

NOW READY FOR MAILING SOUTH. Special Holiday address Silversmiths, E. KY.

Route Eminent

POSITION.

Interests. draft horses; shipping novel feeding methods into feeding. fare, plus \$2.00 for Pass'r Agent.

A COLLEGE.

the Popular College

the educational pride

of students so far is

that of any preceding

agreement have received

nt to fill every room

College, an institu-

the greatest educator

who ever lived in Vir-

ginia to the top-notch of

ofed daughters.

is the father or mother

er at Virginia College.

FOR STOCKMAN.

of Vernon, Texas,

the International Live

SANTA FE ROUTE

tickets to Chicago for

his place below him

below his place.

NE, Opium, Cocaine,

Whiskey habits

Restoring Memory to

Cure of physicians, ministers

teachers, dentists, etc.

University of E. Texas, 1902

Al. Co., Dublin, Tex.

DAYS' TOUR

RETURN for \$150.

abatt, of Fort Worth,

et party of fifty on a

nd the surrounding

workers will leave Fort

on the evening of Dec-

oston next morning,

a Mallory Line, arriv-

ing following Wednes-

ing the next evening

vana Friday morning.

ry has been prepared

statement at Havana

entry within a radius

This tour will be un-

direction of Captain

pent nineteen months

service of the U. S.

familiar with the sur-

be in position to en-

a manner and under

stances that are

general public. The

ave, B.R., covers all

hotel fare and car-

West and Havana.

culars and complete

apt J. E. Labatt, care

719 Main St., Fort

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$1.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Publishers, \$1.00

Vol. XLVII.

Dallas, Texas, Thursday, November 22, 1900.

No. 13

NORTHWEST TEXAS CONFERENCE

In company with Bro. W. C. Everett, of the Branch House, I left Dallas on Tuesday morning, the 13th, for Georgetown, the seat of the Northwest Texas Conference. We went by way of the M. K. & T. Railroad. This road is always pleasant to travel over. It makes good time, furnishes excellent coaches, and it is manned by polite and accommodating trainmen. By the time we reached Waxahachie, the preachers began to join us, and by the time we left Waco we had a jolly company. They continued to swell the number, and when we reached Granger we had on board a hungry, good-natured mob, that made a rush for the dining-room. It was led by Bro. Everett, who made wonderful speed for a man of his aldermanic proportions. We made way with a scant dinner, but the man who headed the procession to it brought up the rear as the bell rang for the train to pull out. At Taylor we had a wait of nearly four hours for the International, and put in the time taking in the town and lounging about the depot. A number of us went up to the Methodist Church. It is a small frame house, well stricken with years and very much out of repair. The other church buildings near by are handsome, and they put ours at a great disadvantage. If our people do not fall into some early enterprise, we will not be long in taking a back seat in Taylor. After nightfall the International came rolling in, and it was also crowded with preachers. But fortunately for those of us in waiting, a few additional coaches were provided for our benefit, with the statement that they would go to our destination without any change at Round Rock. So by 9 o'clock we were in Georgetown. I found my way to the comfortable home of Bro. T. S. Snyder and family, and in company with Bros. C. R. Wright and H. A. Boaz, I had one of the best homes in the city. This is one of the old Methodist families of this community, and preachers are given the right of way under this roof. They are religious people, and our communion was sweet and helpful.

Georgetown is the capital of Williamson County, and it is a prosperous inland town. There is only one railroad coming into it, and this is a branch leaving the main line at Round Rock. The business part of the town is built around a fine, shaded square, upon which a handsome stone courthouse is located. Many of the buildings are also stone, as this material is abundant all round here. This character of buildings gives the place a very substantial appearance. The public school building is a large stone structure, and quite imposing. Our church edifice, in which the conference sessions are held, is also an immense stone building, put up in splendid style. Its architecture is Gothic. It has large windows, filled with ornamental cathedral glass. A number of them are memorial windows. There is a spacious gallery, giving, all told, a seating capacity of perhaps 1000 or more. It has handsome pews. The church is a credit to Methodism.

Just across from the church is the old chapel, on one corner of the University campus—the old University. And the old school building is near by.

But this property has an antiquated look and a deserted air. It is a sort of fitting school now. A few blocks up the street looms the new University building. This overshadows anything in the community. I went up and looked around it, and then tired myself out going through its several apartments and climbing its wide winding stairways. How such a tremendous structure could have been completed with the amount of money expended upon it is a mystery to me. In Dallas it would have cost \$125,000. It is built of beautiful white stone, and a more unique and superb piece of finished architecture can not be found in Texas. So far as I am able to judge, there is not a flaw in it. My heart swelled with pardonable pride as I looked upon it and marked its excellencies. The Methodism of the State can hold up her head and feel that she amounts to something in the presence of this splendid monument. And if we will now make haste to thoroughly equip and endow this great institution, our place in the educational work of the State is fixed for all time to come. The school is in a prosperous condition. The patronage is in advance of any preceding year, the faculty is well organized and competent, and Regent Hyer is in the forefront of the educators of the South. He has the institution in ship-shape in its discipline and general management. Agent Sinex is moving everything in sight to furnish the funds with which to supply the sinews of war.

Georgetown laid herself out to entertain the conference, and she made a great success of it. Everybody seemed to think he had the best home. Dr. Campbell, the pastor, Dr. Nelms, the presiding elder, together with a good committee, did systematic work in the entertainment of about four hundred people, and upwards. No session of the Northwest Texas Conference was ever more royally taken care of. Everybody was delighted.

Wednesday morning was a glorious day, and the preachers were present in full force. The Bishop came in on time, and announced the hymn, "Draw nearer, oh, Son of God," and the singing was general and full of spirit. After the prayer the Bishop read from I and II Acts, and commented on several passages. "This is the first chapter in the history of the Church after Christ projected it among men. Hitherto Christ wrought through his own personal presence, but since then he has wrought through the Holy Ghost and his living ministry. He does not make his work absolutely dependent upon human prudence and foresight, but by the guidance of the Spirit. The apostles went forth to places. They did not choose their spheres of labor. Christ made this choice for them. Peter did not care to go to Caesarea, but the Spirit constrained him. Paul had another plan, but the Spirit called him to Europe. So it is to-day. We are to follow the indications of supernatural wisdom. Christ sent his first ministers out as lambs among wolves. But they were to transform these wolves into lambs, and this was not to be done by baptismal regeneration, nor by transubstantiation, but by the regeneration of the heart by the Holy Ghost. As a conference we need the presence of

the Holy Ghost. We are not here as a political party or as a legislative body. We can not conduct our affairs in this way. We want no trickery. This is the abomination of desolation standing where it ought not. We must be baptized by the Spirit, and be led by him in all of our business. We must pray for his influence. He must be here and be in our work. Some of us have an idea that it is only the office of the Spirit to stir the sensibilities—a sort of spiritual luxury. Well, this is good, but it is back of all this the office of the Spirit to guide us into all truth. The will must come into subordination to this divine power. Therefore, let us not cheapen the work of God's Spirit. Some of our blessings come upon us when we least expect them. Even when the heart is heaviest, the Spirit brings our greatest relief. God knows what is best for us. We must have a whole gospel. It must not be mutilated. The early disciples took the whole Scriptures. They found no fault with them, but believed them in their entirety. We must do the same. We want no polka-dotted Bible. Leave it just as it is. Preach all of its truth. What we need is the truth as God has given it to us. This truth is not born in this world, but in heaven. It is perfect truth. Let us then look to the Spirit for help to guide us into this truth as we transact this conference business. Then our work will be complete.

The above is only a glimpse of the address. At its close, the entire conference sang "Come, Holy Spirit, Heavenly Dove," and the effect was grand. Bro. Bailey led in a prayer of great spiritual power, and these exercises put the conference in line frame of mind for the beginning of the session. The roll was called, and Rev. Jno. M. Barcus was re-elected Secretary, and Bro. Morris, E. R. Barcus, Turner and Terry were elected assistants. The presiding elders nominated the usual committees, and the business of the conference was set a-going.

Dr. J. J. Tigert was introduced, and spoke of the Review.

The "division issue was sprung by Rev. Jerome Duncan by introducing the Vernon District Conference resolutions on that subject. After a little preliminary battle, the matter was temporarily quieted by the appointment of a special committee, to whom the whole matter was referred.

Dr. Reid, of the Korean Mission, was introduced, and made several announcements bearing on the mission work, and the conference adjourned for the day.

At 2 o'clock, Rev. A. O. Evans preached a very spiritual sermon on "Confessing Christ."

At 7 p. m., Rev. J. T. Curry, of the Tennessee Conference, preached a helpful sermon to a large congregation, and Rev. W. H. Vaughan followed with an exhortation and a collection for the Orphanage.

Thursday morning came in an ideal day, and the isolated members of the conference reported and took their places.

The brother who opened the exercises with prayer, among other things prayed for Dr. Tigert, all the editors and those confined in the prisons, and many amens were heard from the brethren. On the day before, Dr. Tigert, in his address, said that he

rarely ever heard a prayer for the editors. So the editors and others come into the devotions very appropriately on this occasion. Bishop Keener says when Charles Wesley was converted he went to the prison and preached to the inmates. Nine of them were converted, but were afterwards hanged. So that not only the editors, but the preachers also, from the beginning, have stood closely related to those in prison. The prayer on this occasion was orthodox.

The Bishop had occasion to call attention to the importance of the League. He commended this organization most highly. But he said: "The business of the League is to develop the mental and spiritual character of the young people. In this sphere they are doing a noble work. But it is none of the business of the young people to help me make the appointments. I have received letters since I came to Texas from Little Susie, and Jane, and Fannie, and Mary, and Johnnie, asking me either to move or return Bro. So-and-so. Such as this disgusts me. Let those young folks run the League, but I can look after the appointments. I have twelve sons of Jacob to help me in matters of this sort at this conference, and I hope the children will not write me any letters of advice on this subject. If they do, it will have the opposite effect from their wish. Now I hope the women and the children will do their full duty to the several Churches to which they belong, but not bother me about matters which the Discipline has placed exclusively in my hands."

Bro. H. H. Hotchkiss, Solomon, Cochran, Brown and LeClere, of the Texas Conference, and Dr. J. H. McLean, of the North Texas Conference, and others were introduced to the body.

The names of the elders were called. Dr. Nelms, of the Georgetown District, made a brief report. "We have gotten nearly \$14,000 for the Twentieth Century Thank-Offering. We have about \$6000."

Rev. Sam Wright, of Waco, said: "We have had a great year. All of the money required of us has been collected. We have had good spiritual results. Owing to my health, I ask you to give me such an appointment as will let me regain my health." At this juncture it was recommended that Bro. Wright be appointed Conference Missionary Secretary. It was adopted.

Bro. Bailey, of Corsicana, said: "We have made progress spiritually and financially. Have built several churches. We are not fully up with our finances, but more nearly so than ever before."

Rev. H. Bishop, of Waxahachie, said: "We live in a rich country. The preachers have done their best. We have gotten only \$2500 on the thank-offering."

Rev. J. R. Morris, of Weatherford, said: "Have had 700 conversions. The most

of the charges have paid out, and others are in excess."

Rev. E. F. House, of the Dallas District, said: "All of our members are well up from the whole, we have had a successful year."

Rev. J. G. Putnam, of Gatesville, said: "Have had a prosperous year. Have paid \$2000 on the Century Movement."

Rev. O. F. Sorenson, of Brownwood, said: "All of our reports are full. Had 1000 conversions. Have raised a large per cent of the Century Fund."

Rev. J. S. Chapman, of Abilene, said: "Have gotten about \$1000 on the thank-offering, and all of our appointments are \$1 per cent paid."

Rev. J. H. Whisman, of Vernon, said: "We have built several churches and parsonages. Our missionary money is nearly up, and we have done well on the Twentieth Century Fund."

Rev. G. S. Harby, of Cleburne, said: "Eight thousand dollars raised for the Twentieth Century Fund. Have had good meetings, and built a number of parsonages and churches." Upon the whole, this was the best report of any made. This district has thirty-six counties in it, and they are sparsely settled. Yet the brethren have done a wonderful work.

Among the superannuated ministers present is Rev. Andrew Davis, who is a native Texan, and he has been a member sixty years. He made a fine talk to the conference. His tones had the ring of an old veteran in the forefront of the battle. He is held in great esteem by the members of the conference.

Rev. F. T. Mitchell is also another venerable member of the conference. He is now approaching his four-score years. He has been a preacher nearly sixty years. His health is measurably good. By the appointment of Gov. Sayers, he is now the Chaplain of the Truck Penitentiary, and he thinks this the most important work of his life. He is devoted to his charge. His address made an impression upon the conference.

Rev. E. L. Armstrong could not be present, but he sent the brethren a very touching letter, and its reading provoked a profound silence, and every word of it was listened to with the deepest interest. The letter breathed a spirit of submission, mingled with a desire to depart and be present with the Lord.

Dr. Reid, at this point, came forward and addressed the conference in the interest of the Mission Board at Nashville. He gave an elaborate statement of the mission movement in China, and stated that our missionary enterprise in that Empire was never more hopeful and inspiring than at the present time. The speech left a fine impression upon the body.

Rev. G. W. Kinchloe carried off the banner in the number of children baptized. During the year he dedicated forty-seven of them in baptism to Christ. He would have administered the ordinance to others, but these were all the Methodist babies in his neighborhood. And he put the Advocates into the lines of his people, too, and brought up all his reports in full.

In the afternoon, the Annex people extended an invitation to the conference. CONTINUED ON PAGE FOUR.



of Happiness

Insulation of one's desires, that the desires do not interfere with us. Scarcely in driving into the pleasure. We far part of it—run-wagons and the more for family parties, thing else on wheels, and automobiles—we'll hide Catalogue, which any address.

RENDORFF CO.

S. TEXAS

ST-CLASS SEWING

THE ADVOCATE 1 YR.

## COMMUNICATIONS.

## THE LAW AND THE GOSPELS—THEIR RELATIONS TO EACH OTHER.

It occurs to this writer that it is not only necessary to have just and proper conceptions of God, as I endeavored to show in the Advocate recently, but we ought to understand the law of God and the gospel of Christ, and their relations to each other.

All wide-awake, intelligent students and close observers, no doubt, have noticed the fact that in the minds of some ministers of the gospel, and in some of the systems of theology now in the world, the thought seems to prevail that there is an irreconcilable conflict between the law and the gospel, and these same systems of theology teach that the law was completely abrogated and laid aside after the advent or death of Christ.

Many preachers are teaching that the law has been so completely fulfilled by Christ that Christians especially are not under obligation now to keep the law or obey the Ten Commandments.

I once heard a preacher of this sort use the following language on this subject: "The law can not hurt me at all, for the law that would hit at me misses me and hits Christ." What an idea for a minister of the gospel to teach! Another minister of the same "faith and order" told his congregation that not one of them had ever kept the Ten Commandments, and, indeed, that they could not do so. He further said "that Christ kept the commandments for his people, and that he was responsible for those who had accepted him."

Another man, bolder than most of his brethren, said that "if he were to kill a man on the streets he would not be held responsible for that act."

Now, so long as such things are taught in the pulpit, and such rank Antinomianism as that prevails, it seems to me that it is the imperative duty of all true ministers of the gospel to speak out in thunder-tones, both through the pulpit and the press, and let the people know what the truth is on these vital questions.

The Bible is unspeakably plain on all these questions, and from that holy Book we learn that the law of God is just as binding upon us to-day as it ever was in the Old Testament dispensation. Let us see what the Word of God teaches on this point. When the young ruler went to Christ to know what to do to inherit eternal life, instead of telling him, as some teachers now do, that the commandments were abrogated, he enjoined upon him to keep them. See Luke 18:18-23. Again, Christ said: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17; see also verse 18.

Paul, after showing conclusively that we are not justified by the law, but by faith, says: "Do we, then, make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

It would be well for the Antinomian teachers who contend that the law has been abrogated to study well this wonderful third chapter of Romans, and then revise their theology. They could learn a great deal from Paul if they would study him closely and honestly, and then they would be more orthodox in their views and better qualified to teach others, also.

Let us examine Paul a little further. In that wonderful seventh chapter of I Corinthians, so much misunderstood by so many, in writing on the subject of marriage and the relations of the sexes, Paul says: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." I Cor. 7:29, 40. I remark just here that if Paul's teachings in this chapter were universally obeyed there would be more happy marriages and far less divorce cases in the world.

Did Paul teach, as some modern gossips now do, that the law was repealed? Listen to him and decide this question: "But we know that the law is good (present tense) if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whore-mongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine: According to the glorious gospel of the blessed God which was committed to my trust." I Tim. 1:8-11.

This strong passage shows that Paul was far from teaching that the law was annulled by the gospel, and that he regarded it as perpetually binding upon all classes of persons. A query here: Does God commit his glorious gospel to those ministers who are constantly teaching that the law has been abolished by the gospel? Think on these things, beloved.

Commenting on the above passage, Dr. Clarke says: "There is a moral law as well as a ceremonial law. As the object of the latter is to lead us to

Christ, the object of the former is to restrain crimes and inflict punishment on those that commit them. It was, therefore, not made for the righteous as a restrainer of crimes and an inflicter of punishments, for the righteous avoid sin, and by living to the glory of God expose not themselves to its censures. This seems to be the mind of the apostle. He does not say that the law was not made for a righteous man, but it does not lie against a righteous man, because he does not transgress it; but it lies against the wicked—for such as the apostle mentions have broken it, and grievously, too, and are condemned by it." Commentary, vol. 8, p. 585.

Again Paul shows that the preaching of the law is necessary to convict men of sin. Indeed, how could men ever be convicted of sin and led to repentance if they were made to believe, as some teach, that the law was repealed? Let us hear Paul once more on this point: "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet." Rom. 7:7. In verse 12 he says: "Wherefore the law is holy, and the commandment holy and just and good."

On verse 12, Dr. Clarke says: "As if he had said, to soothe his countrymen, to whom he had been showing the absolute insufficiency of the law either to justify or save from sin. I do not intimate that there is anything improper or imperfect in the law as a rule of life. It prescribes what is holy, just and good, for it comes from a holy, just and good God. The law which is to regulate the whole of the outward conduct is holy; and the commandment, thou shalt not covet, which is to regulate the heart, is not less so. All is excellent and pure, but it neither pardons sin nor purifies the heart, and it is because it is holy, just and good that it condemns transgressors to death."

One more passage from Paul: "Therefore, by the deeds of the law, there shall no flesh be justified in his sight, for by the law is the knowledge of sin." Rom. 3:20.

Now a careful study of the Scriptures quoted in this article will show most conclusively that the law, instead of having been abrogated, is just as binding to-day as it ever was, and that the Antinomian teachers who contend so strenuously that Christ releases us from the obligation to keep the commandments are utterly mistaken in their views, and are in direct conflict with the New Testament, which they profess to love so well.

What, then, is the relation of the law to the gospel? We answer: The law convicts men of sin; the gospel shows them how to get rid of sin. The law condemns; the gospel saves. The law shows the heinous character of sin; the gospel reveals the wonderful love of God in pardoning the sinner who has transgressed the righteous law of a just and holy God.

Both the law and the gospel teach the very highest type of morality and purity of life, and there is the utmost harmony between the two.

This being true, then, it is our duty to preach both the law and the gospel in order to lead men to repentance and to Christ. We must drive the plowshare of the law through the wicked hearts and consciences of men and break up the fallow ground of their sinful souls, and then sow the fruiting, precious seeds of gospel truth in their minds, so that they may "bring forth fruit, some thirty, some sixty and some an hundred-fold."

After showing the difference between the old economy and the new, and the services of the temple and tabernacle, and the purer and more spiritual forms of worship in the gospel dispensation, Dr. Hardwicke has this to say:

"Nor does the version of the law, regarded under its symbolic aspect, differ in essential points from the deductions which the Christian is enabled to derive from typical arrangements of the old economy. On the contrary, it will be found that the two lines of thought are strictly parallel. They both exhibit the same general elements of supernatural truth; they both are tending to produce the same kind of principles and feelings in their subjects, though the last has reference to far higher platforms and to modes of action far more spiritual, heavenly and profound. In different words, there is exactly the same kind of disproportion between the Hebrew and the Christian versions of the law as that which, from the nature and necessities of the case, exists between the office of the pedagogue and the professor—there is a disproportion, but no dissimilitude: the first is elementary; it hints, suggests and shadows forth what is distinctly inculcated and effected by the second. In the first, as Moses emblematically veiled his countenance, we have a system veiled, in order that the plenary light of truth might not be prematurely manifested and so dazzle the imperfect vision of the subject (II Cor. 3:13); in the second, when the fullness of the time had come, the light of the knowledge of the glory of God is ready to shine forth into the heart of

every child of Adam from the fall of Jesus Christ (II Cor. 4:6). And thus the law is found to have been neither silenced, abrogated nor subverted by the coming of the Son of God. Its real character is vindicated; it is shown to be a lower form of one and the same religion. It has passed into the gospel." Hardwicke's Christ and Other Masters, pp. 85, 86.

This is sound doctrine, and is far more in accord with the Bible than the loose Antinomian teachings of those who tell us that the law is abrogated, and that we can not keep the Ten Commandments.

Let us now see what another distinguished writer says on this vital and important subject:

"There can be no question that the preaching of the law in its true character and connection forms a constituent part of the ministry of the gospel. Some, indeed, most inaccurately identify the preaching of the law with legal preaching. Others preach the law independently of the gospel. Others again narrow its exceeding breadth by bringing character and conduct to the criterion of some lower rules and inferior standard—such as expediency, the opinion of the world, prudence and consequences. But as there is a legal mode of preaching the gospel, so there is an evangelic mode of preaching the law." "The Christian Ministry," by Rev. Charles Bridges, A. M., page 203.

This author further says: "The obligation of this law upon the Christian is immutable as the throne of God. What can annul the necessary relation of a creature to his Creator? The additional bond of redemption strengthens, not annihilates, the original obligation. Do we cease to be creatures by becoming new creatures? And are we not, therefore, still bound to personal obedience by the sovereign authority of God? Or does the obligation of the law lose its force by being conveyed to us through the hands of Christ—himself Lord of all, and standing to us in the most endearing and authoritative relation?" Page 206.

Again: "The leaven of Antinomianism is indeed most congenial with the corruption of the heart; and its deadly influence is but too apparent in the inconsistent lives of its professors. To substitute the law of love for the rule of the decalogue is to put the mainspring of the watch in the place of the regulator, and to exchange a stable directory of conduct for a principle subject to incessant variations, and readily counterfeited by the delusions of a self-deceiving heart. The disciples of this school rarely, if ever, attain to steadfastness of profession; while in the too frequent defect of Christian sincerity, immortal souls perish as the melancholy victims of delusion." "Christian Ministry," p. 207.

It is a lamentable fact that there is too much loose preaching in these days, and that too many poor, deluded people are deceived by their teachers in the pulpit. The sad thought about this whole question is that this loose preaching is done in many instances by men who proudly boast that they belong to "the only true Church of Christ," and that they are the only divinely authorized ministers of the gospel on earth! May God help the preachers of our beloved Methodist to preach a full, complete, true gospel, and set forth the teachings of His holy Word so clearly and forcibly that thousands of souls will be converted, saved and sanctified through our ministry, in my earnest and sincere prayer.

In conclusion, let me say that we ought to preach both the law and the gospel clearly, earnestly and lovingly, and show the people the importance of obeying the commandments of God, as well as trusting in the precious promises of the holy Scriptures.

W. W. HORNER,

Montgomery, Texas.

## EPISCOPAL METHODISM—THE AUTHORITY VESTED IN OUR MINISTRY.

No. 8.

"Remember them who have the rule over you, who have spoken unto you the word of God."—Heb. 13:7.

Is it scriptural? Let's see. That the apostles and their co-laborers were the spiritual rulers—overseers—of their flocks can not be denied without rejecting God's Word. See I Thess. 5:12, 13: "And we beseech you, brethren, to know them who labor among you and are over you in the Lord, and admonish you." Yes, over you in the Lord—that is, by his authority, they are over you. Will you reject it?

Again, see Heb. 13:7: "Remember them who have the rule over you, who have spoken unto you the word of God." Verse 17: "Obey them that have the rule over you, and submit yourselves." Thus we see the pastors who preached the word were to be the head of the flock—its ruler and guide.

Once more, Acts 20:28: "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood." Yes, fed it, guide it, direct it, in the way it should go—not be ruled, directed or controlled by it.

In Revelations, second and third chapters, Christ upbraids the pastors as being responsible for the lukewarmness of the Churches under their care.

My God! Well may a man tremble who by the Holy Ghost is put in charge of immortal souls, "to watch over them as they that must give an account."

Lord, purify and endue the pastorate for its heaven-given mission. The pastor must lift up his people, or they will drag him down. Lord, give us the power to lift the people up to thee.

But does our plan of receiving and expelling our members agree with the actions, precepts and examples of Christ, his apostles and the holy prophets? Does our polity here harmonize with the Word of God?

(a) We inquire, Who are to be admitted into this Church as members in full fellowship?

An Antipodeo brother speaks up at once and says, Your babies, of course, is one class.

No, sir; not a bit of it. There is not to-day a baby baptized or unbaptized, that is a member in full fellowship in the M. E. Church, South. Read and see. Discipline of 1898, page 90, paragraph 210: "When they get old enough to comprehend a profession of faith, they are to be duly recognized as members of the Church." Thus we find that our baptized children are taken into covenant relation with the Church, and when they get old enough they are to make this covenant theirs by ratifying it by publicly accepting it.

Well, whom do you admit into full fellowship in to your Church? See Discipline of 1898, page 89, paragraph 205: "When persons offer themselves for Church membership, let the preacher inquire into their spiritual condition, and receive them into the Church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins, also of the genuineness of their faith, and of their willingness to keep the rules of the Church."

Yes, here are our requirements for Church membership, of which the pastor must be judge as to their fitness, and it is not left to a vote of the Church to settle this part.

But, says one, surely you do not claim a scriptural example for this part of your polity?

Well, read Acts 8:14, 15. Here these Samaritans had heard the gospel as preached by Philip. They believed it was true; yea, they had been baptized in the name of Christ, but were not converted, for they had not yet received the Holy Ghost, without which, says Paul, and so says Methodism, "No man can say that Jesus is the Lord." See I Cor. 12:3.

But does not a Methodist preacher ask candidates questions before receiving them into your Church. Yes. Then where is your authority for this? Read Acts 19:2, 3: "Have ye received the Holy Ghost since ye believed? Unto what, then, were ye baptized?" etc. Here are your interrogatories, with their replies from the candidates.

But if there were no examples in the Scriptures of the pastors receiving the members without the vote of the Church, how could a missionary preacher ever organize a Church?

Why, there are no members to vote their converts in; no members to make deacons or elders out of that they might vote them in; and at last our congregational brethren must in part, at least, adopt our plan of the pastor or preacher, taking in their converts, like Peter and Paul.

Thus does the spiritual father enfold his spiritual children into the visible kingdom of Christ without a vote of any one, but the innate desire to herd his lambs.

No, brother, you can find no example of voting in members in God's Book. If the existence of your Church depended on it.

Then let us alone with our plan.

As to expelling members, or dealing with refractory persons, we follow the plan laid down by Christ in Matt. 18:15-17, giving private, official and public reproof.

If these fail, then expulsion from the body of Christ should follow, let the offender be whom he may.

For lack of discipline, not only is our Church suffering, but all denominations are bleeding out their spiritual vitality because of members who break the Church rules, and are defiant in their criminality.

Our Churches must be purged, or decay and barrenness will be the result. And God will have to raise a Luther or a Wesley to revive vital godliness in this land. Lord, help the people to stand by the purity of the Church of Christ.

C. L. BALLARD.

A certain ruler, desiring to reward his subjects, proclaimed a great distribution of wealth. Prior to the time of the distribution the people were enumerated, and the wealth apportioned accordingly into equal allotments. The great day came and the allotments were put into a great space, and at the appointed hour the walls were thrown

down and the people invited to go forth and partake of the wealth the King giveth.

A great rush ensued. The strong overpowered the weak and trampled upon them. The cunning said, "Lo here and lo there" is the wealth, and deceiveth many. Soon lamentations of the weak and trampled upon and the foolish began to be heard, but the cunning and the strong answered them, saying:

"Did not each have an equal chance? Wherefore, then, doth ye murmur? Yet were they not satisfied."

Then the cunning and the strong counseled together, and afterward sent their teachers among them, subtle in speech and in art and taught them, saying: "Is it not written, 'that unto him that hath it shall be given, and unto him that hath not, that little he hath shall be taken away?'" Then were the superstitious among them sore afraid, lest their murmurings should be charged against them as blasphemy against the Most High, and they straightway silenced their complainings and prayed mightily that they might be purged of their covetous desires, in that they desired only their allotments, which the cunning and the strong had taken.

And it came to pass that many of them worshiped the cunning and the strong, especially those that had obtained allotments by the thousands and tens of thousands, and they strove among themselves to become their hired servants.

But distress became even sorer in the land, and those deprived of their allotments suffered greatly. But they of the thousands and tens of thousands allotments fared sumptuously and robed themselves in silks and fine linen, and hardened their hearts in that they were not moved by the people's sufferings, but in their vanity proclaimed that the people were prosperous, and that the blessings of the Most High were upon all the land.

Then arose certain teachers among the people, who, perceiving that sore distress was in all the land, sought out the people and began to persuade them in this manner:

"Know ye not of a truth that the Great Ruler did provide each an allotment, even so every one?" And they answering said: "Thou dost speak truly."

"How art ye, then, my brethren, without allotments?" And again they answering said: "Knowest thou not we were the weak, and that the strong thrust us aside, and the cunning deceived many? When we had come our allotments were taken." Then said the teachers: "Resisteth not ye this wickedness?" And they said: "Yea, Master, thou knowest we murmured, and of a truth then they did remind us, saying, 'Toth it not appear fair unto you that our chances were equal? Why murmur ye?' and we withheld our speech because we could not answer."

"O ye, my brethren, doth it not appear unto you how wicked is this imposition of the strong and the cunning, how by strength and deceit they despoiled ye of your allotments? Yet ye only murmur. Is it not written that ye, the people, maketh the laws? How explaineth ye, then, that the cunning and the strong are permitted to prey upon the allotments of the weak? Doth it not appear unto every man that that only is just which permitteth every man, both the weak and the strong, only his own allotment? Doth it not appear, also, that if the strong and the cunning taketh only their own allotments, then will there remain for the weak their allotments also, and only by slothfulness then can distress come upon them; for the Most High intendeth not that all should be equal, nor that the idle should prosper, but that the opportunity of the weak shall not be taken away."

And when they had heard this they were much disturbed, and they began to say among themselves:

"Is not this seditious talk? This man stirreth dissension among us. Away with him." But some were dumb with his sayings, and because they could not answer them they took no part.

But the tumult rose and convulsed the land. Then certain hired servants and rich officials of the lords of the thousands and tens of thousands allotments went forth among the people proclaiming the beneficence of their masters, in that they giveth hire to the people and save many from starving. Then were the people wroth at the teachers that had sought to dissatisfy them, and they mobbed them, and to this day their names are "anarchists." But the strife and tumult abated not, for there was division among the people, some believing with the anarchists, Great armies began to gather in the land, and the devout in all the provinces, even unto the sea, prayed mightily that this great wickedness might cease and that peace be made to return to all the people.

And it came to pass that a great sleep came upon all the earth, and a vision of the Most High appeared to all the sleeping millions, to each one in his sleep. And the vision was like unto a great scroll unfurled from the bat-

tements of heav the earth—even parts of the earth moved great attention, and the and much distress every hand.

In the midst of tation there and light, and in th great voice, cryt

"O men of ear wisdom? Since I covetousness of I and distress is hearken now to cause you woul servants, but mo High cometh, at that henkeneth that yet only for retaineth more ti the same shall Yea, also, ye strength or thy a brother of the home truly shal the land, for the even now is, tha not be mocked b the strong; for wickedly and a my sight. Turn deal justly with

"O ye down-tt lift up your heat of your red-empt Most High hath it not."

And it was so ceased speaking, spoken became all the scroll, a and encompassed it came to pass stored unto all and in that day everlasting tran love began upon the year A. D. 20

## OLD-TI

While I am at let some of my t arm and drop of on paper. Why it is a mystery.

There is much time religion. J this I can't tell, circuits and poo it. The circuits, think that in a better than in fo

What is relig rives it from re back, to bind fa one kind of rel never has been a is unchangeable, that saved Abrah God is love.

must be a parta taker. How are Some would say "Except ye re-ten perish." Hence, penance is the I towards God. V If I do a thing a sorry for it.

pent of it. God God never comm convicted, but I men to repent. I viets of sin, we lost condition. I for having sin sorry that we more. We come and contrite heart

We don't plead I need justice, for We want mere to me a sinner. groans and bring rible pit. We a

Justification is a in the mind of G are forgiven. W though we never Regeneration is place in us, by v change of natur his Spirit into "Abba, Father,"

partakers of divi love God with a our neighbor as must walk by fa God from when Now this is the nothing else will we have departe old landmarks. I have lots of the ol us yet. I am not lieve that the Ch the grand old C victory. I belie as good people fifty years ago, who have got so live in. God pit, that Jesus says enough for me. I twenty years ar converted my se name. W.

Mt. Pleasant,

The devil has take any one do

the people invited to go... the weak and trampled... The cunning said, "Lo there" is the wealth, and any. Soon lamentations and trumped upon and the to be heard, but the cunning answered them,

ch have an equal chance? hen, doth ye murmur?" y not satisfied. unning and the strong ether, and afterward sent among them, subtle in a art and taught them. t not written, that unto h it shall be given, and t hath not, that little be taken away?" Then were ions among them sore ir murmurings should be inst them as blasphemy Most High, and they enced their complain- rayed mightily that they od of their covetous de- they desired only their hich the cunning and d taken.

ie to pass that many of ed the cunning and the ally those that had ob- nents by the thousands ousands, and they strove elves to become their s.

became even sorer in the e deprived of their allot- l greatly. But they of the l tens of thousands allot- sumptuously and robed silks and fine linen, and r hearts in that they were e people's sufferings. nity proclaimed that the prosperous, and that the he Most High were upon

certain teachers among ho, perceiving that sere n all the land, sought out l began to persuade them

not of a truth that the id provide each an allot- every one?" And they id: "Thou dost speak art ye, then, my broth- dlotments?" And again said: "Knowest thou not eak, and that the strong e, and the cunning de- When we had come our e taken." Then said the steth not ye this wick- they said: "Yea, Master, ve murmured, and of a y did remind us, saying, ppear fair unto you that ere equal? Why mur- we withheld our speech uld not answer."

rothers, doth it not ap- how wicked is this im- re strong and the cunning strength and deceit they of your allotments? Yet r. Is it not written that maketh the laws? How then, that the cunning e are permitted to prey ents of the weak? Doth into every man that that which permitteth every e weak and the strong, allotment? Doth it not t if the strong and the s only their own allot- ill there remain for the lotments also, and only e then can distress come e the Most High intend- ll should be equal, nor ould prosper, but that y of the weak shall not

ey had heard this they rbed, and they began hemselves: editions talk? This man sion among us. Away it some were dumb with nd because they could n they took no part.

ult rose and convulsed a certain hired servants als of the lords of the tens of thousands allot- orth among the people e beneficence of their at they giveth hire to save many from starve the people wroth at the ad sought to dissatisfy y mobbed them, and to names are "anarchists," and tumult abateh not, division among the peo- ing with the anarchists, began to gather in the devout in all the prov- e the sea, prayed night- treat wickedness might eace be made to re- people.

to pass that a great n all the earth, and a st High appeared to all ditions, to each one in the vision was like un- unfurled from the bat-

lements of heaven and stretching unto the earth—even unto the uttermost parts of the earth. And upon the scroll moved great armies in strife and contention, and there was great turmoil and much distress and lamentation on every hand.

In the midst of the strife and lamentation there suddenly illumed a great light, and in the midst of it rose a great voice, crying:

"O men of earth, canst ye not learn wisdom? Since by the wickedness and covetousness of thy hearts great misery and distress is upon all the land, hearken now that I say unto you. Because you would not hear them, my servants, but mobbed them, I the Most High cometh, and accused be all they that hearkeneth not. Know ye, then, that yet only for a time and all ye that retaineth more than his own allotment, the same shall be cast into prison. Yea, also, ye who perverteth thy strength or thy cunning to despoiling a brother of the fruits of his labor, thy home truly shall be the dungeons of the land, for the time has come, and even now is, that I the Most High will not be mocked by the cunning nor by the strong; for ye hath done most wickedly and art an abomination in my sight. Turn quickly, therefore, and deal justly with thy brother.

"O ye down-trodden and oppressed, lift up your hearts, for now is the day of your redemption at hand; for I the Most High hath said it and repenteth it not."

And it was so that when the voice ceased speaking, the words that were spoken became burning letters upon all the scroll, and the scroll unfurled and encompassed all the earth. And it came to pass that wisdom was restored unto all nations and peoples, and in that day peace and justice and everlasting tranquillity and brotherly love began upon the earth, and it was the year A. D. 2000.

CLAY CURTIS.

OLD-TIME RELIGION.

While I am an invalid, I will try to let some of my thoughts run down my arm and drop off the end of a pen on paper. Why this is so I can't tell. It is a mystery.

There is much being said about old-time religion. Just what is meant by this I can't tell. If they mean large circuits and poor pay, we haven't got it. The circuits are not so large, and I think that in most cases the pay is better than in former times.

What is religion? Mr. Webster derives it from religare, to bind anew or back, to bind fast, etc. There is but one kind of religion in the world, never has been and never will be. God is unchangeable. The same religion that saved Abraham must save us.

God is love. Religion is love. We must be a partaker of the divine nature. How are we to become a partaker of the nature of God? Some would say by being baptized. "Except ye repent, ye shall all likewise perish." Hence we conclude that repentance is the first step that we take towards God. What is repentance? If I do a thing and afterwards become sorry for it, I say that I repent of it. God convicts. We repent. God never commanded any one to be convicted but he does command all men to repent. Hence, when God convicts of sin, we are made to see our lost condition. Hence we become sorry for having sinned against God—so sorry that we determine to sin no more. We come to God with a broken and contrite heart, pleading for mercy. We don't plead for justice. We don't need justice, for that would cut us off. We want mercy. "Lord, be merciful to me a sinner." Hence he hears our groans and brings us up out of a horrible pit. We are justified by faith. Justification is a work that takes place in the mind of God, in which our sins are forgiven. We stand before God as though we never had committed a sin. Regeneration is a work that takes place in us, by which we experience a change of nature. God sending forth his Spirit into our hearts, crying "Abba, Father." Herein we are made partakers of divine nature. Hence we love God with all of our hearts, and our neighbor as ourselves. Now we must walk by faith, ever looking unto God from whence our help cometh. Now this is the old-time religion, and nothing else will save the soul. While we have departed somewhat from the old landmarks, yet I believe that we have lots of the old-time religion among us yet. I am not one of those who believe that the Church is a failure. No, the grand old Church is going on to victory. I believe that we have just as good people to-day as lived back fifty years ago. I know some people who have got so good that they can't find a Church good enough for them to live in. God pity such folks. I know that Jesus saves me, and that is enough for me. Yes, I know that about twenty years ago God wonderfully converted my soul. Glory be to his name. W. J. McCrary, L. P.

Mt. Pleasant, Texas.

The devil has too many children to make any one do all his work.

FEEDING THE SHEEP.

A Sermon by J. H. Brunner, D. D.

"Feed the flock of God."—1 Pet. 5:2. From the days of Abel down to this good hour the keeping of sheep has been a well-known business among the children of men. No wonder, then, that the literature of all lands abounds in beautiful passages pertaining to pastoral scenes and pastoral life. The Bible, above all classics, is full of such references, from the first of Genesis to the end of Revelations. Time would fail us here to repeat them all in their fullness and force. Two examples, however, may here find pertinent mention: David's triumphant declaration, "The Lord is my shepherd; I shall not want," and the Savior's wonderful saying, "I am the good shepherd; the good shepherd giveth his life for the sheep."

After Jesus had risen from the dead he held a heart-searching conference with poor, penitent Peter beside the Sea of Tiberias in Galilee. In this conference the Great Shepherd gave Peter, as an undershepherd, a most solemn charge—a three-fold charge—indeed.

- 1. "Feed my lambs." 2. "Feed my sheep." 3. "Feed my sheep."

This is a unique injunction, unlike any other found in the sacred oracles. It is remarkable from the fact the lambs are named but once, while the sheep are given a double mention. May we not therefore infer from this that, however important the feeding of the lambs may be, it is doubly important to attend to the sheep of the flock. We know two things—lambhood does not continue as long as sheephood, and again, in all well-regulated flocks, the sheep greatly outnumber the lambs.

It is true there can be no sheep without first being lambs, and no sturdy sheep without being previously cared for as lambs, still it must be remembered that the future supply of lambs depends upon the proper maintenance of the sheep. Hence, both lambs and sheep must have the shepherd's assiduous care. But the sheep are the larger portion of the pastor's concern.

The shepherd must study the nature of his flock. A swineherd would make a poor shepherd unless he changed his tactics. The habits of sheep are peculiar. They are clean feeders, and avoid filth—like Christians, in this regard. They are a quiet folk. They herd together—suggesting the communion of the saints. They relish a change of diet. Though they feed beside the still waters, they seek, they love the hilltops where they can ruminant in repose. They shudder at the approach of the wolf and the robber. Some are timid and even shy, while now and then one is found disposed to butt with his hard head and horns just like some Church members in all the ages. Some sheep are horn leaders, and some are lag-guards, perhaps inclined to stray without apparent cause. Some are stronger than others, and crowd the feebler folk from the choicest places. Now and then one is wounded by misfortune, and needs special care. And while the ninety and nine may be safe in the fold, one may be lost somewhere in sear or mountain gorge. Thus a shepherd's charge requires varied study and constant care.

Sheep sometimes suffer in the midst of abundant supplies. The food may be withheld from them, or placed in ricks too high for them to reach. Have we not known preachers who failed to preach, or preached beyond the comprehension of both lambs and sheep? Sometimes the sheep are cut off from the still waters by hedge or barbed wire regulations that debar Christians from sacramental and other means of grace? How difficult to lead the lambs and the sheep beside the still waters and into green pastures, and guard them from all evils? Earth knows no office more delicate and difficult than that of the Christian pastor. Well did Paul exclaim, "Who is sufficient for these things?" The answer is found in Holy Writ: "Our sufficiency is of God."

'Tis not a cause of small import The pastor's care demands; But what might fill an angel's heart, And filled a Savior's hands."

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." By and by the Great Shepherd of the sheep will call us, his undershepherds, to give account of the flocks committed to our care. "Where is thy flock, thy beautiful flock?" A poet has said,

"Oh! there will be mourning, mourning, At the judgment seat of Christ."

As pastors we must be judged. Did we go as soon as we were called to the work? May I mention a case that came under my own observation? A brother came before the Church for license to preach. Gray locks adorned his head. His examination was satisfactory, till some one asked, "How long have you felt this to be your

duty?" "Twenty years," said he, and burst into tears. Well might he weep. What changes had these long years effected? Youthful, tender hearts had grown hard in sin; migrations had scattered former neighbors far and wide; death had claimed his yearly levies; Church members had not been admonished and edified. Yes, well might he weep, this Jonah, in neglecting the call of God twenty years!

Brother pastors, let us examine ourselves. Have we been remiss in our heavenly calling? Have we properly cared for the lambs? And for the sheep? Have we spoken "comfortably" to them? Or have we driven them away by harsh words or uncourteous manners? "Be courteous" is an inspired injunction. Have we guarded our flocks from danger, even from "volves in sheep's clothing"? Have we sought the straying ones, and given succor to the fainting and feeble of the flock? Have we fed them with food convenient for them? Is not the Master now saying to each one of us,

- 1. "Feed my lambs." 2. "Feed my sheep." 3. "Feed my sheep." "Feed the flock of God?"

"Now the God of peace, that brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, make you perfect in every good work, to do his will." Amen. Hiwassee College, Tenn.

OUR LETTER BOX.

If a man could see the end from the beginning, or, to put it in the language of the street, "if his foresights were as good as his hindsight," he would "do exploits." Many a time we have regretted not preserving the curious correspondence coming to the Advocate, out of which a rare book could have been coined. The money shows up, but not always, for we have read into many a noble heart through an honest letter. Some of these days we may set about recording the Anas of an Editor. But that aside,

We have before us two letters of opposite notions. "I am a steward in my Church, and would like to have the paper. I have heard of other stewards getting it for one dollar. (Pastors sometimes send a dollar to assist) the paper to a steward, hoping it would not like a Horse Powder, loosen the skin of his soul, and tone him up. We have tolled a 'steward' here and there towards devising liberal things" by giving a dollar off the price of the paper—digging around the tree with nothing but leaves.—Ed. Adv.) If you want me to have it, let me know, and I will send you a check at once, or the money one. I can pay \$2, but I think it more than right, and will not pay it. I will just say that I would like to have the paper, would hate to give it up, but unless you let me have it for what you did last year, I will give it up. I believe every Methodist home should have the paper, and would have it if they could pay for it. Religious papers is what we all need." etc.

LET THE HENS HELP THE HUSBAND.

Let us take up the items of this letter. Our "steward" says our people would take the Advocate "if they could pay for it," and also says, "I can pay \$2," yet is going to quit. The two statements, like the legs of Mephibosheth, "are not even." He will give a dollar. To save the other dollar, less than two cents a week, he shuts the door on his Church paper, which "I believe every Methodist home should have," for "religious papers is what we all need." Just two cents a week—wonder if this "steward" does not "chaw more than two cents a week?" So to save a couple of coppers a week, can't there an old hen with affection enough for this family to furnish the eggs to secure the two cents? To save two of the smallest coins in the country each week, a "steward" will cut himself off from the news of his Church and the elevating influence of his Church paper. He is right. It is what we all need." And he deprives his wife and children of religious reading! Who can overestimate the value of such a paper among these young people at the time of life when their father is starving their souls to save less than a half a nickel a week? What a husband! what a father!

SEARCH WITHOUT SUCCESS.

We had been told and told that there were thousands and thousands of Methodists who would rush forward and take the Advocate if they could get it for a dollar. Our long experience convinced us that the man who set up the cry of "too high" was only dodging the duty of taking his Church paper. We consulted the Baptist Herald on that point, and they said: "We tried that set at a dollar, and found they were only easing their conscience by the clamor of 'too high'."

As all know, we offered the paper at one dollar, and gave the old subscriber a rebate of a dollar on his subscription if he would hunt for the dollar Methodists. We kept up the search for months for the imaginary Methodists

THE FIRST STEP

to baby's health must be taken before baby's birth. The child can have no more health than the mother gives it. A healthy mother, strong of body and cheerful of mind, will endow the child with her own physical health and cheerful disposition. Many a wife who had dreaded motherhood because of past experiences of prenatal misery of mind and body has found a new era open to her with the use of Dr. Pierce's Favorite Prescription. It gives physical strength, soothes the nerves, and induces refreshing sleep. It gives vigor and elasticity to the organs of maternity, so that the birth hour is practically without pain or suffering. It enables the mother to provide a plentiful supply of healthful nourishment for the healthy child. It makes weak women strong and sick women well.

There is no alcohol in "Favorite Prescription" and it is absolutely free from opium, cocaine, and all other narcotics. Sick women are invited to consult Dr. Pierce by letter free of charge. All correspondence strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

"I gladly recommend Dr. Pierce's Favorite Prescription" writes Mrs. J. W. G. Stephens, Mt. Northumberland Co., Virginia. "Before my third birth, I was here I took six bottles. It is the best child and has been from birth, and I suffered very much less than I did before in confinement. I unhesitatingly advise my present mothers to use the Favorite Prescription."

Dr. Pierce's Pleasant Pellets are a pleasant and effective laxative medicine.

who were represented as hanging back to save a dollar. Never was there such a close canvass. Many old subscribers, wishing to make a dollar on their own paper, scoured the land. When we reported the outcome to an elder he was amazed. We were not. All along we were satisfied there was much humbug in the cry of "too high."

A TESTED TRUTH.

At any rate we sized up the fact and fiction. It is forever settled that a sixteen-page paper, printed on superior material, new type every issue, with a trained corps of writers, each paid a salary, can not get thousands and thousands of Methodists to take it at one dollar—under two cents a week, in fact, at any price.

The wisest men in the laity and the balanced men in the ministry never doubted that failure would be the outcome of the effort to bring in a big lot at a dollar. They held all the time to the sensible view that only a certain number in every Church was "any account, anyhow," except to "hold down a pew" and get a free gospel. It is the minority, "the few and fit," always that build churches, pay preachers, support missionaries and take religious papers. Hence these sensible few advised: Make the best paper possible; ask a reasonable price; for we do not want a shabby, cheap, poor sheet, on dingy paper, for the quality of a conference organ grades the conference before the public at a distance.

NEVER JEW A PREACHER.

We have another letter, and take a line from it: "I am an old man. My father took the paper as far back as I can remember. I grew up with the paper. I have had it for forty years, and in better times sent copies to others (all very true.—Ed. Adv.) but drought and frost have crippled my resources." " " " He closes a mellow letter with "Very truly and lovingly yours in Christ." Troubles have smitten him, but he never "charges God toothily," but writes "God has been good and gracious to me and mine in all these evil days." We know how severe has been the tension, yet we hear nothing of quitting the paper if he can't get it "for a dollar." He has seen the Advocate at \$2.50 while of smaller size than now. He knows the publisher must toil and pay to produce each a paper, and the "laborer is worthy of his hire." He never "jews a preacher," who has grown old in making a paper for the Church, and who has reduced the price and enlarged the paper. "It takes all sorts of men to make a world." We close with an incident.

SAT DOWN ON HIM.

At a Baptist Association a disciple of Jordan arose, pulled down his vest, cleared his throat, and started: "Mr. Moderator, I can tell you why the Religious Herald ain't taken. It is too high. I got the Weekly Dispatch for a dollar, and have to pay two dollars for my Church paper." And so on.

When he had gotten through with his screed, the Hon. H. K. Ellyson, one

of the owners of the Dispatch, who had no patience with obtrusive and narrow ignorance, arose.

"Mr. Moderator, the brother doesn't know what he is talking about. The readers of the daily editions of the Dispatch pay for the type-setting (the costliest item in newspapers) we use in the weekly issue, so that the dollar Dispatch costs us only a cheap grade of paper, a little ink, and press work, at a nominal price. But the Herald must pay for a superior quality of paper, for the work of several compositors, and for hire of editors and writers. The Dispatch can get local advertisements (part of its income) which do not go to religious papers. I know the cost of making papers. The Herald is a cheap paper at \$2. Do not fault your Church organ by involving another if when you do not know what you are talking about."

If our intelligent layman (like that grand old man, honest, brave, loyal to his Church, now in heaven—and our ministers would instruct our people on this point) it would do them good.—Richmond Christian Advocate.

NAB'S ODDITIES.

A testimony to a thing is better than a theory about it.

Our appetite has a heap to do with how things taste.

Some men live more in a day than others in a week.

Take time to play with children, and you will live longer.

There is a great gulf fixed betwixt the love of luxury and the luxury of love.

Honesty, Hypocrisy, one a white-winged angel, the other a black-winged demon.

Opportunities, like peaches, must be pulled when they are ripe, or they will soon be rotten.

Experience is a great school, but some folks haven't sense enough to learn even in that.

Some people are getting off cleaning up until after they get to heaven. No bath tub for sinful hearts in heaven, brother.

Humanity is rotten at both ends and sound in the middle. Those so high in their own estimation and others so low is everybody else's estimation.

SENSIBLE TEMPERANCE.

A Word to Temperance Ladies.

It is universally admitted that temperance women work for their cause with a desire to make life happier; that is temperance in drink causes an immense amount of misery in human life, and the temperance movement is an effort to replace this misery with happiness, peace, and comfort.

Many temperance women make the mistake of going at the subject hammer and tongs and proposing to force people to believe their way. It is far better to exercise a broad charity and take the position that one's own peace of mind and happiness, not only of the individual, but of the family and friends, depends upon sensible habits of life.

A very much greater foe to human happiness than whiskey exists, and it will startle many an honest temperance worker when the name of that foe is given. It is spelled, a-c-o-f-f-e-e. "I don't believe it," some ardent temperance workers say, "who is really a slave to the coffee cup."

Cast your thought among your sick friends, nervous, irritable, broken down women whose homes are anything but peaceful homes because of the irritation and friction brought about by their physical and mental condition. In ninety-five cases out of a hundred, the nervousness, irritability, dyspepsia, kidney trouble, female troubles, and various diseases which such people are subject to, come directly from a broken down nervous system brought about by the daily use of coffee. Careful chemical analysis proves this statement to be absolutely true and personal experiment will prove the same in any one who cares to make it.

You may have a few friends who are made miserable by whiskey, but you have scores of friends whose lives are made miserable, as well as the lives of their families, by the use of coffee. Hard to believe, isn't it? Many of the most profound truths are not accepted by humanity when first brought to humanity's attention, but they are truths, nevertheless.

Try for yourself, reader. Leave off coffee altogether and start in with Fastum Food Code, which can be obtained at any first-class grocery store. You will find within ten days an improvement in the sun total of happiness for yourself and for your friends about you. Life will take on a new aspect, strength, vigor, and vitality will begin to come back for your use. You can do things that you have heretofore been unequal to. You can accomplish something in this world, and you can do it quietly and without ostentation become a most efficient worker in securing to humanity that peace, content, and happiness that we are all seeking.

One grain  
Stuart's Dy  
2000 grains  
wholesome  
been prov  
which any  
in the foll  
boiled egg  
it would l  
egg and t  
in a bottl  
water heat  
perature of  
this tempo  
half hour  
the egg wi  
ed as it i  
healthy sto

The point  
what Stuar  
do to the e  
to the egg  
and nothing  
rate the str  
nally. Eve  
Stuart's Dy  
and benefit  
and the tho  
plished by  
easily expla  
that they a  
essence as  
Golden Seal  
food and di  
the overwe  
to recuperat

Dieting  
neither do  
cines, whic  
flame the in  
When eno  
promptly d  
constipation  
disease of a  
gestion men  
organ.

The merit  
Dyspepsia I  
and they ar  
price of 50 c  
in every dr  
States and  
Europe.

For the in  
ested a litt  
by addressi  
shall, Mich.  
toms of the  
weakness, ca

Secula

Southern  
petitioned Se  
action as ma  
vent the clos  
the United St

Last week  
dians attack  
Facheco, Mes  
Paso. Twelv  
Mormons wer

Yale will co  
Filipinos, pr  
ceptional fitne  
selected by J  
pine Commiss

At the Cab  
torney Genera  
announcement  
would retire  
Griggs will lea  
family for pur

Near Limon  
ing, a negro ki  
taken out by  
burned at the  
his victim, a  
murdered, den  
burned, and at

As a result  
caused by the  
rains, the stre  
have been unc  
and even in th  
munication wa  
Large fish b  
Calcutta stree  
rimety houses  
people were k  
jured.

At Jefferson  
three negroes  
and hanged  
south of the to  
hanged were  
man Turhune  
been arrested  
some days ago  
and robbed Dr  
physician, Dr.  
curious condit

A news agen  
had, referring  
trial edict (depr  
Change of all rat  
ing them ove  
Court for clos  
further punish  
ment of Prince  
son and heir a  
Emperor. The  
early opening  
probable.

The Minister  
Isolus, Correa,  
ington, after an  
in Nicaragua,  
conferred with

**The Old Men and Women Do Bless Him**  
Thousands of people come or send every year to Dr. D. M. Day for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of disease and infirmities of age, they send for home treatment. A true balm is sent, telling what they may do for the treatment. Address: Dr. D. M. Day, Box 24, Indianapolis, Ind. (If not allowed, cut this out and send it to some suffering one.)

Northwest Texas Conference.

CONTINUED FROM PAGE ONE  
ence to visit them from 1 to 6. The invitation was accepted, and the brethren were out in force. The young ladies, aided by the faculty, did the honors of the occasion, and the welcome was delightful. We went through all of the departments of the elegant building, and wound up with a cup of tea. Dr. Jno. R. Allen and his excellent wife have charge of the Annex. They have in the neighborhood of seventy-five young ladies, and everything about the premises indicates a healthful condition of affairs. The rooms were well furnished and orderly; the art department showed off to advantage; the study hall was in good trim, and the discipline was first-class. The higher classes recite with the corresponding classes in the University course, and measure up favorably with the young men. There is nothing for mere show about their work. Their training is systematic, broad, and thorough. Whenever a young lady finishes the work prescribed in the course of study at the Annex, she is well-equipped for the work of life.

At night, a great congregation gathered at the church to hear Bishop Candler on Twentieth Century Movement. I do not pretend to give even an epitome of the address, but only pick up a sentence here and there and give it to the readers of the Advocate. Nearly every one of his utterances contains a compact and complete thought within itself, and is well worth reproducing, but we can only reduce a few of them to print.

"We need more education in the South, and it ought to be Christian education. We are behind in common-school education. New England could be dropped into Texas without any trouble, yet Massachusetts alone spends \$8,000,000 in primary work. The North is also putting multiplied millions into her colleges. We are putting but little into work of this sort. After all, it is the preachers' fault that this is the case. The people do almost everything right that the preachers ask them to do. Calvin inspired education in Geneva, Martin Luther started the system of education now in vogue in Germany, Jno. Knox instituted it in Scotland and the Puritans did the same in New England. And if it is ever done in the South, the preachers will have to do it. The work that you are doing will go to waste unless you have your people educated. Somebody else will educate them away from you. We have really lost a knowledge of our terminology. We build a board cabin, hang a bell in a mosquito tree and call it a college. This is all wrong. We want no such colleges and no such degrees conferred by such colleges. It takes money to build a college and a long time to grow them. Do not hatch any more of these things, but make your Southwestern University a great school. If we make men down here in the South who are authority on any scientific subject, we do not keep them. They go North. And if we produce a book it has no circulation. The reason is, our people are not educated. An educated people are a reading people. When we educate our people, our Publishing House will be busy and your Advocate will be taken all over Texas and read, too. Then we want religious education. We want our children educated in a religious atmosphere. Our Church must found this



sort of school if we are to have it. The State won't give it to us. It is none of the State's business to meddle with religion. But it is the business of the Church to do it, and there is where we want to put our boys to have them trained. We want to put them where a man can say to them: We have a revelation from God, and it is the holy Bible. And not only this, but we as Methodists want a school that will teach our children the Methodist interpretation of the Bible. Then, when I stand here and plead with a Methodist audience for Christian education, I am pleading from the highest civilization of which humanity is capable. We have the money, and we ought to heed the demands for this great enterprise. This Twentieth Century Movement is the opportunity of the age if Methodists will only avail themselves of it. It is time for us to speak to the people on this subject. There is wealth enough in Texas Methodism to make the Southwestern University what it ought to be, and the reason why it is not what it ought to be is because the Methodists of Texas are withholding money from it that belongs to it. Give your children a chance to be and to do all that God has made possible for us."

Friday morning the members of the conference began to gather early, and as this was the day for the division question to come up, there seemed to be a good deal of activity among the leaders.

The conference was opened with devotional services conducted by the writer, and the minute business was taken up.

Among the visitors is the venerable Mrs. E. R. Barcus, widow of the late Rev. E. R. Barcus, of sainted memory. She is looking well for one of her age. She is the happy old mother of eleven children, and four of them are members of the conference. And her children rise up and call her blessed.

Two or three of the young preachers whose names were called had failed to prepare their course of study, and the Bishop took occasion to deliver a lecture on the duty of the preacher to study, and he put point and edge on it. He is an old teacher, and he believes in boys coming up with their lessons well prepared, and if they have been tardy he tells them some plain things.

The order of the day having arrived, the committee to whom was referred the matter of the division of the conference made their reports. Six of the committee brought in a majority report against division, and five of the committee brought in a minority report favoring division, and the matter was then before the conference. Rev. Sam Hay led off in a strong speech in favor of the minority report, and the battle was on. Then came Rev. R. C. Armstrong on the same side, and he bore down strongly on the opposition with a speech of much clearness and power. Rev. Jno. Barcus got the floor and spoke pointedly in favor of the majority report. His speech was logical and forceful. At its conclusion the conference adjourned at noon, to meet again at 3 p. m.

On reconvening the discussion was resumed, with Rev. Sam Wright in charge of the floor in favor of the minority report. The speech was interesting. Then Rev. Emmet Pightower brought up the majority side in a lively address, and its conclusion was very humorous and laughable. Rev. Jerome Duncan got the attention of the chair, and he advocated the minority report. His speech was one of earnestness and fire. Rev. B. R. Bolton was the next speaker, and he took the side of the majority report. It was a clean-cut presentation of that side of the matter. Following this was the address of Dr. Chapman on the same side of the question. Next Rev. E. A. Bailey got the floor and spoke to the majority report. He pleaded earnestly for the integrity of the present territory of the conference.

Rev. J. R. Nelson replied to the pre-

ceding speech in behalf of the minority report.

At this juncture the conference adjourned, after having listened to five hours of speech-making.

At night the Church Extension Anniversary was held. Dr. Whisner, Secretary of Church Extension, with headquarters at Louisville, was present and spoke on the subject. Bishop Candler followed in one of his terse talks, and took a collection for the benefit of the church enterprise at Galveston, and it amounted to \$400.

On Saturday morning, the members of the conference were on hand early. The heat of the division question had not abated during the night's intermission. So, as soon as the session was opened, the question of division came to the front with a vim, and Rev. W. L. Nelms was recognized, and he launched into the matter with an eloquent speech in the interest of the majority report. Just here there was a great deal of impatience manifested, and finally there was a motion made and carried to limit one closing speech to five minutes. Rev. Sam Hay got the floor and spoke warmly in reply to Dr. Nelms.

At the close of the discussion the vote was taken, and the minority report failed by a vote of 114 to 88. The divisionists submitted to their defeat with good grace and the majority behaved splendidly in the face of their victory. The discussion was carried on in good spirit, and while the speakers were often very warm and pointed, yet all offensive personalities were eschewed and the opponents maintained the courtesies and decorum of debate. No unpleasant memories of the discussion remain to disturb any member of the conference. In this respect, we commend the spirit of the conference. The brethren can have sharp differences without personal bickerings and antagonisms. This one point brings out the greatness of this wonderful body of men.

Five young men were elected to deacon's orders and recommended for admission into the traveling connection. They were called to the altar and addressed by the Bishop. They answered the questions propounded, and were voted into the membership of the conference. The following, among many other important ones, were said in the Bishop's address:

"You can do as much by what you are as you can by what you do. Your experience must be clear and unmistakable. Your pastoral work must be faithfully done. No man can be an efficient preacher who is not an efficient pastor. No amount of good preaching can take the place of needed visitation among your people. You must not affect to be literary men. Preaching is not literary work. Read everything you can, but after all preach the gospel and look after your flock. But when you do visit, have an object in it, for it means more than merely going round. Put your heart and soul into your pastoral life, and you will accomplish something. You must have faith in Christ. This means his atonement, your regeneration, your purity of heart. Whatever else is true or not, Jesus Christ is God as well as man, and he is our Savior. Only he can forgive our sins, and our faith in him brings you to that point. It is a low standard of doctrine that teaches less than purity of heart by faith in the Lord. To have

CURE FOR CATARRH.

To Prove the Superior Merit of This Remedy, Trial Packages Will be Mailed Free to Sufferers.

Knowing the great prevalence of catarrh, and the suffering it produces, Dr. Blosser has determined that every sufferer shall have an opportunity of testing his remedy, which has met with unprecedented success in curing this distressing disease. Dr. Blosser has such confidence in the merits of his Catarrh Cure, that he will send a free trial sample, by mail, post-paid, to every applicant. It costs only \$1.00 for a month's treatment, but he does not ask any one to buy the remedy without having tested it. Write to Dr. J. W. Blosser & Son, 30 Broad St., Atlanta, Ga.

25,000 PACKAGES FREE.

Rheumatism Cured by a Simple Remedy That You May Try Without Spending a Cent—Cured Many Cases of 30 and 40 Years' Standing.



82 Years of Age. Entirely Cured of Rheumatism After Having Suffered 42 Years.

If you have rheumatism, write to me and I will send you free of cost a trial package of a harmless remedy which cured me and thousands of others, among them cases of over 30 years standing. It is a grand remedy, and in order that every suffering reader may learn about it, I will gladly send them a Trial Package free. Many a distressing case of rheumatism, among them some which defied Hospital, Drugs, Electricity and medical skill, were successfully cured. In Denham, Ind., it cured a lady who then cured 15 of her neighbors. In Rosser, Nebr., it cured Mrs. C. Morrize who had been afflicted for 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer after

suffering for 22 years, notwithstanding having employed seven physicians. At 139 Oak St., Vincennes, Ind., this remedy rescued Miss Emma Callender from a case of rheumatism which her physicians considered fatal. Rev. C. Sund of Harrisville, Wis., testifies that this remedy cured two members of his congregation, one who had suffered 15, the other 25 years. Thousands of similar instances could be mentioned where this horrible plague has been completely cured. Write at once for a free trial package and other information for it is an honest remedy that you can test before you part with your money. Address: JOHN A. SMITH, 322 Germania Building, Milwaukee, Wis.

this, you must be insulated from the world. If this be not true, then the book is misleading. But it is true. You can not be a little religious without purity of heart. Do not get into any degree of grace where you imagine you have got it all, and where you think there is nothing more to get. But do not fall into the other equally erroneous opinion and that is the man who is too indolent to reach forward after higher attainments. The self-satisfied man, with his feelings stirred into rapture, and the man who is too lazy to grow in grace, are not safe men to preach the gospel to the people. You can test yourselves by what you hunger after. If you hunger after light diets, there is something wrong with your appetite; but if you hunger after the great doctrines of the eternal God, you will develop into strength of character and bigness of soul. Let sensational preaching alone. Stick to the Bible, and tell the people what God says. There is not anything new in religion, and when you hear a preacher inventing new things in theology, you can put it down that he is preaching stuff that is not true. This does not mean that you are not to study. It means that you are to open the Book and bring out things new and old—but not new in the way of original discovery. Christ and his apostles discovered it all in the beginning of the Christian era. You are commanded to preach what they gave to us. The world still needs those simple but great fundamental matters. Do not try to make money. Just keep out of debt and do the work of a preacher. Conform to the requirements of our Book of Discipline—it grows out of the Word of God. In it also is found the wisdom of the best men who have lived in the Church of God. You can no make any improvement on this little book. Do not try to mend it. If you can not keep its rules, then you can quit us. Keep out of debt. Corn bread, sweet milk and spring water taste mighty well when paid for; but luxuries taste bad when they leave debts behind them. And right here let me say to the people: Don't you embarrass these preachers by getting in debt to them. Some men are willing to let a preacher go to conference owing him one hundred dollars without apparent compunction, but they would not think of doing any other man that way. God will look after such people, and this will be worse than a Justice

'court. And as preachers, don't play too many games, and don't put in too much time with your gun and pointer dog. The work of the ministry will monopolize the most of your time and talent. Do not meddle with your appointment. If you are any account your appointment will take care of itself. There is no ring in the cabinet against you. But if you bring things to pass, and the people really love to hear you, then every presiding elder in the cabinet will raise a row trying to get you. But if you are no account, they are all against you. None of them will want you. No man can put a Methodist preacher down except himself. Do not growl. Go to your work cheerfully, and God will go with you and you will have a good time. Live in the Bible, love God and love men, and your success is assured."

At night the missionary anniversary was observed, and it developed that nearly all of the districts paid their assessments for missions in full. Dr. Reid, of Korea, made the address, and it was a detailed account of the origin and progress of the work of Protestant Christianity in Korea. Quite a good collection followed the speech.

The annual love-feast was held Sunday morning at 9 o'clock. The morning was dark and dreary, nevertheless the preachers were out in force. Rev. E. A. Bailey had charge of the service, and his opening prayer mellowed the spirit of the occasion into a good religious state and the meeting started

CONTINUED ON PAGE EIGHT



**Why Does Cresolene Cure?**  
Because when vaporized it kills the germs of disease. Laboratory tests show that because this powerful germicide, being vaporized is breathed in by the patient, whether awake or asleep, for hours at a time. Thus the seat of disease is treated as it can never be by internal medication. Hundreds of thousands know what we say is true, and that Cresolene does all that is claimed for it. Write for descriptive booklet with testimonials. Sold by all druggists. Vapo-Cresolene Co., 150 Fulton St., New York

FREE.

That You May Many Cases ng.



ing Suffered 42 Years. years, notwithstanding seven physicians. At...

preachers, don't play and don't put in too your gun and pointer of the ministry will...

missionary anniversary d it developed that districts paid their tissions in full. Dr....

feast was held Sun-o'clock. The morn-dreary, nevertheless out in force. Rev....

S PAGE EIGHT



insolent Cure? ned it kills the germs of skin when that. Because...

INTERESTING, IF TRUE.

You Can Try It for Yourself and Prove It.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 2000 grains of meat, eggs, or other wholesome food...

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach...

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

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

Secular News Items.

Southern cotton manufacturers have petitioned Secretary Hay to take such action as may be in his power to prevent the closing of foreign markets to the United States.

Last week a band of fifty Apache Indians attacked a Mormon colony at Facheo, Mexico, 100 miles from El Paso. Twelve Indians and as many Mormons were killed.

Yale will educate free of charge five Filipinos, provided young men of exceptional fitness and high character be selected by Judge Taft, of the Philippine Commission.

At the Cabinet meeting Friday, Attorney General Griggs made the formal announcement that on March 4 next he would retire from the Cabinet. Mr. Griggs will leave the President's official family for purely business reasons.

Near Limon, Colo., last Friday evening, a negro known as John Porter was taken out by a mob of 200 citizens and burned at the stake. The father of his victim, a little girl whom he had murdered, demanded that Porter be burned, and applied the torch himself.

As a result of the floods in Calcutta, caused by the unprecedentedly heavy rains, the streets in the native quarter have been under four feet of water, and even in the European quarter communication was possible only by boat. Large fish have been caught in the Calcutta streets. Five hundred and ninety houses collapsed, twenty-three people were killed and sixty-five injured.

At Jefferson last Wednesday night, three negroes were taken from the jail and hanged to the railroad bridge south of the town. The men who were hanged were Elijah Wortham, Freeman Turhune and Jim Shaw, who had been arrested on a charge of having some days ago murderously assaulted and robbed Dr. Stalcup, a prominent physician. Dr. Stalcup is still in a precarious condition.

A news agency dispatch from Shanghai, referring to the alleged new imperial edict (depriving Princes Tuan and Chang of all rank and offices and handing them over to the Imperial Clan Court for close confinement pending further punishment) says the punishment of Prince Tuan means that his son and heir apparent can never be Emperor. The edict also makes the early opening of peace negotiations probable.

The Minister from Nicaragua, Senor Ioluis, Correa, has arrived in Washington, after an absence of four months in Nicaragua, during which time he conferred with President Zelaya and

NORTHWEST TEXAS CONFERENCE, 1899-1900.

Table with 15 columns: DISTRICTS, No. Local Preachers, Total Members This Year, Additions on Profession of Faith, Additions by Certificate and Otherwise, Removals by Death, Cer. & Otherwise, Infants Baptized, Adults Baptized, No. of Societies in Charge, No. Houses of Worship, Value Houses of Worship, Indebtedness on Houses of Worship, No. of Parsonages, Value Parsonages, Indebtedness on Parsonages, Value of District Parsonages, Indebtedness on District Parsonages, Value of other Church Property.

Table with 15 columns: DISTRICTS, Money Expended for Churches & Parsonages, No. of Churches Damaged or Destroyed, Amount of Damage, Insurance Carried, Ins. Premiums Pd, Losses Sustained, Collections on Same, Assessed for P. E., Paid P. E., Assessed for P. C., Paid P. C., Assessed for Bishop's, Paid for Bishops, Assessed for Conf. Claims, Paid for Conf. Claims.

Table with 15 columns: DISTRICTS, Assessed for Foreign Missions, Paid for Foreign Missions, Assessed for Domestic Missions, Paid for Domestic Missions, Assessed for Church Extension, Paid for Church Extension, Assessed for Education, Paid for Education, W. P. M. R. - Paid, W. H. M. R. - Paid, Paid to American Bible Society, Assessed for Deacons to Gen. Conf., Paid for Deacons to Gen. Conf., Paid for Other Objects, Total Amt. Raised in Sunday Schools.

Table with 15 columns: DISTRICTS, Total from All Sources, No. Epworth Leagues, No. Epworth League Members, No. Sunday Schools, No. Officers and Teachers, No. of Scholars, Amt. Collected for Sunday Schools, Amt. Collected for Missions by R. R., Amt. Collected on Children's Day, Amt. Collected for other Objects, Total Amt. Raised in Sunday Schools.

Orphan Home—Assessed, \$11,814.62. Paid, \$2,297.92. \* Fractions of churches.

to challenge both its naval and its commercial supremacy. The twentieth century, he declared, would be a period of keen, intelligent and almost fierce international competition, more probably in the arts of peace than in the arts of war. Therefore, he added, it was necessary to undertake periodical stock-taking to remodel the State machinery and educational methods, and to become more business-like.

Not six per cent of all the women in America spend as much money as fifty dollars per year on their clothing.

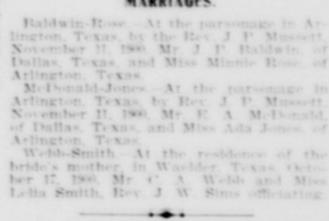
A CHANCE TO MAKE MONEY. I have been selling Perfumes for the past 6 months. I make them myself at home and sell to friends and neighbors. Have made \$30. Everyone buys a bottle. For 50c worth of material, I make perfume that would cost \$2.00 in drug stores. I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$2.00 to \$5.00 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 25c in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in the business. MARTHA FRANCIS 353 Laclede Avenue, St. Louis, Mo.

The best protection against fever, pneumonia, diphtheria, etc., is in building up the system with Host's Sarsaparilla.

MARRIAGES. Baldwin-Ross. At the parsonage in Arlington, Texas, by the Rev. J. P. Mansour, November 11, 1899, Mr. J. P. Baldwin, of Dallas, Texas, and Miss Minnie Ross, of Arlington, Texas. McDonald-Jones. At the parsonage in Arlington, Texas, by Rev. J. P. Mansour, November 11, 1899, Mr. E. A. McDonald, of Dallas, Texas, and Miss Ada Jones, of Arlington, Texas. Wild-Smith. At the residence of the bride's mother in Weather, Texas, October 17, 1899, Mr. C. A. Wilds and Miss Lella Smith, Rev. J. W. Sims officiating.

The Census Bureau has given out the following statement with reference to the work in Alaska: The native and mixed population of the Northern District of Alaska is 12,652. Maurice Johnson, the agent for this district, traveled over 2000 miles with dog teams during the winter and enumerated 2013 persons, all of whom were Indians. Mr. Johnson visited seventy-four interior villages, and during the time saw but three fires burning in shacks or dug-outs. The poor creatures huddle together in their miserable dwellings during the long winter and subsist on frozen fish and a little seal oil, which

they secure on the coast during the summer. The Nome district is the most populous in Northern Alaska. It is probable that the population of the town of Nome during the winter will be between 4000 and 5000.



CUTICURA Complete External and Internal Treatment \$1.25 Consisting of CUTICURA SOAP (25c), to cleanse the skin of crusts and scales, CUTICURA OINTMENT (50c), to allay itching and soothe and heal, and CUTICURA RESOLVENT (50c), to break and cleanse the blood. A single set is often sufficient to cure the most stubborn humors. Sold throughout the world. Preparing Druggists, Chemists, Grocers, etc. "How to Cure Skin Humors," Free.

### Our Young Folks

#### LITTLE FLO'S LETTER.

A sweet little baby brother  
Had come to live with Flo,  
And she wanted it brought to the table  
That it might eat and grow—  
"It must wait for awhile," said grand-  
ma,  
In answer to her plea,  
"For a little thing that hasn't teeth  
Can't eat like you and me."  
"Why hasn't it got teeth grandma?"  
Asked Flo, in great surprise;  
"Oh, my! but isn't it funny?  
No teeth—but nose and eyes?  
I guess" (after thinking gravely)  
"They must have been forgot,  
Can't see him some, like grandma,  
I'd like to know why not?"  
That afternoon to the corner,  
With paper and pen and ink,  
Went Flo, saying, "Don't talk to me,  
If you do, it'll stop my think!  
I'm writing a letter, grandma,  
To send away tonight,  
And 'cause its very portant  
I want to get it right."  
At last the letter was finished,  
A wonderful thing to see—  
And directed to "God in heaven,"  
"Please read it over to me,"  
Said little Flo to her grandma,  
"To see if it's right, you know."  
"MILK MAKERS JOINED QUITS TO OMAH PRY  
TO GOD BY LITTLE FLO."  
"Dear God—The baby you brought us  
Is awful nice and sweet,  
But 'cause you forgot his toofles,  
The poor little thing can't eat,  
That's why I'm writing this letter,  
A purpose to let you know,  
Please come and finish the baby,  
That's all. From LITTLE FLO."  
—New York Times.

#### SUCCESS.

Our bright, wide-awake boys will be interested in a little speech made by Hon. Theodore Roosevelt a few evenings ago, to trade-school graduates in New York. He said:  
"I like to meet the young men who are going to do the city's and the nation's work. I suppose that you boys all know something of athletic sports. In one hundred trained athletes you can find perhaps one hundred men who will go to the one-hundred-yard dash in ten and a quarter seconds, but only one who can do it in even time. That one is the man who will win every time. It's a very small difference, but it counts. You will find business life the same. Success will come to the man who is just a little bit better than the others. There are plenty of workmen who can do pretty well, the man who can do his work right up to the hilt is the man who is in demand."  
—Selected.

#### THE TALLEST COW IN THE WORLD

What would you think if you were told of a cow fifty or a hundred feet high? You would say that it was a naughty story; that no cows ever grew so high as that. Perhaps you live in a large city and are a cousin to the little city girl who, on visiting the country and seeing the cows milk, she thought it was so much nicer to get milk out of a big fresh can. She did not know that the milk from the cows had first to come from the cows. And perhaps you do not know that in a country in South America there is a tree called the milk tree. In the winter season, when the tree is pierced there flows out a rich creamy milk, pleasant to the taste and very nutritious. The natives go out with buckets and bring it in in large quantities for themselves and their children. The tree belongs to the bread-fruit family, and the milk which flows from it forms a valuable article of food.—Selected.

#### ANN REBECCA'S REPENTANCE.

Blue calico apron, brown and white sunbonnet, copper-toed shoes—that was, at first sight, Ann Rebecca Wayte. The prettiest and sweetest blossoms are often hidden among the leaves; so one must have looked carefully to see the real Ann Rebecca. In the depths of the sunbonnet were to be found a pair of brown eyes like wells into which the sun glances, round cheeks tinted like a sea shell, and a wealth of bright yellow curls. The straight apron with its long plain sleeves, concealed the slight, graceful form of a little girl ten years old.  
Miss Johnson, who presided faithfully and well in the red school house at Meadow Woods, once told Mrs. Wayte in confidence that her Patience was an ornament to the school, but that Ann Rebecca was an angel. On one point Miss Johnson was mistaken, however; Ann Rebecca was human.  
It was in the vacation of huckle-berry time. Patience had gone with a company of older boys and girls to Uncle Thaddeus Smith's lot to pick berries. Fortunate thirteen years old Patience! Ten years old must remain at home to wash dishes, pick peas and

lend her swift little feet for mother's innumerable errands. Yet after the seriousness occasioned by the departure, the morning passed swiftly enough, for mother was bright and cheery; Ann was allowed to make some tiny biscuits of the morsel of the bread dough, and a diminutive pie for herself; and while they shelled peas together, mother told stories of "when I was a little girl."

But directly after dinner old Mrs. Sayles came with Aunt Ruth Whitcome, who had a new piece-work pattern in which Mrs. Wayte was greatly interested. All the Meadow Woods children stood in awe of old Mrs. Sayles and Aunt Lois, Ann Rebecca being no exception.

It was pleasant in the orchard—there was no mistake about that. With Patience there, the old trees would have seemed very friendly, and the wind in the tops of the pines in the field opposite would have made a cheerful sound; but now the trees were awesome, and the wind sounded mournful. The little girl gathered the pretty "fuzzy" apple sprouts at the foot of the trees, and played with them—they were children—as she and Patience had done a hundred times; but though she gathered a numerous family, and named every one, the amusement was soon worn out. Then she went to the corner called playhouse, where, in the angle of the fence, she and her sister had collected white clam shells and bits of broken china and glass for dishes. Every scrap was precious, and there were some very choice decorated bits put away on the fence rails, which served for shells. It took some time—at least it seemed an hour—to take down every "dish," inspect it carefully, wipe it on a corner of her apron and replace it just right. She set the table, too—an old chair which had lost its back—using two sunflower leaves for a tablecloth, and some tiny sticks or knives and forks. She pulled the plantains, and used the leaves for pie crust, greens or napkins; the red stems were beets and radishes, the seed stripped from the stalk was corn, peas or puddings, as served the occasion.

And then she went into the house to find that the pointers of the tall clock pointed to only five minutes past three.

Oh, what a long afternoon!  
Yet why should she be lonely? There was Jane Carr playing in her grand-father's barn less than a half-mile away.

"Mother, may I go over to see Jane Carr?"  
It was a timid little voice that asked, because Aunt Lois had been first to see her enter the sitting room.

Mrs. Wayte lifted her eyes gravely from studying a bit of piece work, and looked into her daughter's flushed face.

"No, my child. Aunt Lois has just been telling me that Jane's grandmother is very sick, and must on no account be disturbed by noise."

That was all, but Ann Rebecca was very sad, and returned to the orchard more lonely than ever. She swayed disconsolately back and forth in the swing, and began to be drowsy.

"Put why couldn't Jane come over here?" she said half aloud, as the hazy thought struck her. "I'll go ask mother if I can't run over there, just as still, and get her."

Then her face clouded.  
"No, I hate to go in there again; Mrs. Sayles and Aunt Lois look at me so. Mother wouldn't care if I just ran over very still, and then come right back. I'm sure she wouldn't."

After a little more thought Ann Rebecca fully decided to go, though she knew very well that neither she nor her sister Patience had ever dined so far from the bounds of home without mother's leave. The sun was hot but she ran all the way, and arrived breathless, to find Jane waiting by herself in the barn, and looking very mournful.

"Oh Jane!" she cried in a loud whisper, "can't you come over and play with me?" Patience has gone huckle-berrying. Go ask your"—Ann Rebecca was going to say grandma, but checked herself, whereat Jane's face which had changed as it were, grew a cloud to a sunbeam, grew dark again.

"I can't 'cause my grandma's awful sick, and Miss Perkins says I must stay right here 'cause she might want me."

"Oh!"  
For a minute there was a solemn silence in the barn.

Then Jane rose from the swing, and putting both arms around Ann Rebecca's waist, pleaded:

"You stay here, Becky. I'm awful lonesome, and I do feel so sorrowful about grandma."

That was too much for Ann Rebecca. The girls got into the swing together, and talked—they thought for an hour—first in whispers, then in subdued tones, all at once at the end of ten minutes, Jane declared that she had not had a good swing for two weeks. "Please push me, Becky."

Ann Rebecca pushed, then it became her turn to swing, and Jane's to do the

# CONTAGIOUS BLOOD POISON



Mrs. T. W. Lee, Montgomery, Ala., writes:  
"Several years ago I was inoculated with poison by a diseased nurse, who injected my baby, and for six long years I suffered untold misery. My body was covered with sores and ulcers. Several physicians treated me, but all to no purpose. The mercury and potash they gave me seemed to add fuel to the awful fire which was devouring me. Friends advised me to try S. S. S. I began taking it and improved from the start, and a complete and perfect cure was the result."

Contagious Blood Poison is the most degrading and destructive of all diseases, as it vitiates and corrupts the entire system. The first sore or ulcer is followed by little red pimples on the body, mouth and throat become sore, the glands enlarge and inflame, copper colored spots appear, and hair and eyebrows fall out. These are some of the milder symptoms; they increase in severity, finally attacking the vital organs; the body is tortured with rheumatic pains and covered with offensive eating sores.

It is a peculiar poison, and so highly contagious that an innocent person handling the same articles used by one infected with this loathsome disease, may be inoculated with the virus. It can be transmitted from parent to child, appearing as the same disease or in a modified form—like Eczema or Scrofula.

Many an old sore or stubborn skin trouble appearing in middle life, is due and traceable to blood poison contracted in early life. You may have taken potash and mercury faithfully for two or three years and thought you were cured, but you were not, for these poisonous minerals never cure this disease; they drive it from the outside, but it is doing its work on the inside, and will show up again sooner or later. You may not recognize it as the same old taint, but it is. S. S. S. has cured thousands of cases of Contagious Blood Poison, and it will cure you. It is the only purely vegetable blood purifier known, and the only antidote for this poison. S. S. S. cleanses the blood thoroughly of every particle of the poison—there is never any return of the disease.

## CURE YOURSELF AT HOME.

Send for our Home Treatment book, which gives a history of the disease in all stages, and is the result of many years of close study of blood poison and actual experience in treating it. You can cure yourself perfectly and permanently at home, and your secret is your own. Should you need any information or medical advice at any time, write to our physicians. They have made a life study of blood diseases, and will give your letter prompt and careful attention. Consult them as often as you please; we make no charge whatever for this service. All correspondence is conducted in the strictest confidence.

Send for our Home Treatment book, which gives a history of the disease in all stages, and is the result of many years of



Address, SWIFT SPECIFIC COMPANY, ATLANTA, GA.

pushing. Meanwhile talk grew freer and voices waxed louder, until some merry peals of laughter actually rang out in the old barn. Then they must try standing in the swing together, and "working up." Oh, it was "such fun!" Louder and louder they laughed, till Jane fairly screamed with delight. At the height of the fun Ann Rebecca, who was really the taller, suggested that Jane shouldn't hold the rope so high up; her hands were in the way. Ann wanted to put her own hands on that particular section of rope. Then Ann Rebecca's feet suddenly became too large and Jane's were "pushed half off the board," and the latter declared that she didn't like to swing anyway; there wasn't the least speck of fun in it.

"You wanted to swing first."  
"No, I didn't. Anyhow, I never like to swing that way."

"No wonder, when you put your hands up so high."

"I can reach just as high as you can."

"You ain't so tall."

"Yes, I am—most."

"No, you ain't."

"You're a mean thing, Ann Rebecca Wayte, and you've got the biggest feet I ever saw."

The voices were waxing louder and louder, and shriller and shriller.

A shadow fell across the barn floor. There stood Miss Perkins.

For a minute you could almost have heard a pin drop in the hay.

"Jane Carr, what do you mean by making this noise, when your own grandmother's on the brink of the grave?" And you, Ann Rebecca Wayte, haven't your mother got any more sense than to let you come here disturbing a sick woman like this?"

Ann Rebecca heard no more. She was off as on the wings of the wind; nor did she stop for breath till she reached the white front gate of her home. Warm and breathless almost to suffocation, she did not go to the cool orchard. In the angle where the front steps joined the house was a large flat stone. It had originally lain at the foot of the steps, but during some repairs it was removed, and it had not been replaced. To this corner, as if by previous decision, the little girl hurried. The stone slab was very hot, and the sun still beat down fiercely upon it. But there she knelt, or rather crouched, in silent misery, and bent her brown sunbonnet to her knees.

"O Lord, forgive me, forgive me, forgive me, and don't let Jane's grandmother die."

Over and over she silently repeated the words. She could not even cry—her distress was too great. She could not even frame other words. The heat of the sun seemed like the wrath of God upon her, yet she could not move a foot. She had sinned, dishonored and, oh, the awful consciousness!

Mrs. Sayles and Aunt Lois stayed to tea, and though Mrs. Wayte wanted to see Ann Rebecca's absence, she had not time to look for her, she said to herself. No one had ever known the child to get into such kind of trouble of any kind—she was such a little woman.

It was not until her father and brothers came in, and Patience returned soon after six o'clock, that Ann Rebecca was really missed. Then Mrs. Wayte poured the tea with unsteady hand and quivered anxiously every few minutes. "Where can the child be?"

Era, the hired man, called carelessly and said he could find her; but he hunted in the back yard, the orchard, the pine grove, the barn, the stile, and the pasture lot, only to return to the house in utter bewilderment. She was nowhere to be found—Ann Rebecca Wayte missing! The

news spread through the neighborhood, and even to the village. It grew dark. There was no moon. Men and boys went up and down the road and through the woods, calling, "Ann Rebecca! Ann Rebecca Waste!"

Patience lay sobbing on the lounge, and Mrs. Wayte wrung her hands, while old Mrs. Sayles and Aunt Lois Whitcome took turns in comforting her with tales of children carried off by gypsies and kidnapped for cretens.

They also suggested dragging the pond, and fishing in the well. Miss Perkins had sent Jane Carr over to say that Ann Rebecca had "gone straight towards home," but Jane's own conscience was so sore and her heart was so heavy that she crept in at the front gate, and sat on the steps without delivering her message till it was so dark she feared to stir.

As for Ann Rebecca herself she had repeated her prayer over and over in her agony of mind until the shadows lengthened and a soothing coolness took the place of the glare of the sun in her hiding-place. She did not think of it as a hiding-place however; she could not have told why she chose that corner, but she felt very unwilling to leave it. She knew when the sun was sending long shafts of gold across the green yard, she knew when at last he dropped out of sight behind the distant hills she loved, but scarce dared look upon now. With the first twilight behind her, peace began to rest, peace began to fill her heart.

"I think," she said, "God has forgiven me, and Jane's grandmother will not die."

Then the weary little body relaxed, the sunbonnet fell off, and Ann Rebecca was asleep with her head under a rose-bush.

When the child awoke, it was dark, there were two or three dim lights in the distance, and some one was shouting her name, but in a moment recollection of the afternoon came over her, and instead of rising, she sank back on the stone, and wept. But mark! Some one else was crying!

"Oh, Becky, Becky, come back, and I'll never call you awful mean and—I, you may swing all you want to, and I'll never say your feet are big. Oh, Becky!"

"Jane, don't cry."

Ann Rebecca crept up the steps with stiffened limbs, and caught her eye mate by the cape of her sunbonnet damped with tears and dew.

"I was wicked, Jane—yes, wicked to come over to your house. You may say my feet are big, for I am so tall; but oh, Jane, I've been praying to God to forgive me, and not let your grandmother die."

"I believe I'll just go to by way of the front gate, and get my coat. It's getting rather chilly," said Era.

The light of his lantern fell on the front steps. There—

"Erashe! Erashe! Ann! where on earth did you come from? Don't you know the folks that you're dressed in the pond, and lost in the woods, and carried off to a circus, and by a rattlesnake?"

Then Era lifted up his voice, and the little girls put their hands to their ears.

"I've found her! I've found her! Hurrah! I've found her! All right! I say, she's here!"

Mrs. Wayte flew out by way of the side door, and Patience stepped out of the window. Such embracing and questioning, and rejoicing! But Ann Rebecca could only sob: "I'll never, never, never, never, do it again." And she never did.

There was a brave little confession in the presence of her mother and Miss Perkins next day, and the news that Grandma Carr was much better, and

would not die, cleared away the last cloud; but, though Ann Rebecca's hair is white now, she remembers her repentance to this day.—Mary R. P. Angell, in Examiner.

#### A HERO.

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"O my son, my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah," cried the father, "he who does the right thing at the right time is a hero."

#### STOCKMAN'S FINGERS

Same on Both Hands.

W. E. Beckham, a coking heavy-weight of Burton, Kan., is in the live stock business. He did not need to pay much attention to the food he ate, until about two years ago an attack of the grip left him partially paralyzed. His experience with food is well worth reading.

"The third and little finger on each hand became partially paralyzed, and my spine was affected just below the back of the neck. This came from a severe attack of the grip two years ago. I almost entirely lost the use of my hands.

"This condition continued several months, in spite of all kinds of baths and treatments. In the meantime my stomach, bowels, and digestive organs became affected and deranged. My liver seemed to have no more action than if I had no liver at all. No food of any kind tasted right, and I run down from 210 pounds to 160.

"One day the groceryman asked me if I had ever tried Grape-Nuts food. He told me that it was recommended as a brain and nerve food and that it was pre-digested.

"So I commenced the use of Grape-Nuts, and carried some in my pocket. Now and then when I felt hungry would take some of the food into my mouth and allow it to melt before swallowing. The food has a delicious taste and I began to improve right away. In three days' time I was very much better.

"I continued the use of Grape-Nuts, and continued to improve steadily. In a few weeks longer I was strong and had regained the use of my hands perfectly. In less than five months I was back to over 200 pounds, as you see in the picture which I send. Am now 51 years old and never had better health in all my life. I passed a first-class medical examination about four months ago in a life insurance company.

"My recovery to good health is solely due to the use of Grape-Nuts food. As a brain and nerve food, there is nothing equal to it. You can use any part of this letter, and I hope it may lead some unfortunate invalid to health."

### The

WI  
I'd rather H  
And, as the  
"M

The very dir  
Ma  
For, groping  
I feel His h  
"M

God holds th  
An  
If other han  
Or if He trus  
I n

What if tom  
I cannot read  
But  
I have the st  
And all the r  
Wh

Enough; this  
And  
For what I e  
And in His e  
"For

PREPAR

As we stud  
book of the  
find little tr  
pages. Gladst  
a day even in  
French scienti  
rights in the  
led book after  
but could not  
in the copying  
almost wholly  
notes with in  
and spent ten  
ing ceaseless  
worked all day  
labor, and at  
hour after hon  
den or unearn  
of a powerful  
through prep  
ments of great  
individual ar  
aration without  
unusual power  
Forward.

CHRIST

Human heart  
tian sympathy  
redefine religio  
of noble charac  
entering into  
that all men's b  
The essence of  
of Christ are  
"sympathy." He  
another so far  
You never kno  
to suffer until  
they are.

Real sympathy  
wherever practi  
"Who's bath ti  
with his brothe  
with up his b w  
him, how dwell  
him?" It is sub  
beggar asked f  
thus approached  
finding none, sa  
none." "But you  
swayed the begg  
alms." There i  
intrinsic value t  
a sense of symm  
school. He wh  
be only passin  
him and what  
but he who off  
part of himself  
was manifeste  
for human want  
is where Christ  
than at any other  
look.

SOUL.

One of the pr  
by the Christian  
let: "Create in  
sincere, and the  
heart, the prayer  
these slow and  
which the Divine  
nature, as well  
fisms of the Hea

Turn to Natu  
notice her differ  
ing. Water soon  
most evident aw  
in the form of  
clouds in rain, or  
still fountain to  
refreshing, purifi  
is only one of m  
ties of nature.

motion, is one  
spaces of moving  
tation and the wa  
streams which see  
leaving destructi  
a part of the wis  
and clean a and  
stroy. The fire, it  
perfectly than et



Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

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

SUBSCRIPTION—IN ADVANCE.

Table with subscription rates: ONE YEAR \$2.00, SIX MONTHS \$1.00, THREE MONTHS \$0.50, TO PREACHERS (Half Price) \$1.00

TEXAS ANNUAL CONFERENCES.

Table with conference dates: North Texas, Denton, Nov. 22; East Texas, Pittsburg, Tex., Nov. 29; Texas, Rockdale, Tex., Dec. 5

During the conference season the Advocate will necessarily be irregular in reaching subscribers. We shall endeavor to print the proceedings of each conference promptly after adjournment, and this will sometimes cause a delay of a day in going to press. Let our readers be patient, and we will soon return to our regular hours in serving them.

Northwest Texas Conference.

CONTINUED FROM PAGE FIVE. off on a rising tide, and it kept a steady flow to the close, at which time there was great rejoicing. It was heaven opened to the vision of men.

Thus the large audience was in good condition for the 11 o'clock service which followed. The Bishop seemed to be jaded a little on account of the duties of the conference, but he proved equal to the occasion. He took for his text Col. 3:1-4. Below we give a few sentences of this truly great sermon:

Paul has many difficulties with which to contend. Among them was the disposition upon the part of people to attach themselves to men instead of to Christ. This fault is still prominent in some portions of the Church. Our itinerancy is not altogether free from it. But Paul settled this question by asking all such, 'Who died for you? Paul or Apollus?' No; but it is Christ who gave himself for you. There is no counsel from this settlement of the matter. In our text Paul gives us the proper type of life. Men never begin to think wrong about God until they also think wrong about themselves. But when a man's life is hid with God, he has sources of knowledge which inspire infinite hope. To know God is to know men. The Scriptures do not teach the organic union of Churches, but organic union with God. If anybody wants to believe in that funny little doctrine of the apostolic succession, and it takes a good believer to do this, why, as a matter of convenience, I do not care; but when a man tries to enforce that sort of thing upon me as a test of my discipleship, I will be there to withstand him to his face. The gospel does not deal in vulgar fractions of this sort. It has larger problems for you and me. You Methodists sometimes reach out after small matters, and you make little things a test. It will not do. It is the risen Christ who confronts us. And this does not mean an artificial imitation of Christ. We can not imagine how Christ would run secular institutions of this age. That is not our business. We are to know him as a risen Christ, forming in us the hope of glory. Our Lord is closer to us now than he was eighteen hundred years ago. He is no antique Savior—a mere historic Christ—but a living Christ of to-day. If the incarnation was ever necessary, it is necessary to-day. It was not limited to thirty-three years. It is with us now. He came out of the grave with his body, and we still know him by the prints of the nails in his hands. My human nature, without my sins, is now at the right hand of God in the person of his God. Thus he lifts me to heights where it is possible for me to be like him. There is not a pang that touches me that does not touch our Savior. He is Jesus, the sufferer, still. It is the majesty of this Christ eternally incarnate that broke Paul down and caused him to reconstruct his life so that afterwards his life was hid with Christ in God. In this sort of Christ we find our nourishment and strength. And he needs no little effort to aid him in saving men; but he wants disciples related to him by the fellowship of his suffering, and through them he is to save the world. He lifts us into a super-mundane life and invests us with a power that comes down from God. My Savior is not only the babe at Bethlehem; not only the sad-faced proud man that stood at Pilate's bar, but he

is the Savior also who went down to the depths of the grave and came up with a resurrection life, and exclaims: All power is given unto me in heaven and in earth. Go teach all nations. In the presence of him the whole earth is transfigured. He is the Christ whom we know and preach. And we are not through with him in this life, but we shall deal with him in the life which is to come. If we suffer with him we shall also be glorified with him. This brings the other world close to us. His life in us relates us to the life above. The two are one. By and by their unity will become complete. We shall see him and know him as he is. He says: I go to prepare a place for you, and he wants to get his folks home. This is our gospel—a living Lord with us all along the way and in glory with us when the work of life is done."

At the close of the discourse nineteen young men were called to the altar and ordained to the office of deacons in the Church of God. The whole service was filled with majesty and inspiration, and the power of God rested upon all the people.

The memorial service was held in the afternoon. Four of the older ministers and several of the wives of ministers died during the year. The service was tender and helpful. At night the writer conducted the service, and a class of young men was ordained by the Bishop to the office of elder in the Church of God. Thus the work of the day closed. It was a memorable day in Georgetown. All of the Churches in the town were thrown open to the Conference.

On Sunday evening I visited the grave of that great man, Dr. Mood. It is located on the old University campus, and a beautiful granite monument marks the spot where his remains are resting. He was elected to the regency of the school Dec. 21, 1872. In October, 1873, he came from South Carolina and assumed charge. He moved his family into one or two rooms of the old building, with a salary less than \$100. He labored on the rest of his life in the interest of this school. He literally sacrificed his life upon its altar. But he did not live to see the large success of his labors. Yet he laid the foundation for success. As I stood there and looked at the flowers and evergreens upon his grave I almost felt the touch of his great spirit, and as I turned and looked upon the stately building of the Annex and the magnificent structure of the University building proper, I felt that all of these wonderful improvements, after all, are the legitimate outcome of the wisdom and self-sacrifice of Dr. Mood. Had he not lived and wrought in Texas these imposing buildings would not exist. He died at the age of fifty-four, but his work is still going on. The Methodism of Texas rises up with uncovered head and calls him blessed. "Blessed are the dead which die in the Lord, for they rest from their labors and their works do follow them." The preachers generally passed by the little enclosure, paused, looked upon the sacred mound, made a tender comment and went on their way with a new inspiration.

The lovers of the curious at least will be interested in one of the most unique relics of the times. Bro. A. Davis, who is by no means a fossil, but a supernumery of this conference, has shown us a walking stick presented to him years ago by Rev. Jos. F. Sneed, one of the first missionaries of Texas; but the stick itself is a curiosity. It was made of a hickory tree upon which Dr. Robert Alexander and wife took refuge from the fearful storm of 1875, which swept our southern coast, and well nigh cost him his life. The head of the stick is from the leg bone of a mule which Bro. Sneed rode and worked in the prosecution of his ministry for thirty-three years. The ferrule is made of an old thimble owned by Mary Shearn, an old faithful servant owned by Bro. Charles Shearn, of Houston, the cornerstone of Methodism in that city. The thimble is made sacred by having been worn by this old servant, who waited on Bro. Strickland, a victim of the yellow fever in the early history of our State.

It may not be lawful to worship this relic, but there is certainly nothing like it in the "heavens above or the earth beneath."

The conference spent Monday in the minute business. The names of the preachers were called and their characters passed. Nothing of unusual interest occurred. At one point a brother in making his report said that he was afflicted in his work with "comentism," and the Bishop delivered a pointed talk on the encouragement given in some quarters to irresponsible preachers, whom he called mavericks, and whose only aim is to fleece the flock and grow dissension. He said such work was not the work of men of pure hearts.

A night session was held and the

Committee on Books and Periodicals read their report. Among other features was the one endorsing and commending the Texas Christian Advocate. Much better things were said about us than we could say about ourselves; but such commendation nerves us to our greatest endeavor. After the adoption of the report the call of the preachers was again taken up and finished. Rev. Sam Wright reported \$8000 in cash and subscription for the Twentieth Century Movement, and not one dollar of it was spent within the bounds of the Waco District, where the money was raised. Seven places were nominated as applicants for the next session of the conference. The vote was taken and Corsicana won the prize by a good majority. The vote was made unanimous.

The Tuesday morning, the last day of the conference, came rather lowering, but a full attendance was on hand to hear the reports and witness the closing scenes.

The Bishop threw in a few suggestive talks as the morning session progressed. He said: "What did you do to give up to become a Methodist preacher? You gave up nothing. Nearly all of you are getting more out of the ministry than you ever put into it. You stand by the people and the people will stand by you. You are not hired to preach, but sent to preach. The servant is worthy of his reward, but you do not go out as peddlers of the gospel. You are to go out and save mankind. I often fear that some of us do not properly estimate our high calling. When the people take care of you they are taking care of your Lord. It is not a business contract between you and the people. All of this work is Christ's work. And you have all the schools you need. Do not build any more and do not let anybody give you any more. Take care of your great school here in Georgetown. Give to it a substantial endowment. If you do not you will find that you will have too much sail and not enough boat in this department of your work." These remarks were made in connection with the statistical report. The conference received something over \$7000 for the conference claimants.

Among other transfers to the conference was that of Rev. E. W. Solomon, of the Texas Conference.

When the time for the reading of the appointments arrived the Bishop made a few remarks: "I congratulate you on the brotherly love which has prevailed during the entire progress of this conference session. This is to your credit. Your reputations are sacred, and I beg you to continue in this spirit, for you are members one of another. There are some brethren in nearly all of our conferences who by some character of failure impose hardships upon all. Hence you be faithful and thus relieve situations thus described. Do not be peculiar. Just be like folks, and even then you will be peculiar enough. We have done this work the best we can. It is not perfect, but it is the best we could do. After all, our system is the best in the world. Very soon every man finds his own place in our plan. I have done this work with a great deal of care. I trust that God has guided us. If he has not, he will surely overrule all mistakes to your good and his glory. I send you to the places, so far as I have been able, which Providence indicates."

A FEW NORTHWEST TEXAS CONFERENCE NOTES.

Dr. Campbell and his good people, together with Dr. Nelms, made themselves ideal hosts of the conference. No body of preachers and their wives ever had finer entertainment.

Rev. E. W. Solomon, of Shearn Church, Houston, Texas Conference, was transferred to this conference and stationed at Corsicana.

Rev. Dr. Carter, of El Paso, was transferred to the conference and placed at Colorado City. If he is not a first-class man his looks and manly bearing are very misleading. In fact, he stands high as a preacher and pastor.

Rev. W. H. Vaughan was happy. All of the amounts assessed for the Orphanage in this conference and also in the West Texas were paid in full. He expects the others to do likewise.

Rev. O. T. Hotchkiss says that he will soon prepare a full statement of all moneys received by him for the storm district and publish it in the Advocate.

Rev. Sam Hay, one of the most popular members of the conference, was transferred to the Texas Conference. Thus the Northwest Texas Conference loses a fine man and the Texas gains him.

The Bishop made a great many changes in the appointments of the preachers, but circumstances required it. He had two presiding elders whose four years were up and he gave them good stations. Bro. Sensabaugh goes

THE THANKSGIVING BLESSING.

Set down, Lindy! Whar's yo' manners? Hain't you got no raisin', chile? Don't be re'chin' 'cros' de table! Possum sets you chif'n will! Don't you know dis heah's Thanksgiving? We's a gwinter hav e a pra'r 'Fo' we toches dem dar possums er dem taters—git back dar! Now, ole 'oman, keep dese chif'n wid dey hahds all bowed down low, Whilst I offers up de blessin' fer de fambly—hands down so!

"Lawd, we don't know how to m'asure whut you does up dar'n de sky. But we knows in all yo' givin' dat you never pass us by; An' we's grateful fer de good things you continues to dispense. F'm de cawn-crib an' de smoke-house uv yo' lovin' providence! Thank de Lawd fer all his blessin's, specially dem dat be ordains Fer de nigger's faithful stummuck an' de hunger hid contents!—Sech as red-meat watermillions storin' up de nat'l juice! U' de summer time's bes' honey fer de homes' nigger's use! An' we thanks you, Lawd, fer roas'n' yoahs an' fer de yaller yam. Fer de cawn-cake in de ashes an' de ham-bone in de ham! We remembers you mos' kin'ly fer de bacon an' de beans, An' fer good pot-licker extry wid de jowl an' 'turnip greens! An' dey hain't no mawtal music to us niggers heah below Lak de gobblin' uv de gobbler an' de rooster's lawdy crow! Fer dese blessin's an' all others we iz grateful, Lawd, always, But we iz de chune up higher in de deah ole possum's praise! Kaze we shouts in halleluiahs fer de makin' uv dis beas', Ez de cov'nant wid de nigger in dis heah Thanksgiving' feast!"

Link, whut mek yo' mouf so greasy? M'randy, whut you munchin' on? Stop, you sackerleegious varmint! Whar's dat bigges' tater gone? Drap it back dar, Ldzy, heah me! Dis heah hain't no eatin' race! Now, ole 'oman, min' de chif'n whilst I finish sayin' grace!

"Lawd, dey tells me dat de possum am de oldest crigger yit. An' we thanks you, Lawd, fer dese-tn fer de nigger's benett! An' we thanks you' Lawd, fer dese-tn, kaze dey was so fat and hale F'm de whiskers on de nostrils to de bristles on de tail! Kaze de possum's good all over, f'm dat tantallatin' erlin To de marrer-bones an' chitlin's an' de gravy in de skin! An' we thanks de Lawd fer givin' niggers olleateded tas', Sics 'at he kin eat de possum w'dout a single drop uv wa'r! Angels, look down on dis picture! Chif'n waitin' fer a piece, Ever' little mouf a-drippin' wid thanksgivin' at de feast! An' de parents bote a-praisin' Him f'm whom all blessin's flow— Him dat keeps de blackes' nigger same-er dem dat's white ez snow! Lawd, we honors de traditions uv de nigger to de en'! Bless us whilst we tek de creases out'n our stummucks, now. Amen!"

Lawdy mussey! whar's dem possums! An' dem taters, dey's gone, too! An' de gravy done sopped out'n hofe de platters clean ez new! Link! M'randy! Zeke! Ole 'oman! Ez de tas' one hain't out wid gout! May desyepce hain't dey stummucks an' dey feet swell up wid gout! Me a-prayin' and a-praisin' to de Lawd dat never fail, Dey a-stealin' at de altar, leavin' nothin' but de tail! Yit I ort to'y' knowed dat Nature's powerful wuk aginst de strain Twixt a nigger's empty stummuck an' a gnawin' hunger pain! An' dis heah sets me to thinkin' dat de congregation's min' Hain't on Heaven whilst you's prayin', though yo' prayin's mighty fine! Dese long pra'rs befo' de public hain't de kin' wid which to win, Kaze, though dey's a private virtue, gins'ly dey's a public sin! Leas'ways, dat's how come me loah' all dis heah Thanksgiving' feast! 'Cept de tail mixed up wid memories uv de missin' possum grease! Knocked clean out'n all de glory uv de luxuries dat's done gone Kaze I didn't ax de blessin' 'fo' I blowed de dinner hot! Deyn't gwine be no grace heahter! (Fergive me, Lawd, ef dis iz wrong!) Er, 'f iz bou'n' to ax it, tain't gwine be so everlastin' long!

H. L. PINER.

to Waxahachie and Bro. Chapman to Brownwood. They are first-class men.

Dr. Campbell, after two years of faithful service as pastor of Georgetown, goes to the Fort Worth District. He is finely adapted to district work.

Rev. E. A. Smith, after a good term of work at Ennis, goes to the Abilene District. He is a safe, clear-headed man and will succeed in his new field.

Rev. W. H. Matthews is a brand new presiding elder. He goes from Taylor to the Brownwood District. He is young and strong and capable of large work.

MINUTES

Of the Thirty-Fifth Session of the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, held at Georgetown, Texas, beginning November 11, 1900. Bishop W. A. Candler, President; Jno. M. Barnes, Secretary.

- 1. Who are admitted on trial? Charles L. Cartwright, Walter M. Griffith, Matthew C. Dickson, Jesse C. Carpenter, Thomas Y. Ragsdale, Mearsh W. Clark, Thomas W. Ellis, Chas. N. Morton, Edmund P. Williams, Richard W. Nation, Jno. A. Travis.
2. Who remain on trial? Columbus A. Clark, Sterling A. Richardson, J. D. Young, E. L. Sisk, Henry M. Long, Marcus S. Leveridge, James M. Owens, D. A. McGuire, Claude B. Smith, Thos. W. Sharp, W. T. Gray, S. E. Allison, W. K. Rucker, Lee A. Clark, Chas. W. Young.
3. Who are discontinued? None.
4. Who are admitted into full connection? Edward R. Barnes, Thos. S. Barnes, Albert D. Porter, Geo. W. Kincheloe, R. H. Young.
5. Who are re-admitted? None.
6. Who are received by transfer from other conferences? J. J. Creed (in class of first year), from Texas Conference; E. W. Solomon, an elder from Texas Conference; J. M. Carter, an elder from Western Virginia Conference; J. C. Mims, an elder from the North Mississippi Conference; J. P. Tyson, an elder from Little Rock Conference; J. A. Biggs, an elder from Little Rock Conference; J. C. Cavenier, an elder from the Indian Mission Conference; R. H. Helzer (in class of third year), from New Mexico Conference; R. W. Dodson, an elder from the Tennessee Conference.
7. Who are the deacons of one year? Willis P. Edwards, O. P. Kikar, S. A. Barnes, Jno. S. Huckabee, James H. Walker, George S. Slover, Luther B. Tooley, Benj. Hardy, Alfred W. Waddill, Jas. A. Huffer.
8. What traveling preachers are elected deacons? Thos. S. Barnes, Albert D. Porter, George W. Kincheloe.
9. What traveling preachers are ordained deacons? Thos. S. Barnes, Albert D. Porter, Geo. W. Kincheloe.
10. What local preachers are elected deacons? Chas. T. Tally, Jas. N. Samples, Rolla A. Clements, Frank M. Jackson, James W. Childers, Henry M. Long, David C. Sibley, Edward P. Williams, Sterling Richardson, I. T. Young, Wm. R. Love, Robt. S. Hayes, Robt. E. L. Stotts, Sam'l P. Nevill, Jno. A. Travis, James H. Lawtmore.
11. What local preachers are ordained deacons? James W. Childers, Rolla A. Clements, Robt. Hayes, Frank M. Jackson, Jas. H. Lawtmore, William R. Love, Henry M. Long, Sam'l P. Nevill, Sterling Richardson, Robt. E. L. Stotts, David C. Sibley, Jas. N. Samples, J. A. Travis, Chas. T. Tally, Edward P. Williams, I. T. Young.
12. What traveling preachers are elected elders? Wyley C. Hollingsworth, Rufus B. Evans, Wm. M. Lane, Clay Bruce Meador, James M. Wynne, James L. White.
13. What traveling preachers are ordained elders? Rufus B. Evans, Wyley C. Hollingsworth, Wm. M. Lane, Cornelius J. Menefee, C. Bruce Meador, Jas. M. Wynne, Jas. L. White.
14. What local preachers are elected elders? Frank B. Sines.
15. What local preachers are ordained elders? Frank B. Sines.
16. Who art located this year? Wyley C. Hollingsworth, B. J. H. Thomas, C. J. Menefee, Sam'l Gay.
17. Who are supernumerary? J. W. Montgomery, J. F. Neal, G. E. Sander, E. T. Harrison, M. R. T. Davis.
18. Who are supernumerated? J. W. K. Zlar, H. C. Jolly, Levi F. Collins, T. W. Rogers, A. Davis, Sam'l Morris, P. W. Travis, S. S. Scott, G. W. Swope, F. T. Mitchell, W. F. Graves, L. N. Reeves, J. P. Hulce, P. P. Ray, E. W. Simmans, D. T. Holmes, H. M. Glass, E. M. Sweet, E. L. Armstrong, R. W. Welborn, C. Rowland, H. W. South, Dan'l Morgan, J. J. Harris, J. Haralson, M. Mills, J. J. Davis, Geo. F. Fair, W. V. Jones, J. A. Hyder, J. T. L. Annis, J. L. Hillers, A. Long, W. J. Lemons.
19. What preachers have died during the past year? John T. Rascoe, R. O. Rustace, James Fowler, John Powell.
20. Are all the preachers blameless in their life and official administration? The names were called one by one, and in each case the answer was nothing against him, except in the case of G. W. Hodges, who was allowed to withdraw.
(For answers to questions 21 to 43 inclusive, see statistical table, on page 5.)
44. What are the educational statistics? Southwestern University—Value of property, \$29,940; endowment, \$200; professors, 27; pupils, 69. Polytechnic—Value of property, \$29,000; professors, 13; pupils, 22. Weatherford—Value of property, \$2,000; professors, 16; pupils, 25. Clarendon—Value of property, \$500; professors, 8; pupils, 109. Granbury—Value of property, \$16,500; professors, 8; pupils, 125. Blooming Grove Training School—Value of property, \$600; professors, 7; pupils, 18.
45. Where shall the next session of the conference be held? Corsicana.
46. Where are the preachers stationed this year? (See appointments.)

GEORGETOWN DISTRICT.

- W. L. Nelms, P. E.
Georgetown—A. O. Evans.
Temple, First Church—G. S. Wyatt.
Belton—H. A. Bourland.
Belton Circuit—J. D. Crockett.
Salado—J. M. Armstrong.
Moffat—R. V. Galloway.
Brewer—J. W. White.
Bartlett—W. C. Hilborn.
Bartlett Circuit—To be supplied.
Granger—S. B. Sawyers.
Taylor—J. W. Vaughan.
Hutto—S. J. Storch.
Liberty Hill—J. R. Steele.
Florence—S. C. Vaughan.
Bertram—G. W. Harris.
Burnet and Marble Falls—J. M. Sherman.

November
Burnet Circuit—Ledger.
Maddox—To be Student at S. Thomas S. B.
Waco, Austin J. South Fifth Morrow St. Elm Street.
Howitt Circuit—Lorena—C. E. Bruceville—A. L. Troy—C. S. Carl.
West—E. R. B. Agullin—Matth. Peoria—Jesse.
Moody—W. B. Bosqueville—W. Mount Calm—N. Mart—C. Davis.
Whitney—J. W. Morgan—J. H. Orphans' Home.
CORRIGED
E. A. Corsicana—E. Corsicana Circ. Corsicana Miss. Rice—J. C. Min. Roame Mission.
McKrown.
Bridgetown and plied by P. Kerens—W. B. Barry—G. C. S. Blooming Grove.
Dresden—To be Frost—R. E. Brandon—W. E. Dawson—Crock. Hubbar—J. D. Armour—J. M. Wortham—M. J. Moxie—W. B. Cotton Gln—G. Groesbeck—C. supernumerary.
Horn Hill—John Thornton—A. T. Corsicana Univ. W. Adkisson.
WAXAHACHIE
Hora.
Waxahachie—O. Forrester—J. D. Italy—J. D. M. Milford—T. H. Hillsboro—C. B. Lovelace—Rich. Hasca—T. S. A. Grand View—W. Alvarado—S. C. Vexas Circuit.
Midlothian—C. Bog Circuit—J. Red Oak—Geor. Ferris—J. W. Palmer—W. H. Crisp—To be sup. Ennis—T. J. Du. Bardwell—R. J. Ray Mission—T. sant.
Agent Texas C. W. Owens.
FORT WORTH
Jam.
Fort Worth—J. Missouri J. Mulkey M. Peach Str. T. Davis.
Polytechnic.
Hams.
Glennwood.
Trinity—A. City Miss. North For.
Agle—W. K. R. Smithfield—J. I. Grapevine—M. Cresson—R. F. Arlington—W. Mansfield—M. supernumerary.
Joshua—W. H. Cleburne—J. M. Cuba—H. F. S. Bonos—W. T. G. Covington—D. C. Blum—Sterling.
Burlison—D. C.
WEATHERFORD
J. R.
Weatherford, F. erbocker.
Couts—M. H. Weatherfor.
ton.
Aledo—J. S. H. Springtown—J. Feaster—J. C. Morgan—W. L. Whit and Beth. Mispap—M. S. Santo—Alfred.
Gordon—J. S. L.
Ranger—L. B. G. Brockridge.
Strawn and Th. Farmer Circuit.
Weatherford C. J. C. Cavenier.
DUBLIN
E. I.
Dublin—H. A. Green's C'reek.
Stephenville—W. Lingleville Miss. Morgan Mills.
Bluff Dale—J. G. Granbury—S. J. Glenrose—J. E. Tredell and W. Duffau—J. M. O.
Hico—H. M. L. Carlton—W. B. Practor—J. H. DeLoach—N. M. Sipe Springs—W. Rising Star and carbon and Geo. Goodmon—T. Clements.
MACHINE AN
GETS A

ING. you got no raisin', chile? a chil'n will? gwinter have a pra'r it back dar? bowed down low, down so! es up dar'n do sky, us by; to dispense providence! dat he ordains it contains! al juice per's use! de yaller yam, le ham! beans, ntp greens! sh below dly crow! wd, always, eom's praise! a bean? in fear? on' munnin' on? 's tater gone? no eat'n' race? 'grace! tter yit, ger's benefit! was so fat and hale tall! grin skin! 'n' tax, 'n' was! or a piece, fea? 's flow, it's white ez snow! en! nicks, now. Amen! ters, dey's gone, too! leen ez new! hain't cut out! sell up wid gout! fall, 'n' 'n' against de strain onder pain! 'n's min' 'n' prayin's mighty fine! which to win, 'n' public sin! Thankgivin' fea's possum grease! 's done gone or ho'n! Lawd, ef dis iz wrong! 'n' long!

H. L. PINER.

Burnet Circuit—To be supplied by Claude Ledger. Maxdale—To be supplied. Student at Southwestern University—Thomas S. Barcus.

WACO DISTRICT. R. R. Bolton, P. E. Waco, Austin Avenue—John R. Nelson. South Fifth Street—M. S. Hotchkiss. Morrow Street—J. G. Miller. Elm Street—J. A. Ruffner. Hewitt Circuit—S. W. Turner. Lorena—C. E. Gallagher. Bruceville—A. E. Carraway. Troy—C. S. Cameron. West—E. R. Barcus. Aquilla—Matthew C. Dixon. Abbott—N. B. Reed. Peoria—Jesse C. Carpenter. Moody—W. R. Thornton. Boqueville—W. A. Gilleland. Mount Calm—N. A. Keen. Mart—C. Davis. Whitney—J. W. Fort. Morgan—J. H. Chambliss. Orphans' Home—W. H. Vaughan, Manager.

CORSICANA DISTRICT. E. A. Batley, P. E. Corsicana—E. W. Solomon. Corsicana Circuit—G. J. Irvin. Corsicana Mission—S. E. Allison. Rice—J. C. Mims. Roane Mission—To be supplied by J. T. McKown. Birdtown and Long Prairie—To be supplied by S. P. Nevill. Kerens—W. B. Garvin. Barry—G. C. Summers. Blooming Grove—George S. Clark. Dresden—To be supplied by R. E. Stutts. Frost—R. B. Evans. Brandon—W. H. Crawford. Dawson—Crockett G. Shutt. Hubbard—J. D. Hendrickson. Armour—J. M. Wayne. Wortham—M. M. Smith. Mexia—W. B. Andrews. Cotton Gin—G. D. Wilson. Groesbeck—C. A. Evans; E. T. Harrison, superintendent. Horn Hill—John A. Travis. Thornton—A. T. Culbertson. Corsicana University Training School—J. W. Addison.

WAXAHACHIE DISTRICT. Horace Bishop, P. E. Waxahachie—O. F. Sensabaugh. Forrester—J. W. Dickinson. Italy—J. D. Odom. Millford—To be supplied by J. O. Gore. Hillsboro—C. R. Wright. Lovelace—Richard W. Nation. Hasca—T. S. Armstrong. Grand View—W. M. Lane. Alvarado—S. C. Littlepage. Vetas Circuit—J. A. Walkup. Midlothian—C. S. Field. Box Circuit—J. J. Canafax. Red Oak—George W. Kincheloe. Ferris—L. W. Carlton. Palmer—W. H. Terry. Crisp—To be supplied by J. L. Smith. Ennis—T. J. Dunagan. Hardwell—R. J. Tooley. Ray Mission—To be supplied by W. Vincent. Agent Texas Christian Advocate—George W. Owens.

FORT WORTH DISTRICT. James Campbell, P. E. Fort Worth, First Church—E. D. Mounzon. Missouri Avenue—J. Sam Barcus. Mulkey Memorial—R. C. Armstrong. Peach Street—S. A. Barnes; M. R. T. Davis, superintendent. Polytechnic College—Edmund P. Williams. Glennwood—J. P. Mussett. Trinity—A. D. Porter. City Mission—I. Z. T. Morris. North Fort Worth—J. J. Crowl. Azle—W. K. Rucker. Smithfield—J. D. Young. Grapevine—M. K. Little. Cresson—R. F. Dunn. Arlington—W. N. Curry. Mansfield—M. E. Hawkins; G. E. Sandel, superintendent. Joshua—W. H. Moss. Cleburne—J. M. Barcus. Cuba—H. P. Shrader. Bono—W. T. Gray. Covington—D. C. Ellis. Blum—Sterling Richardson. Burleson—D. C. Stark.

WEATHERFORD DISTRICT. J. R. Morris, P. E. Weatherford, First Church—H. D. Knickerbocker. Counts Memorial—R. B. Bonner. Weatherford Mission—W. E. Caperton. Aledo—J. S. Huckabee. Springtown—J. M. White. Pateville—J. M. Bond. Mineral Wells—James Henry Stewart. Whit and Bethesda—E. J. Maxwell. Mispap—Micajah W. Clark. Santo—Alfred W. Waddill. Palo Pinto—To be supplied by George W. Lewis. Gordon—J. S. Tunnell. Ranger—L. B. Tooley. Ellsworth—L. G. Rogers. Breckenridge—E. V. Cox. Strawn and Thurber—A. P. Lipscomb. Graham Station—R. W. Dodson. Farmer Circuit—E. R. Wallace. Weatherford College—S. E. Burkhead and J. C. Cavenor, Professors.

DUBLIN DISTRICT. E. F. Boone, P. E. Dublin—H. A. Boax. Green's Creek—K. S. Van Zandt. Stephenville—W. J. Heaton. Lingville Mission—Theophilus W. Ellis. Morgan Mills—J. M. Baker. Bluff Dale—J. C. Carter. Granbury—S. J. Rucker. Glenrose—J. E. Walker. Ireddell and Walnut—C. D. West. Truffaut—J. M. Owens. Hico—H. M. Long. Carlton—W. B. Ford. Proctor—J. H. Watts. DeLeon—N. M. McLaughlin. Sipe Springs—M. S. Leveridge. Rising Star and Pisgah—C. E. Statham. Carbon and Gorman—G. S. Slover. Daddmonts—To be supplied by Rollis A. Clements.

FITS STOPPED FREE Permanently Cured by DR. CLINE'S GREAT NERVE RESTORER No Pain After One Day's Use. Consultation, present, or by mail. Greater relief by mail. Write to Dr. H. H. Cline, 931 Arch Street, Philadelphia. Founded 1871.

MACHINE AND THE ADVOCATE 1 YR GETS A FIRST-CLASS SEWING

GATESVILLE DISTRICT. J. G. Putnam, P. E. Gatesville—C. V. Oskalt. Gatesville Mission—To be supplied by G. F. Winfield; J. W. Montgomery, superintendent. Oglesby—J. R. Hall. McGroger—W. R. Wilson. Crawford—S. P. Brown. Valley Mills—A. P. Smith. Meridian—O. P. Kiker. Jonesboro—T. B. Hibburn. Hamilton—M. L. Moody. Evans—To be supplied by W. H. Carr. Bee House—R. M. Morris. Brookhaven—To be supplied by O. C. Swiney. Killen and Nolanville—C. B. Meador. Copera Cove—W. P. Edwards. Lampasas—J. H. Brasswell. Carrol City—P. M. Winburne. Harmony—J. E. Blaylock.

BROWNWOOD DISTRICT. W. H. Matthews, P. E. Brownwood—J. S. Chapman. May—D. A. McGuire. Indian Creek—J. H. Ward. Barlett—E. T. Bates. Bangs—To be supplied by J. W. Bowden. Santa Anna—B. A. Shoddy. Coleman—R. J. Birdwell. Glen Cove—To be supplied by G. W. Tompkin. Ballinger—W. L. Manley. Winters—C. H. Smith. Robert Lee—L. A. Clark. Goldthwaite—J. A. Biggs. Center City—W. K. Simpson. Lometa—Thomas V. Ragsdale. Blanket—J. H. Major. Comanche—C. W. Daniel. Comanche Circuit—Claude B. Smith. Fleming—R. D. Moon. Zephyr and Mullin—To be supplied by Frank N. Jackson. Conference Missionary Secretary—S. P. Wright.

ABILENE DISTRICT. E. A. Smith, P. E. Abilene—C. E. Brown. Abilene Circuit—R. H. Helzer. Buffalo Gap—M. H. Hudson. Anson—J. H. Trimble. Stamford Circuit—E. E. Hightower. Baird—W. W. Moss. Axtelmont Circuit—E. L. Sisk. Putnam—C. W. Young. Cisco—E. Hightower. Eastland—C. S. McCarver. Albany and Moran—E. T. Caton. Merkel—R. E. Helzer. Sacawater—W. H. Harris. Roby—L. L. Mills. Colorado—J. M. Carter. Colorado Circuit—G. A. Nance. Snyder—A. B. Roberts. Big Springs—C. J. Irvin. Midland—J. E. Cameron. Clairmont—To be supplied by H. E. Carter. Crystal Falls—To be supplied. Conference Secretary of Education—H. A. Bourland.

VERNON DISTRICT. J. H. Wiseman, P. E. Vernon—Jerome Duncan. Quanah—C. N. Ferguson. Chillicothe—M. W. Rogers. Childress—R. A. Hall. Mangum—L. W. Cain. Granite Circuit—W. S. P. McCullough. El Dorado—To be supplied by W. A. Derick. Altus—R. A. Walker. Willow Vale—J. P. Tyson. Harrold—J. A. Crutcheff. Crowell—C. E. Lindber. Seymour—J. T. Griswald. Gore Circuit—R. B. Young. Round Timbers—A. H. Dickson. Benjamin—J. W. R. Bachman. Throckmorton—J. G. Summers. Haskell—J. T. Hoodgood. Haskell Circuit—To be supplied. Paducah—J. P. Patterson.

CLARENDON DISTRICT. G. S. Hardy, P. E. Clarendon—J. R. Henson. Claude—J. C. Stephens. Canadian—Charles E. Cartwright. Catalina Mission—W. L. Harris. Higgins—To be supplied. Amarillo—J. A. Whitehurst. Channing—W. Wallace Kiser. J. J. Water Mission—W. B. McKown. Silverton—R. R. Wagner. Plain View—Benjamin Hardy. Lubbock Circuit—T. W. Sharp. Lubbock—Walter M. Griffith. Matador—C. A. Clark. Memphis—J. E. Walker. Winkler—To be supplied by J. T. Hicks. Emma—To be supplied by J. H. Overstreet. Canyon City—To be supplied by T. F. Robinson. Hereford Circuit—N. B. Bennett. Transferred—To Southwest Missouri Conference. W. D. Johnson; to the Indian Mission Conference, Thomas G. Whitten and I. M. Broyles; to Texas Conference, S. R. Hay and Charles N. Morton.

REPORT OF THE JOINT BOARD. To the President and Members of the Northwest Texas Conference, 1900. Dear Fathers and Brethren—Your Joint Board of Finance submit the following report:

We have collected for Bishops' fund the sum of \$288.93, which we have paid to our Agents, Barbee & Smith. On delegates' expenses there remains uncollected the sum of \$225, which we have apportioned to the several districts, the collection for this year being \$108.24, which amount we have paid to our Agents, Barbee & Smith. We bespeak for this collection the most earnest attention of the pastors. The reserve fund left with our Treasurer last year amounted to \$500. The whole of this fund was paid out during the year as follows:

Table with 2 columns: Name, Amount. Includes Rev. M. Mills (\$50.00), Rev. H. C. Jolly (\$50.00), Rev. N. B. Bennett (\$50.00), Sister J. B. Elder (\$50.00), Rev. G. F. Fair (\$50.00), Rev. W. J. Lemons (\$50.00), Rev. J. J. Harris (\$50.00), Rev. A. Long (\$50.00), Sister J. T. Rascoe (\$50.00). Total \$500.00.

We have received for conference claimants, from all sources \$7,570.97. Total \$7,629.97. And have disbursed the same as follows: Addison, Mrs. G. M. \$25.00; Aiken, Mrs. S. D. \$100.00; Armstrong, Rev. E. L. \$250.00; Armstrong, Mrs. C. C. \$50.00.

Table with 2 columns: Name, Amount. Includes Boyd, Mrs. Jessie (\$100.00), Collins, Rev. Levi F. (\$200.00), Compton, Mrs. W. F. (\$75.00), Connor, Mrs. W. G. (\$25.00), Crabb, Mrs. J. L. (\$25.00), Cox, Mrs. J. Fred. (\$100.00), Davis, Rev. A. J. (\$200.00), Davis, Rev. J. J. (\$100.00), Ellis, Mrs. S. B. (\$75.00), Gaskill, Miss Mittie (\$50.00), Gilmore, Mrs. T. G. (\$25.00), Glass, Rev. H. M. (\$100.00), Graves, Rev. W. F. (\$200.00), Graves, Mrs. G. W. (\$200.00), Gravis, Rev. P. W. (\$200.00), Harris, Rev. W. L. (\$100.00), Henderson children (\$150.00), Hiner, Mrs. James (\$125.00), Hines, Mrs. T. W. (\$100.00), Holmes, Rev. D. T. (\$100.00), Hosmer, Mrs. J. T. (\$150.00), Hulse, Rev. J. P. (\$150.00), Johnson, Mrs. J. M. (\$25.00), Jordan, Mrs. C. D. (\$50.00), Lane, Mrs. J. S. (\$85.00), Mackey, Mrs. James (\$50.00), Mitchell, Rev. F. T. (\$25.00), Morgan, Mrs. F. (\$150.00), Morris, Rev. Daniel (\$200.00), Merriss, Rev. Samuel (\$100.00), Mullins, Mrs. I. N. (\$150.00), Price, Mrs. William (\$50.00), Reeves, Rev. I. N. (\$50.00), Reynolds, Mrs. M. D. (\$150.00), Rogers, Rev. T. W. (\$100.00), Rowland, Rev. C. (\$100.00), Sanson, Mrs. J. W. (\$200.00), Scott, Rev. S. S. (\$50.00), Simmons, Rev. E. W. (\$150.00), Simpson, Mrs. R. H. (\$250.00), South, Rev. H. W. (\$100.00), Stockton, Mrs. W. R. D. (\$25.00), Sweet, Rev. E. M. (\$200.00), Wellborn, Rev. R. W. (\$75.00), Bennett, Rev. N. B. (\$150.00), Jordan, Mrs. J. B. (\$150.00), Fair, G. F. (\$100.00), Haralson, Rev. Jerome (\$200.00), Harris, Rev. J. J. (\$100.00), Jolly, Rev. H. C. (\$100.00), Long, Rev. A. (\$125.00), Lometa, Rev. W. J. (\$200.00), Mills, Rev. M. (\$100.00), Stephens, Mrs. B. M. (\$100.00), Reserve fund (\$48.92). Total \$7,629.97.

The assessment upon this conference for Bishops' fund for 1901 is \$225. We estimate the amount necessary for conference claimants for 1901 at \$900. All of the above amounts we have apportioned to the several districts as per scale hereto attached. We recommend that the Board of Missions be assessed \$120, the Board of Church Extension \$50, the Sunday-school Board \$15, and the Board of Education \$5, for the purpose of defraying the expenses of the Conference Journal. All of which is most respectfully submitted. JAMES M. ROBERTSON, Secretary and Treasurer. By E. T. MURCHISON, Assistant.

Table with 4 columns: District, Scale, Amount, Fund. Includes Georgetown (\$115, \$1025, \$291, \$28), Fort Worth (\$115, \$1025, \$291, \$28), Waco (\$110, \$990, \$278, \$25), Corsicana (\$110, \$990, \$278, \$25), Waxahachie (\$110, \$990, \$278, \$25), Dublin (\$75, \$675, \$190, \$17), Abilene (\$75, \$675, \$190, \$17), Brownwood (\$65, \$585, \$165, \$15), Weatherford (\$65, \$585, \$165, \$15), Gatesville (\$65, \$585, \$165, \$15), Vernon (\$65, \$585, \$165, \$15), Clarendon (\$40, \$360, \$100, \$9). Total \$100.00, \$900.00, \$251.00, \$28.00.

MINUTES

Of the German Annual Conference of the M. E. Church, South, held at Castell, beginning November 8, 1900. Bishop Joseph S. Key, President. J. A. G. Rabe, Secretary.

- 1. Who are admitted on trial? Robert Moerner, Frederick W. Radetzky.
2. Who remain on trial? None.
3. Who are discontinued? None.
4. Who are admitted into full connection? None.
5. Who are re-admitted? None.
6. Who are received by transfer from other conferences? None.
7. Who are the deacons of one year? B. C. Rausch.
8. What traveling preachers are elected deacons? None.
9. What traveling preachers are ordained deacons? None.
10. What local preachers are elected deacons? None.
11. What local preachers are ordained deacons? None.
12. What traveling preachers are elected elders? None.
13. What traveling preachers are ordained elders? None.
14. What local preachers are elected elders? None.
15. What local preachers are ordained elders? None.
16. Who are located this year? None.
17. Who are supernumerary? None.
18. Who are superannuated? J. A. Schorper, J. Prinzing.
19. What preachers have died during the past year? None.
20. Are all the preachers blameless in their life and official administration? Their names were called one by one and all passed.
21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? 1899, 1311; 1900, 1383.
22. How many infants have been baptized during the year? 1899, 142; 1900, 130.
23. How many adults have been baptized during the year? 1899, 2; 1900, none.
24. What is the number of Epworth Leagues? 1899, 11; 1900, 10.
25. What is the number of Epworth League members? 1899, 337; 1900, 311.
26. What is the number of Sunday-schools? 1899, 30; 1900, 30.

- 27. What is the number of Sunday-school teachers? 1899, 192; 1900, 182.
28. What is the number of Sunday-school scholars? 1899, 1135; 1900, 1114.
29. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers? 1899, \$250; 1900, \$200.
30. What has been collected on the foregoing account, and how has it been applied? 1899, \$165; 1900, \$121.85.
31. What has been contributed for missions? 1899, foreign \$788.70, domestic \$924.25; 1900, foreign \$783.30, domestic \$651.50.
32. What has been contributed for Church Extension? 1899, \$81.85; 1900, \$77.20.
33. What has been done for the American Bible Society? 1899, \$72.75; 1900, \$165.40.
34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$384.90; preachers in charge, \$2564.40.
35. What has been contributed for the support of Bishops? 1899, \$62.50; 1900, \$62.50.
36. What is the number of societies, and the number and estimated value of church edifices? Number societies, 33; number church edifices, 25 1/2; value, \$36,125.
37. What is the number of pastoral charges, and the number and value of parsonages owned by them? Number of charges, 16; number of parsonages, 18; value, \$11,725.
38. What is the number and value of district parsonages? None.
39. What are the educational statistics? No answer.
40. Where shall the next session of the conference be held? New Fountain.
41. Where are the preachers stationed this year? Western District—H. W. Weiss, P. E.; San Antonio, H. W. Weiss and J. Pader; Sumner, W. D. Weimers; Cibola and Elm Creek, Robert Moerner; Cuero and Collette, J. Merkel; New Braunfels and Marshall, J. A. G. Rabe; New Fountain and Teahucana, C. A. Lehnberg; Fredericksburg and Blanco, A. E. Reuber; Llano Circuit, E. A. Konken and H. Jordan; The Missionfield, J. A. G. Rabe, Editor; Eastern District—P. H. Hensch, P. E.; Houston Station, W. A. Knolle; Houston Mission, P. H. Hensch and one to be supplied; East Bernard, F. W. Radetzky; Weimar and Shiloh, F. Mumme; Bellville, Melheim and Seal, J. G. Mueller; Grasseville Circuit, J. Kern; Industry and Waldoe, J. C. Winkle; Bartlett and Byersville, F. C. Rausch; The Missionfield, P. H. Hensch, Treasurer and Business Manager.

ADDRESS J. W. Lowrey, Santa Ana, Cal.



HOW TO QUIT TOBACCO. A new discovery... Charles M. Sheldon's Prayer and Revival Meetings Promoted Sacred Songs No. 2.

Prayer and Revival Meetings Promoted Sacred Songs No. 2. Contains the newest, brightest and most effective hymns and tunes... The Biglow & Main Co., New York and Chicago.

Charles M. Sheldon's NEW BOOK Edward Blake: College Student IS NOW READY. Advance Publishing Co., 215 Madison St., Chicago, Ill.

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

Catarrh

Its cause exists in the mucus to what causes inflammation of the mucous membrane. It is therefore impossible to cure it by local applications. It is positively dangerous to neglect it, because it always affects the stomach and deranges the general health, and is likely to develop into consumption. It is radically and permanently cured by Hood's Sarsaparilla which removes the cause, cleanses the blood of scrofulous and all other impurities and gives vigor and tone to the whole system. The voluntary testimonial of R. Loss, California Junction, Iowa, is one of thousands equally good. It reads: "I had catarrh in the head three years, lost my appetite and could not sleep. My head pained me and I felt bad all over. I was discouraged. I began taking Hood's Sarsaparilla and now have a good appetite, sleep well, and have no symptoms of catarrh."

Hood's Sarsaparilla promises to cure and keeps the promise. Accept no substitute.



Are You Deaf?? All cases of DEAFNESS or HARD-HEARING are curable by our new method. International Aural Clinic, 1045 11th St., Dallas, Tex.

BURLINGTON'S SECRET OF HEALTH AND LONG LIFE.

This is a simple but effective home treatment, devoid of any drug element. It is both curative and preventive of sickness and disease. It can not be compared with potent poisons, as no medicine is offered, only a booklet or folder containing the treatment. Mr. Burlington discovered this thirty-five years ago, which has kept him in perfect health every day during all those years, and enabled him to reach three score and ten years with more vitality than most men have at fifty.

We also have the testimony of a worthy daughter of Texas to the fact that her grandmother, who never took any medicine from a doctor but always used this treatment, lived to the good old age of 90 years. This treatment was never offered to the public till September 1, 1900. At that time it was first advertised in the Firm Foundation. Over a thousand readers of that paper have purchased the treatment, and hundreds of them have already voluntarily testified to its marvelous curative powers. People afflicted with dizziness, kidney disease, torpid liver, catarrh, heart trouble, constipation, etc., have been cured by this treatment, and are now in the prime of life. These testimonials are in print ready to be mailed to anyone who will ask for the same, enclosing a stamp. They are not tramped up, unscrupulous advertisements like the so-called testimonials concerning most of the patent nostrums on the market, but are from real, trustworthy men and women of our own State, Texas, and their names are full and their postoffice addresses are given along with what they say about the treatment. We also have incontrovertible evidence given in the same way, showing that this treatment is a reliable preventive of rheumatism, neuralgia, smallpox, yellow fever, scarlet fever, etc. This treatment, taken according to directions, will render one living in the most malarial regions as exempt from the ravages of malaria as if living in the Rocky Mountains.

It has no rival for skin diseases, and will clear up a yellow complexion and render the skin as soft as velvet. It will cure itching, the "itch" of the scalp. Nothing is of less trouble to take, and it is of no expense to the taker. It will keep both you and your children in robust health, if you will use it regularly, and 25 cents will buy you enough of the most approved method of treatment to treat a large family twelve months.

When you receive the second folder or booklet you will through it, know it all. If you desire this marvelous and reliable treatment, fill out the following address and send the same and \$1.00 to: TEXAS CHRISTIAN ADVOCATE, Dallas, Tex.

PLEASUR OF HONOR I hereby promise upon my word of honor that I will not by word of mouth, description, hint, sign, or allusion, reveal to any one who may know to any one the contents of the booklet or folder containing the information called "Burlington's Secret of Health and Long Life." I furthermore promise that after I have used the treatment three months I will, if called upon to do so, give a fair written statement of the effects I may have experienced under this treatment. And if I should violate this pledge in any way I hereby confer in advance that I will be guilty of a breach of promise with J. H. D. Burlington. Post-office and State... Sign name... Date... LADIES My Monthly Regulator never fails. Read Along. Dr. F. MAY, Bloomington, Ill.

Sunday-School Department.

FOURTH QUARTER, LESSON 8, NOVEMBER 25.

SOBER LIVING. Titus 2:1-15.

Golden Text: "We should live soberly, righteously and godly in this present world."—Titus 2:12.

The International Evangel furnishes the following on the lesson:

The lesson is from one of Paul's pastoral epistles—that is, letters of counsel to those whom he had put in charge of Churches as pastors and administrators. The two other such letters are those to Timothy. The letter to Titus in order of time was the second of these pastoral messages, and is understood to have been written from Nicopolis in Macedonia (2:12). We know from 1:5 that at the time the letter was written him Titus' pastoral field was in the island of Crete. The only reference we have to Paul's having visited Crete is in Acts 27:7; but that was in connection with his voyage as a prisoner to Rome, and the circumstances, and the brief time he could possibly have tarried there at that time forbid the theory that he then conducted any mission in the island and established Churches. He must have returned there later, during the some two years of his liberty after his first imprisonment. On that visit Titus accompanied him, and was left there in charge of the work, to organize the Churches, "to set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (1:5). For his guidance and instruction in this important work of organization and teaching, Paul wrote this letter to Titus, probably in the year 66 A. D.

In the portion of the letter included in the lesson two things are emphasized: first, sound doctrine; second, sobriety in thought and conduct.

The word "sound," as applied to doctrine is peculiar to St. Paul. It means healthy or wholesome. It may have been suggested to Paul in his later years through his intimate association with Luke, the physician. It is a peculiarly appropriate and suggestive word. It implies that truth conduces to the soul's health, and that false doctrine is unwholesome and induces spiritual sickness. The mind lives upon truth; it is its food, as bread and meat are the nourishment of the body. So we find Paul insisting upon "healthful" teaching as a physician would insist upon healthful food and water. See on this thought the following passages: 1 Tim. 1:10; II Tim. 1:13; 4:3; Titus 1:9, 13; 2:1, 2, 8. Opposed to this sound teaching Paul refers to the unwholesome and perverted doctrines of false teachers, "vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:10, 11); "Jewish fables and commandments of men, that turn from the truth" (2:14). False teaching is no more healthful now than in Paul's day; and it is just as important that Christian teachers at the present should give strict attention to sound doctrine as that Titus should have done so in Crete. We may see about us in society now the evil effects of false teachings just as deplorable as in the latter part of the first century. Any "liberalism" that becomes indifferent to the character of the doctrines which are taught is pernicious. It is an utterly life-dream to imagine that we may have right living and good character in the absence of sound teaching. There has never been a time when Christian ministers more needed to give heed to Paul's charge to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine" (II Tim. 4:1-4).

The second thing emphasized in the lesson is sober-mindedness. Now there is very close connection between this thought and that of sound teaching which goes before it. The Greek word which Paul employs for "sound" as applied to doctrine is the same from which we derive our word "hygiene." He was therefore insisting upon what we might strictly call hygienic teaching, teaching adapted to promote spiritual health; just as we now speak of hygienic diet and hygienic dress, and sanitary plumbing, in relation to bodily health. Then as the natural result of such teaching there should be sound-mindedness, for that is the meaning of the word "sober-minded" which he uses three times in this chapter. It is the same word which is used by him in II Tim. 1:7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." So also it is essentially the same word which he uses in II Cor. 7:13: "For whether we be beside ourselves (literally, went out of our minds), or whether we be sober (Revised Version, "sober-minded"), it is for your cause."

Now the distinctive meaning involved in this word "sober" or sound,

as descriptive of a temper of spirit and a habit of life, is self-control, self-mastery, self-discipline. So the Greeks, from whom Paul appropriated the word, used it as indicating the mastery of the lower animal passions. It was this kind of mastery of the lower self to which Paul referred when he said, "I keep my body under, and bring it into subjection" (I Cor. 9:27). This is certainly involved in Paul's use of the word in the lesson, but more than that is involved. With him not only did self-control, a self-mastering mind, imply the subjection of the animal appetites and passions, but the control of the impulses and emotions of the mind as well. That was the larger spiritual meaning which Paul put into this word, as he did into many other words which he took from the Greek vocabulary, but which Greek thought and philosophy had not sufficiently expanded for the purposes of Christian ethics. Certainly it is a noble conception which he presents—that of a royal mastery of the spirit over all the elements of body and mind—a high spiritual rationality, a perfect saneness of soul.

Epworth League Department.

Subject for November 25: "Praise the Lord."—Ps. 147:1-20.

We take the following from the Canadian Era:

HOME READINGS.

Monday, November 19—Personal reasons for thanksgiving. Ps. 18:1-22.

Tuesday, November 20—Praise in the home. Eccl. 5:18, 19; Acts 2:46-47.

Wednesday, November 21—The goodness of God. Ps. 107:1-15.

Thursday, November 22—Joy for Jesus Christ. Luke 1:68-75.

Friday, November 23—National thanksgiving. Ps. 85.

Saturday, November 24—Praise in song. Col. 3:15-17.

There are many reasons for thanksgiving at all seasons of the year. And although our national Thanksgiving Day for the present year is now a thing of the past, yet we should remember that every day should be a thanksgiving day. Both temporal and spiritual blessings are continually granted, calling for continuous gratitude and praise. Says one of the early saints: "Every day will I bless thee, and I will praise thy name forever and ever." The closing year of the century is marked in Canada, as in other countries, by unusual commercial prosperity. For this we should be thankful. Our thanks, however, should take the practical form of endeavoring, by our own conduct and influence, to bring the moral and religious tone of our country and communities up to the level of our natural resources and commercial prosperity.

"Ill fares the land to hastening ills a prey, Where wealth accumulates and men decay."

Personal purity, domestic purity, social morality and national righteousness are the true forms of thanksgiving to God, who is the giver of all good, and who claims the worship and service of man.

FLASHLIGHTS.

1. We give praise for peace, if it is an honorable peace; for war, if it is a righteous war.

2. We give praise for wealth, if it is rightly obtained and wisely expended; for poverty, if it is honest and contented.

3. We give praise for knowledge, if it is joined to wisdom and the hand-maid of religion.

4. We give praise for schools, if character is taught as well as curriculum.

5. We give praise for rulers, if they are ruled by God, and seek the highest welfare of the people.

6. I am grateful for joys—and for the sorrows that have taught me more than my joys. Grateful for health—and for sickness, which has been health to my soul. Grateful for faith—and for doubts which have been stepping-stones to higher faith. Grateful for money—and for money withheld in God's knowledge that it would have been my ruin. I am grateful for successes—and for failures; for life—and for death into eternal life; for all things that have been ordered by the All-wise God.

POINTS FOR THE PRESIDENT.

Appoint six members a week in advance, each to write three personal reasons for praise to God and read them in the meeting. Appoint six others, each to bring three passages of Scripture relating to praise to God for specific blessings. Appoint still six others, each to prepare for the meeting three ways of rendering praise to God. Let all the hymns bear on the subject of the topic. Read the topic Scripture in unison—it is inspiring to hear all the voices vocal with God's messages. May gratitude for heaven's mercies lead some to enter heaven's kingdom as an obedient, faithful subject.

BRYANT'S TRIBUTE TO HIS DEAD WIFE.

At his wife's death William Cullen Bryant wrote of her in a letter to his brother as follows: "We have been married more than 45 years, and all my plans, even to the least important, were laid with some reference to her judgment or her pleasure. I always knew it would be the greatest calamity of my life to lose her, but not till the blow fell did I know how heavy it would be, and what a solitude the earth would seem without her." Seven years later he wrote the poem which appears below:

The morn hath not the glory that it wore,

Nor doth the day so beautifully die, Since I can call thee to my side no more,

To gaze upon the sky.

For thy dear hand, with each return of spring,

I sought in sunny nooks the flowers she gave;

I seek them still, and sorrowfully bring

The choicest to thy grave.

Here where I sit alone, is sometimes heard

From the great world, a whisper of my name,

Joined, haply, to some kind commend- ing word,

By those whose praise is fame.

And then, as if thou still wert nigh,

I turn me, half-forgetting thou art dead,

To read the gentle gladness in thine eye

That once I might have read.

I turn, but see thee not; before my eyes

The image of a hillside mound ap- pears,

Where all of thee that passed not to the skies

Was laid with bitter tears.

And I, whose thoughts go back to hap- pier days

That fled with thee, would gladly now resign

All that the world can give of fame or praise

For one sweet look of thine.

Thus ever, when I read of generous deeds,

Such words as thou didst once de- light to hear,

My heart is wrung with anguish as it bleeds,

To think thou art not near.

And now that I can talk no more with thee

Of ancient friends and days too fair to last,

A bitterness blends with the memory

Of all that happy past.

Keep Your Blankets

as soft as new, by washing them in

GOLD DUST Washing Powder



Advertisement for DROPSY Treated Free, featuring a portrait of a man and text describing the medicine's benefits for various ailments.

Advertisement for PURE FOUR, described as a cure for coughs, colds, and other ailments.

Advertisement for IRION & GIRARDET, 404 W. Market, LOUISVILLE, KY., featuring the headline "DO YOU WANT" and a list of Christmas presents.

Advertisement for Houston & Texas Central Railroad, "SUNSET-CENTRAL SPECIAL" DENISON to NEW ORLEANS, listing routes and agents.

Advertisement for Southern Pacific "SUNSET ROUTE," THE BEST SERVICE IN THE SOUTH, listing routes to Louisiana, Texas, Mexico, and California.

Advertisement for Santa Fe Route, "A Plain Duty For Stockmen," featuring a map of Texas and details about the International Live Stock Exposition in Chicago.

Advertisement for the Cotton Belt Route, "Best Line to the Old States," showing illustrations of train cars and routes.

Advertisement for S.G. WARNER, G.P.&T.A., Tyler, Tex., and D.M. MORGAN, T.P.A., Ft. Worth, Tex., for the Cotton Belt Route.

Advertisement for Sewing Machine and Texas Christian Advocate 1 Year for \$22.00, featuring an illustration of a woman sewing.

THE DEAD Thou tiny minstrel throng, In plumage bright and gold, Thou wast a thing of song, And cheery were thy song. The fatal shaft of death And thou gay warst slain; In solemn silence I strain; On floor of eagle thou The round of thy bet o'er; Was it full of hours From grassy nook of sun, On innocent wings not soar; Nor from the limit Didst sing with me day long; Death reveal in the Low Sylvania mid- time. Immured in cage of wall, And left with gent ease, In variant mood, as With trills of song, halt. Is it, that all that thy Thy brief career time? Or dost thou pass To an immortal life? Dear brook, we bid night; If there is a land to pair, Be these the same light.

INIRM We have heard called a certain the ministry. They genius for godlines for gain. There problem. God put, pulpit rather than er's shop to save ticed calling grove character to keep t. An observing m to us that it was tain preacher was, to his connection with had dried out his pastorate he was r backslidden conditi in saving others th himself. And to must be set the ta. It may be remar tion that it takes ety to be a chest person without th the Spirit than to tention." to use or on picket where- ing" day and nig daily drill is needv of a certain sort c ing of elbows" g resolution, when, I run away.

It is admitted th had hardly any d need the "herd" i dividually a war type of Christian who does not fin unless always bu lation behavior. caulked iron bar. There is a piety fed up or there is ga. A hearty lau fidgets for a mont lit from Brothe rough would she We all know why culiar type "cann social pleasantry, to all pleasures, s They cannot risi piety has a thin le. The least at do for a mon led at a prolong at frequent feasts, charge of "glutto Such a life must brimming with wrecked.

Men without ought to avoid al sleep on their t George F. Pierce and that type co danger of flabby name preachers w the zone of a st week of hilarity, been the prelude es.—Richmond A

DOCTOR BEATT on Consumption I land, is prepared t sumption. Chest as the latest and be up-to-date special have cured and cu in the first and se in third stage. W EDIES for the cur and see me, office Main St., Dallas.

I have some be- first, second, thi course, which I u and will sell very. See me there and books you need.

**ANT**  
for your  
d us your  
il you our  
f Charge.

**RDET,**  
**E, KY.**

**al Railroad**  
**IAL":**  
**V ORLEANS**  
**ARS.**

**SON to ST. LOUIS,**  
**ORTH to DENVER**  
**HICAGO,**  
**to SEDALIA, MO.**  
**AUSTIN.**

**GAR LINE."**  
C. R. R.  
**L. C. NEWSUM,**  
Div. Pass. Agt.  
DALLAS, TEXAS

**acific**  
**SOUTH**  
**MEXICO and**  
**GALIFORNA**  
Pullman Standard and  
Sunset Route

**AND WEST.**  
**DULARS,**  
**PARKS.**  
Div. Pass. & Ticket Agent.  
HOUSTON, TEXAS

**e Route**  
**Pre-Eminent**

**XPOSITION,**  
K.  
Educational Interests.  
**IN."**  
and draft horses, shipping  
improved feeding methods,  
scientific feeding.

of one fare, plus \$2.00 for  
**General Pass'r Agent.**

**States"**  
the "Old States"  
it makes from one

of shortest route to the  
the. Both day and night  
and Reeling Chair  
Kingsport at night.  
d when you will leave,  
and what route to take  
will also send you an  
Cafe Car."

**P.A., Ft. Worth, Tex.**

**Christian**  
bar for **\$22.00**

**THE DEAD CANARY.**

Thou thy minstrel of the warbling  
through,  
In plumage bright of glossy green and  
gold,  
Thou wast a thing of beauty to behold,  
And cheery were thy gushing notes of  
song.

The fatal shaft of death was swiftly sped,  
And thou gay warbler fell among the  
slain.  
In solemn silence hushed is thy glad  
strain,  
On floor of cage thou liest still and dead.

The round of thy brief years of song is  
over.  
Was it full of beauty, a joyous one?  
From grassy nest at morn, to greet the  
sun,  
On buoyant wing with lark thou didst  
not soar,  
Nor from the limb of apple-tree in bloom  
Didst sing with mocking-bird, that all  
day long  
Both revel in the jubilee of song.  
Lone Sybarite mid blossoms and per-  
fume.

Imured in cage that hung upon the  
wall,  
And left with gentle mate to sport at  
ease,  
In variant mood, as thou it might please,  
With trills of song to fill chamber and  
hall.

Is it, that all that life should be to thee—  
Thy brief career in fleeting bound of  
time?  
Or dost thou pass into another clime  
To an immortal life of melody?

Dear Sybarite, we bid thee a brief good-  
night:  
If there is a land beautiful and fair,  
To which the souls of good birds re-  
pair,  
Be thine the home of endless joy and  
light.

J. M. GREENE.

**INFIRM RELIGION.**

We have heard surprise that God called a certain class of men into the ministry. They did not possess "a genius for godliness," rather an itch for gain. There is solution of the problem. God puts this class in the pulpit rather than in the pawn-broker's shop to save their souls. The sacred calling grooves a flange on their character to keep them on the track.

An observing man once remarked to us that it was a mercy that a certain preacher was, as it were, reduced to the ranks—to the pastorate, for his connection with this and that office had dried out his spirituality. In the pastorate he was recovering from his backslidden condition. It is true that in saving others the preacher saves himself. And to save himself he must be set the task of saving others.

It may be remarked in this connection that it takes a more seasoned piety to be a cheerful, social, genial person without losing the witness of the Spirit than to be always "at attention," to use a military phrase, or on picket where the enemy is "sniping" day and night. In a word, the daily drill is needed to make a soldier of a certain sort of men. The "touching of elbows" gives steadiness and resolution, when, if alone, they would run away.

It is admitted that the Confederate had hardly any drilling. He did not need the "herd" impulse. He was individually a warrior. The highest type of Christian minister is the man who does not find himself indecisive unless always buttoned up in regulation behavior. He does not carry caulking iron, fearing no leaks.

There is a piety that must be muffled up or there is a sneeze or neuralgia. A hearty laugh would give it the fidgets for a month. An uproar of jollity from Brother Hubbard Kavanaugh would shock into hysterics. We all know why Christians of a peculiar type "cannot touch a drop" of social pleasantries. They must be, as to all pleasures, strict prohibitionists. They cannot risk themselves. Their piety has a thin shell, fearing a jostle. The least amount of religion will do for a monk. The life Jesus led at a prolonged marriage banquet, at frequent feasts, brought on him the charge of "glutton and winebibber." Such a life must have a heart overbrimming with godliness, else it is wrecked.

Men without a religious tap-root ought to avoid all winds. They must sleep on their arms—never upright. George F. Pierce, James A. Duncan and that type could unbend without danger of flabby nerves. We could name preachers who dare not unclasp the zone of a stifled godliness. The week of hilarity at Cana would have been the prelude of sackcloth and ashes.—Richmond Advocate.

**DOCTOR BEAUMONT,** late of Hamp-  
ton Consumption Hospital, London, Eng-  
land, is prepared to treat and cure Con-  
sumption, Chest and Throat Diseases by  
the latest and best methods known to  
up-to-date specialists the world over; we  
have cured and can cure nearly all cases  
in the first and second stage (never any  
in third stage). We use SPINER'S REM-  
EDIES for the cure of Consumption, Cough  
and see me. Office over Exchange Bank,  
Main St., Dallas, Tex.

**NOTICE.**

I have some books for the class of  
first, second, third and fourth years  
course, which I will have at Backdate,  
and will sell very cheap to the brethren.  
See me there and get bargains in the  
books you need.

J. L. YEATS.

**A WOMAN'S THOUGHTS FOR  
WOMEN.**

In the main a woman generally  
sees things from feminine eyes,  
and reaches conclusions not al-  
ways in accord with those of her  
hard-headed opposites. She may  
not be always theoretically right,  
but nine times out of ten she is  
at least on the safest side, and  
out of her sympathies and ten-  
dernesses human nature has lost  
none of the goodness which may  
belong to it, and the world cer-  
tainly has grown the better.  
What a woman thinks, then,  
ever, on matters which may some-  
times appear to the "lordly" part  
of creation even trivial and in-  
significant, may, after all, have  
its weight and value, if not with  
them, at least in her own special  
sphere. Woman has her rights,  
and however widely each may  
differ from another, all have this  
one right—to be duly appreciated  
and rightly understood.

Beauty, especially in woman, is  
naturally highly prized. A beau-  
tiful face and fine figure are sure  
to elicit admiration and often-  
times envy on the part of her  
less beautifully endowed sisters.  
But, after all, plain women have  
marked advantages over those  
who have only beauty to com-  
mend them. Beauty is always  
more or less a question of indi-  
vidual taste. On the contrary,  
the plain woman who has learn-  
ed the art of pleasing will not  
repel some and attract others.  
She can adapt her attractiveness  
to each one she meets, and thus  
really make more conquests than  
those who possess beauty alone  
can ever gain.

The woman who can please,  
who has sympathy to give, who  
can infuse into her friendship a  
little touch of intimacy, who pos-  
sesses a piquant frankness and  
something in her manner that is  
personal—such a woman, no  
matter how plain she may be,  
can surround herself and her  
companions with a special at-  
mosphere all their own. Such  
women can so attract and fasci-  
nate a man as to make him en-  
tirely oblivious to the shape of  
her nose, the color of her eyes  
or the contour of her face. She  
will have made the man feel that  
she is beautiful whether she is  
or not, and in the end she will  
have made him feel that even  
her defects are but another style  
of beauty. Now, here is a psy-  
chological advantage which every  
plain woman who has studied the  
subject, and which is capable of  
being reduced to an exact sci-  
ence, possesses over every  
woman who has only her physi-  
cal beauty to commend her.

It is a singular fact that those  
women who have become famous  
in the world's history because of  
the great passions they have in-  
spired, the women for whose  
sake men have been willing to  
cast away their lives and even  
their honor, have been women  
who were not beautiful in the  
accepted sense of that term, but  
women who had learned the sub-  
tle secret, this charm which is  
something more than physical.

The popular notion of Cleopatra makes her  
to have been a woman of great beauty,  
but such evidence as we possess would  
seem to show the contrary. The por-  
traits of her that have come down to  
us are not the portraits of a woman  
who could in any strict sense of the  
word have been beautiful. The same  
is quite true of Diane de Poitiers,  
of Louise de la Valliere, of Mme. de Pom-  
padour, of George Sand and of George  
Eliot. All of them were plain women,  
but women who could grip men's souls  
and hold them with a tenacity un-  
shakable. And it has also been re-  
marked that the famous beauties of  
history have almost always had un-  
happy endings in their love affairs.

No woman, however plain in fea-  
tures, need ever lead an unloved or  
loveless life. She has only to exercise  
that womanly tact and wisdom which  
is the natural inheritance of her sex,  
to win all the love she desires. And  
love thus won through pleasing graces  
and tender sympathies she will find far  
more lasting and satisfying than any  
won by even the highest physical  
charms. The highest glory of a woman  
is not that her charms have made  
her admired and brought men captive  
to her feet, but that she has made her  
very defects to be beloved. The love  
for such a woman will grow none the  
less as the years come down upon her  
head. It will rather grow and in-  
crease. Beauty, in fact, is sometimes  
not a blessing to a woman, for when  
its evanescent charm is gone, all is  
gone that gave life to and kept alive  
the sentiment it inspired. It is the  
woman who does not possess these  
feeling advantages who is the real  
one capable of inspiring that myste-  
rious passion which never wanes and  
has the immortality of the deathless  
soul. The charm of physical beauty is

limited, but psychological attractions  
are infinite. And so the world finds  
here a new beatitude: Blessed are the  
plain and imperfect, for theirs is the  
kingdom of love.—The Christian  
Work.

**A TEXAS WONDER!**  
**HALL'S GREAT DISCOVERY.**

One small bottle of Hall's Great Dis-  
covery cures all kidney and bladder  
troubles, removes gravel, cures dia-  
betes, seminal emissions, weak and  
lame backs, rheumatism and all ir-  
regularities of the kidneys and blad-  
der in both men and women, regulates  
bladder troubles in children. If not  
sold by your druggist, will be sent by  
mail on receipt of \$1. One small bot-  
tle is two months' treatment and will  
cure any case above mentioned. Dr.  
E. W. Hall, sole manufacturer, St.  
Louis, Mo., P. O. Box 629. Send for  
testimonials. Sold by all druggists.

Hallettsville, Texas, Feb. 12. I certify  
that my wife was troubled with a pain  
in her left hip, supposed to be rheuma-  
tism, and also derangement of the kid-  
neys, and was relieved of it by the use of  
Hall's Great Discovery. She used only  
one bottle and thinks she is permanently  
cured. LEE GREEN, Baptist Minister.

It is bad to backslide, but heap worse  
to keep on backsliding.

After a long siege of chills and fever  
the patient is often so debilitated and  
broken down that recovery is slow and  
uncertain. A good strengthening tonic  
is then indispensable. In Cheatham's  
Laxative Chill Tonic you have it. It  
not only breaks the chills, but builds  
you up afterwards. It is a scientific  
combination of Chill Tonic Laxative  
and Iron Tonic. Guaranteed to cure.  
Price 25 cents.

**10**  
**Reasons**  
**For**  
**Subscribing**  
**For The**  
**Youth's**  
**Companion**  
**at**  
**Once**

- 1 By subscribing Nov for 1901 you will receive Free all the remaining issues for 1900, including the Special Holiday Numbers. — See offer below.
- 2 You will receive as a special gift the beautiful "Puritan Girl" Calendar for 1901, designed and lithographed in twelve colors expressly for The Companion.
- 3 The Companion will bring to you in each of the next fourteen months as much good reading as a magazine of 300 pages.
- 4 Every coming issue will contain from three to six capital stories by the most popular writers of fiction.
- 5 Through The Companion's special articles you will immediately make the acquaintance of men and women distinguished the world over for their achievements in literature, science, exploration and statesmanship.
- 6 In the first number of The Companion that you will receive you will welcome to your home an added influence toward high thinking and worthy living.
- 7 The Companion opens a window through which all the members of the household in town and country can get a clear view of the history of the times.
- 8 You cannot make a better investment of \$1.75 for yourself or your family, and the earlier you invest it the larger will be the return.
- 9 The Companion's editorial articles are fair and impartial, and its record of current events is invariably trustworthy.
- 10 The Companion's new volume for 1901 promises to excel that of any former year. Illustrated prospectus and sample copies of the paper sent free.

**Send \$1.75 With This Slip**

**THOSE** who subscribe now, sending \$1.75 with this slip or the name of this publication, will receive all the numbers of The Companion for the remaining weeks of 1900 Free, and then the issues for 52 weeks, a full year, until January 1, 1902. This offer includes the gift of the new Companion Calendar, in 12-color printings from exquisite designs painted expressly for The Companion, a souvenir of rare and lasting beauty.

**THE YOUTH'S COMPANION, BOSTON, MASS.**

**TWO HUNDRED AND TEN MILLION BUSHELS OF APPLES A YEAR.**

It is an established fact that the United States now holds the record for rapid development of fruit industries, such as the growing of oranges and lemons, peaches and grapes. As a nation we eat more fruit than any other, and grow considerably more than we eat. Eighty millions of dollars a year is the figure for strawberries alone. A hundred millions would scarcely cover the value of all the grapes marketed. Peaches we raise in astonishing quantities. In orchards containing as many as 300,000 trees, but our banner crop, so far as fruit is concerned, is apples. We have produced as many as 210,000,000 barrels in a single season, and have sold as high as 2,000,000 barrels to England alone. We carry in cold storage every winter anywhere from 5,000,000 to 10,000,000 barrels of the crop of the season before. In order to secure better prices, ships weigh anchor in New York, three at a time, in a single week, bearing apples to Europe. Indeed, it is one of the greatest industries the country has ever witnessed and promises to take rank as the chief fruit crop of the world.

Mills County, and, indeed, all the southwestern sections of Iowa, is truly a wonderful apple country, but not much more important than one of a score of regions in various parts of the country which produce apples. In that country alone there are over 900,000 trees, averaging at the lowest ten bushels a tree per annum. One hundred and fifty thousand of these trees are in one orchard. The total output is close on to 2,000,000 barrels, or enough to supply the present American sale to England.

New York, however, has two counties, much smaller than Mills, which do

even better than this, and as a State it raises three times as many apples as Iowa. The counties referred to are Niagara and Orleans, in the western tier, which together raised 1,000,000 barrels of the best kind of market apples. All through this area are orchards holding 20,000, 30,000, 40,000 and occasionally 100,000 trees which in some promising make of the roadside a good crop.

**Spencerian**  
**Stedden**

Write Well  
Once Tried

Wear Long  
Always Used

Send a new model of your handwriting from 12 different systems, which will be mailed on receipt of 50 cents in stamps.  
SPENCERIAN PEN CO., 105 Broadway, New York.

**SO CONVENIENT—OCTOBER 29**  
**THE NEW "KATY FLYER" ROUTE TO**  
**THE SOUTHEAST VIA GREENVILLE**  
**AND SHREVEPORT. SAVING FROM 8**  
**TO 10 HOURS TO VICKSBURG, AT-**  
**LANTA, BIRMINGHAM, NASHVILLE,**  
**CHATTANOOGA, MONTGOMERY AND**  
**OTHER SOUTHEASTERN CITIES.**

**PARALYSIS**—Cures stroke and  
paralysis of the face, limbs and  
tongue. Prepared by Dr. J. C. Chase.  
DR. CHASE'S BLOOD AND NERVE FOOD.  
Write for circular and price list.  
SOLE AGENTS: DR. CHASE, 224 N. 10th St., PHILADELPHIA, PA.

WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 10 Masten St., Dallas, Tex.

NOTICE.

The address of Mrs. W. T. Henderson, Treasurer of W. H. M. S., North Texas Conf., is changed from 20 Masten street to 30 Bryan street, Dallas, Texas, and the auxiliary of the Conference Society are requested to take due notice of the change in address in reports to her.

NOTICE.

The fourteenth annual meeting of the Woman's Home Mission Society of the Texas Conference will be held in the Presbyterian church at Pittsburg, Texas, Nov. 25, Dec. 1, 1900. It is important that each Auxiliary be represented. We hope to have one of the sectional officers with us. MISS GEORGE C. ALLEN, Secy. Conf. Soc., Orange, Texas.

Having recently returned to our Texas home, after an absence of several months in North Carolina, I would speak a word in behalf of the Woman's Department, and call the attention of the members of our Texas general society to the same. The brethren having in charge the management of this paper have been kind enough to take charge of the special interests of our department in my absence, and have never failed to publish promptly any matter sent to the office of the Advocate for publication in our department. But it seems it has occurred for several issues that no material has come to the office of the paper for publication.

Our money is always inadequate to meet the demands for aid. All our women, I am sure, want our preachers to have good homes, still they refuse to become constitutional members of our Woman's Home Mission Society. My dear sister, your dues go to help build these homes, are donated for that purpose; then, are you not retarding the work by withholding your name from the roll? The more members the more money to build parsonages, for our dues are used only for that purpose. But I am digressing again. Many details of our work were considered and discussed, and plans for the future adopted. Mrs. J. T. Bloodworth, Haskell, Texas, was elected Conference Superintendent of Baby Roll. Mrs. C. R. Wright, Hillsboro, elected District Secretary Waxahatchee District, to fill unexpired term of Miss Elsie Bennett, resigned.

MRS. FLORA N. HEY, Cor. Sec. Conf. Society, Waxahatchee, Texas.

OUR TWENTIETH CENTURY OFFERING.

To the Members of the W. F. M. S. of Northwest Texas Conference: My Dear Sisters—Do we realize how short is the time in which to collect our Twentieth Century Thank-offering? Do we realize how little—how very little—we have done? My heart was saddened last quarter, as report after report came in without a contribution to this fund. Perhaps you think your failure to collect your proportion of the amount will not be noticed. Perhaps you think every other society in this conference has contributed; but such is not the case. Of the societies contributing, so few have given liberally. Only twenty-four societies have paid anything. One society has paid more than \$100, another \$75. Not another has reached \$50. Two have reached up to \$25 each. Sisters, is this the measure of our thankfulness? Have we done all the Lord requires of us? Ask yourself the question, and answer it as the Lord directs. Shall we let this opportunity pass unimproved? Sixty societies reported last quarter. Twenty-four contributed something to this thank-offering. Where are the thirty-six? Has not God blessed them? My dear sisters, let us work in earnest during the remaining weeks of the year; let us have a contribution from every society. Very few juvenile societies have given anything. Can not each one hold a public meeting before the year closes, and take a collection for the Twentieth Century Fund. Do not cease your efforts when you send your reports the first of December. Keep on collecting till January 1, 1901, and send the money to me, and I will report it at once. Let us make a special effort during December, the last month of the century, and make it the best month yet.

AMINISTER'S WIFE AND A CHURCH DEBT. A minister's wife in Buffalo writes: "Our church was encumbered with a mortgage. The Ladies' Home Journal and The Saturday Evening Post seemed to offer a chance to accomplish something for the work, and I took the matter to the Ladies' Aid Society. I proposed that each member should enter her subscription, and try to secure other names. My plan was received enthusiastically. In addition to our own members we obtained subscriptions from many not connected with the church. Everywhere we went we talked journal and church mortgage. Soon we had subscriptions enough to reduce the mortgage considerably, and with very little work."

What this one woman did, thousands can do for their church or for themselves. Write to THE CURTIS PUBLISHING COMPANY PHILADELPHIA

couragement and edification, she would call on those present to give a summary of their year's work.

The reports were very satisfactory, especially that of the Conference Treasurer. We all rejoiced to hear her good report. Conference Corresponding Secretary and District Secretaries were handicapped in their reports by the failure of Auxiliary Corresponding Secretaries reporting.

I wish this were not so. It seems to me I know what to do, but still we cannot get in all the reports. We know it is not willful negligence, but that you do not realize how very important it is for your reports to come in promptly.

To those who have responded promptly, we feel we cannot commend enough, but we extend to you a cordial hand-shake, and a God bless you. But I am digressing.

Letters were read from our Vice Presidents and District Secretaries, who were not able to be with us, thereby expressing their deep interest in the work, although unable to be present. At this juncture dinner was announced, and we repaired to the dining room, where we did ample justice to an elegant "turkey dinner." Mrs. Patton proves herself as well versed in the art of entertaining as she is in the capacity of President of our Northwest Texas Conference Society.

At 2 o'clock the President called the meeting together for the afternoon session. After prayer by Mrs. Hey, applications for aid were examined. Eight applications were before us. Satisfactory evidence being adduced that an urgent necessity existed, donations aggregating the sum of five hundred dollars were made for the benefit of parsonages within the bounds of the Northwest Texas Conference.

No further business, meeting adjourned with prayer by Mrs. Rollins. After adjournment, Mrs. Patton informed us the carriage was waiting to take us for a drive over the city. The ride was very much enjoyed and appreciated, and proved the hospitable nature of our hosts.

Next morning we bade each other adieu, feeling our meeting was a success, spiritually, socially and from a business point of view. We should commence now to get ready for our May meeting in Hillsboro. Let each Auxiliary be represented, and may it be the meeting of meetings.

MRS. FLORA N. HEY, Cor. Sec. Conf. Society, Waxahatchee, Texas.

OUR TWENTIETH CENTURY OFFERING.

To the Members of the W. F. M. S. of Northwest Texas Conference:

My Dear Sisters—Do we realize how short is the time in which to collect our Twentieth Century Thank-offering? Do we realize how little—how very little—we have done? My heart was saddened last quarter, as report after report came in without a contribution to this fund. Perhaps you think your failure to collect your proportion of the amount will not be noticed. Perhaps you think every other society in this conference has contributed; but such is not the case. Of the societies contributing, so few have given liberally. Only twenty-four societies have paid anything. One society has paid more than \$100, another \$75. Not another has reached \$50. Two have reached up to \$25 each. Sisters, is this the measure of our thankfulness? Have we done all the Lord requires of us? Ask yourself the question, and answer it as the Lord directs. Shall we let this opportunity pass unimproved? Sixty societies reported last quarter. Twenty-four contributed something to this thank-offering. Where are the thirty-six? Has not God blessed them? My dear sisters, let us work in earnest during the remaining weeks of the year; let us have a contribution from every society. Very few juvenile societies have given anything. Can not each one hold a public meeting before the year closes, and take a collection for the Twentieth Century Fund. Do not cease your efforts when you send your reports the first of December. Keep on collecting till January 1, 1901, and send the money to me, and I will report it at once. Let us make a special effort during December, the last month of the century, and make it the best month yet.

MRS. C. J. HARPER, Conference Treasurer.

RESOLUTIONS OF RESPECT.

Jeff Davis Rifles Deplore Death of a Comrade.

From The Beaumont Journal, July 21, 1900. Forasmuch as it is in perfect accord with the exalted prerogatives of God to take from his creature the blessings his benignant hand hath bestowed, and at whatsoever times his wisdom deemeth proper, and whereas, it hath seemed good in his sight to remove by death our much beloved comrade, David H. French, whose rare qualities of mind and heart endeared him; whose pure life and chaste conversation commended him everywhere; whose devotion to the right and self-forgetfulness won for him admiration in all presence; whose sterling

Your Liver

Will be roused to its natural duties and your biliousness, headache and constipation be cured if you take

Hood's Pills

Sold by all druggists. 25 cents.

character and noble soul showed him always to be a perfect gentleman, a chivalrous comrade, a faithful friend, and a humble servant of the Most High; and by whose decease we are bereft of one whose place in our ranks can never be filled; therefore be it resolved:

1. That though our hearts are filled with poignant grief, we know that the destiny of every man and every nation is in the hands of God, and we bow our heads and say, "His will, not ours," for he doeth all things well.

2. That we, as a company, emulate the upright example he gave us, and cherish the memory made pleasant by his comradely and self-sacrificing life.

We shall meet him again where the bloom of youth fadeeth never and partings come no more.

3. That a copy of these resolutions be furnished his parents and the Beaumont Journal.

By the Jeff Davis Rifles, Jasper, Texas, July 19, 1900.

F. I. KELLIE, Capt. GEN. H. H. BARNES, 2d Lieut. W. C. BLAKE, 1st Sergt. K. P. BARTON, Chaplain.

Unquestionably the two best books about Chinese life and the Chinese people are those by Arthur H. Smith, entitled "Village Life in China" and "Chinese Characteristics." Dr. Smith has long been a missionary in China. He was in Peking during the outbreak there, and was throughout a prisoner in the Legation. In the Outlook for October 27, Dr. Smith, under the title, "The Punishment of Peking," tells much that has not heretofore been told about the dramatic and tragic events of the weeks when the world was waiting to hear from the prisoners in Peking. This article is the first in a series which Dr. Smith is writing for the Outlook as its special commissioner in China. It would be impossible to name a man whose experience and literary work better fit him for such a task.

The November number of the Review of Reviews marks the culmination of the Presidential campaign of 1900. Its various departments—"The Progress of the World," "Record of Current Events," "Cartoons," and "Leading Articles of the Month"—summarize the things worth remembering in connection with the political contests of the year in the United States, Canada and Great Britain, while contributed articles describe in detail the campaign methods employed in Chicago, New York and London, and the rudimentary party organizations of Porto Rico. Its editorial treatment of current politics has given the Review a unique distinction among American magazines.

The November Century, beginning the magazine's thirty-first year, is the first of two numbers, especially noteworthy, which present a remarkable number of short contents, but for the beauty and abundance of their illustrations. The rich effects of color printing are seen in the pictures illustrating an outdoor paper in Chicago, New York and London, and the rudimentary party organizations of Porto Rico. Its editorial treatment of current politics has given the Review a unique distinction among American magazines.

Candidates for admission on trial will please meet the Committee for Examination at 5 o'clock a. m., December 1.

NO INVESTMENT REQUIRED. THIS IS A STRICTLY NO CANVASSING BUSINESS. IT INVOLVES NO TRAVEL AND NO BATTERED HEADQUARTERS. NO EXPERIENCE NECESSARY. A GIVE AWAY TO EVERY ONE WHO INVESTS. CO-OPERATIVE CO., 1175 MAR BLDG., CHICAGO.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

STORM SUFFERERS' FUND.

- Bro. Bracewell, at Groesbeck, per Rev. A. M. Thurmond, Groesbeck, Texas, \$1.00
Mrs. Allie Mitchell, Lancaster, Texas, 1.00
Students of Hargrove College, Ardmore, I. T., per Thos. G. Whitton, Ardmore, Texas, 12.55
Mrs. Annie R. Helzer, Merkel, Texas, 1.00
Per Rev. G. C. Hardy, Redwater, Texas, 1.00
Rev. White, 50.00
Mrs. White, 50.00
Lewis Jones, 1.00
Miss Adeline Cody, per Rev. L. A. Hanson, 1.00
G. H. Cunningham, Waxahatchee, per Rev. H. Bishop at Rockdale, 10.00
T. J. Mayes and wife, of Gorman, per Rev. W. B. Ford, 1.50
R. Moreman, Albany, per Rev. J. H. S. Tunnell, 5.00
A. S. Abbro, Galun, per Rev. J. H. Trimble, 8.00
Ferris charge, per Rev. L. W. Carlton, 4.00
Little Creek Church, per Rev. S. W. Miller, 5.00
Previously reported, 3,778.26
Total, \$5,822.26
L. BLAYLOCK.

INDIA RELIEF FUND.

- Ennis Sunday-school, per Rev. A. E. Smith, 1.25
A. Williams, Dryden, OK., per Rev. W. A. Derrick, 50
Total, \$1.75
L. BLAYLOCK.

ANNUAL CONFERENCE NOTICES.

TEXAS.

The class of the third year is hereby called to meet the Committee of Examination at 7:30 a. m., Tuesday, December 1, in the Methodist Church at Rockdale.

RAILROAD RATES TO TEXAS CONFERENCE.

The accompanying letter from Mr. D. J. Price, General Passenger and Ticket Agent of the I & G. N. Railway, gives particulars of rates to the Texas Conference, and inquires of your ticket agent for any further information.

TEXAS ANNUAL CONFERENCE, M. E. CHURCH, SOUTH.

Palentine, Texas, Nov. 19, 1900. Mr. Seth Ward, Secretary, Houston, Texas.

Dear Sir—Answering your favor of the 17th instant, will say that on account of the Texas Annual Conference M. E. Church, South, to be held at Rockdale on December 1 next, we shall take pleasure in arranging to place in effect the usual convention rates for this occasion to Rockdale and return from stations indicated in your letter, tickets to be sold December 2 and 3, with return limit December 11, 1900. We will also communicate the information contained in your letter to connecting lines, and invite them to arrange for the sale of tickets to Rockdale on the same basis. Yours truly,

D. J. PRICE, G. P. & T. A.

Your Best Work

Cannot be done unless you have good health. You cannot have good health without pure blood. You may have pure blood by taking Hood's Sarsaparilla now. You cannot realize the good it will do to you until you try it. Begin taking it today and see how quickly it will give you an appetite, strength and vigor and cure your rheumatism, catarrh or scurfula.

All liver ills are cured by Hood's Pills.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Some people had rather freeze to death than acknowledge they are cold.

Rescued From Drink

Heroic Work of a Girl in Saving Her Brother From Drunkenness.

Put a Remedy in His Coffee and Without His Knowledge of the Secret Was Completely Cured.

The terrible evil of drunkenness has at last found a conqueror. Miss Mary Roberts, of 182 Golden Gate Ave., San Francisco, Cal., will gladly tell any lady who will write her how she saved her brother from ruin and her words burn with a new hope to every woman who would rescue a son, brother or husband from the scourge of drunkenness.



MISS MARY ROBERTS

"May every mother, sister or daughter learn from my experience, is my devout hope, and in this making public the story of our private misfortune and subsequent blessings it is my earnest desire that every woman read in my words the way to happiness not only for herself but for the man who is struggling with the curse of liquor upon him. Dr. Haines who discovered Golden Specific is deserving of woman's homage and I am glad to know that he will send a free trial package of the remedy to every woman who writes him. "Send your name and address to Dr. J. W. Haines, 236 Glenn Building, Cincinnati, Ohio, and he will mail the remedy to you in a plain, sealed package and this you can begin the cure at once. The remedy is odorless and tasteless and you need have no fear of discovery."

Epworth Organs are easy to buy

Example: Style #1 is \$10.00 in payable as follows: \$2.00 when organ is received, \$4.00 when delivered, and \$4.00 when delivered. This is the only way to buy an Epworth Organ. Write for prices and terms. Epworth Organ Co., 21 Washington St., Chicago.

\$83.33 Monthly Salary

Available weekly with economy. Men or Women Investment as in their own state, take charge of their own business. No investment required. This is a strictly no canvassing business. It involves no travel and no battered headquarters. No experience necessary. A give away to every one who invests. Co-operative Co., 1175 Mar Bldg., Chicago.

Beautiful Portfolio of Pipe Organs FREE.

Any member of a church that is getting ready to purchase a pipe organ may have a copy of this beautiful Portfolio free for the asking. It contains colored photographs, plates, size of structure, and one organ of each size. It also shows the interior of the various leading denominations. It cannot fail to give you some good ideas for your new organ. In writing give name of your church, seating capacity, and about the organ and we will send you this beautiful Portfolio free of charge, prepaid.

LYON & HEALY, Pipe Organ Builders, 69 Adams St., Chicago.

EVERY ONE IS ANXIOUS

to try our latest pneumatic tired and ball-bearing axled trucks and cars. They are triumphs of modern inventive genius and a great boon to horses—so easy and frictionless do they run. They run not only on wheels, unless it might be a life engine, and as could get you that.

Write for our Vehicle Catalogue, which will be sent free of charge.

PARLIN & ORENDORFF CO. DALLAS, TEXAS

"University for Stockman" The International Live Stock Exposition at Chicago, Dec. 1 to 8, 1900. Ask Santa Fe agents about low excursion rates to Chicago.

Book Department. All books reviewed or a page have been bought are recommended solely of BARBEE & SMITH DALLAS, TEXAS

Bishop McTyeire's discipline is a neat little very desirable for preachers and others. Postpaid.

The House is an analogue of fine books for gift books, are in sending a copy dress upon application.

Any book reviewed in the Texas Christian Advocate sent on receipt of price. Smith, Agents, 296 Elm Texas.

A book that has its popularity will do Dean Farrar's "Life published. This is not his former volume, but covers an entire. Price \$2.20, postpaid.

John Kenyon Kilbe compiled a volume of Famous Men," as show world's most distinguished subject of God, creation are cited. A handsome handsomely bound in paid mail, \$2.00.

A number of the House are having the der their holiday and then have the inside until Christmas, even though it sure to be broken ties of Yuletide begin, to us sensible. How you?

The brilliant, pithy editorial paragraphs of P. Fitzgerald contribute Christian Advocate so that who read them that ed in book form. "Glimpses of Truth: Practical." The price is \$1. postpaid.

Maurus Jokai has Victor Hugo of the late work, "The Baro exceedingly interesting the revolution of 1848 which is laid at the Petersburg, Moscow a in the armies of the Hungarians. It follo

Among Boy Kn Bravest By P.k. By Rig By Shes Captain Cat of f Cornet Dragon Facing Final H For Na For the Friends In Pres In the In Tim

296 F

# Cured From Drink

Work of a Girl in Saving Her Brother From Drunkenness.

Remedy in His Coffee and Without Knowledge of the Secret Was Completely Cured.

Terrible evil of drunkenness has at last a conqueror. Miss Mary Roberts Golden Gate Ave., San Francisco, will gladly tell any lady who asks her how she saved her brother from ruin and her words burn with a truth to every woman who would rescue her brother or husband from the evil of drunkenness.



MISS MARY ROBERTS

Every mother, sister or daughter who has seen my experience, is my devoted friend in thus making public the secret of my private misfortune and its cure. It is my earnest desire that every woman read in my words the happiness not only for herself but for her man who is struggling with the evil of drink upon him. Dr. Haines' Coffee is the only remedy that has been discovered by a woman's hands and I am glad to say that he will send a free trial package of the remedy to every woman who writes to me. Give your name and address to Dr. J. H. Haines, 238 Glen Building, Cincinnati, and he will mail the remedy in a plain, sealed package and you can begin the cure at once. This is odorless and tasteless and you need no fear of discovery.

## Epworth Organs are easy to buy

Example: Style #1 is \$10.00 per set. It is a beautiful organ with a full complement of pipes and a complete set of reeds. It is a beautiful organ with a full complement of pipes and a complete set of reeds. It is a beautiful organ with a full complement of pipes and a complete set of reeds.

## 333 Monthly Salary

Desirable weekly with expenses. This is a position of honor and responsibility. It is a position of honor and responsibility. It is a position of honor and responsibility.

## Beautiful Portfolio of Pipe Organs FREE.

Member of a church that is getting ready to have a pipe organ may have a copy of this beautiful portfolio free for the asking. It contains photographs of pipe organs, with a description of the organs in different parts of the U. S., and the interests of churches of the various denominations. It is a beautiful portfolio of pipe organs.

LYON & HEALY, Pipe Organ Builders, 117 Adams St., Chicago.

## RY ONE IS ANXIOUS



Our latest pneumatic tread and ball-bearing roadsters and surreys are a triumph of modern invention and a great boon to business. They are light and they run. They are only ones, however, in our stock that are on wheels, unless it might be said of our engine, and we could get you for our Vehicle Catalogue, which is sent free of charge.

IN & ORENDORFF CO. DALLAS, TEXAS.

rsity for Stockman. The Inter-Live Stock Exposition at Chicago, 1 to 8, 1899. Ask Santa Fe about low excursion rates to Chi-

## Book Department.

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

BARBEE & SMITH, Agents. DALLAS, TEXAS.

Bishop McTyeire's Manual of Discipline is a neat little volume that is very desirable for the library of ministers and others. Price, 60 cents, postpaid.

The House is having printed a catalogue of fine books, especially suitable for gift books, and will take pleasure in sending a copy free to any address upon application.

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.

A book that has real merit, and one that deserves to be popular—for its popularity will do much good—is Owen Parrar's "Life of Laves," just published. This is not a reduction of his former volume, "Life of Christ," but covers an entirely new ground. Price \$2.20, postpaid.

John Kenyon Kilbourn, D.D., has compiled a volume of the "Faiths of Famous Men," as shown in their own words. The expressions of some of the world's most distinguished men on the subject of God, creation, the Bible, etc., are cited. A handsome octavo volume, handsomely bound in cloth. By prepaid mail, \$2.00.

A number of the patrons of the House are having the foresight to order their holiday and gift books now, and then have the House lay them aside until Christmas. The House's stock, even though it is large, will be sure to be broken before the festivities of Yuletide begin. This plan seems to us sensible. How does it seem to you?

The brilliant, pithy and pungent editorial paragraphs which Bishop O. P. Fitzgerald contributed to the Christian Advocate so won the admiration and excited the gratitude of all who read them that they were printed in book form. The title is "Glimpses of Truth: Spiritual, Ethical, Practical." The price of the volume is \$1.00, postpaid.

Maurus Jokai has been called the Victor Hugo of the Hungarians. His late work, "The Baron's Sons," is an exceedingly interesting romance of the revolution of 1848, the scene of which is laid at the courts of St. Petersburg, Moscow and Vienna, and in the armies of the Austrians and the Hungarians. It follows the fortunes

of three young Hungarian noblemen, whose careers are involved in the historical incidents of the time. The story is told with all of Jokai's dash and vigor, but the suspense at times is so severe as to oppress the reader. Its incidents are too harsh and rough for its artistic elements to appear to good advantage. The volume is a handsome 12mo. containing 343 pages. The postpaid price is \$1.32.

"For His Country" is one of the "Cosy Corner Series," and while it is "called" a juvenile book, there is scarcely a normal boy who would not resent the appellation. It is another one of those nice little stories about a good little boy who died and went to heaven. It would doubtless suit those talented old spinners who write such "sweet" stories far better than it possibly could any child. The price of the book is 10 cents, postpaid.

Possibly the best series of histories for a young people's library is the Abbott's Biographical Histories. Every Sunday-school library and home where there are young people should have this set. No American writer of similar books has been read as widely as Mr. Abbott. Strong and attractive cloth binding. Large, clear type, and well illustrated, 32 volumes. Send for the complete list. Price, per set, \$12.00, transportation prepaid; per volume, 40 cents, postpaid.

A book of incalculable help to busy preachers is a "Bible Index." It contains six hundred and thirty-three subjects alphabetically arranged, each followed by an analysis. These heads are in turn minutely sub-divided with references to texts bearing upon the topics suggested. It is both a concordance and Bible dictionary, thus furnishing invaluable helps to the study of the Word of God. Bound in sheep, 75 cents, postpaid. Cloth, 50 cents, postpaid.

Nothing succeeds like system. Pastors and stewards should start the new ecclesiastical year on a business basis. They should provide themselves with a set of the "Pastor's and Steward's Pocket Account Books," prepared by Rev. W. A. Randle, of the Indian Mission Conference. This neat little book contains a roll for the members of the Church, with blanks for the assessments, amounts paid during the several quarters, totals, etc. Each book is neatly bound in substantial paper cover. Price, postpaid, 10 cents each, or \$1 per dozen. Order from the House.

A modern author has said that "every writer is an evangelist of some sort." This thought, that every book contains more or less of theology, is a truth that has furnished for Rev. S. Law Wilson, D.D., a theme for a very excellent book. His "Theology of Modern Literature" is a scholarly review of Victorian literature, the theo-

logical trend of which he carefully analyzes. The theology of such writers as Emerson, Carlyle, Browning, George Eliot, Macdonald, Mrs. Ward and a number of others is very fully treated. This is neatly bound octavo volume, containing 440 pages. Price \$3.00 net, postpaid.

Possibly the words of Booker T. Washington have more weight with the world than those of any other member of his race. Some of his essays have recently been published in a neat 12mo. volume, which he has entitled "Sowing and Reaping." This little book is very readable and instructive, and the most cultured Anglo-Saxon will find it beneficial reading. The following little discourse on "Character" is worthy of any one: "Things seen are temporal; things unseen are eternal, spiritual. Hidden things stand for character; temporal, visible things stand for reputation. After all, it is the hidden things which are most important—which stand for the highest things in the world. It is not very hard to find people who will thoroughly clean a room which is going to be occupied, or wash a dish that is to be handed to strangers; but it is hard to find a person who will do a thing right when the eyes of the world are not likely to look upon what has been done. The cleaning of rooms and the washing of dishes have much to do with forming characters." The price of the book is 35 cents, postpaid.

### "Can It Be False?"

Hon. J. T. House, a distinguished lawyer and statesman, has discussed the lives of Christ and the Apostles Peter and Paul from a legal criterion of evidence. From the phenomena of these lives and their influence upon the world the authenticity of their claim of a divine mission is successfully argued. Judge Harlan, of the United States Supreme Court, once used these words in reference to Mr. House's volume: "It is a great honor, from any point of view, to be the author of such a book. If the author had remained in Congress, and become the Speaker of the House, he could not have done as much good for his fellowmen as will be done by the circulation of this book." 12mo. cloth. Price, \$1.00, postpaid.

Our preachers are all our agents. They will gladly furnish their members all books listed on this page, or we will send them direct on receipt of price.

Possibly one of the most artistic and worthy of the fall publications is "The Psalms of David," in a large art edition. This elegant volume is printed on very fine paper, and includes sixteen full page illustrations and numerous decorations in the text depicting the life of David as shepherd, poet, warrior and king, by Louis Rhead. But by no means the least

noteworthy feature of this handsome book is the introductory sketch, by Newell Dwight Hillis. Dr. Hillis entitles his essay: "David, the Poet and King; The Romance and Tragedy of His Career and Fall, and the Glory of His Recovery, Also." In this effort the mastery genius of this eminent essayist is flowing at its highest tide, and while his lines are teeming with beauty, his deep, practical thought moves with more than its wonted momentum. In the whole catalogue of gift books that have been issued this season, it is not likely a more worthy and acceptable one will be found than "The Psalms of David." It is especially suitable for a present for pastors, Sunday-school teachers and superintendents. Neatly boxed, by postpaid mail, \$2.25.

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.

### An Opportunity for Agents.

Recently the House, through a fortunate purchase, came into possession of a limited number of very fine and saleable books—the "Story of Bible Land," by Rev. T. De Witt Talmage, D. D. This volume contains a very graphic narrative of inspired events, holy places, sacred walks, and hallowed scenes amid the "People of Promise," together with full historic incidents of the Master's life from Bethlehem to the ascension. The book is elaborately and elegantly illustrated with two hundred reproductions, for the first time, of famous Biblical paintings from the galleries and cathedrals of Europe, and more than two hundred views of scripture scenes and subjects by the best artists. The book is handsomely bound in embossed half red morocco, with marbled edges, and its regular price is \$3.25. The House will quote very low price to any one who desires to handle the book.

### "Clear, Logical and Aggressive."

The Baltimore Methodist, the organ of the Baltimore Conference of the Northern Methodist Church, gives this review of "The Tora of Moses," by Prof. William Wallace Martin:

"In this volume the author, well and favorably known in our sister Church, boldly challenges the position taken by assumed Higher Criticism of Hexateuch, and asserts its failure as applied to the Book of Deuteronomy. A theory of what the author calls 'Re-constructive criticism' is given, in which it is asserted that Deuteronomy is a conglomerate mass, produced by the crowding together of two copies of the Mosaic Tora or Law. The problem is to disentangle these two copies. Following out this theory the author instances the several accounts given in the gospels of the same transaction, and argues that the differences in Deuteronomy are

of similar character. A thorough analysis of it is given and the views presented well fortified and defended. The book is well written, clear, logical and aggressive. It is helpful alike to the scholar and the general student of Biblical themes." The price of the volume is \$1.50 net. Order from the House.

### Mrs. Browning's Works in a Beautified Binding.

Messrs. Thomas Y. Crowell & Co. have just published a new edition of Elizabeth Barrett Browning's Complete Works, in six pocket volumes, size 4x5 inches, to be known as the Crowell Edition, edited by Charlotte Porter and Helen A. Clark, editors of the Cambridge edition of Robert Browning, which has been received by scholars and the general public with such marked favor, and which this new edition of Mrs. Browning is designed to accompany. It has been edited upon substantially the same plan, with like care, skill and taste, and will be the first fully annotated complete edition of Mrs. Browning. Such a work has been desired and actually needed. Mrs. Browning's wide book knowledge and variety of attention making her less difficult but richly suggestive verse, rapid, intelligent annotation almost as much as her husband's. Her many poems bearing upon Italian history, in particular, are the more valuable for the illumination of the notes, never before supplied. It has been the aim of both publishers and editors to leave nothing undone to make this the best edition thus far published. The text is complete, and contains the rare juvenile and southern poems not included in her later work by Mrs. Browning, and usually not found in collected editions. It includes her prose essays upon the poets, her translations from the Greek, and also gives the rare "Psalms Apocryphic" sketch and the Tennyson and Carlyle appreciations not appearing in any other edition. Digests are given of "The Drama of Exile," "Aurora Leigh" and one or two of the longer poems. Besides the notes each volume contains a critical introduction bearing upon the work belonging to that volume, the first volume containing in addition a biographical introduction. The lines are numbered throughout, and the volumes themselves are in every way a delight. Each contains a beautifully engraved photograph frontispiece and specially designed title page. The type has been selected with special reference to its legibility, the paper is opaque, and the cover designs by Goodhue are especially appropriate. The set is enclosed in a neat cloth box, making it beautiful and appropriate for presentation purposes. Sold only in sets. Price per set, \$1.50, postpaid.

### Our preachers are all our agents.

They will gladly furnish their members all books listed on this page, or we will send them direct on receipt of price.

# Some Fine Books for the Boys and Girls

### HENTY SERIES For the Boys.

Mr. Henty is the king of story-tellers for boys. All boys will read his stories with eager and unflagging interest. The episodes are all graphic exciting realisms. In all Mr. Henty's books the tendency is to the formation of an honorable, manly, and even heroic character.

40 Titles. Illustrated. Price, postpaid, 35c each.

Among Malay Pirates.	In the Reign of Terror.
Donnie Prince Charlie.	Jack Archer.
Boy Knight, The.	Lion of St. Mark, The.
Bravest of the Brave, The.	Lion of the North, The.
By Pike and Dyke.	Maori and Settler.
By Right of Conquest.	One of the 28th.
By Sheer Pluck.	Orange and Green.
Captain Bayley's Heir.	Out on the Pampas.
Cat of Bubastes, The.	Out With Garibaldi.
Cornet of Horse, The.	Sturdy and Strong.
Dragon and the Raven.	Through the Fray.
Facing Death.	True to the Old Flag.
Final Reckoning, A.	Under Drake's Flag.
For Name and Fame.	With Buller in Natal.
For the Temple.	With Lee in Virginia.
Friends, Though Divided.	With Wolfe in Canada.
In Freedom's Cause.	Young Carthaginian.
In the Irish Brigade.	Young Midshipman, The.
In Times of Peril.	Young Colonists, The.

THE MOST COMPLETE STOCK OF HOLIDAY and GIFT BOOKS EVER BROUGHT TO THE SOUTHWEST.

### WELLESLEY SERIES For the Girls.

A carefully selected series of books for girls, written by popular authors. These are charming stories for young girls, well told and full of interest. Their simplicity, tenderness, beauty, and winning motives, vigorous action, and character picture will please all girl readers. Occasional truth, too.

30 Titles. Illustrated. Price, postpaid, 35c each.

Alice in Wonderland.	Merie's Crusade.
Adventures of a Brownie.	Mixed Pickles.
Aunt Diana.	Not Like Other Girls.
Averil.	Our Bessie.
Cuckoo Clock, The.	Palace Beautiful.
Daughter of an Empress.	Dolly.
Esther.	Princess and the Goblin.
Esther's Charge.	Six to Sixteen.
Girl Neighbors.	Story of a Short Life.
Gold Elsie.	Sweet Girl Graduate.
In the Golden Days.	Schonberg-Cotta Family.
Jan of the Windmill.	Three Bright Girls.
Lamplighter, The.	Through the Looking-Glass.
Margery Merton's Girlhood.	World of Girls, A.
Meg's Friend.	Young Matinee, A.

ELSIE BOOKS. BY MARTHA FINLEY. 32 Titles. This is the best priced series of books for girls ever published. It has a uniform binding of attractive cloth, with illustrations. Regular list price of the series is \$1.25. Our price, per set, postpaid, 80c.

296 ELM ST. BARBEE & SMITH, AGENTS DALLAS, TEX.



**MONEY  
STION**

not worry the residents in Texas Panhandle. Famous as "ATTLE, marvelous as a AT country, producing NS preferred by Eastern es, rich in FEEDSTUFFS, and COTTON, this section

**RACTING  
ENTION.**

e a run up there and tigate for Yourself.

nd the same handsome Pull-Cars and Coaches (all broad which delight the California cause them to say: "You to apologize for riding on the

LEY, A. G. F. & P. A., GLISSON, G. A. P. D., CHAS. L. HULL, T. P. A., WORTH, TEXAS.

**/ SERVICE**



**AN ANTONIO**

A. & R. P. and Sou. Pac. AND TO AUSTIN Elgin and H. & T. G.

Tourist Sleepers to CALIFORNIA in Antonio and Sou. Pac. est and Best Line to MEXICO

**KATY FLYER"**

Chicago, Kansas City

NS HAVE FREE KATY CHAIR CARS And BUFFET SLEEPERS.

"The Illustrator and General Narrator."

ely illustrated monthly maga- blished by the I. & G. N. R. R. ly descriptions of the matchless and opportunities of TEXAS; the feet matter of each issue to date follows: MARCH, 1899, Texas; on County; MAY, Montgome- JUNE, Cherokee County; JULY, ty; AUGUST, Anderson County; SEPTMBER, Bush County; Walker County; NOVEMBER, ty and San Antonio; DECEM- nia County; JANUARY, 1900, ty and Houston; FEBRUARY, and Trinity Counties.

D. J. PRICE, G. P. & T. A., Palestine, Texas.

**RTANT GATEWAYS**



**ST TRAINS 2** DAILY Louis, Chicago and East

EW PULLMAN ED BUFFET SLEEPERS ANDSONE NEW CHAIR CARS SEATS FREE.

E. Running Through Coaches and New Orleans without Change.

to ARIZONA, NEW MEXICO and CALIFORNIA.

E. P. TURNER, Gen'l Passenger and Trk. Agt. DALLAS, TEXAS

Bryan.....Dec. 3 J. C. Mickle, P. E. Calvert District—Fourth Round. Lott, at Lott.....Sat., Nov. 21 Rosebud, at R.....Mon., Nov. 26 Erenson and Reagan, at B.....Sat., Dec. 1 Marlin.....Mon., Dec. 3 H. M. Sears, P. E.

Austin District—Fourth Round. Merrilltown and Walnut, at W.....Nov. 24 Cypress, at Cypress.....Dec. 1 Geo. A. LeClere, P. E.

Houston District—Fourth Round. Dickinson.....Nov. 21 Alvin.....Nov. 24 Angleton, at A., Thanksgiving Day.

Shearn.....Wednesday night, Nov. Washington Street.....Nov. 21 Tabernacle.....Dec. 1 McAshan and City mts, at McAshan, Nov. 20, Dec. 2 O. T. Hotchkiss, P. E.

**INDIAN MISSION CONFERENCE.**

Oklahoma District—First Round. Council cfr. at Pleasant Valley.....Nov. 24 Yukon cfr. at Yukon.....Nov. 24 El Reno sta.....Dec. 1 Guthrie sta.....Dec. 3 Perry and Morrison, at Perry.....Dec. 3 Payne and Jennings, at P.....Dec. 15 Stillwater sta.....Dec. 16 Chandler, at Chandler.....Dec. 11 Kuskuk Falls, at Pleasant Valley.....Dec. 11

Earlboro, at Earlboro.....Dec. 1 Shawnee sta.....Dec. 1 Tecumseh cfr. at Tecumseh.....Jan. 6 Dab, at Dab.....Jan. 6 M-Load cfr. at Centerville.....Jan. 17 Hommesay, at Hommesay.....Jan. 22 Hillings and Kuhl, at Kuhl.....Jan. 19 Byron cfr. at Byron.....Jan. 19 S. G. Thompson, P. E.

Armore District—First Round. Mansville, at Mansville.....4th Sun Nov Marietta, at Marietta.....1st Sun Dec Cumberland, at Cumberland.....2d Sun Dec Carter Avenue, Ardmore.....2d Sun Dec Lebanon, at Lebanon.....4th Sun Dec Broadway, Ardmore.....5th Sun Dec Oakland, at Madill.....1st Sun Jan Leon and Burnsville, at L.....2d Sun Jan Cornish, at Cornish.....2d Sun Jan Washita, at Washita.....4th Sun Jan Springer, at Springer.....1st Sun Feb Orr, at Simon.....2d Sun Feb District stewards will meet in the Broadway Methodist Church, Ardmore, December 6, 1900. W. J. Sims, P. E.

Canadian District—First Round. Vico.....Nov. 21 Sullenw.....Dec. 1 Mulrow.....Dec. 4 Spira.....Dec. 6 Bokoshe, at Cowlington.....Dec. 8 Potran.....Dec. 11 Howe.....Dec. 12 Cameron, at Haxell's Chapel.....Dec. 15 Waggoner.....Dec. 11 Muskogee.....Dec. 20 Muskogee cfr.....Jan. 5 Enterprise, at Palestine.....Jan. 12 Whitefield, at Higley.....Jan. 29 Canadian, at Texanna.....Jan. 29 A. N. Avery, P. E.

There are many forms of skin diseases 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. Hunt's Cure is the ideal, never-failing cure for such troubles. It cures quickly and completely. Ringworm, Tetter, Eczema and all like troubles. No internal treatment necessary. Strictly guaranteed.

Some tramps don't wander far from their wives' houses.

**GILLOTT'S PENS,** THE MOST PERFECT OF PENS. HAVE GAINED THE GRAND PRIZE, Paris Exposition, 1900. This is the Highest Prize ever Awarded to Pens.

**HENRY LINDENMEYR & SONS,** PAPER Warehouse No. 22 Bleecker Street, P. O. Box 2865. NEW YORK.

SO CONVENIENT—OCTOBER 28 THE NEW "KATY FLYER" ROUTE TO THE SOUTHEAST VIA GREENVILLE AND SHREVEPORT, SAVING FROM 8 TO 10 HOURS TO VICKSBURG, ATLANTA, BIRMINGHAM, NASHVILLE, CHATTANOOGA, MONTGOMERY AND OTHER SOUTHEASTERN CITIES.

**MINERAL WELLS, TEXAS.** The greatest watering place in the South. It is reached only VIA THE WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY.

Excursion tickets on sale with all the principal roads in the State. All Santa Fe and Texas and Pacific trains make connection at Weatherford, Texas, for Mineral Wells.

For further particulars address P. E. BOCK, Superintendent, Weatherford, Texas.

**CROPS GOOD! MONEY PLENTIFUL!** NOW IS THE TIME TO ORDER.

This.. **MAGNIFICENT MACHINE**

And TEXAS CHRISTIAN ADVOCATE, One Year,

**\$22.00**

Drop-head, \$23.50.

Freight Prepaid to Nearest Railway Depot. Machines are Sold Under a Full Guarantee.



Description of the New High-Arm TEXAS ADVOCATE SEWING MACHINE.

THE TEXAS ADVOCATE MACHINE illustrated above is a strictly high grade sewing machine, finished throughout in the best manner possible. It possesses all modern improvements and its mechanical construction is such that in it are combined simplicity with great strength, thus insuring ease of running, durability, and making it almost impossible for the machine to be gotten out of order.

It makes what is known as the double lock stitch and uses two threads, which are locked together in the center of the goods, forming a stitch which appears the same on both sides. The upper thread is drawn into position directly from the spool without passing through any holes till the eye of the needle is reached. A detailed description of the machine is as follows:

THE HEAD is handsome and pleasing in appearance, being beautifully decorated in an elaborate design worked out in gold and bright colors. All of the working parts, screws, plates, etc., are highly polished and nickel plated. The bed plate is let into the wooden table so that the surfaces of both are flush, thus greatly improving the looks of the machine as well as facilitating the handling of the work when sewing.

THE ARM is large, very strong and well proportioned, and the clear space underneath it is 5 1/2 by 9 inches, thus allowing the bulkiest work to be stitched and handled with ease.

THE NEEDLE is straight, has a large shank, and it is impossible to set it wrongly or for it to become fast in the bar so that it cannot be readily removed, as it is held with the latest style patent needle clamp.

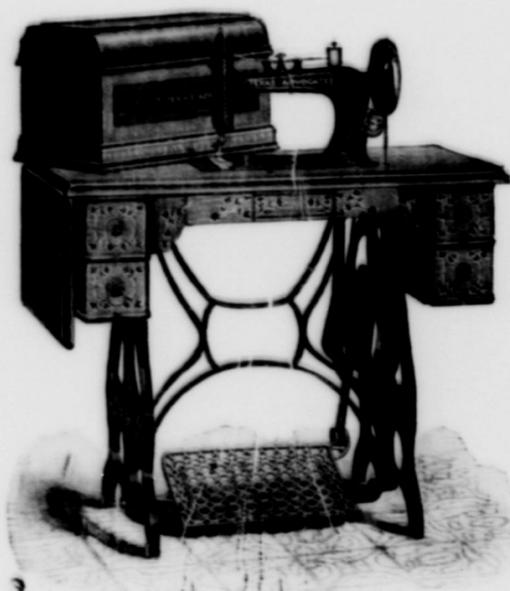
THE NEEDLE BAR is round, made of hardened steel, and finely finished. It runs in hardened steel bushings, packed above and below with felt, which absorbs oil enough to lubricate the part without any danger of its running down and soiling the work.

THE TAKE UP is absolutely automatic in its action at all times and on all kinds of work.

THE AUTOMATIC BOBBIN WINDER attached to this machine is a great improvement, and with it the bobbin can be wound almost as evenly as a spool of thread, and with no care on the part of the operator except to keep the treadle moving.

THE TENSION LIBERATOR is of a new design and enables the operator to remove the work from the machine without danger of breaking or bending the needle.

THE HAND WHEEL is of the latest pattern and is also adjustable so that it can be made tight or loose at will, thus enabling the operator to wind the bobbin without running the machine.



THE BEARINGS AND WORKING PARTS are all hardened, carefully ground and fitted, and when kept clean and properly oiled will last a lifetime.

THE FEED is double, extending on both sides of the needle, is positive in its action and handles the heaviest work easily. The term "positive feed" is often used in describing other machines, but in nearly all of them it will be found that a spring is required to hold the feed bar to its bearing. The ADVOCATE MACHINE feed motion (patented October 20th, 1891,) is free from this defect. It is so constructed that it can be raised or lowered by a simple adjustment without interfering with the feed dog. This advantage will be appreciated by all sewing machine users, as the old way of adjusting by set screws holding the feed dog on the feed bar has always made trouble, because, unless it was accurately done the feed dog would either strike the front or back of the needle plate, or the feed would be out of level. By the improved construction, as made by us, there is no danger of meeting with any of these difficulties. By loosening the set screw which connects the feed push rod with the cam and sliding it to the right or left, the feed can be adjusted as to height without displacing any of the other parts, and the feed itself will always remain perfectly level.

THE SHUTTLE is positively self-threading, of large size, cylindrical in shape, and made of the finest steel carefully hardened and beautifully polished.

THE SHUTTLE CARRIER is of a new design and is fitted with a spring lining which balances the shuttle and does away with the noisy clicking so noticeable in other machines.

THE CABINET WORK is of the highest grade and best workmanship throughout, and the finish is as good as the best wood work ordinarily used.

THE STAND is light and graceful, yet so proportioned as to give it great strength. It is easily kept clean and free from dust, and is furnished with oil cups to prevent soiling the floor on which it rests. The treadle and drive wheel are hung on adjustable steel centers.

THE ATTACHMENTS supplied without extra charge are of the latest design, interchangeable, and constructed to slip on the presser bar. They are made throughout of the best steel, polished and nickel plated, and there is not a particle of brass or other soft metal or a single soldered joint about them. They consist of Ruffler, Tucker, Binder, Braider Foot, Under Braider Slide Plate, Shirring Side Plate, Four Hemmers of assorted widths, Quilter, Thread Cutter, Foot Hemmer and Feller.

THE ACCESSORIES include twelve Needles, six Bobbins, Oil Can filled with oil, large and small Screw Drivers, Sewing Guide, Guide Screw, and elaborately illustrated Instruction Book.

**YOU RUN NO RISK!**

WE GUARANTEE SATISFACTION.

SEND IN YOUR ORDER, with the Cash, and if the machine is not in all respects as represented you may return at our expense, and get

**YOUR MONEY BACK.**

Cash Must Accompany All Orders.

ADDRESS: TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.

# CURES BALDNESS

Prevents Hair Falling Out, Removes Dandruff, Stops Itching and Restores Luxuriant Growth to Shining Scalps, Eyebrows and Eyelashes.

## A TRIAL PACKAGE FREE.

People who need more hair, or are anxious to save what they have, or from sickness, dandruff or other causes have lost their hair should at once send their name and address to the Alterheim Medical Dispensary, 238 Butterfield Bldg., Cincinnati, Ohio, enclosing a 2-cent stamp to cover postage, and they will forward, prepaid, by mail, a sufficient free trial package of their remedy to fully prove its remarkable action in quickly removing all traces of dandruff and scalp diseases and forcing a new growth of hair.



MILE RIVA. GEO. N. THATCHER Famous French Contralto, Prominent B. Official.

Mile Riva, 10 Avenue des Champs Elysees, the famous Parisian Contralto, whose wonderfully luxuriant tresses add charm to a most bewitching personality, says: "I procured a set of the Fosso Remedies while touring the States and they actually caused my hair to grow anew. We have in Paris such a bewildering array of hair dressings it seems strange we must go to the States for one that will make the hair grow. I had for several years been losing my hair, had tried everything and was finally obliged to wear switches to keep up appearances. I am happy to say that with the Fosso Remedies my hair is now more luxuriant than it ever was and am thankful to feel that it is all my own and cannot fall out to embarrass me."

Geo. N. Thatcher of Covington, Ky., a prominent railway official whose duties are very exacting, was rapidly losing all his hair. He says:—

"I was getting so bald and such a shining mark for my friends that I was forced into using hair remedies. I tried a dozen or more before I ran across the Fosso Treatment and am glad to say that I was well rewarded. My entire scalp is now thickly covered with long dark hair of the natural shade and I know beyond question that the Fosso Remedies caused this result. I do not hesitate to lend my name and influence to these thoroughly trustworthy hair growers."

The remedy has cured thousands and no one need fear that it is harmful. We do not ask you to take our word for it or anyone else's. Send for the free trial and learn for yourself just what this wonderful remedy actually does.

The remedy also cures itching and dandruff, sore signs of approaching baldness and keeps the scalp healthy and vigorous. It also restores gray hair to natural color and produces thick and lustrous eyebrows and eyelashes. By sending your name and address to the Alterheim Medical Dispensary, 238 Butterfield Building, Cincinnati, Ohio, enclosing a 2-cent stamp to cover postage, they will mail you prepaid a free trial of their remarkable remedy.

## A CHAT WITH THE LOCAL PREACHERS.

We have local preachers in our collection scattered all over our Southland who are the equal in scholarship, oratory and every sort of business capacity of any other class of our citizenship, who, if they would shape their plans and direct their studies that way, could make their mark in the United States Senate; but they would not like for us to call their names, as they have never had any temptation in that direction. The trouble is, they are men of affairs, and think they have not the time from their temporal concerns to spare for other things. These are the very men we need in our business. We need men who have the courage of their conviction; men who cannot be dismayed by a sneer or exterminated by a frown; men like Ciero, who have the nerve to withstand the ambition of a Cataline when necessary to vindicate the right; men like Cincinnatus, who are willing to leave their plow handles or their merchandise when necessity requires to conserve the common good; and at the same time men who are distinguished by that gentle spirit which "suffereth long and is kind, and that seeketh not her own."

It has been suggested that we need a rule as inflexible as the law of the Medes and Persians that no preacher's character shall pass in annual examination without a majority vote, and that the chair shall be positively inhibited from putting the vote to the Conference until his report has been made in writing. You see at once how far-reaching would be such a law. Should such a question come before the General Conference, you should be in your place as the law provides, to assist in shaping that rule, or else forever henceforth hold your peace.

It is a good thing to be in a prosperous business or to command a large salary so that we may be able to contribute liberally to all the financial interests of the Church; but it is infinitely better to be able to give our assistance to perpetuate the existence

and save from utter annihilation that noble race of men that laid deep and broad the foundation of Methodism. The local preacher was the master builder in the beginning; the itinerant was an afterthought that originated in the exigencies of the times, which our fathers soon discovered, and readily improved.

The local preacher is at a great disadvantage in the General Conference. As a general thing he is a poor man, struggling day after day for existence. If he is a farmer, while he attends that meeting his plow stands still while the weeds continue to grow, and a month from his field at that season means the loss of a crop. If he is a wage laborer, when he is away from business, his salary stops, and that means a loss to a dependent family that cannot be endured. These hindrances ought, in some way, to be overcome. But the solution of the problem will require the profoundest thought of our Association. Not so with the itinerant. They are generally men who are serving the richest churches within the gift of the Bishop. They have salaries ranging from \$1,000 to \$2,000 per annum. Whether present with their people or away attending the General Conference, their equitance comes the same. As for the influential laymen, they are usually the rich men of the Church and can stand the expense and loss of time, and they are, with but few exceptions, the men elected.

No better class of men ever lived than the consecrated Methodist local preacher. That is the starting ground of all others. The pastors, the presiding elders and the Bishops all commenced their ministerial career in the local ranks. Why, then, should any one of them, as they walk up or step down, as the case may be considered, be unmindful of the "rock" from which they were hewn, or the hole of the pit whence they are digged? Should they not rather honor the place of their nativity, and exalt and magnify the prestige of their glorious ancestry?

How forgetful of the duties involved in the ties of social affinities to attempt to cast discredit or pour contempt upon one of our kindred. To look, in their advanced relations, if properly so called, down upon a brother with disdain because he is a local preacher, is not in accord with that exalted charity that "vaunteth not itself." He is nothing but a local preacher! Pardonable self-almegation! That is exactly what they were hitherto, but who really cares for that? It only belittles the accuser, while it magnifies the accused. Who could desire any pre-ferment greater than to be one of the primitive type of a local preacher?

As we pen this paragraph we are thoughtful of the Whites and the Elkhorts, the Waterfields and the Whitnells of our dear old Kentucky home; the Crawfords and the Phipkins of Arkansas; the Marshalls of Mississippi, and the Scotts, the Seales and the Nobles of our own adopted State, who have crossed the river and come to rest "under the shade of the tree," amid "the pastures green," to walk "the golden streets" and drink "the crystal stream." W. C. YOUNG, 245 Wall Street, Dallas, Texas.

# Cures Goitre

Remarkable Discoveries That Cures This Dangerous and Disfiguring Disease Without Pain, Operation or Inconvenience.

## TRIAL PACKAGE SENT FREE.

Dr. John P. Haig, a well known Cincinnati physician has had marvelous success with a remedy that cures Goitre or Thick Neck. And owing to the fact that most sufferers believe Goitre is incurable



Mrs. Lillian Brown, who was entirely cured of Goitre after suffering for 22 years.

Dr. Haig sends a free trial package of his discovery so that patients may try and know positively that Goitre can be cured at home without pain, danger, operation or any inconvenience. Send your name and address to Dr. John P. Haig, 208 Glenn Building, Cincinnati, Ohio, and he will forward the treatment postage prepaid. Do not fail to get this wonderful remedy. In Bombay, India, 60,000 patients in that infected district were cured with this same remedy, and wherever used its success has been marvelous.

Write at once, send name and address to-day, and Dr. Haig will be glad to send you a trial package of the remedy free. Do not delay.

# Has No Competitor.

One Patent Medicine Which Has the Field to Itself.

A prominent physician was recently asked why it was there are so many "blood purifiers," "nerve tonics" and "medicines for every ill" except one of the most common and annoying diseases, viz., piles.

He replied, there are two principal reasons: First, physicians and people in general have thought for years that the only permanent cure for piles was a surgical operation, and that medicinal preparations were simply palliatives and not a cure for the trouble.

Another reason is that piles, unlike many other diseases, is in no sense an imaginary trouble. A sufferer from piles is very much aware of the fact and for this reason the few pile salves and ointments, etc., have been short lived because the patient very soon discovered their worthlessness.

He continues: However, there is a new pile remedy which, judging from its popularity and extent of its sale, will soon take the place of all other treatment for piles. It has certainly made thousands of cures in this obstinate disease and its merit, repeatedly tested, has made it famous among physicians and wherever introduced. The remedy is sold by druggists everywhere under name of Pyramid Pile Cure.

It is in convenient, suppository form, composed of harmless astringents and healing oils, gives immediate relief in all forms of piles and a radical cure without resort to the knife and without pain or interference with daily occupation.

One strong recommendation for the remedy is that it contains no cocaine nor opium and is absolutely safe to use at any time.

One of the suppositories is applied at night, is absorbed and the cure is natural and painless. It permanently cures itching, bleeding or protruding piles and is the only remedy except a dangerous surgical operation that will do so.

All druggists sell a complete treatment of the suppositories for 50 cents and the Pyramid Drug Co., of Marshall, Mich., will mail free to any address a little book on cause and cure of piles which may be of assistance in chronic cases.

The United States Surveying Corps last Saturday found over 100 dead bodies in a swamp just west of Galveston, on the island, where they had been deposited by the storm of September 8. The unburied bodies were in an out-of-the-way place off the county road, and had not been discovered by the burying parties sent out after the storm.

After a Day's Hard Work Take Horsford's Acid Phosphate. It nourishes, strengthens and imports new life and vigor, by supplying the needed nerve food. Relieves the worst forms of dyspepsia.

Table listing Beeville District—First Round results for various locations like Gollad, Kenedy, Floreaville, etc.

Table listing Wynwood District—First Round results for various locations like Pauls Valley, Davis, Norman, etc.

Table listing Weatherford District—First Round results for various locations like Weatherford, Geary, Mountain View, etc.

UNANSWERED LETTERS. Nov. 15—Sterling Fisher, change. M. J. Allen, sub. W. W. Graham, sub. A. Methvin, sub. W. T. Morrow, has attention. J. A. Pledger, change. B. T. Hayes,

CHRISTMAS GOODS NOW READY FOR MAILING. By the OLDEST MAIL ORDER HOUSE IN THE SOUTH. ESTABLISHED 1858. Our 32-page Catalogue and Special Holiday IN A A Circular Sent Free to any address. C. P. BARNES & CO., Jewelers and Silversmiths, No. 504 and 506 W. Market Street, LOUISVILLE, KY.

Dallas Business University. Formerly the Celebrated Galveston Business University. A strictly high grade actual business training Institute. Complete faculty of specialists. Most modern, up-to-date curriculum and elegant equipments. Lowest expense. Our graduates make no failures. Elegant Catalogue free. Address D. B. U., Dallas, Texas.

Walterton Business College. W. W. DABY and A. RAGLAND, Proprietors, DALLAS, TEXAS. The best equipped, largest, most successful and progressive business college in Texas. Patronized and endorsed by more bankers, prominent business men and high public officials than all other business colleges in the State combined. Finest shorthand department in the South. Positions secured for our graduates. Railroad fare paid. Books for Catalogue free.

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

Casket of Jewelry FREE. This beautiful Jewel Casket is silk lined, has a hinged cover and contains all of the following pieces of jewelry: Gold Watch, Chain and Charm, Bracelet and Locket, Pearl Ring, Diamond, Turquoise, Ruby Emerald, Genuine Electric Diamond Ring, Plain Gold Ring, Last Cut Buttons, 12 1/2 P. Pins, Fly, Butterfly, Horseshoe, Marjorie, 3 Buttons, Enamelled Brooch, Trilly Heart, Emerald Ball Pin and 5 Heavy Pins. This jewelry is in gold plated, and the stones are exquisite imitations of the precious gems they represent. You can get this beautiful Jewel Casket with the twenty-two pieces of fine jewelry absolutely free for willing only eight boxes of our Glucose Tablets. Write today and we will send you the casket by mail postage paid. If you do not wish all of the tablets, we will send you the pieces of jewelry for each box sold. This is a grand opportunity to get a charming assortment of elegant jewelry for very little cost. Write today to NATIONAL MEDICINE CO., Lock Box 791, 1010 Chapel Street, New Haven, Conn.

FREE SCHOLARSHIPS. IN ENGINEERING. American School of Correspondence, Boston, Mass.

NORTH TEXAS FEMALE COLLEGE and Conservatory of Music. Next Term Opens September 4th. High Literary Course, conforming to the requirements of the "Board of Education." Professors from our best Colleges and Universities. The Conservatory of Music unsurpassed in America. The Director, Harold von Meckwitz, one of the famous Leschetzky's best endorsed pupils, is assisted by that popular pianist, Wilbur McDonald, and six ladies, all of whom are exponents of the world-approved Leschetzky technique. Graduates from the Eastern Conservatories studied with us last term. The Art Department is in charge of Miss Eva Billingsly, who has studied in the best schools of Europe. For Catalogue, address, MRS. L. A. KIDD KEY, Sherman, Texas.

MORPHINE, RUPTURE AND PILES CURED QUICKLY, SAFELY WITHOUT THE KNIFE. Wilson Chemical Co., Dublin, Tex.

CANCER CURED WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcer and all Skin and Wound Diseases. Write for Illustrated Book, Sent Free. Address DR. H. E. KANAS CITY, MO.

THE PRICE OF A SONG. \$10.00. WILL BUY A Jesse French Piano. Perfect in Construction, Tone and Action. A FIVE-YEAR WRITTEN GUARANTEE. WRITE FOR HANDSOMELY ILLUSTRATED CATALOGUE SENT FREE. JESSE FRENCH PIANO & ORGAN CO., Dept. B., ST. LOUIS, MO.

AUSTIN WHITE LIME CO. Manufacturers of the LIME and Dealers in Portland and Rosedale Cements, Plaster, Hair, Sewer Pipe, Fire Brick, etc. AUSTIN, TEXAS. GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.