a thick gruel. She not only fed it to the baby but began to eat it three times a day.

"The transformation was wonderful. Within a month the baby was free from all stomach trouble and my wife's strength was completely renewed, that feeling of infirmity having entirely disappeared. Do not over-look when giving Grape-Nuts food to the baby. Other children have red cheeks, why not yours?"

This food is concentrated and requires less in volume than any food known. Its delicious taste was found, and the remarkable effects win the reason of any thoughtful person. It was originally prepared for brain workers, but the effect upon the nerve centers and brain is so valuable that it can be used with even nursing babies, to their very great advantage.

ABOUT DIVISION

ve about all arguments, pro-

touching division of confer-

in. "Convince a man against

Secular News Items.

As to the advisability of a called session of the Legislature to aid the Galveston sufferers and the city government we print the following:

When a News reporter called Mayor Jones attention to the matter to-day, the city's executive said he believed that would be the proper course to pursue.

"If the Governor is waiting upon a formal request of the City Council to call a special session of the Legislature to relieve us in this hour of need, I shall certainly ask the Council to act at once," said Mayor Jones.

A meeting of the City Council has been called for 8 o'clock to-morrow evening, and Mayor Jones promised to bring the matter before the Council for action.

Mayor Jones stated that he had suggested as a last resort that the city appeal to some of the financial centers of the country for assistance, and he believed that the money, say, \$100,000, could be raised and loaned to the city to defray the expenses of the fire, police, waterworks and any other department that might be necessary to be maintained until the end of the fiscal year in February. Meantime some taxes would be paid and the expenses of the city being considerably reduced. Galveston would probably be in shape to make better arrangements by that time. But Mayor Jones agrees with the legal fraternity and other authorities that the state should be appealed to first and that there should be no trouble about the formality of securing the assistance which is needed, and needed at once.

Hon. Norman G. Kittrell, of Houston, state Representative from the Thirty-seventh District, was in the city to-day. Judge Kittrell is familiar with the situation and condition of affairs existing in and around Galveston. He says the state has money in the treasury which can and should be used to help Galveston. He says the Governor could call an extra session of the Legislature, and he feels that if the City Council of Galveston would formally request Gov. Sayres prompt action in this respect the extra session would be called. The expense, he says, to the state for the extra session would be trifling and especially considering the urgent necessity under the circumstances. He expressed his willingness to defray his own expenses for the extra session in behalf of the worthy cause and said he believed that many other members of the Legislature would willingly do the same.

I desire to add also the following: "There are four things which in my opinion should be done: 1. The Legislature should be at once convened in extra session. 2. The taxes due from Galveston County should be remitted for this year for 1901. 3. A liberal appropriation should be made for the benefit of those unable to help themselves, the same to be expended by such officials and under such restrictions and safeguards as may be necessary to secure beneficial and economical expenditure thereof. 4. A statute should be passed similar to the Tennessee statute under which the duties of the city of Memphis were administered as set forth in Col. Street's able and instructive article, which appeared in the News a few days since.

The need of State action is imperative, and the sooner it is taken the less trouble will it be to secure the desired legislation. Postponement to the regular session would be most unwise. Now is the time to act, and the authorities of Galveston, city and county, should take the initiative by an address to the Governor.

Governor Sayres gives out the following statement about the help sent through him to the Galveston sufferers: "The amount of money received by me up to 12 noon of Sept. 30, 1900, for the benefit of the storm sufferers on the Texas coast is \$672,476.29. This sum includes \$692.53 that remained in my hands of the fund contributed for the relief of the Brazos River Valley sufferers last year. It also includes all drafts and authorizations to draw and which are in transit and are yet uncollected.

This statement, it must be borne in mind, only embraces moneys and remittances that have been made to me directly and also amounts for which I have been authorized to draw. "During the present week I will submit to the people of the United States a full and complete itemized statement of the entire fund that has come into my hands, giving the amount and source of each contribution and also the manner in which the sum total received by me has been expended and distributed.

"Every portion of the storm-stricken district is being provided for."

New York, Sept. 30.—Rev. Dr. Gilbert H. Gregory died to-day in the presence of his congregation at the

morning service in St. Stephen's M. E. Church, Marble Hill, at the upper end of Manhattan Island. Dr. Gregory was sixty-three years old. He had not preached in St. Stephen's for three Sundays on account of heart attacks, but when word was passed around that he would resume his duties to-day the church was filled. The service had progressed to the beginning of a hymn which precedes the sermon. Dr. Gregory arose and read three verses of the hymn beginning "Love divine, all love excelling." While the music of the anthem filled the church, Dr. Gregory was noticed to seat himself and fall over one of the arms of the chair, and in five minutes from the time he was stricken he was dead.

The Times-Democrat gives the following cotton report: We herewith present the reports of the correspondents on the progress of the cotton crop during the month of September. With rare exceptions, the changes in the status were distinctly for the worse, and the average condition is no doubt the lowest ever known since crop reporting assumed systematic form. Texas has heretofore been a bright spot on the map, but the tremendous wind storms and torrential rains have brought the expectations of the Lone Star state within very moderate limits. Arkansas and Louisiana are very spotted, while the crop in Mississippi is a veritable disaster. Alabama is not quite so bad, but is still quite bad enough. Georgia and the Carolinas are not far behind Mississippi in the matter of badness. It must be remembered that the Times-Democrat's correspondents take the year of 1899 as the basis of comparison. As the production of last year was only 9,109,069 bales, it would appear that the harvest of 1900 has given the trade an exceedingly knotty problem to solve. The final report will be printed November 1st.

James Howard, who has been on trial at Frankfort, Ky., as a principal in the Goebel murder, has been found guilty of the crime of the jury and sentenced to be hanged for the crime. An application for a new trial was overruled, and an appeal is taken. The jury was composed of eight Goebel Democrats, the Republican and three anti-Goebel Democrats, so that politics did not figure in the verdict.

The Post gives the following account of rousers in Galveston: A man and a woman were arrested last night in a house on Tremont Street, between Avenues Q and P. The Sheriff was raised about 11 o'clock by Sheriff Thomas, and the man was captured. About 1 o'clock in the morning the woman put in an appearance at the house, and she was taken into custody. On the lower floor of the house were twelve big wooden cases used for packing dry goods. These cases were filled with plunder taken from houses wrecked by the storm. The goods were carefully packed and nearly all ready for shipment. Hay had been used to pack the goods in, and it was only necessary to nail down the tops of the cases to make the whole lot ready for shipment. There was silverware and fine crockery, canned goods, fancy table cloths and linen, marble tops of tables, rugs, beautiful ornaments, statuary, purses, valises and anything and everything imaginable from a wine glass to a porcelain bath tub. When questioned by the Sheriff the couple first said they came from Waco. Later one of them said they were from Fort Worth. There were silver spoons stamped "F. B." and silver forks stamped "C. R." a gold tipped pitcher, trinkets and household treasures in great quantities, fine furniture, china-ware of delicate make, and thousands of other things. The whole lot in the twelve big boxes weighs probably 2 tons.

Gen. Wright, of the Philippine Commission, is preparing a bill for the harbor improvement of Manila, which contemplates the appropriation of \$1,000,000 gold for protective dockage.

All short-distance automobile speed records were broken in a race in Chicago last week. A mile was traversed in one minute and six seconds by T. E. Griffin in his automobile, and he hopes to make it in one minute.

Census Director Merriam estimates the population of the United States, from the returns thus far gone over, at 76,000,000.

President Loubet gave a monster banquet in Paris on the 25th of September to the Mayors of the municipalities of France in honor of the Exposition. The tables were spread for over 20,000 guests under a big tent.

Washington, Oct. 1.—Several important dispatches were received to-day from China. Generally they tend to confirm the events recorded Saturday. From Canton Consul McWade reports

the issue of the decree punishing Tuan and his colleagues, so that there is no longer doubt as to the accuracy of Sheng's statement on that point. Mr. Conger has also received official notification of the Chinese Peace Commission, which was forecasted by Minister Wu's advices several days ago. Mr. Conger made no reference to the condemnatory decree, hence it is inferred that it was not issued when his dispatch was sent last Thursday. The text of these two dispatches is as follows:

Canton, Oct. 1.—Secretary of State, Washington: Decrees just issued Emperor blames Ministers for whole trouble. Orders Tuan, Kang and other officials degraded and punished by imperial courts. Emperor holds Tuan and others entirely responsible bloodshed. McWADE.

Pekin, Sept. 27, via Taku, Sept. 30.—Secretary of State, Washington: Have received word to-day from Prince Ching that the Earl Li, Jung Lu and Victoria Lin Kun Yi and Chang Chih Tsung will act in concert in negotiations for peace. Jung Li is in the interior. Li Hung Chang is at Tien Tsin. CONGER.

Mr. Charles T. Yerkes, of Chicago, has purchased the franchise of the Charing Cross, Euston and Hampstead Underground Railroad in London. It will take two years to construct the work.

The army transport McPherson sailed from Brooklyn last week with over 3000 tons of food and clothing for the Galveston sufferers—enough food to feed over 30,000 people for thirty days, and enough clothing to relieve 20,000 people.

The London Standard has information to the effect that the British Government has had offers for mining rights in the Transvaal almost sufficient to pay the entire expenses of the war. If correct, this shows that the financial side of the question will be easily settled. It is to be hoped they will deal so justly with all parts of the conquered populations that the whole world will applaud their conduct.

Uncle Sam is still diligently prodding the Sultan with reminders of the indemnity, so long overdue, for mission property destroyed by his subjects. He seems to be as forgetful as ever. Recently he has been quite busy celebrating his silver jubilee, and his expenses have been unusually heavy. Very likely he thinks the American Government altogether inconsiderate to dun him at such a season. The query is, will he ever pay? We think not, unless he is compelled to.

The beginning of the twentieth century, January 1, 1901, will be marked by a notable event, the formal abolition of the system of Siberian exile. The commercial and political advance of Siberia in the last few years has shown to the Czar that this great portion of his domain is worth more to him than to be used as a prison for criminals and those under royal displeasure. The Czar's desire to hold a firm place among civilized rulers has had some part in leading to the stopping of the cruelties of the exile system.

The race question comes to the surface as a result of the Cuban elections. At Santiago the day was carried by the black voters, and now there is said to be a decided increase of sentiment among the whites of all classes, in favor of annexation to the United States. This is something which some foresaw—that "Cuba libre" might become a second Black Republic.

Ex-President Cleveland has declined President McKinley's invitation to become a member of the permanent International Board of Arbitrators under the Hague treaty. His reason is a desire to spend the remainder of his years in the pursuit of private life. He is honorably situated as lawyer and college lecturer, and does not wish to enter the public arena again.

Germany has asked the Powers to join her in a demand that the Chinese Government shall deliver to the foreign representatives, for such punishment as they shall think just, the leaders in the late outrages on foreigners; and this as a condition precedent to any negotiations for peace. This is surely a most severe demand, and it may well be doubted whether the other Powers will support it, or whether the Chinese can grant it if made. It is pushing the conditions too far.

It is announced from New York that the Dewey Arch is soon to come down. It was built of wood and plaster, but was appropriate and imposing. Now it is crumbling, and has become unsightly, and must be removed. At the same time it is said that the perma-

nent arch which was planned to replace this temporary one has been abandoned. Twenty thousand dollars, half the amount necessary to build it, was promised at the time of the Admiral's return, but as a result of later events interest has been lost in the matter, and it will be dropped. Comment is unnecessary. Heroes can not safely be crowned until they have passed beyond the possibility of mistakes.

DALLAS TO HAVE A BIBLE TRAINING SCHOOL.

A project is on foot to establish in Dallas, a Bible School similar in character to the Moody School of Chicago, and like institutions which are so successfully operated in Philadelphia, New York and Boston. The school will be un denominational, or perhaps better, interdenominational. The object of the school will be to afford to worthy young men and women an opportunity to qualify themselves for any kind of Christian work into which they may be led, in connection with any denomination, in this and other lands.

There is a constant demand for trained workers, as Pastor's Assistants, Young Men's Christian Secretaries, Evangelists, S. S. Superintendents, church visitors and Mission workers.

These are hundreds of fields in the Southwest where such trained workers would be welcome and where great good could be accomplished. The textbooks of the school will be the English Bible, and every effort will be made to give the students a general acquaintance with the structure, history and great truths of the word of God. In addition to the Bible teaching, there will be practical training in Christian work, such as house to house visitation, the conducting of cottage meetings, personal work with inquirers, etc.

Instruction will also be given in vocal and instrumental music with a view of fitting the workers, when necessary, to take charge of the music. An every night un denominational mission will be conducted in connection with the school, affording an opportunity for the proper practical training of the students in Christian work.

The studies will include outline studies of the books of the Bible, analysis of the epistles, Old Testament history, Church history, studies in prophecy, Bible doctrines, analysis of texts, including preparation and delivery of sermons, religions of the world, mission fields and missionary biography.

The classes will be in charge of competent teachers. Special lectures will also be given by resident pastors, evangelists, etc. There will be no charge for tuition. No educational test will be required. Those applying will be required to furnish letters of commendation from pastors or other responsible persons. Arrangements will be made for the board of students at as low a rate as possible. If sufficient number of students apply to justify it, co-operative homes will be opened for both men and women in which the expense of living can be reduced to the minimum. Homes can be secured for some worthy young men and women who are willing to work where they will be able to earn their board by giving a part of their time, and thus make their way without expense.

It is the desire of those having the work in charge to put themselves in communication with such persons as are desiring to fit themselves for lives of greater usefulness in Christian work. Such are requested to communicate with PASTOR T. C. HORTON, 26 South Harvard, St., Dallas, Texas.

"Take Head Will Surely Speed."

Be sure to heed the first symptoms of indigestion, nervousness and impure blood, and thus avoid chronic dyspepsia, nervous prostration and all the evils produced by bad blood. Hood's Sarsaparilla is your safeguard. It quickly sets the stomach right, strengthens and quiets the nerves, purifies, enriches and vitalizes the blood and keeps up the health tone.

All liver ills are cured by Hood's Pills

THE BIBLE CAUSE.

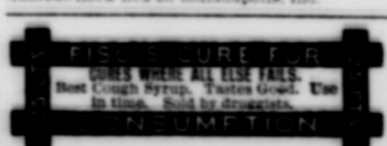
Brethren of the Northwest Texas Conference, please don't forget to present this interest to the people and give them a chance to contribute to the great interdenominational work being done by the American Bible Society in furnishing the sacred Scriptures to the world in the various languages of the race. The assessment fixed by our conference is one cent per capita of the entire Church membership in the conference. Surely this should be the minimum of the results of our labors in this regard; but unless special attention be given to the matter we shall, as usual, fall below this small amount. J. M. ARMSTRONG, Chairman of Committee.

When is the fiery furnace hot enough to burn despair into our souls so long as we see walking with us the form of one like unto the Son of God? —Bishop Huntington.

A Terrible Cancer of the Breast Cured by Anointing with Oil.

BALTIMORE, Md., Jan. 21, 1896. DEAR FRIENDS:—I write to let you know how my breast is. Well, it is well healed over. I still dress it with the mutton tallow and absorbent cotton. There is no scab. Looks nice and clean. Doctor spoke of me if there is anything more to do. I remain your grateful patient.

ANNE CLARK, 202 Ramsey Street. P. S. Doctor, my neighbors think it is a miracle to see what your Baltimore Oil has done for me. A. C. Books and papers sent free to those interested. Address Lock Box 25, Indianapolis, Ind.



After Twenty Years. WONDERFUL CURE IN A STUBBORN CASE OF RHEUMATISM.

The Evidence is Furnished by the Secretary of the Board of Trade of Wellsburg, New York, and Cannot be Doubted.

From the Telegram, Bostera, N. Y. The popular secretary of the Wellsburg, N. Y., Board of Trade is Mr. W. J. Dalton, and his statement to a reporter regarding one of the most important events of his life carries with it the greatest weight. It is unusual for a person to be afflicted from childhood with rheumatism but it is even wonderful that there is a remedy so exactly suited to the treatment of this stubborn disease that one hundred doses were sufficient to eradicate it in a case of twenty years' standing. The proof that such a remedy is within the reach of all rheumatic sufferers is found in Mr. Dalton's own words. He says:



"I had been troubled with rheumatism all my life, even when a boy. It attacked me in the legs, arms and shoulder. The pain in the latter was particularly severe. I, of course, took medicine for it, but did not obtain permanent relief. One day about three years ago while reading a newspaper, I saw an advertisement of Dr. Williams' Pink Pills for Pale People and determined to give them a trial. I had taken but three boxes of the pills when the trouble, which had been my affliction from childhood, entirely disappeared. "About a year later, I had another attack of rheumatism which was brought on by working in a damp place. I remembered well what Dr. Williams' Pink Pills for Pale People had done for me, so I immediately purchased some. Strangely enough, just three boxes again cured me, and I have been entirely free from rheumatism ever since. I have told a number of people about Dr. Williams' Pink Pills for Pale People, and they have taken them with the most beneficial results."

(Signed) W. J. DALTON, At all druggists or direct from Dr. Williams Medicine Company, Schenectady, N. Y. on receipt of price, 50 cents per box; 6 boxes, \$2.50.



The Style the Thing

If you want to be up-to-the hour in matters vehicular. The deacon's "one horse shay" was no doubt more or less comfortable but it would be an object of derision to-day. Natty turn-outs, body even more comfortable than ever, wheels rubber tired and noiseless, axles on ball-bearing wheels, are the order nowadays. See the latest "J's at Parlin & Orendorff Company's. Write for our Vehicle Catalogue, which will be sent free to any address.

Parlin & Orendorff Co. DALLAS, TEXAS

This beautiful Turquoise or Lozers Knot Bangie Ring, purchased three years, with initial engraved and a promise solemnly FREE. Send 10 cents to Parlin & Orendorff Co., 134 Broadway, N. Y.

BELLS. Church, Post and Chimney Bells. Best Metal. BUCKEYE BELL FOUNDRY, THE E. W. VAN DUZEN CO. CINCINNATI, O.

OLIVER'S PATENT BELLS. BLYMYER BELL CHURCH. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SWEET TONED. FAR SOUNDING. DURABLE. AMERICAN BELL FOUNDRY.

LARGEST FOUNDRY ON EARTH MAKING CHURCH BELLS & PEALS. Purest copper and tin only. Terms, etc., Free. MUSHARE BELL FOUNDRY, Baltimore, Md.

PIN PREVENTION

The most effective... for toilet, bath, the cause of hands, falling viz., the clothes worked, or slugs.

Notes F

NORTHWEST

SW W. H. Har... man, our pres... and preached... a full ref... We... meetings and... versions and... Church this... following pre... father and gra... of Clairmont... and Rog... God has won... this year.

George F. B... class of young... partment of... first quarter... the work very... and early su... religious book... House. Since... which conven... I have pa... meetings on... and Coleman... ty-three time... the pastor... about two... eighteen each... Frank Jacke... meetings and... ing and altar... ing young m... Santa Anna... and efficient... tions. Bro. M... his critical... to preach an... very efficient... tions will be... has two chu... fell, which b... of constructive

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Our Young Folks

HANDS OFF.

In museums and fine or rare collections may often be seen the printed warning: "Do not Handle;" or, "Not to be Touched." At fairs and private sales for charity one sometimes sees the still more curt placard: "Hands Off!"

Now why are such warnings necessary? Simply because many persons are born meddlers. They see with their fingers. They are not thoughtful. They have no respect for other people's property.

Some years ago a gentleman was presented with a fine crayon portrait. The work was well done, but its chief value lay in the fact that it was a good likeness of one of his family. He was so proud and pleased with it that even before it was gilded and framed, he had it tucked against the wall, and called a chance visitor into his library to see what a gift had just been made to him.

"Ah, that's fine!" said the friend with cordial appreciation. "But see here, it'll rub, won't it?"

"Yes, it would." Before the owner could interfere, the thoughtless admirer had passed a broad forefinger across the beautifully-shaded portrait, and a dreadful smudge ruined it not all remedy. What a pity he had not known when a box to keep his "hands off!"

The other day we were invited, a favored few of us, into an antiquarian's "den." The owner said he "did not let folks in there very often." Most people were not content to let him be the showman. In that room were old, old books, with queer, bright-colored plates; chairs which had belonged to colonial presidents and other great men; fragments of famous articles; a hundred curious things. The one which held his eyes—because it fitted right into this little talk about "modelling"—was a great box of some strange, hard wood, bound and lined with brass-strips. It was an old California relic, and you have would have liked to see it and hear him tell the story that belonged to it. But also, it was broken.

"A man came in here one day, and wanted to test the strength of these brass-strips," said the old man regretfully. "He tried it across his knee. Knee was pretty strong, I guess. Any way, the brass strips stand it."

Learn to see with your eyes, and don't touch. A good man does not let his eyes go to see what is that sort of a sight-seeer. Selected.

JACK'S SACRIFICE.

"One, two, three, four, five, and five more make ten."

Jack counted the silver dollars over again. Yes, they were all there, all his own and every one earned by honest, hard work. For silver dollars were not as plentiful as they might have been in Jack's home. Whatever spending money the boys had was earned by themselves. Jack had been saving his earnings for a while now—it seemed a long time as he looked back over it. It had seemed so long before he could accumulate the first dollar. He remembered the first ten cents, just as well as if it had been yesterday that he had carried the heavy basket of groceries from the station for old Mrs. Sheldon. And then there was a nickel for holding a gentleman's horse. Slowly but surely his hoard grew, until he was able to bring it to his father and exchange it for a bright new silver dollar. And once—oh joyful day!—Judge Blatchford gave him a whole dollar for driving to the station and bringing back two ladies who came on the train to visit at the Judge's place.

After that it seemed a little hard to do errands for a nickel or a dime, but Jack stuck to it manfully, and did not disdain to accept the three cents which pennurious Miss Penelope Cardigan bestowed upon him in return for showing a path through a foot of snow from her kitchen door to the stable, although as Jack thought over the various kinds of work by which he had earned his ten dollars, this particular job stood out from among the rest with painful distinctness. Jack had never felt altogether satisfied with himself in regard to that piece of work. He often wished that he had returned it with a low bow, and, after giving Miss Penelope a look of mingled scorn and reproach, had walked off in dignified silence.

But these thoughts did not long trouble him. He replaced the dollars in the little box, and put it back in the corner of his drawer. Then he sat down beside the window, and looked out over the hills, trying to imagine that the field of ripening wheat on the hilltop near the house was the ocean, and indeed it did not require a very vivid imagination, for the wind, as it passed over the stalks, bent the heads of the first rows, and then passing on bending a second swath just as the first was rising again to its place, sweeping over the field leaving the wheat swaying and bending in rhyth-

rical motion, the whole forming a picture not unlike those Jack had seen of the waves of the sea rolling shoreward. Jack had never seen the ocean, but he had heard his mother describe the rocky beach where she had played when a little girl, the long stretch of sandy shore, the waves dancing in the morning sun until he could shut his eyes and see it just as she described it.

And now he was really going to that very place. Jack could hardly believe it to be possible. He was afraid he should wake up and find that he had been dreaming. But no, he was wide awake, and leaning back in his chair. Jack gave himself up to a delightful reverie, in which the principal figure was a lad of his own age and appearance, who rambled by the seashore and watched the ships come and go, as he had often heard his mother speak of doing.

Jack did not know how long he had been sitting there, when he was roused by his mother's voice calling his name. Jack went down-stairs, and found his mother standing by the kitchen table with a pretty good-sized basket in her hand.

"Jack," said she, "I want you to take this basket over to Mrs. Fahey's for me. I intended going myself, but I have not time, and you can tell her that I sent some jelly and oranges for Dan. Four fellow, he can't eat much, and I'm afraid Mrs. Fahey's cooking is not just the kind to tempt the appetite of an invalid. Tell her I put a loaf of my bread in, thinking that he might eat strange bread better than what he gets every day."

Jack laughed. "I should think he would. Why, mother, it would make a well boy sick to eat Mrs. Fahey's bread."

"She is not much of a good baker, but the poor soul has not much chance to learn good house-keeping; and now that she has Dan to take care of, she is more thronged than ever."

"But Dan is getting all right again, isn't he?" asked Jack.

"Not all right by any means. His mother was here this morning to tell me that she would try to wash for me next week. She seemed very down-hearted. She said she had got behind with her rent, on account of having to give up washing while Dan had the fever, and she is afraid it will be a long time before he will be able to work again. He does not seem to gain strength."

"No wonder," exclaimed Jack. "Telling of it," he said, with a sigh, taking close place this hot weather. "Say, mother," he burst out after a minute's pause, "wouldn't it be just a grand thing if Dan could go to Uncle Mart's with me?"

"Yes," said his mother quietly, "it would be a great thing, but where would the money come from?"

Jack's face lengthened.

"I don't s'pose there's any use thinking of it," he said, with a sigh, taking up the basket and putting on his hat.

It was not far to Mrs. Fahey's house, and Jack was soon ascending the rickety stairs which led to the two small rooms occupied by the Fahey family. His knock brought one of the children to the door. Jack was no stranger. It was not the first time he had been the bearer of his mother's bounty. The children gave him a noisy welcome.

"Sure, an' vez mother's one of heaven's own," exclaimed Mrs. Fahey when he had made known his errand; "an' vez do be takin' after her."

"How is Dan this evening?" asked Jack, slightly embarrassed by such open flattery.

"Oh, none, the poor wee do be frettin' his life out. The doctor do be tellin' him he must be after gettin' out of this worrum room. If he could be in the country a month, he'd be well an' strong. I could him there were so country for the likes of us. It's a hard world, truth an' it is, when a poor wee that's his lavin' with the fever this month an' for a while he's fettle his life out for a stone on the blessed green cross of the crucifix. You'd a way of seein' them. Come into the room an' see him."

Jack followed Mrs. Fahey into the clean but bed-ridden. He took a chair as near the door as possible, but even there the air seemed stifling. Dan was sitting, or rather lying, in the only rocking-chair the house afforded. The doctor each rocker was a rough block of wood, and Dan's feet rested upon an old soap-box.

"Sure, an' it's as near to a lounge as he could be makin' it," said Mrs. Fahey, sympathetically, as she saw Jack's eyes rest upon the rude contrivance.

Jack talked to Dan a few minutes, and then made his escape into the open air. As he walked homeward, a thought was unconsciously in his mind.

"If only Dan could go with him to Uncle Mart's!" He fancied the boy's delight at the mention of such a trip. How Dan, who had never been in the country for more than a day at one time in his life, would enjoy a couple of weeks at the old homestead! Jack glanced at the corner and eyed a few seconds lost in thought. Suddenly he started up, and walked rapidly toward his mother's room. He went in and found his mother the only occupant of the sitting-room.

"Mother," he said abruptly, "don't

GOLD MEDAL, PARIS, 1900. The Judges at the Paris Exposition have awarded a GOLD MEDAL to WALTER BAKER & Co. Ltd. the largest manufacturers of cocoa and chocolate in the world. Baker's Cocoas and Chocolates are always uniform in quality, absolutely pure, delicious, and nutritious. WALTER BAKER & CO. Limited, Dorchester, Mass. ESTABLISHED 1786.

you think Uncle Mart would let Dan come and stay awhile in place of me?"

His mother looked up in surprise. "Why, Jack," she said.

"Yes, I know, mother," broke in Jack. "I do want to go awful bad. I've been wantin' to go ever since I can mind, but if it would make that poor boy well again—why, I don't know but what I'd rather he'd go than me."

Jack was not very particular about his grammar when he was excited. "There's all them little children, and only that poor woman to work for them, and it frets Dan terribly, and the doctor says he won't get well unless he goes to the country soon. And so I guess I'll stay at home, and let him go."

Jack's mother leaned over and stroked Jack's hair. "My own dear boy," she said; and then she and Jack had a long talk, and at the close of it, his mother got out her writing materials, and wrote a long, long letter to her brother Mart.

The delightful news that he was going to the seashore seemed to put new life into Dan. He improved so rapidly that in two weeks' time Jack bade him good-by, after seeing him safely on the train, and turned away from the little station with a—well not a light heart, for Jack was only human, and it had been a great, a very great sacrifice, and sacrifice does not often bring any immediate reward, except the consciousness of having done one's duty.

As the days wore on, Jack received two letters, one from his Uncle Mart and one from Dan himself, and then he began to feel that he was reaping his reward, or at least a part of it. Dan's letter overflowed with gratitude. He had never had such a good time in his life, he said. As for Uncle Mart's letter, Jack read and re-read it, and then laid it away with a picture of baby brother who had died a few years before, and whose picture Jack kept as his choicest treasure. As he closed the drawer, he said to himself, "I'm ax-time in his life!"—Mrs. Ermina Mason.

HOW BESSIE'S LIGHT SHONE.

It was a very dismal day. The sun was hidden by clouds, and every now and then little gusts of wind blew the rain against the windows, and moaned and sighed through the pine-trees.

Bessie Dean stood at the window of the old farmhouse drumming on the pane. She looked disconsolate, yes, actually cross, and once in a while a tear stole down her cheek and fell on the glass, as if in sympathy with the storm without.

"I never saw such a dark, lonesome, gloomy day in all my life, never," she said. "Papa gone, mamma sick with a headache, baby cross, and here I am all alone. There isn't a single thing bright and pleasant, and I just think it is too bad!"

The tears fell very fast now, and the brown curls bobbed expressively up and down among the curtains. After she had cried a long time she became thoughtful, and began looking out of the window again. Presently she began to speak her thoughts.

"Grandma says when I cry and think everything is awfully lonesome it is because I have forgotten something. She says if I would read my verses in the morning and try to practice them all day, I shouldn't have time to be lonesome. I did forget this morning, and I believe I'll go and read my verses now, just to pass away the time."

She quietly ran and got her verses, and sat down in the big easy chair to read them. As she read on, her face grew very sober, and she again indulged in her habit of thinking aloud.

"There's all about us being the best of the world," and "letting our baby shine." I wonder whether the babies are all gone out that makes this such a dark, dismal day. I remember when teacher gave us those verses she said, "Now children, remember, if the day is very dark without, you can make it very bright and sunshine within, by letting your light shine all day long." I don't believe my light has shone a bit all day, and this day makes it seem that most others. I'm going to try right away, and see what I can do."

The little girl looked up with a face far more cheerful than it had been a half-hour before. Indeed Bessie was like an April day, so full of changes

she, but after a little shower the sun often shone the brightest.

"She didn't have to wait long to find something to do, for baby was crying pitifully in the sitting-room. She went in and took baby in her arms, and sang to her until the tired little one had fallen asleep, then Bessie went into mamma's room.

Mamma was wide awake, and suffering severely with her head, but her first words made Bessie glad.

"It was so thoughtful of my little girl to stop baby's crying when mamma's head ached so," Bessie said nothing, but began bathing the aching head. Her little hands grew very tired, but she would not stop until she thought mamma was asleep, then, after pulling down the shades, she stole softly out of the room and down-stairs.

The clock struck five just as she entered the kitchen, and remembering that it was nearly tea-time, she began setting the table for papa's supper.

When papa came home that night, and called her "Little Sunshine," and mamma awoke much refreshed, and baby laughed and crowed after her nap, Bessie thought the world seemed different from what it was a few hours before, and she could hardly believe it when she looked out of the window and saw the rain pouring down as steadily as it had in the early part of the afternoon.

"I guess it's because the lights are shining again inside that makes it so bright," she softly said.

"Ye see the light of the world. A city that is set on a hill can not be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5, 14-16.)—Maudie Glenn Colby, in The Myrtle.

TRUE BRAVERY.

In the heat of passion Robert had done something he was ashamed of and sorry for after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over, the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right, and don't do it, I'm a moral coward. I'll do it!"

So he went to the one he had wronged, and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrades had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

Me boys, remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds; the world will hear about—Elihu E. Rexford, in New York Observer.

A KISS FOR MOTHER.

The young people who have laughed over Eli Perkin's funny speeches may not find anything to laugh about in this article from his pen, but they will find much to think about.

"I want to speak to you of your mother. It may be that you noticed a careworn look upon her face. Of course, it has not been brought there by any act of yours; still it is your duty to chase it away. I want you to get up to-morrow morning, and get breakfast. When your mother comes and begins to express surprise, go right up to her, and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Through years of childish sunshine and shadows she was always ready to cure,

by the magic of a mother's kiss, the little dirty, chubby hands, whenever they were injured in those first skirmishes with the rough old world.

"Then the midnight kisses with which she routed so many bad dreams, as she leaned above your restless pillow, have all been out on interest these long years.

"Of course she is not so pretty and kissable as you are; but if you had done your share of the work during the last ten years, the contrast would not be so marked.

"Her face has more wrinkles than yours; and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort; and every one of these wrinkles would seem to be bright waverlets of sunshine chasing one another over the dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard hands, which have done so many necessary things for you, will be crossed upon her lifeless breast. These neglected lips, which gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity and then you will appreciate your mother; but it will be too late!"—Selected.

"I think it would be a good plan to send Willie up into the country for a month," suggested Willie's father. He's never been on a farm, and it would be rather a novel experience for him."

"No, you don't," interrupted Willie. "I've heard all about the country, and I'm not going anywhere where they have thrashing machines. It's had enough when it's done by hand."—Chicago Evening Post.

While the learned are fumbling to find the latch, the simple and poor have entered into the kingdom of heaven.—St. Augustine.

MORE BOXES OF GOLD.

And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed, and truthful descriptions of their experience on the following topics:

- 1. How have you been affected by coffee drinking and by changing from coffee to Postum?
2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?
3. Did you set such a person right regarding the easy way to make Postum clear, black and with a crisp, rich taste?
4. Have you ever found a better way to make it than to use four heapingteaspoonsful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time, stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)
5. Give names and address of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.
6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your names will not be divulged to them.)
Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 28th and November 10th, 1900, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 225 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this agreement out, for it will not appear again.

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Some people to as good a Christian. We emphatically multitudes of Christian desire to be as are. Their daily may be freer stronger in faith God, and more and man. The cent souls wish to be a state of heart quite satisfied with such ones are th by no means ce not be made still. We regard it as Christian years better than he to become better cause his heart take on increas gles for better elements of his

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If you attend in the prayers vice, you will the holy com you away? Ex what the reaso keep you awa 1. You a munion. If y are living in s But remember die. 2. You are you mean that good, and find sin, then you blessing of c strengthening and sorrowful 3. You do you are not a deal. You are God's truth. I will very soon ed. 4. You have this very reas communion. drags you do God's help ag 5. Some pe and get no goo unworthily, le come worthily for receiving 6. Your ne Do not mind for yourself, neighbors sho that God sho Lord Jesus as before men. I follow him. 7. You are after commun this. But you

The Home Circle

— WOULD BE BETTER.

Some people tell us that one can be as good a Christian as he desires to be. We emphatically deny this. There are multitudes of Christians who greatly desire to be vastly better than they are. Their daily prayer is that they may be freer from imperfections, stronger in faith, wiser in the truth of God, and more capable of serving God and man. There may be some innocent souls who are as good as they wish to be. They may have reached a state of heart in which they feel quite satisfied with themselves. But such ones are the exceptions, and it is by no means certain that they could not be made still better than they are. We regard it as a hopeful sign when a Christian yearns to be a great deal better than he is. He is quite sure to become better. His very yearnings cause his heart to grow, to expand, to take on increasing power. His struggles for betterment develop the finest elements of his soul.

— A MARKED CONTRAST.

He who has a fairly thorough knowledge of human nature has doubtless noted a marked contrast between the public and private prayers of some Christians. Of course this knowledge is necessarily obtained through one's observation of his own self in the exercise of public and private prayer, but it is a pretty safe key to the actual facts in other cases. Public prayers are quite apt to be expressed very differently in some respects from the way in which private ones are. In spite of one's desire to be humble and simple in his public prayers, he is so influenced by the situation that he has more or less thought on the style of his language and the effect of his words upon those who listen to him. But in secret prayer it is far different. The language is very apt to be the simplest and most direct. There is a consciousness that none but God hears. The utterances are phrased in short, mellow and meaningful words. There is nothing superfluous in such prayers.

— THE USE OF LIFE.

In the holy land lived a man called Eliab whom God had blessed with earthly goods. He was also cunning in all the wisdom of the East. But all this could not bring peace to his heart; he was often full of sorrow and wished to die. Then a man of God came to him, and showed him an herb possessed of wonderful powers of healing; but Eliab said: "What is that to me? My body lacks not health; my soul is diseased. It were better for me to die." "The herb will do thy heart good," said the man of God. "Take it, and heal seven sick men and then thou mayest die if thou wilt." Eliab did as he was desired, and sought out misery in its abiding-places. He healed seven sick people and succored the poor with his riches. Then the man of God came again to him and said: "Here is an herb of death; now thou mayest die." But Eliab cried: "God forbid! My soul longeth no more for death, for now I comprehend the meaning and use of life."—Krummacher.

— YOUR COMMUNION.

If you attend Church often, and join in the prayers of the communion service, you will desire also to receive the holy communion. What keeps you away? Examine yourself and see what the reason is. Nothing ought to keep you away. For instance:

1. You are not fit to come to communion. If you man by this that you are living in sin, then you are not fit. But remember this, you are not fit to die.
2. You are not good enough. If you mean that you are trying to be good, and find it hard to keep from sin, then you ought to come. The blessing of communion is for "the strengthening and refreshing" of weak and sorrowful souls like yours.
3. You do not know enough. But you are not asked to know a great deal. You are only asked to believe God's truth. If you have faith you will very soon learn all that is needed.
4. You have too many cares. For this very reason you should come to communion. The more the world drags you down the more you need God's help against it.
5. Some people go to communion and get no good by it. If they come unworthily, let this warn you to come worthily, and prepare yourself for receiving so great a blessing.
6. Your neighbors will scoff you. Do not mind this. Pray for them and for yourself. It is better that your neighbors should laugh at you than that God should mourn over you. The Lord Jesus asks you to confess him before men. Take up your cross and follow him.
7. You are afraid of falling back after communion. You ought to fear this. But you ought also to tear keep-

ing back now. Besides, you will get help from God, if you seek it; and, if you do God's will in this one thing he will hear your prayers when you ask him to help you in your duties.

8. The communion is a very solemn thing. Yes, it is; for the Lord Jesus, your Savior, is present in it. But you will have to stand before him some day as your Judge. He is now your Savior, as kind and good as ever he was when he walked on earth; and he says, "Come unto me." Believe it, there is danger in coming unworthily; but there is also danger in staying away unworthily. Jesus Christ has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." You perhaps think that you are too young to be a communicant. You are not too young if you are old enough to sin, to repent of sin, and to desire help to keep from sin.—Selected.

— READ THE BIBLE SLOWLY.

Slow reading is essential for the mastery of books. Rev. F. W. Robertson says: "I never knew but one or two fast readers, and readers of many books, whose knowledge was worth anything. I read hard, or not at all, never skimming, never turning aside to merely inviting books; and Plato, Aristotle, Thucydides, Sterne, and Jonathan Edwards have passed like the iron atoms of that blood into my mental constitution." Harriet Martineau says of herself: "I am the slowest of readers, sometimes a page an hour." But then, what she read she made her own. We must read slowly, with deep thought, earnest prayer, and the help of the Holy Spirit, in order to get the treasures of Divine truth which are incorporated even in the shortest and seemingly simplest sentences of the Word of God. We must put away even good books which stand in the way of reading the best book of all—God's Book. A college professor used to startle his class by saying, "Young gentlemen, do not waste your time over good books." Of course, the boys would ask, "How can there be such a waste?" But deeper thought would show them that if anyone gives time even to good books at the cost of neglecting the best, there is deplorable waste.—Gateways to the Bible.

— PRAYERS AND GYMNASTS.

"I know that I ought to take more exercise," the girl said. "I mean to. I joined the physical culture class because I thought that that would make me practice, but I come home tired, and it seems such an effort that nine times out of ten I just let it go." "I know," her friend answered; "I did, too, until—" "Until what?" the girl prompted her. Her friend turned to her with a sudden bright smile. "Until I made it part of my worship," she answered, slowly. The other girl repeated it after her; it sounded almost irreverent. "A part of your worship? What do you mean?" "Just what I say. I knew that I needed the exercise—sawing so much as I do, I need it especially—but it seemed to me that I couldn't take the time, or if I did have the time I was too tired. Then one night when I couldn't get to sleep it came to me suddenly. God had given me this body to use for him; it was one of my talents. If he should ask me how I had used it—if I was keeping it strong and vigorous, so that it should be ready for any work he should send me, what could I say?" "I knew that I wasn't, that brain as well as body was getting dull and sluggish, and that, disobeying the physical laws he had set for me, I was disobeying him. So then I began the very next day; after my Bible reading came my exercises. Sometimes—it was hard at first—I had to pray for resolution to hold myself to it; but I did it. I couldn't pray and then sit right down and not take the answer to my prayer! Now I think it has grown as beautiful to use for him; it was one of my talents. It has taught me that religion is not one thing and everyday living another, but religion is in it all, if it is worth anything." The other girl did not answer, but she was thinking—Elizabeth Holmes in Wellspring.

— ONLY A MINUTE'S WORK.

It is said that an itinerant minister, some years ago, was passing through a prison crowded with convicts showing every phase of ignorance and brutality. One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathies. "How long has he to serve?" he asked. "For life." "Has he anybody outside to look after him—wife or child?" "How should I know? Nobody has

CANCER Cannot be Cut Out or Removed with Plasters

Surgical operations and flesh destroying plasters are useless, painful and dangerous, and besides, never cure Cancer. No matter how often a cancerous sore is removed, another comes at or near the same point, and always in a worse form. Does not this prove conclusively that Cancer is a blood disease, and that it is folly to attempt to cure this deep-seated, dangerous blood trouble by cutting or burning out the sore, which, after all, is only an outward sign of the disease—a place of exit for the poison? Cancer runs in families through many generations, and those whose ancestors have been afflicted with it are liable at any time to be stricken with the deadly malady.

Only Blood Diseases can be Transmitted from One Generation to Another

—further proof that Cancer is a disease of the blood. To cure a blood disease like this you must cure the entire blood system—remove every trace of the poison. Nothing cures Cancer effectually and permanently but S. S. S. S. S. S. enters the circulation, searches out and removes all taint, and stops the formation of cancerous cells. No more toxic or ordinary blood medicine can do this. S. S. S. goes down to the very roots of the disease, and forces out the deadly poison, allowing the sore to heal naturally and permanently. S. S. S. at the same time purifies the blood and builds up the general health. A little pimple, a harmless looking wart or mole, a lump in the breast, a cut or bruise that refuses to heal under ordinary treatment, should all be looked upon with suspicion, as this is often the beginning of a bad form of cancer.



Mrs. Sarah M. Keating, 407 Windsor Ave., Bristol, Tenn., writes: "I am 41 years old and for three years had suffered with a severe form of Cancer on my jaw, which the doctors in this city said was incurable and that I could not live more than six months. I accepted their statement as true, and had given up all hope of ever being well again, when my druggist, knowing of my condition, recommended S. S. S. After taking a few bottles the sore began to heal, much to the surprise of the physicians, and in a short time made a complete cure. I have gained in flesh, my appetite is splendid, sleep is refreshing. In fact am enjoying perfect health." Our medical department is in charge of physicians of long experience, who are especially skilled in treating Cancer and other blood diseases. Write for any advice or information wanted, we make no charge whatever for this service.



THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

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MINERAL WELLS, TEXAS.

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NEW SERVICE



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Through Tourist Sleepers to CALIFORNIA

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Manitou, Colorado Springs, Buffalo Park, Kiowa Canon, Romantic Platte Canon, Shawnee Lodge, South Park.

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YOU DON'T HAVE TO APPOLOHIZE FOR RIDING ON "THE DENVER."

A. A. GILSON, G. A. E. D. Charles L. Hill, J. P. D. W. E. SUTHERLAND, P. I. FOST FORTY - TEXAS

P. S.—Hay Fever can not thrive in the increased deep and pure breathing of the uncontaminated air from snow-capped mountain peaks in Colorado.

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THE MOST PERFECT OF PENS. HAVE GAINED THE GRAND PRIZE, Paris Exposition, 1900. This is the Highest Prize ever awarded to Pens.

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A handsomely illustrated monthly magazine, published by the I. & G. N. R. R., giving timely descriptions of the matchless resources and opportunities of TEXAS; the special subject matter of each issue to date being as follows: MARCH, 1900, Texas; APRIL, Houston County; MAY, Montgomery County; JUNE, Cherokee County; JULY, Leon County; AUGUST, Anderson County and Palestine; SEPTEMBER, Ross County; OCTOBER, Walker County; NOVEMBER, Bexar County and San Antonio; DECEMBER, Brazoria County; JANUARY, 1901, Harris County and Houston; FEBRUARY, Fort Bend and Trinity Counties. This magazine is of great interest to the investor, sportsman, tourist, health-seeker and home-seeker; and will be sent free to any one paying the postage, which is 25 cts. for one year or 1 cts. for sample copy. Back numbers may be had if desired. Please mention this paper. Address D. J. PRICE, G. F. & T. A., Palestine, Texas.

SOMETHING TO SEE ALONG THE FRISCO LINE

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Texas Christian Advocate

I. BLAYLOCK, Publisher

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G. C. RANKIN, D. D., Editor

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SIX MONTHS 1.50
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TO PREACHERS (Half Price) .50

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TEXAS ANNUAL CONFERENCES.

Held by Bishop W. A. Candler. West Texas, Ozarkia, Tex., Oct. 21
Northwest Tex., Georgetown, Tex., Nov. 11
North Texas, Denton, Tex., Nov. 22
East Texas, Pittsburg, Tex., Nov. 23
Texas, Rockdale, Tex., Dec. 5

The Board of Publication met yesterday of this week in the First Methodist Church, and looked into the condition of the Advocate. They expressed themselves as well pleased with the management of the paper and unanimously re-elected the present incumbent to continue his editorial department for another year.

The friends of the editor and his wife came in last Thursday and made merry with us on the arrival of our twenty-fifth anniversary in crowds too numerous to mention. From a distance we received letters and telegrams galore and the afternoon and evening were spent most delightfully. We take this method of returning our warmest thanks to them, and all for their expressions of friendship and good will. They left with us more than a hundred shining tokens of their interest in our welfare.

A well-remembered home is earth's miniature heaven. God dwells therein and love and obedience make the motive of its law and conduct. No storms enter its sacred precinct and shifting clouds are rapidly succeeded by a calm sunshine. Upon its inmates heaven smiles and throughout all its avenues incense of celestial flowers breathes in sweetest fragrance. The father and the mother are a unit in all of their plans and to them the children look for inspiration. If afflictions come to such a home they are made a part of its religious education, and whether it is under the light or the shadow the entire circle looks to the good Father above for guidance and supervision. There is no place this side of the pearly gates to be compared to a home like this.

"Ye are my friend if you do whatever I command you," are the precious words of Christ. He brings us into the relation of friendship with himself. Perfect obedience to his will is our response. Where this relation obtains, Christ withholds no secrets from his followers. He reveals to them the purposes of the Father concerning them. They are in union of mind with him. He thinks through their faculties, he loves through their hearts, he works through their hands and he carries messages of love through their feet. To do his commandment is to make all things possible through us. Our faith becomes well-nigh omnipotent and he does whatever we ask in spiritual matters. He withholds no good thing from those who love and obey him.

SPECIAL NOTICE.

The Board of Directors of the Texas Methodist Conference, will meet at the building in Waco, Tuesday, October 16, at 1 o'clock p. m.

HORACE BISHOP.

EDITORIAL BIRD-SHOT.

Friendship is the heart's matured fruit.

Love softens the asperities of life, but hate cultivates them.

Humanity is not all had as long as suffering finds response.

If marriage is a failure, why is it that people continue to marry?

A bad liver often develops pessimism, but good digestion inspires hope.

A man of one idea is usually narrow, fanatical and extremely intolerant.

The small talk of so-called society is a weariness to the mind of a sensible person.

Religion is irksome only to the man whose heart is so full of the world that he takes no time to think of God.

If we eliminate the special providence of God from the events of life, then we are left to a blind fate whose caprices are governed by no law of love or mercy.

THE CHURCH SITUATION IN THE STORM-SWEPT DISTRICT.

At the suggestion of Bishop Candler, Bro. E. W. Solomon and I have been acting with Bro. O. T. Hotchkiss in looking after Churches in the territory swept by the recent disastrous storm. The work of rebuilding has already begun, and if help continues to come in we hope to have most of our churches on the mainland rebuilt by the time our conference meets. To accomplish this we must have at least \$2000 additional. All we see at a glance that these churches want to rebuilt at once in order to worship and men our work at conference. Our people in that devastated region are standing nobly by our side and doing all in their power to help in this work of rebuilding. Our members, notwithstanding their personal losses and in the face of the fact that their salaries are gone for this year, are staying by their work with the courage and fortitude of heroes. We still have to deal with the problem of building in Galveston. It is a difficult problem, but with the help of the Lord and the Methodist Church we will solve it. SETH WARD.

GOV. SAYERS SENDS US TWO INCIDENTS.

Racine, Wis., Sept. 18, 1900.—His Excellency, Joseph D. Sayers, Governor of Texas.—Dear Sir: As being a little girl of twelve years, and hearing the pathetic appeal of your beloved State and the terrible calamity that has befallen your people, and the many little orphans that are left, the cry went to my heart, and I took it all on my own responsibility, and went out and collected this small sum of \$10.50 in dimes, nickels and quarters. Trusting you will distribute it to the best advantage. I remain, very respectfully yours, MARGUERITE HARRIS, Park Avenue, Racine, Wis.

Austin, Texas, Sept. 23, 1900.—Miss Marguerite Harris, 741 Park Avenue, Racine, Wis.—My Dear Young Friend: Your very kind favor of the 18th inst., with a contribution of \$10.50, for the relief of the storm sufferers on the Texas coast, came duly to hand. It affords me great pleasure indeed to acknowledge the receipt of this contribution and to say to you that it is fully appreciated and will be gratefully remembered. Please say to those who with yourself contributed this sum that it will be promptly distributed.

For this generous benefaction I again thank you most sincerely and trust that there may come to you and to them that rich fruition which always proceeds from generous actions. Yours very sincerely, JOSEPH D. SAYERS, Governor of Texas.

GREENVILLE, TENN., SEPT. 22, 1900.—

Dear Governor: I am only a little girl four years old, but I do feel so sorry for the little Galveston children. I send you \$1 out of my money to help

them, and wish I had a lot more to send. Yours, BERTHA WARDELL.

AUSTIN, TEXAS, SEPT. 27, 1900.—

Miss Bertha Wardell, Greenville, Tenn.—My Dear Young Friend: I have to thank you very much indeed for your contribution for the relief of the storm sufferers on the Texas coast. You are a generous-hearted little girl. I would like very much to know you personally and to say to you how grateful I feel to you for your kindness.

Your contribution will be sent to the sufferers, and I pray God that you always may be happy. Very sincerely, JOSEPH D. SAYERS, Governor of Texas.

STORM SUFFERERS' FUND.

Table listing donors and amounts for the Storm Sufferers' Fund. Includes names like Rev. A. M. Lusk, Mrs. W. R. Kenna, Miss M. M. Elliott, etc.

ACKNOWLEDGMENTS.

Received of L. Blaylock of the Texas Christian Advocate, \$50 for the relief of the storm sufferers in the Houston District. O. T. HOTCHKISS, P. E., Houston, Sept. 18, 1900. Received of L. Blaylock \$50 for benefit of flood sufferers of this Texas. O. T. HOTCHKISS, P. E., Houston, Texas, Sept. 25, 1900. Received of L. Blaylock \$25 for benefit of flood sufferers of this Texas. O. T. HOTCHKISS, P. E., Houston, Texas, Sept. 25, 1900. Received of L. Blaylock \$25 for relief of storm-stricken people of the coast country. O. T. HOTCHKISS, P. E., Houston, Texas, Sept. 28, 1900. Received of L. Blaylock, Dallas, Texas, \$25—amount contributed by White Rock

Church for benefit of Galveston and South Texas flood sufferers, and sent through Rev. W. R. Bayless, of Pecos, Texas. J. A. S. SHANNON, Emberson, Texas, Sept. 28, 1900.

THE BROTHERS ARE RESPONDING.

Buffalo Gap, Texas, Oct. 1, 1900.—L. Blaylock—Dear Brother: Enclosed find postoffice money order on Dallas, Texas, for \$25.00 for the Galveston sufferers. Send it to Bro. Bradwell to rebuild his church. Please give notice in Advocate. Respectfully, J. H. TRIMBLE.

Flowerville, Texas, Oct. 1, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed please find check for \$1 for storm-stricken district. We have raised a collection for sufferers at Galveston. I don't know the whole amount but yet. Yours fraternally, JOE F. WEBB.

Rango, Texas, Oct. 1, 1900.—L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed please find \$15.00 money order for our coast sufferers' church and parsonage building and repairing fund. This is sent by our Rango church. Respectfully, A. W. WILSON, P. C.

Malakoff, Texas, Oct. 1, 1900.—Mr. L. Blaylock, 107 Ervay Street, Dallas, Texas.—Dear Brother: Enclosed find \$10.00 from congregation for the rural churches in Houston District. O. T. HOTCHKISS, P. E., Houston, Tex. G. V. RIDLEY.

Malakoff, Texas, Oct. 1, 1900.—L. Blaylock, Dallas, Texas.—Enclosed find \$5, contributed by Malakoff Epworth League for the churches destroyed on the mainland, Houston District. Remit to O. T. Hotchkiss. Yours truly, J. M. TERRY, Treasurer.

Fort Worth, Texas, Oct. 1, 1900.—Dear Bro. Blaylock—I send herewith check for \$10, contributed by First Church, Fort Worth, for aid in building in Galveston. Yours, E. D. MOUTON.

Terrill, Texas, Oct. 1, 1900.—Bro. Blaylock—Enclosed check for \$5 for our suffering people at Galveston. Money is given by Mrs. Mary C. Ingram. Truly yours, GEO. S. SEXTON.

Benson, Texas, Oct. 1, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Bro. Blaylock: In response to Bishop Candler's call for help to rebuild the churches in Southern Texas, you will please find enclosed a contribution of \$5 from the Alpha congregation. Your brother, W. H. STEPHENSON.

Rusk, Texas, Oct. 1, 1900.—Dr. G. C. Rankin, Dallas, Texas.—My Dear Dr. Rankin: My wife had gotten ready to start to the Dallas Fair this morning, but after reading Sister Johnson's and Bishop Candler's appeal for aid she decided that it would also be her most real pleasure to go on the trip to the Fair and give the \$5 to the storm sufferers; so you will please forward the enclosed Houston exchange for \$5 to Bro. Hotchkiss, with her request that it be given to the most needy point in his district. Very truly yours, J. R. MILBURN.

Moist, Texas, Oct. 1, 1900.—Mr. L. Blaylock—Dear Brother: I send you \$20.50 for the M. E. Church, South, in Galveston District to be used as Rev. O. T. Hotchkiss sees best. Two dollars and seventy-five cents of this is from Bethel Grove, and the remainder, \$17.75, from Moist, all from Moist church, Greenville District, North Texas Conference. J. B. ADAIR, P. C.

Casson, Texas, Oct. 1, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed find \$15 for the storm sufferers. Please place where most needed. Yours, I. A. LOVE.

Desert, Texas, Oct. 1, 1900.—L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed find money order for \$5 from our M. E. church—sent for Methodists in Houston District. Yours, J. A. BURRUS, Superintendent.

Barlett, Texas, Oct. 1, 1900.—Mr. L. Blaylock—Dear Brother: You will please find enclosed \$10.00 for the amount of \$10.00 amount contributed by my congregation yesterday for the rebuilding of the Methodist Churches in Galveston. Will you kindly turn it in to the proper channel. With kindest regards, I am, yours truly, J. G. MILLER, P. C.

Itaska, Texas, Oct. 1, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed find \$5 for Church in storm district. By J. P. Bell, E. W. H. Berry, E. Yours, J. D. HENDRICKSON.

Oella, Texas, Oct. 1, 1900.—L. Blaylock, Dallas, Texas.—Dear Brother: As requested by Bishop Candler, I presented the matter, reading his appeal to my Oella congregation yesterday at the close of the services, and received their contribution, and enclosed check for \$5, to assist in the rehabilitation of our churches in the storm-stricken district. The I. O. O. F. have been sent \$5, and the Masons have \$5, and the Woodmen \$5 to aid their brethren, and I collected and sent to Bro. Sayers \$25. This with the enclosed \$5, makes \$17.50 this community has contributed to the unfortunate. We are a feeble folk, but wish to help. Very truly, S. C. LITTLEPAGE.

Deakins, Texas, Oct. 1, 1900.—Dear Bro. Blaylock—Please find enclosed \$15.00 for Church purposes in the Galveston storm district. From Salda Church, Salina Circuit. Our people have contributed a much in other ways. Yours fraternally, E. T. CAMPBELL, P. C.

Beulah, Texas, Oct. 1, 1900.—Bro. Blaylock—Please \$5 from me to help the Galveston sufferers in some way. Will try to help all I can, and hope others will do the same. Yours truly, MRS. W. DAVENPORT.

Durant, I. T., Sept. 25, 1900.—Bro. L. Blaylock, Dallas, Texas.—Please find enclosed \$1 for the Galveston sufferers. (MISS) BURTA NORWOOD.

Itaska, Texas, Sept. 28, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed find \$5 for Houston District, sent by Henry Nally. Yours, J. B. HENDRICKSON.

Dallas, Texas, Sept. 28, 1900.—L. Blaylock, Dallas, Texas.—Dear Bro: Attached we send you check No. 95, for \$25. Please credit this amount on your "storm sufferers" account in the name

of the Sunday-school of the M. E. Church, South, Missouri City, Texas, and oblige, yours truly, BARBEE & SMITH, Agents, Per R.

Cisco, Texas, Sept. 20.—Dr. G. C. Rankin, Dallas—Dear Brother: Enclosed you will find \$5. We wish to go to Galveston and \$5 to India. The money was raised by Cisco Junior League. Sincerely, MRS. DAVE W. SWITZER, Sup.

Cleburne, Texas, Oct. 1, 1900.—Mr. L. Blaylock, Dallas, Texas.—My Dear Bro: I enclose exchange for \$12.50, the amount contributed by my congregation in Cleburne to assist our brethren in the storm-stricken district to rebuild their churches. Along with it we send our sympathy and prayers. Yours truly, JNO. M. BARCUS.

Sulphur Springs, Texas, Sept. 28, 1900.—Dear Bro. Blaylock—Enclosed please find \$5 for our Church in Galveston. Sincerely, C. B. FLADGER.

L. Blaylock—Dear Brother: Enclosed find \$25.00, contributed by Trinity Church and its friends for the rebuilding of the churches in Houston District. W. M. P. RIPPEY.

Chesterfield, S. C., Sept. 21, 1900.—Dr. G. C. Rankin—Dear Sir: Enclosed find \$12.50 from the Chesterfield Circuit, Zion Church, South Carolina Conference. Yours truly, A. P. BERRY, Pastor.

Clarkeville, Texas, Sept. 27, 1900.—Dear Bro. Blaylock—Enclosed find \$7 more for the sufferers on the coast. Apply as you think best. Yours truly, W. H. WRIGHT, Treasurer.

Last Sunday I took a collection for the rebuilding of the Methodist Churches destroyed by the Galveston flood, amounting in cash to \$17.50, after which a member came up, took the gold watch and chain he was wearing from his pocket and gave it to me, saying: "Sell it for what you can get and give the money to those suffering churches; a dollar and a half watch will do me. May God bless him for the sacrifice! I had the watch tested at Glover's yesterday, and was told that the watch was gold-filled and worth \$15, while the chain is solid gold and worth the weight \$12. The watch is in good condition, shows very little wear, has the Elgin works set in a neat, pretty hunting case. I offer this watch to the highest bidder; but remember, the watch and chain are worth \$25. Let some big-hearted brother who wants to give to this worthy cause give me \$25. Who'll bid? Who'll buy? Address me at 250 Junius Street, Dallas, Texas. J. J. MORGAN, P. C. of Oak Lawn Station, Dallas, Texas.

Comanche, Texas, Sept. 25, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed herewith find draft for \$8.50, donated by Indian Creek Church, Comanche Circuit, for our people at Galveston. Please apply to relief of our people either for repairing our property or relief of poor. Respectfully, J. K. WATSON, P. C.

Sulphur Springs, Texas, Sept. 25, 1900.—L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed you will find draft for \$10.00 from the Methodist Episcopal Sunday-school of Sulphur Springs, Texas, for the Galveston flood sufferers. Please acknowledge receipt for same and oblige, yours truly, JOHN D. RAY.

L. Blaylock, Dallas, Texas.—Dear Bro: I send \$25, to be sent to Rev. O. T. Hotchkiss for Galveston sufferers. Little Mary White, seven-year-old daughter of Bro. and Sister W. P. White, sends 15 cents of the above amount. Say she should not, in order to get the money for that purpose. W. C. White her father, sends \$25; Sister J. E. Holland, \$1. Yours, A. E. CARRAWAY.

Atlanta, Texas, Sept. 27, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Brother: I enclose you \$1 for Galveston sufferers. Yours very truly, A. P. FOUCH.

Bellton, Texas, Sept. 26, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Bro: To help the afflicted of our Church, and to assist them in rebuilding our Church at Galveston and along the coast where they suffered from the terrible storm. Yours truly, MRS. W. R. KEMP.

Dallas, Texas, Sept. 28, 1900.—Mr. L. Blaylock—Please add the enclosed dollar to the Advocate fund for benefit of storm sufferers. Yours truly, MISS M. M. ELLIOTT.

Wichita Falls, Texas, Sept. 25, 1900.—L. Blaylock, Dallas, Texas.—Dear Sir: Please forward this to J. L. Russell, the M. E. pastor at League City, Texas, for the storm sufferers—this P. O. order—and oblige, OLA MAN.

Okmulgee, I. T., Sept. 21, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Sir: Please find enclosed \$1.00 of which we send for the coast sufferers. You can send it where you think it is most needed. We are poor, but we want to help what we can. These three dollars were given by family and my father-in-law. Blessings on every effort to relieve the distressed. Yours truly, REV. A. M. LISK.

Quannah, Texas, Oct. 2, 1900.—Dear Bro. Blaylock—Enclosed find exchange for \$4 for Bro. Hotchkiss and the coast sufferers. I read Bishop Candler's appeal and noted Dr. Rankin's article on same, and presented the matter to my Church Sunday morning, and this is the result. Our people generally had already contributed either in response to Governor's call or through their leaders, over \$500 having been sent from our town. This is for our wrecked churches. Fraternally, S. W. TURNER.

Waxton, Texas, Oct. 1, 1900.—L. Blaylock, Dallas, Texas.—Dear Brother: Please find \$10.00 for Galveston folks' benefit. Please forward to Bro. Hotchkiss. The above the result of a children's meeting. Fraternally, E. G. ROBERTS.

Marlin, Texas, Oct. 2, 1900.—Mr. L. Blaylock, Dallas, Texas.—Dear Brother: Enclosed find exchange for \$25.00, to be applied under Bishop Candler's call to the rebuilding fund. All but \$2 of this has been directed to be sent to Galveston. This is from the Marlin Church. Possibly more will be sent. Sincerely yours, D. W. HOTCHKISS.

Dodd, Texas, Oct. 2, 1900.—Mr. L. Blaylock—Kind Sir: Please find enclosed \$2 to be sent to Rev. O. T. Hotchkiss to be appropriated as he sees best in the re-

October 4, If you send a check... W. M. KEN... J. M. SKEE... Justice of... building of... Hillshire, Tex... Fracken, T... Whitewell... Ende T... I acknow... Rev. W. E... J. M. Owen... Rev. O. T... Rev. E. W... Rev. M. H... Rev. M. H... Rev. J. W... C. F. Walker... T. H. Mari... Rev. Hiram... Mrs. M. E. C... Mrs. M. E. C... personal a... Mrs. S. E. I... In the ru... looked som... the writ... knowle... brethren... fully. League C... All prett... relief' work... ted letter... had a... say being... the postof... Clear Creek... who have i... cash and w... soon as w... ely in A... ward. League C... SAMI One Hu... of Cr... Dr. Blo... pleant a... pond, is a... eased part... purifies th... five of eve... Bronchitis... A samp... further tri... cost only... one month... to Dr. J... St. Atlant

lay-school of the M. E. Church, court City, Texas, and oblige.

ARDEE & SMITH, Agents, Per R.

Sept. 20.—Dr. G. C. Bann... Dear Brother: Enclosed you find \$3 to go to Galveston...

Oct. 1, 1900.—Mr. L. Dallas, Texas.—My Dear Bro. exchange for \$1.25, the amount...

Sept. 28, 1900.—Blaylock.—Enclosed please find Church in Galveston. Sincerely, C. B. FLADGER.

Sept. 21, 1900.—Dr. Dear Sir: Enclosed find the Chesterfield Circuit, Year South Carolina Conference.

Sept. 27, 1900.—Dear Bro.—Enclosed find \$7 more for you on the coast. Apply as you like. Yours truly, W. H. WRIGHT.

I took a collection for the of the Methodist Churches de of the Galveston Flood, amounting to \$17.50, after which a mem-

Sept. 25, 1900.—Mr. L. Dallas, Texas.—Dear Brother: Enclosed find draft for \$3.50, do Indian Creek Church, Comanche for our people at Galveston...

Sept. 25, 1900.—Mr. L. Dallas, Texas.—Dear Brother: Enclosed find draft for \$3.50, do Indian Creek Church, Comanche for our people at Galveston...

Sept. 27, 1900.—Dear Bro.—Enclosed find draft for \$3.50, do Indian Creek Church, Comanche for our people at Galveston...

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If you send cash or stamps to us for either of these articles, if not as represented, we will refund money.

WM. KENDRICK'S SONS, Jewelers, No. 226 Fourth Avenue, Louisville, Ky.

J. M. SKELTON respectfully solicits your vote and influence for Justice of the Peace for Precinct No. 1, Dallas County, Texas.

J. M. SKELTON respectfully solicits your vote and influence for Justice of the Peace for Precinct No. 1, Dallas County, Texas.

Hillsboro, Texas, Oct. 2, 1900.—L. Blaylock, Texas.—You will find \$1.25 for Galveston Flood sufferers.

Richie, Texas, Oct. 2, 1900.—L. Blaylock, Texas.—Dear Bro. Enclosed you will find check for \$1.25, from Standard Church, Lovin Circuit, N. W. T. C., to be forwarded to Mrs. Hottchkins, of Houston District, for the benefit of the "Flood sufferers" in his district.

Bracken, Texas, Oct. 1, 1900.—Dear Bro. Blaylock, please find enclosed \$1, from Sister Rebecca Evans, for Church purposes in the Galveston storm district.

Whitewright, Texas, Oct. 2, 1900.—Dear Bro. Blaylock.—Please find enclosed order for \$1.75 for our Church in the storm swept district. This is from our Sunday-school and congregation. Give it any direction you may think best.

Ends, Texas, Oct. 2, 1900.—Dear Brother: Enclosed find draft for \$1.25, an offering from our League to the Galveston and coast Churches. Our town had been thoroughly canvassed before the League adjourned, therefore a small offering. Sincerely, E. A. SMITH.

I acknowledge the following responses to my appeal in Advocate:

- Rev. W. E. McKeown, account relief work \$15.00
J. M. Owen, account relief work 2.10
B. W. Camp, account relief Magnolia 10.00
Mass 25.00
Rev. O. T. Hottchkins, account relief 25.00
Rev. E. W. Soloman, personal 20.00
Rev. M. H. Hudson, account relief 10.75
Rev. M. H. Hudson, account relief 1.50
Walter Cook, account relief 1.00
Rev. J. W. Thompson, account relief 5.00
C. F. Walker (Fred), personal 1.00
C. H. Marberry, Esq., account relief 5.00
Rev. Hiram Graham, account relief 11.75
Mrs. E. T. Crawford, account relief 1.00
Mrs. M. E. Whitten, account relief 1.00
Mrs. M. E. Whitten, box clothing, personal and relief 1.00
Mrs. S. E. Palm ran, clothing, relief 1.00
Rev. S. H. Morgan, personal 1.00

In the rush of caring we may have overlooked some one's contribution. If so, let the party kindly notify us, and we will acknowledge it. I desire to thank our brethren for their interest in our Catastrophe. J. L. RUSSELL.

Chairman Relief Committee, League City, Texas, Oct. 1, 1900.

NOTICE. All parties sending us money for our relief work will please send by registered letter or express order. We have had to send some back to be re-registered, they being drawn on League City, when the postoffice yet retains the name of Clear Creek. We desire to thank those who have responded to our call, both in cash and clothing supplies, and will, as soon as we can reach it, acknowledge receipts in Advocate. Our work goes forward. J. L. RUSSELL.

Chairman Relief Committee, League City, Texas, Sept. 28, 1900.

SAMPLES MAILED FREE. One Hundred Thousand Trial Packages of Catarrh Cure Sent Free to Applicants.

Dr. Blosser's Catarrh Cure is a pleasant and harmless vegetable compound, which being inhaled by smoking, is applied directly to the diseased parts, and being absorbed, also purifies the blood. It will cure ninety-five of every hundred cases of Catarrh, Bronchitis, Asthma, etc.

A sample will be mailed free, and further treatment, if you desire it, will cost only \$1.00 for a box sufficient for one month's treatment. Write at once to Dr. J. W. Blosser & Son, 30 Broad St., Atlanta, Ga.

AN APPEAL.

May I make an appeal through the Advocate to my many friends (the readers of the paper) for help during this trying hour?

We were on Bolivar during the recent storm and had swept from us on all by the wind and water. I saved the lives of my family and self in a tree. My wife and children (five) I hoisted to the tree top by ropes, and for ten hours we were left to the mercy of the wind and water. When we came down I found my house and all wrecked. Clothes and all gone. Not a change was left us. My loss is great in the way of furniture, books and stock. The furniture, trunks, etc., were carried into the bay and swept away. Now I am trying to get together enough to go to home-sleeping, but find myself hampered not having any money. We have \$7 and food, which is being distributed by the committee. But some money is needed (which we can not get from them) to buy such things that we need and can not get from them. You remember I located last year on account of my family's health, which gave down last year at Fulshear, caused by the overflow of the Brazos; but I was supplying the Bolivar work this year when the storm came. Now I am without anything to make a start, even to make my family comfortable. Therefore I write you this letter, knowing that many will help a little if they know my condition, and I know of no other way but to go to those who are my friends. I am pained to know that I am forced to do this; that is, make this appeal. Hence I write this letter to you that some one connected with the Advocate may appeal for me through its columns. I am at Webster, Texas, and will make this my home for a while. This will be my address. L. P. DAVIS.

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TEXAS PERSONALS.

Rev. W. A. Gilliland, of Mountain Peak Circuit, and two sons, called on the Advocate.

Rev. Foster Pierce, of Greenville, came down last Tuesday and spent some pleasant moments in this office.

Rev. J. M. Tisdal, of Greenville, was in the city on business last Saturday and did not omit the Advocate people.

Rev. G. W. Wyatt, of Temple, was up at the meeting of the Board of Publication Wednesday and he is looking hale and hearty.

Rev. B. H. Bounds was down taking in the Fair and other things a day or so ago, and as is his custom he also took in the Advocate.

Rev. W. A. Gilliland and son, with two friends, called to see us Wednesday, but we regret that we were out and failed to meet them.

Dr. A. J. Dyer, of Blum, made his first visit to the Advocate this week. He is a lay delegate-elect to the next session of the Northwest Texas Conference.

Rev. W. H. Vaughan, of the Orphanage, looked in upon us the other day. He has a numerous charge and he is looking after it with diligence and care.

Rev. W. H. H. Biggs, of the West Texas Conference, attended the meeting of the Board of Publication this week and cheered up the office with a social visit.

Rev. W. L. Nelms ran up to the city this week and spent some time in this office. He is a very busy man, but he never neglects the Advocate when he passes this way.

Rev. J. G. Putman, of the Gatesville District, attended the meeting of the Board of Publication this week and speaks well of his work as his conference approaches.

Rev. W. M. Leatherwood, of Forney, passed through the city Tuesday to visit his mother, who is seriously ill at Pottshoro. He called for a few minutes at the Advocate office.

We are pleased to have had a visit from Rev. C. W. Jacobs, of Southward, one day last week. He preached on Sunday near the city to some of his old friends of other days.

We are pained to announce the death of Col. Shaw, a prominent Methodist and leading citizen of Clarksville. He died at the Sanitarium in this city last Sunday. He was an excellent man.

Rev. A. S. Whitehurst, of Marshall, called to see us this week along with others, but he had shaved off until his face was as clean as a girl's, and we

did not know who he was until he was gone!

Rev. J. R. Wages, of the Sherman District, made a visit to the city the other day and spent some time in this office. He has his work in good shape and he is rounding-up for conference.

We were pleased to have a visit last week from Bro. Robinson, of Mountain Peak, Ellis County. He has long been a subscriber to the Advocate and expresses satisfaction with its columns.

Rev. D. F. Fuller, of Fate and Clasholm, was in the city last Saturday and Sunday and made the Advocate an edifying visit. He was also with Bro. Rowlett and his people on Sunday. Bro. Fuller says that we have some very valuable territory in the vicinity of his work that ought to be occupied by our preachers.

Rev. B. R. Bolton, of the Fort Worth District, spent a day this week in the city, and paid his respects to the Advocate. He is a live, earnest presiding elder.

The Greenville Morning Herald recently published in full a fine sermon preached by Rev. J. W. Hill, pastor of Wesley Church. The subject of the discourse was "The Ways of God to Men."

Rev. Horace Bishop, the presiding elder of Waxahachie District, was over this week and we saw a good deal of him. He is pressing things toward conference now and hopes to make a good report.

Judge S. S. Munger, of Lampasas, is in the city and made us an edifying visit. He tells us that his people and pastor are now in their handsome new house of worship and that it is ready for dedication.

METHODIST NEWS.

Rev. B. M. Messtiek, after several years of service in the St. Louis Conference, was transferred back to the Louisville Conference by Bishop Granbury at the recent session of the St. Louis Conference.

It is with sorrow that we note the death of Rev. Eds. H. Brown, D. D., of South Carolina. He has been for years the editor of the Christian Neighbor, and was a leading spirit in the Methodistism of his State. The Church will sustain losses when death claims a man like Dr. Brown.

The Midland Methodist says: "A purchase of very valuable property has been made by Barber & Smith, Book Agents of the Methodist Episcopal Church, South, upon which it is contemplated to erect an up-to-date publishing house. The property could not be better placed, as it is on the north side of Broad Street, corner of McLemore, and within a few hundred yards of the Customhouse on the left, and the Union Station on the right. It fronts 75 feet on Broad and 210 feet on McLemore, and is sufficiently ample, airy and healthful. At present a large brick house stands on the site, which has been known as the Bookland and Hillman property. Mrs. Walker-Edwards, a daughter of the late Col. Cole, sold the site to our Agents for \$22,500, which, considering the location, was by no means an extravagant price."

We take the following sad item from the Alabama Advocate with reference to the death of Rev. A. J. Briggs, of the Alabama Conference: "The announcement will carry sorrow to many hearts. Bro. Briggs died at his parsonage home in Greenville, Monday afternoon of this week. He had been in bad health for several months, and had spent the summer in Asheville, N. C., hoping thereby to be restored to health. But not finding the boon he sought, he returned to Greenville a few days ago and died, surrounded by his family and friends. He was a son of Rev. A. J. Briggs, who was for so many years a member of the Alabama Conference, and a brother to Rev. G. W. and R. J. Briggs. Bro. Briggs was a remarkably bright young man, and a fine preacher. It is sad that one so gifted should die so young. To his bereaved wife and mother and sisters and brothers we extend our sincere sympathy."

Bishop Key has returned from Mexico, whither he went three weeks ago to look into the condition of the Church in that field. The most of the time he spent in the City of Mexico, where our people are building a handsome church structure.

Bishop Key came to the city to meet with the Commission to review the work of our German brethren, but he only remained between trains, and we did not get to talk with him any. He is looking to be in perfect health, and says every nook and corner at the college is full.

Cards have been issued by Mr. and Mrs. James E. Robinson announcing the marriage of their daughter, Miss Jennie, to Rev. Charles Whitfield Dennis, of the North Texas Conference. The event will come off October 10 in the Methodist Church at Rockland, Texas. We extend congratulations.

Mrs. T. W. House, of Houston, came up last week and took part in the twenty-fifth anniversary of the marriage of this writer and his wife, and her presence was greatly enjoyed. We were the pastor of Bro. House and his family four pleasant years and found them devoted to the Church with their lives and substance.

Capt. W. A. Kendall, of this city, had a letter from a friend in Galveston, telling him of the death of his nephew, Wm. Twining, his wife and six children. They were drowned during the terrible storm that swept the island. A few days after their bodies were found and identified. Not one of the family escaped.

Disfigured Skin

wasted muscles and decaying bones. What havoc! Scrofula, let alone, is capable of all that, and more.

It is commonly marked by bumps in the neck, inflammation in the eyes, dyspepsia, catarrh, and general debility. It is always radically and permanently cured by Hood's Sarsaparilla.

"I was a sufferer from scrofula from birth. My eyes were so affected that I was almost blind for days at a time. My neck began to swell so that I could not breathe freely. Medicines failed to do me any good until I began taking Hood's Sarsaparilla. Today I have escaped death." Mrs. Maria McGraw, Silver Creek, Ky.

"I was troubled with scrofula and came near losing my eyesight. For four months I could not see to do anything. After taking two bottles of Hood's Sarsaparilla I could see to walk around the house and when I had taken eight bottles I could see as well as I ever could." Mrs. A. HARRIS, Witters, N. C.

Hood's Sarsaparilla

Only in the circles of pure ignorance, inventions, public life, Roman statuary and variety theaters in their disposition to expose the human form in all its nakedness. You will pardon us for saying, other of those who are a poor source from which to draw lessons of propriety, modesty or religion, for our Christian young people.

But we are told these nude pictures in the Epworth Era are only pictures of statuary found in Rome. We confess we can not see the force of the apology. Does the name Rome, the home of the old heathen, make them less immodest? Their being called the "Pan of Praxiteles" or "The Dying Gladiator" does not make them modest. They would be better described if they had been called the pictures of a nude woman with the least possible pretense of covering, and a man as bare as Adam was before he used the apron of fig leaves. We would be under many obligations if the editor of the Era would tell us the difference, as to modesty, between a photograph of a naked human form and the picture of a piece of statuary which is an exact fac simile of a naked man. If he can do this, he may be able to show that these nude pictures of a man and a woman in the Era were the most modest and pure sculptures he could have made for the decoration of our religious boys and girls. If these nude pictures are good and instructive, would not our young people do well to cut them out and place them in their Bibles as a book mark, showing the place of their Epworth League lesson? However, before they do this, we would advise them to consult their fathers and mothers as to its propriety.

If John Wesley and the young men associated with him had kept nude pictures hung on the walls of the first Epworth League hall, Methodism would never have existed. If our young people will keep such pictures in their private apartments, Methodism in its purity will not last long. A large collection of such pictures in the parlor of a brothel, we suppose, would be very appropriate, but they do not look well as a frontispiece in a religious paper published especially for the Church for the rising generation.

If the curse of the patriarch Noah rests to this day upon Ham and his posterity, for reporting the nakedness of his father to his brethren, what of a religious paper which presents the naked forms of both man and woman to its ten thousand readers? Let the Church, like Shem and Japheth, go "backward and cover the nakedness" of these nude pictures, that our sons and daughters see them not. Modesty is a crown jewel.

W. H. HUGHES

INDIA RELIEF FUND.

Nashville, Tenn., Sept. 24, 1900. Received of J. Blaylock, Dallas, Texas, \$25.00, contribution from Texas for benefit of famine-stricken people of India. Please accept thanks. J. D. HAMILTON.

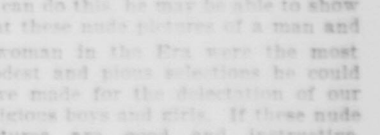
Nashville, Tenn., Sept. 24, 1900. Received of J. Blaylock, Dallas, Texas, \$10.00, contributed by the people of Texas for benefit of famine-stricken people of India. Please accept thanks. J. D. HAMILTON.

A. G. Cooklett, Nashville, Tex. \$ 1.00
Miss Jessie Leavins, per Mrs. D. 2.00
W. Rector, cont. 1.00
Previously reported 1,527.42
\$ 3,527.42
J. D. HAMILTON, Treasurer.

NUDE PICTURES.

As a faithful journalist, we are glad to see that you recorded in the Advocate your disapproval of the very doubtful modesty of certain pictures in the last Epworth Era. This old fogey is of the opinion that of all papers, one published for our young Christians ought to be farthest from anything which has even an inkling toward that which is coarse or immodest. While Adam and Eve were immaculately holy, nakedness did not suggest to their pure minds anything immodest. When they sinned and became depraved, their nakedness was at once found to be their shame, and they sewed fig leaves together and made themselves aprons; and to prevent the immodesty suggested by the naked human form "the Lord God made coats of skins and clothed them" (Gen. 2: 10, 23). From then till now true modesty in all civilized nations has always covered the human form.

Spencerian Steel Pens



GOLD STANDARD NO. 27.

This pen is made from the best pen steel by the most experienced workmen. The coating with real gold prevents rusting, gives a smoothness to the point and can never be kept clean and bright, as the ink does not adhere to the metal as with plain steel pens.

Sample box, 12 pens, sent post paid on receipt of 10 cts. Ask for No. 27.

SPENCERIAN PEN CO. 349 Broadway, New York

Sunday-School Department.

FOURTH QUARTER LESSON 1, OCTOBER 7.

JESUS DINING WITH A PHARISEE.
Luke 14:1-14.

Golden Text: "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."—Luke 14:11.

From Torrey's Vest Pocket Commentary we take the following exposition of the lesson:

I. Jesus Dining on the Sabbath Day, 1-16. Jesus went to eat with the Pharisees on a number of occasions, but he was not well treated. He was regarded with coldness and suspicion (Luke 7:39, 44-46). The old Sabbath controversy came up anew (Matt. 12:10-13). On the former occasion, in the synagogue, they asked him, "Is it lawful to heal on the Sabbath?" In the present instance he asks them, but he uses the same argument in both instances. It is so conclusive that it would seem as if it would be unnecessary to repeat it. But men are slow to believe what they don't wish to. The question is an important one, and the answer Jesus gave on the former occasion is deeply significant. "It is lawful to do good on the Sabbath day." Mercy and love are more than ceremonies, even though those ceremonies be of divine appointment. God will have mercy and not sacrifice. Love is the divinest thing in the universe (1 Jno. 4:8); therefore, the demands of divinely-appointed ceremonies must give way before the activities and exigencies of love, which is itself divine. Lower law must yield to higher law. The Pharisees themselves acted upon this principle when it concerned an ass or an ox, but not when it concerned a man. They had not learned that a man is of more value than an ass. A good many haven't learned it yet. The Pharisees had no pity on the poor man with the dropsy. They were exceedingly religious, great sticklers for the letter, but withered in heart. Jesus healed them; they could not answer him again unto these things, but they were not convinced. That kind of men never are.

II. The Path to Honor, 7-11. The use of the word *parable* in v. 7 indicates that we are to look for some deeper meaning in these verses than the mere teaching as to our conduct in social life that lies on the surface. The words were addressed to those who were invited with him to the ruler's house, where he noticed the scramble for the best seats. He "marked" their conduct, and he always marks our conduct at social and other gatherings. It was characteristic of those times for men to squabble for the places of honor (ch. 11:43; 29:46). This is not unknown in modern "Christianized" society. In us it is absolutely without excuse (Phil. 2:3-8). Jesus told them not to sit down in the chief place. The probable result of inviting one's self to the place of honor would be that the host would invite him to the place of dishonor. Jesus' advice is good to follow in its literal sense and application, but it has a far wider application to all our relations to our fellow-men, and especially to fellow-Christians. We should ever esteem others as having superior rights to our own, and seek for ourselves the lowly position and not the lofty one (Phil. 2:3, 6, 7; Matt. 18:4). This teaching in its lower application was not original with Jesus. It is found in Proverbs (Prov. 25:6, 7), and also in Rabbinical writings. The deeper meaning and application was original with Jesus. Jesus took current proverbial teaching and gave it a new and deeper meaning. Jesus had them take "the lowest place." Not a low place, but the lowest. Then, and only then, will we be sure that we have got low enough. If we get too low a place, some one else will find it out. The reason we are not oftener invited by the Lord to come up higher is because we did not pick out a lower place than we deserved. Humility goes before honor (Prov. 15:33). Jesus gives a profound and far-reaching application to his apparently commonplace parable. "Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted." The vast importance of this truth in God's sight is seen in the frequency of its occurrence in the Bible (ch. 18:14; Matt. 23:12; Ps. 18:27; 138:6; Prov. 15:33; 29:23; Isa. 2:11, 17; 57:15; Jas. 4:6; 1 Pet. 5:5). If we wish to get up, we must first get down. The lower we get down the higher God will exalt us (cf. Phil. 2:6-11).

III. The Path to Heavenly Recompense, 12-15. Having taught the guests a new lesson, Jesus next addressed himself to the host. That man was abundantly repaid for inviting Jesus to his table by hearing from him the word of life. If we invite him to be a guest with us, we may be sure that he will repay us in a similar way. He told his host when he made a supper not to invite the rich, etc. The reason why not was because they might pay back. That is just what many seek when they give parties and gifts. There

is a good reason for not seeking recompense here—viz., there are more enduring and valuable recompenses hereafter, and one must take his choice between them (Matt. 6:1-6, 16-18). When we get no recompense here for the good we do, we ought rather to rejoice than be sad. It assures better recompenses hereafter. The professing Church has often followed the world's method rather than Christ's (Jas. 2:1-6). Verse 12, taken literally, does not absolutely forbid an interchange of hospitalities and courtesies, but it does tell us when we make a dinner or supper (in our more elaborate feasts), to look for our guests among the poor and lowly. In a world in which there is so much want and misery to relieve, a true follower of Jesus Christ will not spend much time in the mere entertainment of those who have no need. In this same chapter (v. 21), God himself is represented as inviting the poor to his feast (cf. Luke 1:53; Matt. 11:5). Our recompense will be "in the resurrection of the just." There are two resurrections (Acts 25:15; Jno. 5:29; Rev. 20:5). Blessed is he who has part in the first resurrection, the resurrection of the just (Rev. 20:6).

Epworth League Department.

Topic for October 7: "Rich Toward God."—Luke 12:13-21.

On this lesson the Canadian Era says in part:

One of the great lessons which the present age must learn is "A man's life consisteth not in the abundance of the thing which he possesseth." We must learn it, also materialism as dark and despairing as ever came down upon the world will be the result. With increase of wealth, invention, discovery and learning there must be recognition of moral worth, religion, knowledge and spiritual devotion, otherwise the fate of ancient Assyria, Greece and Rome. The same inflammable elements of individual and national conflagration are with us as with them. To avoid the calamity which befell them, we must avoid their vices and follies; and to do this we must not only be rich in material things, but rich in spiritual things; not only rich toward this world taken by itself, but rich toward God, taken as the great reality for both worlds. The parable which our Savior uttered to his disciples of the first century needs to be repeated with sledge-hammer emphasis to the teeming millions of the twentieth century—"Take heed and beware of covetousness."

This parable is one of the red flags indicating danger which our Lord hangs out, but which most people now-a-days seem to disregard. Christ said a good deal about the danger of riches; but not many people are afraid of riches. Covetousness is not practically considered a sin in these times. A man may break the tenth commandment these days and be only regarded as enterprising in the eyes of the world. "Back to Christ" should be the clarion call of the Church to the opening century. Back to Christ for our morality; back to Christ for our religion; back to Christ for our spiritual illumination.

To look about, one would think that a man's life did consist in the abundance of the wealth he possesses. Most men think they become great just in proportion as they gather wealth. The world thinks the same way, for it measures a man by his bank account. Yet there never was a more fatal error. A man is measured, when truly measured, by what he is, and not by what he has. You may find a shriveled soul in the midst of a great fortune—an unhappy, discontented soul, and you may find a grand and noble soul in the midst of the barest poverty. The chief thing, whatever our condition in life, is to gather into our being the truly great and abiding things of character. These are things that endure; material things perish, and if these are all a man has, what must be his condition in that world where material things have no place! There are two great texts of Scripture which settle the question, and these texts should be in the memory and practically applied in the life of every Epworth Leaguer: " whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. The second great text is this: "Add to your faith virtue; and to your virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 1 Pet. 1:5-7. These are the qualities needed to make us rich toward God.

The ever-adorable marvel of providence is that in the spiritual creation God does not accomplish his will by his power, but through the wills of us, his children.—Thom.

"THE EPWORTH LEAGUE—ITS HISTORY, OBJECT AND AIMS."

The young life of the Church is her most important element, because in it is wrapped up her only hope of the future.

The Epworth League is a healthy growth out of the spiritual life of Methodism. It is not something to help the Church, but a necessary, separate and distinct department. The M. E. Church, South, was the first Church in Christendom to incorporate its young people's society into its organic ecclesiastical body, holding this precedent by two years," so says Dr. DuBose.

This organization, which comprises the largest denominational young people's society in the world, bears with it not only an eponymous Methodist name and the proper credentials to entitle it to the full fellowship and substantial support of every loyal and intelligent Methodist, but also a clearly defined mission and the qualifications necessary to perform that mission.

The Epworth League, as an organization, dates its birth from the General Conference of the M. E. Church, held at Cleveland, O., May, 1889. In May of the following year the General Conference of the M. E. Church, South, held at St. Louis, Mo., took up the League work and placed it under the control of the Sunday-school Board. In order to do more effective work, at the next conference held at Memphis, Tenn., an Epworth League was organized and the foundation well laid for the future work of the League. The Canadian M. E. Church soon fell into line with their young people's work, and the Epworth League movement has gone rapidly forward, extending even into the mission fields of foreign lands.

The object of the Epworth League as given in its constitution is (1) the promotion of piety and loyalty to the Church among the young people; (2) their encouragement in works of grace and charity; and (3) their instruction in the Bible and Christian literature.

Correspondingly there are three departments in the Epworth League, namely: Departments of Worship, Charity and Help, and Literature.

The Department of Worship relates directly to the perfecting of one's religious nature; the Department of Charity and Help to applying Christianity, or "practicing what we preach;" and the Department of Literature to the training and nourishing of one's intellectual and social nature.

The chief aim of the Epworth League movement is to organize the young people of Methodism and put them actively to work, affording a well-rounded, symmetrical development of character, without killing their life and enthusiasm. The Epworth League is a training school.

One aim and purpose of its Department of Worship is to teach by precept and example the present and oncoming generation a higher regard and deeper reverence for sacred places and sacred things. The chief aim of this department is to encourage the young people to develop themselves in spiritual things, that they might learn to easily take an active part in all religious services.

The spirit of the Department of Charity and Help is the spirit of the Nazarene. The aim and motto of this department is: "Do unto others as you would have them do unto you;" "go about doing good, that the influence of the Church for good might be increased by being magnified in the estimation of the world."

The Department of Literature covers the entire field of literary and social work. It is not only an adjunct to the League, but to the Church and society. One of its aims is to draw nearer together the forces of the two, without making a compromise, by means of the power of intelligent, Christian love. Its chief aim is to cultivate a taste and appreciation in the mind while young for good and sound literature. Another is the systematic study of the Bible and Church history, doctrine and discipline, that we Methodists might know what we believe and why.

The Epworth League demands energetic living, because it is a factory and not a cemetery. The qualification for membership is not one of age, sex or religious belief, but a purposeful determination to be useful. It is fully imbued with the missionary spirit, a good friend of education, a warm advocate of the temperance movement, and strongly opposed to denominational prejudice.

The object, aim and end of the Epworth League movement is souls—souls saved from the power of evil and kept for the Master's use.

If our Leaguers everywhere will realize and illustrate our motto, "All for Christ," there lies out before us a mighty future, glorified with mental, moral and spiritual achievements!

ROBERT MEANS.

Midland, Texas.

LITERARY CRITICISM FROM JUVENAL—SATIRE VII—PARAPHRASE AND COMMENT.

This Satire contains a bold, graphic and animated account of the general discouragement under which literature at that time labored at Rome. The old Latin poet says the hope of reward and the reason why the learned apply themselves to literary pursuits is in Caesar (Domitian) only. For he alone in this age looks with favor upon the neglected Muses, when now distinguished and well-known poets seek to rent a bath-room at Gabil or a baker's oven at Rome, in order to earn a livelihood. Some think it neither mental nor base to be made criers (praeco-nes), when Clio, the Muse of song, hungry, leaves Aganippe, with its lonely valleys, and moves into the halls (atria) of trade. For, if no quadrans (copper coin) is shown to the votaries of literature in the Pierian shade, they love the name and pay of Macbeana, the auctioneer, and would rather sell copper vessels, tripods, chests and baskets to the bidders standing round, for the commission on sales entrusted to them. This is more satisfactory than if, as umpires in the ideal realms of the poet, they are called upon to declare that as seen which doth not appear.

Still no one, says the poet, is compelled to perform unworthy labor after this who unites grand and lofty expressions with tuneful measures, and has fed upon the laurel. "O ye youthful aspirants," he exclaims, "gather courage to yourselves; let the favor of the leader (emperor), who seeks the renown of genius for himself, desecrate and stimulate you. If you think, by any means otherwise, aid and support of your affairs are to be looked for, and the vellum, with its exterior stained to a saffron hue with oil of cedar, is filled, you may sooner deprecate tablets of wood to commit to flames, or shut up and lay aside your books for the moths. Break your reeds (pens) and blot out the bottles of wakeful nights, ye wretched, who as been store away the honeyed sweets of sublime strains in little cells, that the statue of your half-starved images may be crowned with ivy and set up in the temple of Apollo."

There is no ulterior hope; the avaricious wealthy have learned only to admire, only to praise, the well-written and eloquent poem or treatise, as children the gay and dazzling plumage of Juno's bird. But the time of life that is patient of the toil of the ocean, the helmet and the mattock, flows from you. Then weary cares spring up in your mind, and your old age, however eloquent, when clothed in rags, detests itself and the Muses that have left it in such a deplorable situation. If poets, inflamed with the sweetness of fame, may desire to recite, the temple opens to them its halls of variegated marble. They may do this, and it will be tracing furrows in the light sand and turning up the soil with a sterile plow. For, if they leave off, the habit of a hurtful ambition holds them in its coils; an incurable passion for writing holds many, and they grow old sick in heart.

The mind devoid of anxiety, free from every bitter of life, fond of sylvan groves, and which drinks deep from Aonian fountains, makes illustrious the poet to whom there may be no common talents; who draws nothing from a vulgar source, nor coins a trivial song in an ordinary style. For the poor poet, without money, in that day and night in which his body needs, is neither able to sing in Pierian cave nor to touch the ivy-entwined thyrsus. When Horace wrote his divinest verses he was sated with good cheer, and prospered under the patronage of Maecenas and Augustus. What place is there to genius unless, when they harass it with song alone and our breasts are inspired by the lords of Cirra and Nysa, not admitting the double cares of poetry and business. Neither was it from a pallet spread down for a couch of repose at night, the poet was inspired to conceive that work of a great mind—the chariots and horses, the countenances of the gods and what kind of scourge confounds the Rutulians. If a decent lodging-place had been wanting to Virgil as a boy, he never would have been able to describe the snaky tresses of Alecto; the trumpet silent would have uttered nothing great of war, nor have called the Latin rustics and the Trojan bands to meet in deadly conflict.

The range and scope of literature at the present day among enlightened nations is so great that it stands unparalleled in all epochs of time, and crowns the century as the golden age of literary progress and intellectual culture. The field it opens for survey embraces not only the vast and varied productions of modern mind and thought carried to the highest degree of culture, but also the literary stores of antiquity brought forth and spread before the reading world upon printed page, enhanced by the charms of pictorial embellishments and beauty of mechanical execution. Thousands of books of every variety are annually

published. Add to this, the newspaper in its ubiquity is daily bearing its items of news, miscellaneous intelligence and photos of many-colored life to every home and household in the land. The votaries of science in pursuit of knowledge are exploring all lands, and the eyes of the nations are turned to them to catch and hail with delight each ray of light that falls upon the path of human progress.

The facilities which the press, at the present day, furnish to authors to bring themselves and their literary productions before the public mind are immeasurable, as compared with the stylus, the wax and parchment of the Roman or the papyrus of the Greek, and the laborious work of the hand. They are so easy of access that no depths of poverty may exclude any literary aspirant. The numerous journals and magazines extant are glad to have well-written articles for their columns and the gems and blossoms of poetry for the nooks and corners. They become valued sponsors to authors in their career to literary distinction. They bring the writer and his book or literary production to notice, and with kind words and according to the degree they think fit to public favor, and become dispensers of a temporary fame. But the permanent renown which any book may obtain will at last depend upon its own intrinsic merits and its adaptation to please the popular taste. The generous course which the Advocate has pursued towards contributors in the use of its columns is worthy of high encomium. It generously designs to foster Southern literature and home talent.

In the American world of letters during the present century many distinguished names appear, and their writings hold no mean place in the world's literature. Among those of marked literary excellence may be mentioned Washington Irving as a delightful prose writer and Henry W. Longfellow, whose works proclaim him as a full-orbed poet. They won not only fame, but wealth, in their long career as authors and came to a ripe and tranquil old age, full of honors and the charms of letters, and in the enjoyment of ease and luxury. They furnish fascinating examples of successful authorship, but they are not common in the realm of letters.

That Southern climes, with their sunshine and flowers, empyrean beauty of their skies and bland climates, as Greece and Italy are the favored abodes of literature and the arts, has not been fully verified in the literary history of the South. Though as fair a land as "ever a zephyr kissed or an ocean bathed," the contributors of Southern minds to literature have been limited in extent and of a transient character. Though the South abounds in institutions of learning and has a high standard of intellectual culture, yet its educated minds have engaged in literary pursuits for recreation only, as if sauntering into a garden and pulling flowers to form a nosegay to please a passing whim. The practical arts of life have engaged their attention and talent. Though Southern genius has produced no grand epics, yet it has given birth to poems that will live forever. As such may be cited "The Dirge of the Old Year," by Prentiss; "The Bivouac of the Dead," by O'Hara; "The Conquered Banner," by Father Ryan, and long list of others. But how few of them realized financial compensation for their literary labors.

Let it be, that there is no pecuniary reward to the poet, yet happy and blessed is he whose lips the Muse of song has kissed and bosom inspired. To him the world is a god-like poem. The forest, water, field and air tell to him a history, and in his heart flow streams of delight. The eternal love, which never has failed, shines to him in triumph upon every billow; he divests the tones of their dark veil. Silence itself is roused and breaks forth into shouts of joy, the arch becomes an echoing glory, and the enraptured mortal hears all the angels sing.

J. M. GREENE.

LIFTING THE VEIL—A DREAM.

In my dream I entered an upper room of a large house, and one that seemed familiar, where I used to visit in childhood days. I passed from the first room into a larger and more longer room, on one side of which was a certain enclosure extending almost the entire length and about one-third the width of the room. I turned to the right and walked toward this curtained apartment, having in my arms my baby girl two years of age, a very frail and delicate child, who all her life had been sickly and was at that time gradually growing weaker. I passed over and stood before what I thought was the entrance to this veiled room. I think it was my intention to lift the curtain, for which purpose I laid my baby down near the entrance. At the same moment and before I had time to lift the curtain, it rose and fell, lifted by an unseen hand from within. I

next heard musical ting or laughter. I gush which, and sustain the form of thought it to be, white garment. It be a child of about years of age, which could not tell, but the hand that had that from it the cry needed. This child ing away from the ing toward the fainted room from all the time looking or languishing or languishing end was father, who had been years. At this point awoke and my first that troubled me to had left my baby, tained doorway. The dream impress and I thought of it, died, about two weeks before my death. I felt the spirit form who veiled was that of her had died nearly for that, and would have lived until that time the spirit I saw. I knew that it was who had come from conduct her hence.

TERRELL.

Our round of prayer almost to a close. Sons to be thankful for His blessings. An appointment the Church a season of revival have labored in the We were greatly blessed rains through July and a part of health of the seeming difficulty, our grateful the brethren who have us valuable help in and suffering. Resident of Georgetown, verted under our ed into the Church days at Eden, preaching, exhorting with us were made glad. was a joy to us. ship of other days for one of his par. The Georgetown U. to develop a young ligious and sturdy. May the Lord prosper in all good things meeting here after full labor, having been by sickness of my life results: A seekers, one or children baptized, were present at, is a small community splendid people, are not members. From here we pro where we have pro \$1,500. Here, at a strong and vigorous community has been the Methodist those who were in the Free Methodist Alexander Campbell following here, the Methodist

South, has been a years or more, eight acres of never failing spruce worth \$500 house worth \$1,000 that the Church at here and do some munity worthy of the Church, as our practicing in value, are receiving no is not changed w praying missionary could stay but fe with almost no closed with an ov the last night no and unsaved pro lives. Just as th high point of int and go to anothe Dunn conducted t light of all. T Church by cert College Mound o in August, and I E. R. Large pre sermons in the b ing, Bro. George, George Sexton, of Rev. J. P. Low, with us from Mo night, doing much work both in pol not know the nt several reclamat ions by ritual.

fourth Quarterly charge will be h fore the fourth at Elmo instead.

d to this, the newspaper is daily bearing its miscellaneous intelligences of many-colored life and household in the series of science in purple and gold are exploring all eyes of the nations are to catch and hall with light that falls upon human progress.

which the press, at the furnish to authors to read and their literary for the public mind are as compared with the parchment of the Greek, papyrus of the Greek, work of the hand, easy of access that no party may exclude any one. The numerous journals extant are glad to print articles for their gems and blossoms, the hooks and corners, valued sponsors to a career to literary display, bringing the writer and literary production to no kind words and accord, they think fit to become dispensers of a pen. But the permanent any book may obtain upon its own industry and its adaptation to popular taste. The general which the Advocate has its contributors in the use is worthy of high and generously designs to foster literature and home literature world of letters of the present century many dismes appear, and their no mean place in the literature. Among those of any excellence may be mentioned Irving as a de-writer and Henry W. whose works proclaim orbed poet. They won e, but wealth, in their authors and came to a quill old age, full of hon-harms of letters, and in t of ease and luxury, fascinating examples of horship, but they are not to realm of letters.

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hat there is no pecuniary he poet, yet happy and whose lips the Muse of sed and bosom inspired, world is a god-like poem, water, field and air tell to ry, and in his heart flow elight. The eternal love, has failed, shines to him upon every billow; he tones of their dark veil if is roused and breaks bouts of joy, the arch of evoing glory, and the en- etal bears all the angels

J. M. GREENE.

next heard musical sounds as of singing or laughter, I could not distinguish which, and saw through the curtain the form of a child, a spirit I thought it to be, dressed in a loose white garment. It appeared to me to be a child of about fourteen or fifteen years of age, whether a boy or a girl I could not tell, but I knew that it was the hand that had lifted the veil and that from it the sweet sounds had proceeded. This child or spirit was turning away from the door and retreating toward the farther end of the curtained room from whence it had come, all the time looking back at me and singing or laughing, and in the extreme end was the grave of my father, who had been dead for many years. At this point in the dream I awoke and my first thought, and one that troubled me much, was whether I had left my baby lying at that curtained doorway. I could not decide. The dream impressed me very much, and I thought of it daily until my baby died, about two weeks after; then I knew the dream was heaven-sent to warn me beforehand of her approaching death. I felt confident, too, that the spirit form which had lifted the veil was that of her little brother who had died nearly fourteen years before that, and would have been, had he lived until that time, about the size of the spirit I saw. And when she died I knew that it was her little brother who had come from the spirit world to conduct her hence.

MRS. M. H. NEFF.

TERRELL CIRCUIT.

Our round of protracted meetings is almost to a close. We have great reasons to be thankful to Almighty God for His blessings upon us. At every appointment the Church has undergone a season of revival power. Yet we have labored in the face of difficulties. We were greatly hindered by continuous rains throughout the month of July and a part of August. The falling health of the pastor added to the seeming difficulty. We wish to express our grateful thanks to the many brethren who have so kindly rendered us valuable help in times of weakness and suffering. Rev. A. L. Revis, student of Georgetown University, converted under our ministry and received into the Church, was with us a few days at Eden, preaching, praying and exhorting with unabated zeal. We were made glad for his coming. It was a joy to us to renew the friendship of other days. He preaches well for one of his practice and experience. The Georgetown University never fails to develop a young man of moral, religious and sturdy traits of character. May the Lord prosper this young man in all good things. We closed the meeting here after one week of faithful labor, having been greatly hindered by sickness of myself and people. Visible results: A number of earnest seekers, one conversion and five children baptized. But few sinners were present at any service. This is a small community, composed of splendid people. But few remain who are not members of some Church. From here we went to Able Springs, where we have property worth at least \$1,500. Here, at one time, we had a strong and vigorous membership. The community has been almost abandoned by the Methodist family. A part of those who were left have united with the Free Methodist. The disciples of Alexander Campbell have considerable following here. From all accounts the Methodist Episcopal Church, South, has been declining here for ten years or more, and yet we have about eight acres of land, free access to a never failing spring of water, a large shed worth \$500, a splendid church house worth \$1,000. It seems to us that the Church should rally her forces here and do something for this community worthy the name of our great Church, as our property is fast depreciating in value, and we, as a Church, are receiving no returns. If the trend is not changed we will soon be occupying missionary ground here. We could stay but four days. We began with almost no congregation, but closed with an overflowing house. On the last night not less than 200 saved and unsaved promised to lead better lives. Just as the meeting reached a high point of interest we had to close and go to another point. Bro. Sidney Dunn conducted the singing to the delight of all. Two accessions to the Church by certificate. We began at College Mound on the second Sunday in August, and held one week. Rev. E. R. Large preached two splendid sermons in the beginning of the meeting. Bro. George Hamilton one, Bro. George Sexton, of Terrell Station, one. Rev. J. P. Lowry, of Garland, stayed with us from Monday night to Friday night, doing much faithful and efficient work both in pulpit and altar. We do not know the number of conversions, several reclamations; sixteen accessions by ritual. Others to follow. The fourth Quarterly Conference for this charge will be held on Saturday before the fourth Sunday in September at Elmo instead of College Mound, the

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<p>No. 29. Dewey Combination Set.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best Dewey combination set ever made. It is guaranteed to be the best Dewey combination set ever made.</p>	<p>No. 32. CORSETS.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best corsets ever made. It is guaranteed to be the best corsets ever made.</p>	<p>No. 35. Ladies' Handkerchiefs.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best ladies' handkerchiefs ever made. It is guaranteed to be the best ladies' handkerchiefs ever made.</p>	<p>No. 65. GOLD FACED CLOCK.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best gold faced clock ever made. It is guaranteed to be the best gold faced clock ever made.</p>	<p>No. 112. Scientific Diamond Box Kite.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best scientific diamond box kite ever made. It is guaranteed to be the best scientific diamond box kite ever made.</p>	<p>No. 115. LADIES' GARTERS.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best ladies' garters ever made. It is guaranteed to be the best ladies' garters ever made.</p>
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<p>No. 36. Lady's Brooch.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best lady's brooch ever made. It is guaranteed to be the best lady's brooch ever made.</p>	<p>No. 38. PAPER DOLLS.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best paper dolls ever made. It is guaranteed to be the best paper dolls ever made.</p>	<p>No. 27. ALGERIAN TABLE SPREAD.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best Algerian table spread ever made. It is guaranteed to be the best Algerian table spread ever made.</p>	<p>No. 28. VEGETABLE SLICER.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best vegetable slicer ever made. It is guaranteed to be the best vegetable slicer ever made.</p>	<p>No. 114. Lady's or Gentleman's Umbrella.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best lady's or gentleman's umbrella ever made. It is guaranteed to be the best lady's or gentleman's umbrella ever made.</p>	<p>No. 116. Ladies' or Gentlemen's Umbrella.</p> <p>Made of the finest material. It is guaranteed to last for years. It is guaranteed to be the best ladies' or gentlemen's umbrella ever made. It is guaranteed to be the best ladies' or gentlemen's umbrella ever made.</p>

place designated by the last Quarterly Conference. N. C. LITTLE.

THE AND NOW.

Have you ever noticed the contrast between the itinerant preacher now and in early Methodist times? Then they filled three offices. They were "evangelists," "pastors," and "teachers." Eph. 4:11. They evangelized by going into every nook and corner, hunting up the poor, needy and destitute, preaching the "gospel to the poor." (Matt. 11:5.) They were pastors, for they visited from house to house," praying in the family, and gave pastoral instruction to the children in the family. They promoted family religion. They traveled hundreds of miles; filled from twelve to thirty appointments every four weeks; held class and prayer-meetings, mingling with the people, teaching them "publicly and from house to house with tears." (Acts. 20:20.) Teaching them by precept and example "not with enticing word of man's wisdom, but in the demonstration of the Spirit and of power," hence "faith" stood not "in the wisdom of men, but in the power of God." (1 Cor. 2:5.) For while they read and studied, they did not seek their inspiration in books and colleges, but in the closet, from whence they came with Holy Ghost power. There were giants in those days, for they had power from God, and prevailed with man.

Preaching "holiness" of heart, "without which no man shall see the Lord" (Heb. 12:14), or "Christian perfection."

And they did this on from \$60 to \$400 a year. Old Bro. Burl Lee traveled all over the territories that is embraced in the Arkansas Conference, nearly all in the White River Conference, and some that is in the Little Rock Conference, on \$400, and rejoiced in his work.

But now, many have left off the evangelical and the pastoral work and are ready to oppose those whom God has called to fill the vacuum. And while theoretically we claim to depend upon the Holy Ghost for success, practically many ignore his presence and depend more on their own attainments. But let I should seem to be finding fault, I will leave the reader to finish the contrast, which is very marked.

Praying God, for Jesus' sake to not "speak us out of his mouth," but help us to return to our "first love" (Rev. 2:4, 2:14-19), and to Holy Ghost power. W. R. KNOWLTON.

Twenty years an Itinerant, but now a L. E.

WOMAN'S DEPARTMENT.

WEEK OF PRAYER.

Programs for the week of prayer, October 8 to 14 inclusive, have been sent to most of the pastoral charges in the North Texas Conference.

Corresponding Secretary Woman's Home Mission Society, North Texas Conference.

To the Auxiliaries of the Woman's Home Mission Society, North Texas Conference.

Our annual meeting will be held at Decatur, October 23-25 inclusive. Each auxiliary is entitled to one or more delegates, and we sincerely hope that all will be represented.

I noticed some time ago a request and I believe it was through the Advocate for every preacher to send in a note to his county if it was prohibition or not.

Cluster, Texas.

I noticed in the Advocate you wanted to hear from every county that has gone prohibition. We held an election the 23 day of this month in Blanco.

Blanco, Texas.

After a long siege of chills and fever the patient is often so debilitated and broken down that recovery is slow and uncertain.

SPECIAL BARGAINS IN PIANOS.

Write the Great JESSE FRENCH PIANO & ORGAN CO., Jesse French Building, Dallas, Texas.

A BIBLE READING PRAYER.

Preventing Prayer—Luke 18:1-4. The Right Spirit in Prayer—Jas. 1:1-8. Concerning Prayer—Luke 11:1-12. Pride Boasteth Itself—John 9:24.

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 emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women.

Belleville, Texas, Sept. 12.—This is to certify that I have used Hall's Great Discovery for Kidney and Bladder Trouble in my family and can truthfully say that it gave good satisfaction.

He who would be a great soul in future must be a great soul now.—Emerson.

There are many forms of skin disease producing an almost intolerable itch which are not called by that name no matter if the sensation is there, a cure is what is wanted.

"Poverty of possessions need not be discreditable, poverty of life always is."

Fits Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer.

Starr Piano Given Away. Absolutely free at Texas State Fair Guesses free. For particulars write the Great Jesse French Piano & Organ Co., Dallas, Texas.

If Dyspeptic

Advertisement for Tarrant's Seltzer Aperient. Includes a circular logo with the text 'TARRANT'S SELTZER APERIENT' and a small illustration of a person.

I noticed some time ago a request and I believe it was through the Advocate for every preacher to send in a note to his county if it was prohibition or not.

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Starr Piano Given Away. Absolutely free at Texas State Fair Guesses free. For particulars write the Great Jesse French Piano & Organ Co., Dallas, Texas.

AN UNHAPPY DISCRIMINATION.

Two calls are made in the Advocate of Sept. 20 for names of those to be entertained at our coming conference. One is broad and simply asks for names; the other says only preachers wives will be entertained.

ANNUAL CONFERENCE NOTICES.

WEST TEXAS CONFERENCE. The class of the fourth year will please meet the committee in the Methodist Church, Gonzales, Tuesday, October 30, 9 a. m. prepared for written examination.

TO THE PRAACHERS OF THE WEST TEXAS CONFERENCE.

We are forced to announce that in no case will entertainment be provided for children nor persons not having business with the conference. It will be extremely difficult, under present circumstances, to provide entertainment for your wives, but this we hope to be able to do.

UNANSWERED LETTERS.

Sept. 21—E. H. Webster has attention. J. Wilson, sub. I. Sullivan, has attention. H. G. Williams, sub. J. W. Bridges, sub. W. P. Garvin, sub. Fred L. Allen, sub. W. H. Warren, sub. R. J. A. Wyatt, change made. W. B. McKeown, sub. Sam C. Vaughan, sub. J. W. Hill, sub. M. S. Gardner, sub. I. J. Coppedge, sub.

Constipation

Headache, biliousness, heartburn, indigestion, and all liver ills are cured by Hood's Pills.

Hood's Pills

Sold by all druggists. 25 cents.

HENRY LINDENMEYR & SONS,

PAPER Warehouse

No. 32 Bleecker Street. P. O. Box 2865. NEW YORK.

GLAWSON LUMBER CO.

Manufacturers of ALL KINDS OF YELLOW PINE LUMBER. GLAWSON, TEXAS.

- ARMSTRONG & McELLY... DAVENPORT... DAVIS CHAMBERS... FARRINGTON... ANCHOR... SCOTLAND... ATLANTIC... BRADLEY... BROOKLYN... JEWETT... USTER... UNION... SOUTHERN... SHIPMAN... COLLIER... MISSOURI... RED SEAL... SOUTHERN... JOHN T. LEWIS & SONS CO... MORLEY... SALEM... CORNELL... KENTUCKY

THE brands of White Lead named in margin are genuine.

They are manufactured by the "old Dutch process," and by a company which is responsible. Unlike the so-called White Leads (mixtures of Zinc, Barytes, etc.), these brands correctly represent the contents of the packages.



FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

NEW STYLE HOSEIERY FOR AUTUMN

Regardless of the recent heavy advances in the price of hosiery, we shall offer our usual high-class assortments from the best manufacturers in Europe and this country at prices in most instances as low as during the past season.

- Ladies' New Fall Hosiery. Imported Mako Cotton Hose, full regular made, with double soles and high spliced heels, compare with others at 35c, per pair 25c. Imported 4-thread Mako Cotton Hose, Hermsdorf dye, double soles and high spliced heels, compare with others at 50c, 35c per pair, 3 pairs \$1.00. Imported ingrain dyed fast black Cotton Hose, Hermsdorf dye, unbleached soles, cannot be surpassed at 35c, per pair this sale 25c.

Our Children's Hosiery

A fair comparison will convince every impartial buyer of the great superiority of the Hosiery sold by us for children's wear. Not only are they made from the highest grade of cotton, but the greatest care and attention to the make, fit and elasticity of the goods, so that we can be sure in our claim that our children's hosiery

Is the Best in America

- 1-1 ribbed fast black seamless Cotton Hose, all sizes, compare with others at 19c, 15c, 2 pairs for 25c. 1-1 ribbed fast black Cotton Hose, full fashioned feet, double toes, heels and knees, compare with others at 25c, 19c, 3 pairs. 1-1 ribbed fast black Mako Cotton Hose, double toes, heels and knees, very elastic, all sizes, 5 to 9 1/2, per pair 25c. 2-2 ribbed fast black Mako Cotton Hose, extra heavy and the best boys' school stocking in the country, all sizes, 6 to 10, pair 25c. Lightweight 1-1 ribbed fast black Cotton Hose, with unbleached soles, all sizes, 6 to 9 1/2, pair 25c. Finer grades of 2-2 ribbed fast black Cotton Hose, full regular made, all sizes, 6 to 10, 35c, 3 pairs \$1.00. Imported 1-1 ribbed fast black Mako Cotton Hose, double soles, heels and toes, sizes 6 to 8 1/2, 35c, 3 pair \$1.00. Imported 1-1 ribbed fast black Cotton Hose, made with double knees, toes and heels, all sizes, 5 to 9 1/2, per pair 25c.

Men's Stylish Autumn Hosiery

We are showing a very large and handsome collection of the latest designs of Fancy Lisle and Cotton Half-Hose, all the newest colorings, at per pair, 25c up to \$1.50. Black or tan colored imported Cotton Half-Hose, full-fashioned, double soles, 25c per pair, 6 pairs \$1.40. The "Shaw Knit" celebrated Seamless Half-Hose, fine gauge suitable for this climate, tans and blacks, at per pair 25c.

WE PREPAY EXPRESS CHARGES

On retail packages value \$5.00 or over to all towns in Texas, New Mexico, Arkansas, Louisiana, Oklahoma and Indian Territory. These terms do not apply to wholesale purchases or those on which a commission has been allowed. C. O. D. packages and heavy goods, such as Domestic Prints, Blankets, Carpets, Shades, Toys, Poles, Oil Cloths, Mattings, Trunks, Valises, Books, Crockery, Glassware, Chinaware and Furniture are also excluded from this offer. Orders received in the morning shipped at noon and later mails on all evening express or mail cars. The promptest, safest and best Mail Order Bureau in the South. OUR CATALOGUE—beautifully illustrated—will be ready October 10. It's yours free for the asking.

SANGER BROTHERS, DALLAS, TEXAS.

Book De BARBEE & S DALLAS

All Books reviewed here have been found to be of high quality and are recommended.

Presidential year business or any other publishers seem to be down to business bringing results.

Do not address business manager or any one of the Branch Houses of attention always Smith, Agents, Dal

Any book review the Texas Christian sent on receipt of South. Agents, 296 Texas.

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ERS, DALLAS, TEXAS.

Book Department.

All Books reviewed or noticed on this page have been bought and paid for, and are commended solely on their merits.

BARBEE & SMITH, Agents.
DALLAS, TEXAS.

Presidential years usually disturb business to some extent, but all the publishers seem to be doing a business unprecedented in volume.

One Epworth League in Los Angeles, Cal., orders ten full sets of the new reading course. That is getting down to business in a way that will bring results.

Do not address business letters to the manager or any one else in the employ of the Branch House. To insure prompt attention always address Barbee & Smith, Agents, Dallas, Texas.

Any book reviewed or noticed in the Texas Christian Advocate will be sent on receipt of price by Barbee & Smith, Agents, 296 Elm Street, Dallas, Texas.

In the last column of this page will be found a list of choice books that will astonish anyone that will take the trouble to investigate. They are all standard literature, large, clear type, and altogether one of the bargains you read about, but rarely see.

Our exhibit at the Fair is being complimented and spoken of as one of the neatest and most attractive exhibits on the grounds. Lovers of the good and beautiful in books and literature will find much there to interest them. Main building, near entrance to music hall.

A preacher orders a full set of the Expositor's Bible, and writes that his Epworth League is going to pay for it, and make him a present of it. Fortunate preacher, to have such a League. Are there not others? At \$25.00 for the complete set of 25 volumes it is a cheap and complete library.

If any one reading these lines is in want of any good book and will simply mention it to your preacher he will take great pleasure in getting it for you. All preachers in good standing are our agents, and anything the House handles or publishes can be had through them at published prices.

Much interest is being aroused in the Old Hymn and Tune Book, and we are receiving more orders than usual for it. For regular Church services it should not be superseded by any other. The Nashville Advocate has published some very thoughtful communications in this line recently. Our 40-cent edition is deservedly popular.

The Sunday-school Magazine is going on to perfection. In fact, it has almost made the landing in that delightful haven. The October number excels all other issues that we have seen. Every teacher and superintendent should have it. In fact, every reading member of our Church should have it in his home. Price, 50 cents a year, sent to any address. Subscribe now.

The Master Christian, by Marie Correll, is creating a stir among readers of new fiction. So judiciously and extensively was its publication announced that an edition of 150,000 copies was necessary to fill the orders already on file when the book came from the press. This is unprecedented in the annals of publishing. It is listed at \$1.50. Our price \$1.00; postage, 12 cents.

Visitors to the Fair are urged to call at our store, 296 Elm Street, Dallas. Our complete line of winter and holiday books is now on display and any one will be interested and pleased in looking through our immense stock. We have the biggest, finest and best book store in the Southwest, and any one interested in books or literature will be repaid in visiting it.

Our House has published some very successful books within the last few months. They have had a large sale and continue deservedly popular. See this list:

- Son of Man, by Groes Alexander \$1.00
- Christus Auctor, Bishop Candler 1.25
- Skilled Labor, Bishop Hendrix 1.25
- Christian Evidences, Bishop Granbery 1.00

All should read them. Sent postpaid on receipt of price.

The Triumphant Hymnal, advertised on this page, has in a somewhat different form, been before the Texas public for a year or two. We have assumed control of it, and have remodelled and revised and revamped it, and

are now publishing it. Many songs in the old book have been discarded and new ones added, making a book with a strong revival flavor as well as suitable for Sunday-school and other social meetings. Price, 30 cents each, delivered, or \$25 per hundred, not delivered.

The list of announcements of new books presents a tempting bill of fare for fall and winter reading. It is stated that at least 25 per cent more new books will appear this season than at any previous time in the history of our country.

- Pushing to the Front, or, Success under Difficulties, \$1.50.
- The Secret of Achievement, \$1.50.
- Helps for Ambitious Boys, \$1.50.
- Rising in the World, or, Architects of Fate, \$1.50.

These books are modeled after the widely useful book of Dr. Samuel Smiles, "Self-Help," "Character," "Duty," and the rest—books that have been an inspiration to industry, thrift, self-reliance, duty in every part of the English-speaking world.

In reading the scheme of reorganization of the great and historic house of Harper Bros. that failed recently we were reminded of the heroic generalship of Dr. John B. McFerrin and his "bond scheme." When the House was groaning heavily under its burden of debt and its discontinuance was seriously contemplated by many, this master mind worked out a plan that saved the House to the Church. No Wall Street financier ever planned a bolder scheme nor worked it out more successfully. The details are all told graphically in the Life of Dr. John B. McFerrin by Bishop Fitzgerald, which we are still selling at \$1 per volume, postpaid. Every Methodist should have this book in his library.

Two years ago yellow posters pasted up on the walls of every great city in China announced the appearance of a book by Chang Chih Tung, the Viceroy of Liang Hu. This book is said to have been the prime cause of the reform movements instigated by the young Emperor, the reaction of which brought about the coup d'etat which placed the Dowager Empress in control. The book revealed the presence of a large party in China which favors progress and the adoption of Western methods of civilization. It was printed by the Tsung-li-Yamen and indorsed

by the Emperor who ordered that copies be sent to the "Viceroy Governors, and literary examiners of China, in order that they may be extensively published and widely circulated in the provinces." The work has been translated by the Rev. Dr. S. I. Woodbridge, and will shortly be presented through the press with an introduction by the Rev. Griffith John. It will be called "China's Only Hope."—New York Times Saturday Review.

Book Clubs

Will do well to submit us lists and get our prices before placing their orders. Our stock of miscellaneous new books is extensive, our prices the lowest and discounts the largest. Estimates on lists of books cheerfully and promptly furnished.

Christmas.

And the holidays are yet some distance off, but it is well to begin thinking of some plan to add to the pleasure and profit of the children and young people during this delightful season. Do not rot their teeth and ruin their digestion by stuffing them with candies and other sweets. Rather invest the amount in something that will bring out and develop the finer and nobler qualities of the head and heart, and give their burdened stomachs a season of rest. Good books judiciously distributed among the young people is seed sown in good ground and will bear much fruit. Our line of books suitable for use in this way is large and complete. Correspond with us.

A Wonderful Book.

I found myself laughing and crying by turns as I began to turn the pages and to read the autobiography of Uncle Simon Peter Richardson, just published. This is one of the books I have been wanting to get hold of ever since I read that the North Georgia Conference had asked Brother Richards to prepare it. I am not disappointed, but delighted at the record left of this wonderful man's life. I believe it will prove the most popular autobiographical sketch we have ever had in our Church. We have all read Lorenzo Dow and Peter Cartwright and J. B. Finley, but it strikes me that Uncle Simon Peter Richardson has left a narrative of work and experience more interesting and thrilling than that of any other published autobiography it has been my pleasure to read in recent years. The Methodist or the Baptist

who does not get this book, will miss a thousand times more than such a work costs. I write this to call attention to the treat in store in this wonderfully interesting sketch of a unique but saintly life. Brother Robins has written a short introduction, and for the rest, Brother Richardson tells his own story. The book can be secured at \$1.00 a copy.—Rev. Jas. W. Lee, St. Louis, Mo., in an Exchange. Sent us \$1.50 and get the book.

Unsolicited Commendation.

The Children's Visitor, issued by the Publishing House of the Methodist Episcopal Church, South, at Nashville, Tenn. Barbee & Smith, Agents, is intended to supply boys and girls with entertaining, instructive and edifying reading. It meets a long felt want for Methodist parents and teachers in their efforts to furnish wholesome literature where it is greatly needed to-day. There is none better or cheaper known to this writer. He has repeatedly succeeded as a pastor in getting it into well-nigh every home in his pastorate. In clubs of ten to one address it goes for one year each week for only 40 cents, and to single subscribers for 60 cents. In fact, the agents agree to send it to Sunday-schools for three months at 10 cents a copy if 10 copies go.—W. A. Betts, P. C. Kershaw, S. C. in Southern Christian Advocate.

Any book reviewed or noticed in the Texas Christian Advocate will be sent on receipt of price by Barbee & Smith, Agents, 296 Elm Street, Dallas, Texas.

Our Standard Hymn Book

May I say a word in behalf of our standard Hymn-Book? A collection of hymns authorized by our General Conference, and having the endorsement of the entire College of Bishops, and to be used in our regular public services? Nothing better in this line has ever been issued from the religious press. We attempt no eulogy of it, further than to say that forty-eight years using it has endeared its every page to us. It ought to be on every pulpit, and there to stay. Yet I see that some of the brethren think not so, and on District Conference, camp-meeting and Quarterly Conference occasions displace it with "Young People's Hymnal," and even unorganized revival songs, some of which, I sincerely believe, are of questionable propriety. One of these, at a camp-meeting, was put at my hand, and the name or title of the very first hymn was a shock to my sense of the sacred—"Get Acquainted with Jesus." I know not how others may view it, but to my mind it savors of a flippant, irreverent use of the most sacred name known to men or angels. So the dear old Hymn-Book took a back seat, quite out of sight, and henceforward, so far as I could see, the whole service of song was conducted on the line of "Revival No. 2." Let our young people use their hymnal, so says the General Conference. It is right. But in the great congregation, let nothing—yes, I say nothing—crowd out the dear old Hymn-Book, once joyfully used by millions in glory now.—J. E. Caldwell, in Arkansas Methodist.

"The Crisis in China."

Under the stress of the recent threatening situation in China, the North American Review published a number of contributions from prominent authorities on the issue. These contributions, together with a generous number of illustrations and maps have been published in book form under the title, "The Crisis in China." Among these discourses are to be found such eminent opinions as those of Lord Hersford, Wu Ting-Fang (Chinese Minister to the United States), A. R. Colquhoun, Rev. Gilbert Reid, D. D., and a number of others. The discussion of the many different features of this momentous issue has been presented in an unprejudiced, comprehensive and reliable style. Such subjects as the causes of the anti-foreign feeling in China, its attempted reform, and the attitude of the great powers, are carefully considered and presented in a succinct and simple way. Indeed the object of the book seems to be to furnish to our people trustworthy information on the multiple phases of the past, present and future of the great Empire of the East.

Too often Americans commit error in their opinions of the Chinese. But to one who knows, there appear many causes why we should not only respond to this strange hermit race, but even realize that they are by no means wholly to blame for their vehement anti-foreign sentiment. In speaking on this subject, George R. Smith, President of the Anglo-Chinese College at Poochow, says:

"In studying it, we shall see much to be ashamed of, and find that much of the prejudice and hatred of Western men and Western institutions of which we so bitterly complain in the Chinese is due to ourselves, to the way in which we introduced ourselves

among them, and to the way in which we have often since treated them."

Charles Johnson prophesies something better than stagnation and retrogression for China. He says: "Signs are not wanting that we are on the eve of another political convulsion in China, a violent reaction from the masterly and masterful intervention of the Empress Dowager. The forces which have been swaying China this way and that for the last generation, are still actively at work, while time is surely if slowly wearing away the barrier which has kept the flowing tide in check."

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- Elizabeth's Beauty, a Tale.
- Epistles of the Frost.
- Esop's Fables.
- Flower Fables.
- Frankenstein.
- Grace Abounding to the Chief of Sinners.
- Greenwich's Chair.
- Haniel.
- Hatched Changeling.
- Hermes and His Worship.
- Huwabha.
- Home of the Seven Gables.
- In His Steps.
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BRYAN.—Winifred James Bryan, son of H. C. and Verona F. Bryan, born July 18, 1839, and died June 2, 1900. Not quite a year did he bless the home of his parents, yet here we miss him! God has taken him to himself, and would say to us, "Look up! The Master has lifted the veil of obscurity and shown us his happy Spirit before the face of the Father; there he will wait for us. We can find him there. The Lord keep us steadfast." C. C. HARDY, Grandpa.

POLLY.—Died at Belcher, Texas, Sept. 21, 1900, little Marvin Lee, infant son of Thomas and Mary Polly. Little Marvin was only six months and one day old when the death angel came for him, but he had lived long enough to so entwine himself in the hearts of his parents and loved ones that it was very hard, indeed, to say good-bye. May the God of all grace comfort the broken-hearted, and may the parents live so that some sweet day they can go and meet him and the other little ones who have gone before. W. H. BROWN.

STINNETT.—Mrs. Phoebe Stinnett was born in the State of Indiana, September 16, 1818, was married to G. M. Stinnett July 29, 1839, professed faith in Christ and joined the M. E. Church, South, in 1867; died in peace January 28, 1900, in Comanche County, Texas. She was the mother of seven children. Five of them live to realize their loss. It is enough to say, Phoebe was a good woman. She was a kind mother, loving wife. For many years she was sorely afflicted, but she bore it all without a murmur. But Phoebe is gone to the land where the weary are at rest. J. T. OWEN, Dublin, Texas.

THOMPSON.—Little Dora, the only child of W. V. and Emma Thompson, was born August 30, 1898, and departed this life September 16, 1900. She has gone from us forever on this earth, and no more will we wait for her coming nor be gladdened by her presence, yet her memory will ever live and be cherished by all who knew her. No words of ours can soften the afflictions or assuage the grief of her loving parents, but we can ever pray that He "who tempers the wind to the shorn lamb" will in this visitation of his providence command his ministering angels to hover around them, and, with their heavenly wings, dry their tears, solace their sorrows and lead them by faith to meet her in that home where parting is no more. CHARLIE HUGHES, Jacksonville, Texas.

SHEFFIELD.—Sister Chalmie Sheffield (nee Wright) departed this life September 13, near Cooper, Delta County, Texas, aged twenty-three years and six months. She was born in Virginia, but raised in Delta County, Texas. Six years ago she was happily converted and joined the M. E. Church, South, at Foster's Chapel, Cooper Circuit. Sister Sheffield was a good woman, faithful and true to every relation of life. She died young, but died in the faith, and in her pure life she has left a rich legacy to her husband and three motherless children, surviving parents and other relatives. Her sufferings were intense, but she bore them all patiently. She did not fear death, but was anxious to live for her loved ones. Their loss is her gain—a home in heaven. To the bereaved ones we will say that, if you ever see her again, you must meet her in heaven. J. N. HUNTER, P. C., Cooper, Texas.

CULVER.—Mrs. Elizabeth Culver was born in Moore County, N. C., June 6, 1828, and died at the home of her son-in-law, H. C. Lyday, near Celeste, Texas, September 2, 1900. Sister Culver was married to Rev. J. M. Culver June 13, 1851. She professed religion early in life and joined the M. E. Church, South, of which she remained a faithful and devoted member to the time of her death. She was the mother of seven children, three of whom preceded her to the better world. The surviving four are consistent members of the M. E. Church, South. She was bedfast only a short time, her trouble being cancer of the stomach. She suffered intensely, but was never heard to

complain. I scarcely if ever saw such fortitude and patience as he manifested. Her husband, children and neighbors manifested the most marked devotion and faithfulness. She was a true companion, a loving mother, a meek and devoted Christian. What a treasure to leave her companion and children. Late in the afternoon of September 4, we laid her remains to rest in the McWright Cemetery. May she rest in peace. May the godly mantle she left fall upon her children. May the God of all grace comfort and sustain her companion in this sad hour. W. L. SHOEMAKE, L. D.

MOORE.—Susan Bell Moore (nee Bell) was born in Hunt County, Texas, August 31, 1872; married to Felix Moore July, 1889; died at her home in Campbell, Texas, September 15, 1900. Sister Moore was raised religious. When about fifteen years of age, under the ministry of Rev. Wm. Hay, she was converted and joined the Methodist Episcopal Church, South, and lived a consistent Christian life to her death. She was sick for some time with typhoid fever, but was perfectly submissive and cheerful through all her illness. She died as the Christian dies—in the triumphs of a saving faith. Her little baby boy, Mark, three weeks old, died the next day and was buried in the same grave with his mother. Sister Moore leaves a devoted husband, four children, an aged father and mother, a brother, relatives and the Church to mourn her death; but they are not as those who have no hope. "We now where to find her." Her pastor, J. T. BLEWDORTH, Campbell, Texas.

HAYES.—Little Otis M. Hayes, son of Dr. and Mrs. Hayes, died August 18, 1900. At 6 o'clock Jesus dismissed the patient mother's care and he was borne from his great suffering on angel wings into that beautiful beyond, to await the coming of papa and mamma. While loved ones stood around the couch of the dying child, he would raise those sweet little hands, trembling in death, and point upward and smile, as if to say to papa and mamma and loved ones, "I'm going home." Oh, how hard to say farewell to their only precious babe. How they miss his voice, smiles and kisses. How they long once more to hear his footsteps and prattling tongue, and for his presence to make home happy again. All the world is sad and dreary to them without their precious darling. But look up, dear papa and mamma. Don't think of Otis as dead. He is with the angels, enjoying the beautiful mansions above. God took him that you might have an interest in heaven. May God comfort you, dear brother and sister, and may you meet Otis in the sweet by and by. HIS AUNT.

COFFEE.—Mrs. Lena Coffee (nee Holbert) was born in Lawrence County, Ala., July 23, 1885; was converted and joined the M. E. Church, South, August, 1882; was married to T. J. Coffee December 22, 1884; moved to Texas in 1894, and settled near Richardson, Dallas County, where she died September 4, 1900. After coming to Texas she, with her family, united with the Richardson Church. She was an obedient child, a loving and faithful wife; as a mother she was untiring in her labor of love; as a Christian, modest, devoted, humble and consecrated. To visit her home was always a pleasure. In her home was the home of her preacher. She was held in high esteem by all about her, as was evidenced by the company who attended her remains to the grave. After a funeral discourse by the writer, we laid her body down, with the beautiful form of our Church, then turned our back on the new-made grave, feeling that we had done all that we could for one of God's children. She leaves an aged, grief-stricken mother, a husband in deep sorrow, and six children bereft of a mother's love, a mother's care, and some too young to know a mother's worth. What God does we can not know now, but we shall know when we see face to face and know as we are known. W. H. STEPHENSON.

HARRINGTON.—Matthew Harrington was born in the town of Sheldon, Franklin County, Vermont, May 28, 1856. After serving an apprenticeship as a printer, he followed that trade until his health failed. He was a man of kind disposition, and was liked by all who knew him. He came to Austin, Texas, in the Spring of 1886, and was converted and joined the Church there, September, 1887. His experience was a bright one; there were no doubts to disturb him afterward as to its genuineness. I was his pastor for three years, and became very closely allied in Christian fellowship; and never did I see or know anything of Bro. Harrington but such things as do characterize the child of God. He was faithful to his Church, always interested in the Sunday-school as a teacher; pure in heart, religious in life. On the 26th day of August, 1900, he finished his work and was called to

his reward, leaving me to mourn the loss of a true friend. A father and sister have lost a true son and brother, the Church a very acceptable member, the printers' association a safe comrade, the Woodmen circle a good sovereign. Bro. Matt. has gained heaven. E. G. HOCUTT, Elgin, Texas.

HARRINGTON.—Sister Marian Marie Harrington was born in Essex, Vermont, May 21, 1824. Her maiden name was Cady. She was converted at the age of fifteen years and united with the Church; she spent all of her life in the service of the Lord. Not only was she a good Church member, but she was an exceedingly good Christian, abundant in good works, always helpful to the pastor, especially in our pastoral visits. It was good to hear her tell of the dealing of the Lord with her. A few days before she went away she said she was ready when her work was done; and on the 7th day of April, 1900, she was released from service in the Church militant and went up to engage in that higher and better service of the Church triumphant. I would say to those that are left in this lonely home, wife, mother, guide gone, but you know where to find her. Press on until you find your loved ones in that land that is brighter than day, where you will never say good-bye. E. G. HOCUTT, Elgin, Texas.

WILLIAMS.—Sarah, daughter of Hazard and Annie Williams, of Cedar Bayou, Texas, age nineteen years, nine months and seventeen days, was lost in the storm at Galveston, September 8, 1900. Although her grave may be in the sea, or among the strangers along the beach, her soul is at rest in heaven. She leaves papa, mamma, three brothers, five sisters and many relatives and friends to mourn their loss. Sarah was a good girl, loved by all in the community. She joined the M. E. Church, South, at the age of twelve. At the last meeting held by Bro. Cain, assisted by Bro. Bradfield, she made a full surrender. She was elected delegate to attend a meeting of the League in Galveston, and went in company with a great many friends. All returned safe but her; she intended staying awhile there. How little did we think the last time we saw her we would see her no more this side of eternity, but we hope to gather an unbroken family in that bright land where there is no more sorrow, pain or death, where God himself will be our Guide; he will wipe the tears from every eye. Her sister, LIZZIE.

MIXING COFFEES.

Most people know that the goodness of coffee depends largely on getting just the right mixture to suit the taste, but few people know how to do it. The trouble is that the mixer too seldom knows anything about the qualities that he blends. A blacksmith might as well try to mix drugs to get the effect that a physician intends in his prescription.

Yet anybody entirely ignorant of coffee may happen to get a mixture that is good, but he doesn't know why it is good, nor how to get it again. And the person who buys the mixture and likes it may try a hundred times to get the mixture again without securing anything like it. That is one great advantage in package coffee like McLaughlin XXXX. It comes to your grocer in one pound packages sealed. He cannot alter or adulterate it if he wants to. The coffee prepared by a science and skill that is the result of a great many years of experience. It is made to a standard that never varies.

And there is saying, too. The makers of McLaughlin XXXX are the largest exclusive roasters of coffee in the country. Their own buyers purchase direct from the planters. All middlemen's profits are saved. In this way they give you a better coffee than you can buy in other ways at even one-fifth more. There is a page of premiums in this issue of the paper that shows another advantage.

"A crystal is sometimes formed in the embrace of a boulder of granite. To clear it of its rough enclosure, and to bring its beautiful facets to the light, nature submerges it in deep waters, shatters it by tempest, and abrades it by contact with stones and mud and the rubbish of the sea. Thus a redeemed soul is, by the plan of God, immersed in the cares and toils and enticements and usefulness of a world of sin, so that by sheer resistance to evil and abrasion with depravity, it may be polished to the transparent image of Him who made it."

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Advertisement for Weatherford College, Literary, Business, Music, Art and Oratory. Opens Sept. 18, 1900. For Catalogue, address D. S. SWITZER, Weatherford, Texas.

Table listing various locations and names under the heading 'EAST TEXAS'. Locations include Beaumont, Dallas, Houston, etc. Names include various individuals and families.

EAST TEXAS CONFERENCE.

Table listing various church districts and their members for the East Texas Conference, including locations like Beaumont, Dallas, and Houston.

Table listing various church districts and their members for the North Texas Conference, including locations like Dallas, Fort Worth, and Waco.

Table listing various church districts and their members for the West Texas Conference, including locations like Amarillo, El Paso, and San Angelo.

Table listing various church districts and their members for the Northwest Texas Conference, including locations like Amarillo, Dalhart, and Dalworth.

Table listing various church districts and their members for the Texas Conference, including locations like Austin, El Paso, and San Antonio.

Advertisement for a sewing machine, featuring an illustration of the machine and text describing its features and price.

Advertisement for Pearline soap, featuring an illustration of a hand holding a candle and text describing the soap's benefits.

Advertisement for Southern Pacific Railroad, featuring text about vacation rates and resort points.

Advertisement for Southern Pacific Sunset Central Special, featuring text about train routes and services.

Advertisement for the Best Line to the Old States, featuring an illustration of a train and text about the Cotton Belt route.

Advertisement for a sewing machine and Texas Christian Advocate, featuring an illustration of a sewing machine and text about the subscription price.

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A CHAT WITH THE LOCAL PREACHERS.

Remember, that next Saturday at 10 o'clock in the morning is the time for our meeting at the First Church, near the postoffice in Dallas. You will be met and received there, and no where else on that occasion. Bear in mind that we meet for the purpose of trying to reach a larger plane of efficiency, and a brighter personal assurance of our own spiritual life, and as far as possible, to secure our forces for the attainment of these objects. A dear brother wishes to know whether it will be in order to read a paper on that occasion upon "The Local Preacher and His Life."

He inquires to find a gentle and loving spirit as he handles a trowel and respectful manner. Will such be conducive to the aims sought, as indicated in these pages, will be admissible, provided the brethren are willing to stay long enough to hear it patiently.

We are receiving many letters of encouragement from our brethren in reference to our approaching convention. Some of them are so sweet and full of good will that we would like to give them to the readers of the Advocate. But such is the pressure upon our columns that there is not space room for the "millionth millionth." It has been suggested to curtail the advertisements and enlarge the space for reading matter. In this case, the subscription price would have to be increased beyond the ability of the masses, to pay for it. We are the paper could not be continued for want of money to carry it out. It must be remembered, that no paper lives alone upon the subscription, but depends chiefly upon the money received for advertisements. If the paper should be enlarged sufficiently to admit all that is written and sent to the office for publication, the additional expense thus incurred would fill the paper by putting it down for several weeks. So we must be contented with what we have, as it is the best we can get, under present conditions.

These considerations should be sufficient to show the reason for more space for the publication of the many valuable communications that are lost to our readers for want of room in our columns.

As the local preacher Conference is not a representative body, consisting of those who are actually holding upon any one subject, upon its meeting neither could it be properly binding upon any one present and participating in its deliberations, except the moral obligation to try to carry out the good resolutions which it might determine. That should be considered sufficient to answer the question predicated in the talk of binding force upon absent members of our brotherhood. It is not intended by this meeting to make a rule of rigidly binding force, but to point ourselves in harmony with the laws already in existence and of legal and moral force by reason of our subscription vows.

Some brother thinks that we have reflected, unjustly upon the intelligence and loyalty of some of our number, by circulating objections and complaints which had no real existence, except in our own imagination. Well now, be assured that for all that we have not elaborated a single thought in these papers except what was suggested by some doubting brother. We have only been trying to answer questions and in our own way to explain what seemed not to be correctly understood by inquiring friends.

It has been charged that the local preacher has no standing in our connection. In the years gone, we imagined in our haste that there might be something in this claim. But of our carefully casting about in every direction in quest of a more congenial Church home, we came to the deliberate conclusion that while he keeps himself in exact adjustment with the

plans and usages of the Church, he has as much standing in our own as he would have in any other denomination. In any relation, "every man is the architect of his own fortune"—the maker of his own standing.

One dear brother thinks that we have in mind "a new thing under the sun"—a Local Preachers' Conference. Well, no; it is not a new thing. It is so old that we have forgotten when we first read about it. By reference to the last issue of the Texas Christian Advocate you may find that it has been in successful existence for a long while in another State. More than that, it was attempted to be inaugurated within the bounds of the Northwest Texas Conference many years ago; but failed on account of a lack of interest among the local brethren; and no one was to blame for its untimely death but ourselves.

If we have but one single local preacher as a delegate on the floor of an Annual or a General Conference, his voice and influence in debate are as feeble as the whisper of an infant in the face and fury of a desolating cyclone. But if we could have a representative from every presiding elders' district in the Annual Conference, and one of our number from every Legislative and every one of our local brotherhood uniformly in his place in the quarterly Conference, with the local brethren of our connection in lively sympathy and co-operation in line at home, what a tremendous force and power we could wield for good in the Church. That would especially hush the murmur that we have no standing in the connection.

The fraternal sentiment that binds together other associations should dominate our own brotherhood. "In union there is strength;" in division there is weakness. By whatever denomination you designate it, it is the same. A distinguished brother calls it "stick-to-it-iveness," another styles it adhesiveness, but an ancient order which claims antiquity commensurate with the historic age, names it brotherly love, and compares it to the cement spread in place by the builder's trowel to unite the building in one common mass. "Behold how good and how pleasant it is for brethren to dwell together in unity," for which let us pray in the Local Preachers' Convention. W. C. YOUNG.

REV. J. B. DENTON.

I am truly glad that the little city of Denton, aided perhaps by the county, has decided to erect a monument in order to perpetuate the memory of Rev. J. B. Denton. He was one of nature's noblemen—possessed of the very finest intellectual powers, which were fired and set all a-glow by a most fervid imagination. These were nature's great endowment, that made John B. Denton one of the highest, brightest and most useful men in the early history of Texas.

John B. Denton was truly a self-made man. He could neither read nor write until some years after he was a well-matured man. Soon after his marriage he was soundly converted, after the old Methodist or evangelical style. His warm and fervid nature, fired now by the Spirit and grace of God, drove him out into the Lord's vineyard. God made him to feel that he must work, and often said, referring to this early experience, "that he felt like he must work or die." At this point of his history, which was the turning point in his life, his wife—herself a true Christian, of fine mind and of fair culture—taught him to read and write. From this small beginning and humble source, in a few brief years he came to be one of the most eloquent and attractive men, both at the bar and in the pulpit, in the new Republic.

I do not remember (if I ever knew) what year John B. Denton came to Texas. He formed a law partnership with John Craig, who was also a local Methodist minister. They practiced law together in Clarksville for several years.

I was in the campaign against the Indians in which J. B. Denton was killed—was in thirty feet of him when the cold lead, driven by Indian precision, did its fatal death work. The village was located on the Clear Fork of the Trinity River, some seven miles below where Fort Worth is located.

The shot that took away his noble life was a very deadly one—he scarcely knew the pain of death. With one eye closed and his always trusty gun propped at the enemy, he received the fatal death shock. He died in the saddle, and in the above attitude. No one of his brave companions knew he was dead until his hands began to relax and his gun began to recline more, and this was discovered. One of the company exclaimed, Captain Denton was killed. At once he was lifted from his horse and gently laid upon the ground amidst the fire of the enemy.

Here, and at almost the same moment, Henry Stout was wounded, with several others. At about 4:30 p. m. the body of J. B. Denton was laid upon a gentle horse and secured there with ropes. The company then moved up the river seven or eight miles to a point not far from where Fort Worth now stands. Early next morning the company crossed the river and traveled towards where Denton now is. At 10:30 or 11 o'clock a. m. the company halted and buried Denton. From here the company moved on to Bird's Fort, then to Bonham, or old Fort English, and home. I can find Denton's grave. A. DAVIS.

A call is made in the Advocate by Rev. Wm. Allen for information concerning the last resting place of Rev. John B. Denton, who was killed in 1841 in the famous battle of Village Creek. Nearly a quarter of a century ago a comrade in that battle located the place where he was buried. At that spot the remains of a human skeleton were exhumed and were held subject to the order of a then living son of the deceased, Rev. Lewis White, crew a member of the North Texas Conference, but now, I think, a minister of the Baptist Church, residing at Fort Worth, can give the most reliable information sought, of any living man. W. C. YOUNG.

Dallas, Texas.

STATISTICAL REPORTS—A PLAN PROPOSED.

No question now before our Church more vitally affects our standing in the eyes of the world than the question of our statistics.

From year to year we are sending out printed figures which do not tally with themselves, and which do not agree one year with another. This causes men of the world to come to one of three conclusions, and some of them accept all three. These are: (1) The preachers are utterly incompetent to make correct statistics; (2) they are criminally careless in the keeping of records, or (3) they deliberately falsify the facts.

The printed minutes of almost any Annual Conference in our connection, and the general minutes edited by our Book Editor, will furnish the facts on which such conclusions may be based. Take, for instance, the Northwest Texas Conference. In the minutes of 1899 we report:

Total members last year	64,777
Additions	19,574
Removals	7,669

So that the total members this year should be 67,682 but the column headed "Total members this year" reads 66,867

Discrepancy	815
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Now compare the minutes of 1898 with those of 1899, and you discover still further discrepancy. The column in minutes of 1899 headed "Total members last year" should tally with the column in minutes of 1898 headed "Total members this year," but the fact is as follows:

In 1898 it reads	66,911
In 1899 it reads	64,777
Discrepancy	2,134

Compare the general minutes of 1897 and 1898, and you have a similar result for the whole Church:

In 1897 it reads	1,468,157
In 1898 it reads	1,462,152
Discrepancy	4,005

Now, my brethren of the pastorate, I submit that these things ought not so to be. It is a serious reflection on our competency or integrity, or both. It can be remedied in one way (I don't know but one.) It is simply this: Let every pastor, in making out his report, put down in the column headed "Total members last year" the number reported last year, and then add the additions and subtract the dismissals, and by this process get "Total members this year."

This is the legal way, since, according to paragraph 86, answer 5, the statistics reported to the last conference are the records of the charge referred to in paragraph 79c.

If there should be found a discrepancy between the statistics reported to the last conference and on actual count of the roll, then this must be accounted for under head of "additions" or "dismissals," as the case may be.

For illustration: The pastor on "A" Circuit reported last year, "Total members this year," 500.

The boundaries of that circuit may be so changed that fifty members are added or lost. This fifty would be accounted for under item "additions" or "dismissals," as the case may be, "by certificate or otherwise." That word otherwise is sufficiently flexible to cover almost any case. Perhaps the boundaries of the circuit may be just the same, and by actual count of the roll there may be twenty-five more or less than were reported. In that case let



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the same course be pursued as indicated above. If all our pastors will pursue this method, then our statistics will be absolutely correct and perfectly consistent from year to year. Some brother may say: "If my predecessor reported twenty-five members more than were actually in the charge, I don't want my report to suffer and show a net loss, when I have really had a gain." But if the brother is so jealous of his reputation, he can make a public explanation on the conference floor. This will be decidedly better for his reputation than for him to print a report that is glaringly inconsistent with his predecessor's report, for the public will never know whether he or his predecessor committed the error.

Besides this, a man's reputation on this point is determined by the two columns, "Number of additions" and "Number of dismissals."

Now, I believe this will be a solution of our troubles, and, since it is the only one I have seen suggested, I propose on the first day of our next Annual Conference session to introduce a resolution requiring all our pastors in making out their statistical reports to take for the item, "Total members last year," the total as reported from his charge last year. Then I propose that we shall have an auditing committee, to whom these reports shall all be submitted before going to the Statistical Secretary, and if any of them, by reason of carelessness or otherwise, do not conform to the rule or are otherwise inconsistent with themselves, this committee shall take the necessary steps to have them straightened out. This committee becomes necessary because of the fact that so many reports are handed in to the Secretary that are manifestly incorrect, but he has no authority to alter or amend them, and so they go to record incorrect.

All of this is respectfully submitted for the consideration of the pastors of Texas, and with no other motive than a very earnest desire to have our, at present, very inaccurate statistics corrected and to insure for the future a consistent record.

JNO. M. BARCUS.

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WANTS SPRING CONFERENCES.

My object in writing is to ask you to keep urging the question of changing the sessions of the conferences from fall to spring.

Now I wish to give my reasons, and first, I have belonged to this conference twenty-two years, and have been moved every three years, at most, and several times I have landed at my new appointment at night—sometimes late in the night—no wood, no food for horses. Now, if we could have a change so our conference could convene in April or May, I believe our preachers would get a better salary.

My people are in the habit of proposing to let me have corn, oats, cotton seed and, if you please, sorghum, fire wood for the winter, and my answer is, I don't know where the conference will send me, so I can't take them until

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after conference; so I lose that much of my salary. And if we will make change, almost any preacher on a country charge can make provision for winter. I can now, on this work, get all of these things, but don't know whether I will be sent back to this work or go somewhere else.

I suppose there will be several changes made at our conference, and if it were next spring I could lay in my winter supplies, which would nearly pay out the salary, and then move in the spring, which would be more pleasant than to move about the last of November in the rain and cold, and take what little I would have on hand and pay it out for the fuel and feed.

Let's ask for a change from fall to spring.
J. H. TRIMBLE.
Buffalo Gap, Texas.

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We have no Church of God that of God, this position of a success by t make it a faith. The pastor look port, and the p the proper medi support is conv is paid his sala promptness, it stewards who at selection; b then just the help the preach the Church, eit operation or by duties imposed who occupy th are elected by ence at its foot. The preacher no has the whole from. If he d sort of men in fault, unless b membership. Conferences ar is a good time cations of ste tells us exactl put into the st directions:

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3. They must ural and acquir the temporal bu It requires this a permanent mo Church of God. tion ought to such responsib