



TEXAS CHRISTIAN ADVOCATE

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OFFICIAL ORGAN OF THE FIFTH TEXAS ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

Vol. XLVIII.

Dallas, Texas, Thursday, November 21, 1901.

No. 13

Northwest Texas Conference

Corycana, the seat of the late session of the Northwest Texas Conference, is one of the enterprising cities of Texas. It is located at the intersection of the H. & T. C. and the Cotton Belt Railroads, some fifty miles south of this city. It has a population of at least 15,000. There is an air of business activity on every hand. There are a great many very costly and elegant residences, and the streets are well improved. Of course, the oil industry is the source of great wealth to the community, and through it a goodly number of the citizens of the city are men of large means. There are about five hundred wells now in operation, and the output is large. Natural gas has also been discovered, and it is used for all domestic purposes, such as heating, lighting and cooking. There are many handsome public buildings.

Dr. J. H. Pritchett and Dr. J. D. Hammond, of Nashville, were introduced, and the latter addressed the conference on our educational work. He stressed the importance of collecting every dollar of the money subscribed to the Twentieth Century Thank Offering. The brethren gave to him the closest attention. From the report of Dr. Hammond we take the following figures. During the year 1897-98 the reported attendance upon our schools was 7315, during the year 1898-99 it was 997, during the year 1899-1900 it was 11,982, and during 1900-01 it was 18,517. For the year 1897-98 our property was valued at \$1,297,484, and in 1900-01 it is estimated at \$5,442,933.75. These figures show a healthy increase that is very encouraging.

Our church edifice in which the conference sessions were held is one of the handsomest and most elegant in the State. It is built of brick, trimmed in stone, and the whole exterior is \$5,442,933.75. These figures show a finished in imitation of stone, giving a splendid appearance. It is tall, aging with graceful spires, and it has two fine fronts. The auditorium is large and commodious, with a roomy gallery. The Sunday-school room is adjoining and can be thrown into the main room, furnishing a seating capacity for at least fifteen hundred people. In the two fronts are two of the most beautiful memorial windows we have seen in Texas. The floor is covered with a Brussels carpet of fine texture, and the furniture is rich and comfortable. The pews are circular, and finished in oak. The pulpit furniture is unique. It consists of five pieces, and they were designed by an architect and made to order. They are of massive antique oak, and each piece is a memorial, with proper inscription. The whole set cost nearly five hundred dollars, and the whole is the gift of Bro. and Sister Fred Fleming, ardent workers in the Church. In its elegance, beauty, tastefulness and design, we have never seen it surpassed. Mrs. Geo. T. Jester and Mrs. W. S. Johnson added a magnificent memorial baptismal font, made of highly-polished and figured marble, and this occupies its place inside of the altar railing. The congregation are contemplating a new pipe organ, which will occupy the loft in the rear of the pulpit. The church also has rooms for all society meetings, and no convenience necessary to the comfort of the people is lacking. The whole arrangement is very complete, and on the same ample lot is a good parsonage property.

Rev. J. G. Putman: "We have had a hard and dry year on the Gatesville District, but a very prosperous one. There has been a forward movement in almost every respect. Nearly 1100 conversions and 1000 accessions. Eleven charges have paid all general collections in full." E. A. Smith said: "On the Clearedon District we have had 1000 conversions, built seven new churches, have \$3000 subscribed for another one, have built four parsonages, all of the conference collections are in full, but the salaries of the pastors are 5 per cent short."

R. R. Bolton: "We have had a progressive year, materially and spiritually, on the Waco District. Have had 1000 conversions, 1125 accessions, \$29,000 raised for church and school enterprises and as much more provided for, have built four new churches and two parsonages, several others repaired; thirteen out of the seventeen charges have paid their collections in full; ten of the charges have paid preachers in full, and we are profoundly thankful for the results of the year's work."

J. H. Wiseman: "On the Vernon District we have added \$10,000 in church property to our work; have had about their names, and so did the lay delegates. The church was filled with the 1000 conversions; our collections in members and visitors, and the scene full except the preachers' salaries. The

shortness of the crops has fallen heavily upon the preachers."

Horace Bishop: "The Weatherford District is in good shape. Have built seven new churches, four others would have been built but for the drought, about 1200 conversions, mostly. The same number have been received into the Church; all collections in full with a surplus, and all the preachers salaries paid but five."

E. F. Boone: "In the Dublin District we have had a gracious year. Have built seven churches, have nearly finished another very elegant one, have improved several, built one parsonage, have had gracious revivals. Most of the charges have paid their collections in full, but the salaries of the most of the preachers are short. Upon the whole, the work is in most excellent condition."

Jas. Campbell: "Fort Worth District. We have had a hard year in some respects. On account of the severe drought, I wonder how some of the preachers have been able to live on the amounts received. Yet we have had a good year, have had some good revivals, built some good churches, and some parsonages. Eighty or ninety per cent. of collections have been paid. Several of the preachers have raised an excess."

Jno. R. Morris: "The Weatherford District has suffered from the drought and the grasshoppers. Such has been the zeal of the preachers and the loyalty of the people that all of the conference claims have been paid in full. Where one charge fell a little short, the others went over and made up the deficit. Eight, and possibly nine, of the charges paid in full the pastor's salaries. Have had 125 conversions and 1129 accessions."

E. A. Smith said: "We have had a good year on the Abilene District, good revivals, 1200 to 1500 conversions; \$150 excess on missionary assessment for the district. Finances well up, drought and grasshoppers considered."

E. A. Bailey: "Corycana District has had a gracious year. A gracious revival swept nearly the entire district. Some 1200 professions, about 1000 additions. More than the entire conference collections have been raised. These gracious results are due to one of the best bodies of consecrated preachers it has ever been my privilege with which to labor."

W. L. Nelson: "The Georgetown District has had about 100 conversions, a large net gain in membership, and though the district has paid the assessments in full for the two years previous, we failed slightly this year on account of the most destructive drought ever known in that section. With this exception, the report is in advance of previous years."

W. H. Matthews: "We have had a good degree of prosperity on the Brownwood District this year. We have had good revivals in most of the charges. Will report a good net increase in membership. Counting our churches at Comanche and Goldthwaite, which have been remodeled and made almost new, we have built eleven churches. Pastors' salaries on some charges are badly behind; some of the charges are behind on the conference collections, others are out and have a surplus on missions, which I

think will bring the difference out in full on the claim."

At Ennis, Rev. S. J. Backepoel, pastor of a beloved widow, in an address before an audience. At night Dr. Thompson preached a strong sermon.

Thursday morning came in dark and gloomy, and the weather remained so dreary throughout the day. There was a full attendance at the morning exercises. A large class of young men were admitted on trial.

Rev. J. J. Callaway, who located some years ago, was unanimously re-elected into the conference. Many of the brethren testified to his efficiency and acceptability as a preacher.

In the afternoon, Rev. E. L. Bishop preached an excellent sermon, and at night Rev. Emmet Hightower presented an edifying sermon to a good audience. These religious services are greatly helped.

Friday morning was bright, sunny and exhilarating, and at the hour of meeting the house was filled with men, boys and spectators. Dr. Jones, the pastor, conducted the opening exercises.

His health is now restored and he has taken his place again as an active worker in the ranks. The names of the old guard were reported by the Committee on Conference Relations and their places fixed for the ensuing year. There is a large list of those whose work is now nominal or subject to age and physical infirmity.

The reports of the preachers were confirmed, and they were unanimous in the best ever made at any previous session of the conference. Many of them were exceptionally fine. This is no marvel when we take into consideration that in most of the country the drought has been very prevalent, yet the work has gone forward in a most creditable manner. Conversions and accessions have been the song of the year, and the collections have been equal to the needs of the church and parsonage funds have been built, and the material interests greatly advanced.

Rev. C. E. T. Morris made a full report of his work in rescuing and protecting homeless children. He has also received a number of girls and women from places of evil and put them on the road toward the recovery of their lost manhood.

A fine class of young men for admission into full connection were called to the altar, and the Bishop addressed them. He said in part:

"I trust that you have given the brothers in which I shall call your attention one consideration. All who have preceded you in this work have answered these questions and submitted to this ordeal. By this time you ought to have your minds made up definitely as to this matter. We wait not hither. This is a solemn time. It is a covenant with God and his people. Church. It is not something to be entered into to-day, and then drop out tomorrow. It is for life. Men never were married never to anything. Hereafter you can not back out of these vows without stain upon you. We want men of fixed purpose and unalterable determination. The times demand such. Amid the clash and jar of this age, it is a blessed thing to

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Texas Christian Advocate.

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WM. L. PRATHER

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make you get the honest
size doll absolutely free for
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We are today
and we will give the babies
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instruction book, needle, pins,
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stand alone. This doll is
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Among the Exchanges

By REV. J. MORSE NICHOLS

For many years the temperance people of Great Britain have been trying to secure legislation for the protection of children who have not only been the incautious to carry liquor to the house, but have quite generally been permitted to drink some of the liquor in their care. The Parliament just pronounced has passed a remedial measure, and the royal assent has been given. Hereafter, no licensed dealer can deliver to any person under 14 years of age any description of intoxicating liquor unless in a sealed vessel containing a pint or more, and no parent or other person can send such minors for the liquor. In a country like England this law is a great step in advance. It has been a customary thing for a child to go for grog with a pitcher or mug, or even a tenement the friends of the movement who have successfully carried the agitation thus far have already commenced to work for amending amendments to the new law.—*Zion's Herald*.

Times have changed. The frontier of civilization now runs through our mighty continental cities. We can take you from the highest possible culture and refinement, less a few paces removed, and in the shadow of boasted civilization your heart will grow faint within you. The continental Sabbath, not altogether confined to our cities, has arrived with the needed repose of a day of rest. A stranger entering the business thoroughfares of this city after 5 o'clock on Sundays, might not easily conclude that it was the Sabbath. The child frequenting the saloon, notwithstanding the law forbids the visit of a minor. One of our most savage dangers is that class of our future manhood and womanhood bred and born of the lawless, irreverent and insolent, and the excesses thereof is about as easy as would be the unsealing of a hermit nation. The doorway of many metropolitan churches is the reverse of modern civilization. The stickler for home missions can stand on his porch and throw a stone into the center of a civilization worse oftentimes than heathenism. And who dares that we neglect them?

The Central Methodist slips the following forcible account from the *Advertiser*:

"Once more a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shut out one solitary ray of hope or light upon the darkness. They shall not take away the grace, and leave me stone blind."

Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as easily as a child goes to sleep on the breast of its mother. I know that was not a dream.

Third, I have three motherless daughters, and he said it with tears in his eyes. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

Perhaps there are other persons who would do well to think of these three things. Infidels think they can destroy the Bible. What of it? Many good things have been destroyed. A child can smash a crystal vase, which all the power of men could never restore. An incendiary can, with a match that does not cost a hundredth part of a penny, burn down a palace on which thousands of men have toiled for years. A slanderer can smite a spotless name with stains that may never be effaced; but what is gained by such exploits? Infidels have vainly tried for ages to destroy the Bible and Christianity. They have not succeeded. Suppose they now give us a rest, and go to work and produce some better book and some better religion.

The preacher will possibly have a new rival in the "business men's class" or "clubs." It is coming quite in vogue to have a paper and discussion before the members of this club on some religio-civic question at the Sunday-school hour. The themes are often important and of popular interest. The speakers are men of ability and standing. The chance to ask questions, to have one's say, is inviting. The press gives quite as much attention to these discussions as to the sermons. A part of the congregation is becoming quite

as taken up with this meeting as with the preaching service. The movement may grow to what"—North Carolina Advocate.

"To what?" Yes; the question is profoundly pertinent. If the same Sabbath inducements were proffered our women as are now for men, our churches would be depopulated. Some of us are in position to know that things other than the alleged reading of Sunday newspapers create the alarming absence of men from our congregations.

Evidently there are two sides to the question of a ministerial "dead-line." The Mid-Continent calls attention to the fact that John Quincy Adams was able to speak with superior intelligence and spirit on great national questions which came up for discussion in Congress when nearly 80 years of age. Hyde was 70 when he produced his masterpiece, "The Creation," and Michael Angelo finished "The Last Judgment" when he was 67. Gladstone was still eloquent at 80. Bismarck was a mighty man at 77. Oliver Wendell Holmes was 82, and his poetic genius has not forsaken him. A note of such facts should be made by those Church people who think that a minister has crossed "the dead-line" who has passed his sixtieth year. That may be true of a few in fact, such passed "the dead-line" long before they were 50, but it is not true of the majority of ministers. As a rule, a minister who has reached middle life is capable of far more usefulness than a young man,

A sad case was that of a clergyman having a very small charge outside of Boston who was detected stealing a chandelier hanging in a Boston department store. In the station-house he became hysterical, pacing his cell like a madman, tearing his hair and wringing his hands. He was finally placed in a straight-jacket. His explanation of his act was that he was the head of a small Church, for which he had labored hard on a small salary. His three children and wife required more money than the Church could afford to pay him. He saw members of the Church dressed in costly clothing, while his wife and children were deprived of many things they needed. He loved his wife and children, and it grieved him to think they could not have the things which they longed so much to have. The glitter of the chandelier tempted him, and he fell.—*Northwestern Advocate*.

This, of course, is an extreme case. Nevertheless, financial pressure, for which faithless Methodism is responsible, inoculates the finest sermons and ruins the best of men. No man can preach with power and liberty that confronts a brother in the pew whom he owes. While that is true, many lose conscience on this point. Of course (?) a preacher has no right to a savings bank account. That's preposterous, unthinkable. On the unmarginated salary, the bulk of which he gets the last moment, tongue and buckle must meet. It is best that the merchant member withhold the pastor's money, using it, without interest, till the end of the year, while the pastor pays a good per cent for the privilege of buying from him on a credit. Such conditions generate great sermons—bound to. See?

The folly of departing from the paths that have been tried and proven to lead to the higher attainments of life is nowhere more manifest than in Methodist Churches leaving the old methods and seeking to imitate wealthy and popular Churches of other denominations. We see now, as was predicted long ago, that every step in that direction was a grave blunder. The glory of Methodism was her simple forms and spiritual power in worship. Her success was in the directness andunction of preaching and simple faith in the Word and divine power.—Wesleyan Christian Advocate, Atlanta, Ga.

Methodism has never stood at a greater crisis than now since the days of the apostles. We are, in many quarters, compromising the very thing for which our fathers fought, bled and died. So long as Wesleyans minify the demands of conversion—stressing the doctrine of works, obedience and the good confession; so long as the progressive followers of Alexander Campbell minify the doctrine of baptismal regeneration—stressing, as they

now do, the doctrine of works, obedience and the good confession—that long we mutually approach a point of agreement where both Wesley and Campbell are lost sight of. The theology endorsed by some Methodist pulpits is no more than evaporated Campbelism.

According to the Louisville Courier-Journal, which has lately compiled the statistics of the religious progress of the world, the increase of the population of the United States in one hundred years was about thirteenfold, but the Church membership has grown almost four times as fast as our rapidly-increasing population. The improvement of the Church in spirituality and influence no table of figures can adequately represent. Nevertheless, the statistics afford an inspiring revelation of widening and deepening interest in all phases of educational, missionary and philanthropic work. A hundred years ago half-million dollars would probably include all that was raised for missions, education and benevolence. Now the Churches of this country spend annually more than twenty-eight millions of dollars on hospitals, orphanages and other benevolent objects. They give five and a half millions for foreign missions, and an equal or greater amount for home missions. The annual expenditures for the Churches and benevolent work of the world is estimated at \$1,000,000,000.—*The Cumberland Presbyterian*.

If God will save us from any drift

from the ancient landmarks, let us rejoice in the marvelous strides our Zion makes with each passing year.

ADDRESS DELIVERED AT THE MCKINLEY MEMORIAL.

BY REV. C. C. COOPER.

which to-day are being universally observed in universal sorrow—debased in language, degenerate in habits and ruined in morals." Doubtless the influences of camp life are a terrible ordeal for Christian character and habits, and thousands have gone down before the strenuous persistence of that ordeal, but there have always been patriotic soldiers of the kingdom of God as well as patriotic soldiers of the Republic—men who not only willingly laid themselves upon the country's altar to die and die for her, but men who laid themselves upon God's altar as living sacrifices in the service of their fellowmen. And Mr. McKinley was one of these. With nothing but a high moral courage and a steady devotion to duty—with no wealth and no prestige and with no one pre-eminent gift, he came up from the lowest place to the height of the most honorable place in the gift of the people. In his success under such circumstances and with such an environment his life is a beacon to all the young men who to-day are paying tribute to his memory and his virtues.

Mr. McKinley's career as a politician is a complete refutation of that most baneful teaching that to be a successful politician a man must lay aside his Christian character that the moral code cannot be the code of politics! It is admitted at once that integrity to high ideals is put to the severest test in a political career as such things are managed now. The history of our government is dotted on many a page with the ruined reputations of men who sacrificed personal honor to an inordinate ambition. But in the fact that Mr. McKinley was a prominent figure in our national politics for thirty years, that twice in the last decade he was subjected to the fiercest of that white-light that beats upon an executive career yet not by the baseness of his political opponents was he ever charged with an act unbecoming a Christian or a gentleman. In the language of one of the great Christian writers, "In his life there were no moral lapses to be condemned, no doubtful financial transactions to be explained, no divergence of public advocacy, and private opinion to be justified." Not since the days of the Civil War has any President been called to face such problems, to inaugurate such unexpected policies, but even those who have most forcibly opposed his projects have borne witness to the purity of his aims, and the consistency of his acts.

In his political career he has demonstrated that "the union of private virtues with public honors is not an iridescent dream."

Then we sorrow to-day not only that our chief magistrate has fallen before the assassin's bullet, but that an American man has been smitten down by the reasonless hatred of anarchy. The chief magistrate's place has already been filled and filled well, but who will take the place of the manly man, the patriotic citizen, the incorruptible politician, the devoted husband, the humble Christian, whose death the whole world mourns to-day?

During the thirty years of his public life and service Mr. McKinley exhibited the virtues of a robust Christian manhood. From the dreadful day at Antietam, "when as a boy-soldier, he planned and executed the relief of his comrades, who on the utmost line of doubtful battle were fighting without food and without water and drove his little relief train across the bullet-swept field," to the day in the Music Hall at Buffalo, when he received the fatal shot, his life was an open epistle known and read of all of the glories and virtues of American Christian manhood. "That he was twice elected to the highest office in the gift of the seventy-five millions of people was not together due to the confidence the nation had in his abilities as a statesman, nor was it entirely due to the sympathy it had in his plans and policies, but it was largely due to the trust it reposed on him as a Christian man." The nation felt that his value as a man of fine incorruptible moral fibre far exceeded all the values of tariff and coinage and import and export and shipbuilding and territorial expansion, and it was willing to commit the leadership of the country into his hands, and that supreme trust in him by the nation was recognized by him and honored in the faithful performance of all his public duties. And our sincere grief at his untimely taking-off, while it is our tribute of respect and honor to his manliness, it is at the same time an unconscious tribute of a whole nation to the teaching of the grand old book which declares "a man is more precious than fine gold, yea than the golden wedge of Ophir." Mr. McKinley's life and character and successful public career are to be regarded in the light of an encouragement and an inspiration to every young man in the Republic. Like hundreds of young men, when the Civil War closed, McKinley returned to his home with nothing but his Christian manhood as his capital. The demoralizing influences of the army life had not enervated the robustness of his Christian character nor dimmed the brightness of his moral integrity. Unlike hundreds of other young men of his own age he did not return from that fearful strife

which to-day are being universally observed in universal sorrow—debased in language, degenerate in habits and ruined in morals." Doubtless the influences of camp life are a terrible ordeal for Christian character and habits, and thousands have gone down before the strenuous persistence of that ordeal, but there have always been patriotic soldiers of the kingdom of God as well as patriotic soldiers of the Republic—men who not only willingly laid themselves upon the country's altar to die and die for her, but men who laid themselves upon God's altar as living sacrifices in the service of their fellowmen. And Mr. McKinley was one of these. With nothing but a high moral courage and a steady devotion to duty—with no wealth and no prestige and with no one pre-eminent gift, he came up from the lowest place to the height of the most honorable place in the gift of the people. In his success under such circumstances and with such an environment his life is a beacon to all the young men who to-day are paying tribute to his memory and his virtues.

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In his political career he has demonstrated that "the union of private virtues with public honors is not an iridescent dream."

It fares the land to hastening its prey

Where wealth accumulates and men decay."

I believe that we have a real true man at the head of the Republic to-day and that true men can be found

in the Christian manhood and more and more is coming into the field of usefulness for and our children and children will bask in the shade of a Christian civilization that dominates the earth terrestre of man and glory of God.

Secular News

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munity.

ERVY STREE

Robert Gibbs Mood
out our third year at J
w. B. We expect to be
ordered by the Admin
saries in full. We
number of additions,
not less at conference
that we have cleared
been a year of hard
new results. The S
grown considerably an
they have been very
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series than those at E
ing the year the pass
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esses, and among them
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We are grateful for e
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faithful and noble littl

GRAND PRAIRI

S. P. Ulrich, Nov. 15:
will close our second y
charge. There were 1
to the Church during
seven infants baptis
and correcting the real
loss of twenty-one. W
subscriptions all the w
by the Annual Conference
been paying, with one
from thirty to fifty per
tions. The salary is
hind, but we think this
the time we are ready
ference. In addition to
ference collections and

TEXAS CHRISTIAN ADVOCATE.

November 21, 1901.

SECULAR NEWS ITEMS.

CONTINUED FROM PAGE THREE.

Yard. The presentation of the silver service, the gift of the people of Illinois occurred at 2:15 p.m. Senator Mason, in an eloquent address, presented the services to the ship on the part of the people of his State. He was warmly applauded. Assistant Secretary of the Navy Hackett accepted the gift on the part of the navy. Capt. Conner, commanding officer of the Illinois in a few appropriate and well-chosen words accepted the gift on behalf of the battleship. The silver set presented to the Illinois is a handsome example of the jeweler's art and contains ten pieces, elaborately engraved and lined with gold.

Counsel General Dickinson of Connecticut has supplemented his verbal representations to the Bulgarian Government by a note in which he recapitulates the history of the abduction by brigands of Miss Ellen M. Stone and her companion, Miss Toffka, and the steps taken to obtain her release and reminds the Foreign Minister of his promise to give every assistance. He cites instances where the attitude of subordinate officials has not conformed with this assurance and repeats his demand for the non-interference of the Government in the negotiations. The Government's reply, according to the opinion expressed in official circles, will set forth that while hesitating to establish the precedent that the Government give protection to brigands in ransoming the captives, in the present cases involving the safety of the two ladies, the Government, as an act of courtesy and humanity, will comply with Mr. Dickinson's request.

The brigands who captured Miss Ellen M. Stone and Miss Toffka have reduced the amount of ransom they demand to 100 pounds Turkish. Colleagues with this intelligence is the information that the leaders of the band, it is conceived, that this is more than Mr. Dickinson will give, would accept 1500 pounds. Even this sum is greatly beyond the cash at Mr. Dickinson's disposal. Therefore, unless the captors of the missionary further abate their demands, there is no hope of an immediate settlement. An agent who is in touch with the brigands reports that they recollect that they made a mistake in kidnapping Miss Stone. They would, however, consider it worse than a blunder to return her without an adequate ransom. There is no longer any fear regarding the brigands' intention toward the captives. They declare themselves to be not robbers, but patriots performing an glorious task in the interest of a holy cause. The majority of the kidnappers are peasants and farmers directed by a secret committee to execute its decisions.

The Daughters of the Confederacy met at Wilmington, N. C., last week. The report of the Credentials Committee showed that 143 chapters, including 4700 members, were represented in the convention. One of the interesting features was the receiving of the report of the Jefferson Davis Monument Association, which was read amid much enthusiasm by Mrs. S. Thomas McCullough of Staunton, Va., and showed that approximately \$10,000 was collected during the past year. The monument will be expected to cost not less than \$60,000 and will be in the form of an arch spanning Twelfth and Broadway Streets in Richmond, Va. June 15, 1882, was settled as the date for the unveiling ceremony. Of the amount needed for the arch, \$8,000 is already deposited in bank. Reports were read from the national Treasurer and from the children's chapters. The Treasurer's report shows a balance on hand to the new fiscal year of \$1000. They will meet next year in New Orleans. An invitation was also accepted to meet in 1902 in St. Louis during the Louisiana Purchase Exposition in that city. Officers were elected as follows: President, Mrs. J. A. Rousenaville, Rose Ga.; First Vice-President, Mrs. Mallie McHill Rosenberg, Galveston, Texas; Second Vice-President, Mrs. T. J. Latham, Memphis, Tenn.; Recording Secretary, Mrs. John P. Hickman, Nashville, Tenn.; Corresponding Secretary, Mrs. Virginia F. McSherry, West Virginia; Treasurer, Mrs. James Leigh,

A CHANCE TO MAKE MONEY.

I have been selling perfumes for the past six months. I sell them myself at home and sell to my friends and neighbors. Have made \$10,000 selling my perfume. For 36 weeks worth of materials made 200 bottles that would cost \$2.00 or more. I also sold 100 bottles for making perfume \$1.00 each.

I sold goods at my own cost only, but the majority of friends who where I presented such experiments prompted me to sell it. I clear from \$1.00 to \$2.00 per week. I could canvass, perfume, and sell to me for the perfumes. Any interested person can do as well as I do. For 12 weeks I will send you the formula for making all kinds of perfumes and sample bottles prepaid. I will also help you get started in the business.

MARIA FRANCIS,
11 South Vandeventer Ave., St. Louis, Mo.

NORTHWEST TEXAS CONFERENCE, 1900-1901.

DISTRICTS	No. Local Preachers	Total Members	This Year	Additions on Profession of Faith	Additions by Certificate and Ordination	Removals by Death, Cer. & Otherwise	Infants Baptized	Adults Baptized	No. of Societies in Charge	No. Houses of Worship	Value Houses of Worship	No. of Parsonages	Indebtedness on Parsonages	Value of Other Church Property
Georgetown	47	6,614	562	767	925	111	287	58	44	\$14,415.00	\$2,700.00	19	\$21,100.00	\$152,175.00
Ft. Worth	24	6,712	387	787	809	111	228	60	29	5,616.00	8,450.00	17	26,700.00	49,150.00
Waco	17	6,351	531	628	769	122	392	55	53	4,413.00	9,721.00	18	24,500.00	54,675.00
Corsicana	20	7,720	634	840	799	127	298	68	57	6,053.00	9,705.00	18	17,975.00	9,700.00
Waxahachie	28	6,985	719	746	1,001	158	412	60	38	101,976.00	1,494.00	18	19,935.00	9,984.00
Dublin	43	6,629	451	633	1,057	152	215	78	56	6,690.00	1,258.00	20	15,655.00	12,000.00
Abilene	32	5,887	628	957	645	159	257	96	38	5,366.00	1,925.00	26	16,375.00	3,365.00
Weatherford	32	5,607	581	571	924	106	385	72	41	6,229.00	1,104.00	16	11,195.00	5,590.00
Gatesville	26	5,428	382	494	603	126	283	65	36	5,410.78	1,796.89	17	13,420.00	12,295.00
Brownwood	45	5,545	643	785	682	127	169	81	42	6,019.10	714.00	20	15,925.00	107.00
Vernon	23	4,897	519	731	457	157	192	72	27	7,515.00	1,035.00	17	12,875.00	500.00
Clarendon	23	3,166	539	472	492	77	279	60	17	2,293.00	1,000.00	18	11,050.00	483.45
Total	373	71,341	6,926	8,259	9,995	1,598	3,383	825	470	598,023	15,8	219	\$203,955.50	\$6,993.75
													\$2,000.00	\$12.00
													\$170,709.65	

DISTRICTS	Money Received for Churches & Parsonages	No. of Churches Damaged or Destroyed	Amount of Damage	Insurance Carried	Insured Premium Paid	Loans Received	Collections on Same	Paid for P. E.	Assessed for P. G.	Paid P. G.	Assessed for Bishop's	Paid for Bishop's	Assessed for Conference	Paid for Conference
Georgetown	8	12,471.88	1	100.00	8,616.00	86	41	55	2,200.00	81,911.37	81,621.00	50	\$365.00	\$2,966.00
Ft. Worth	12,471.88	1	100.00	16,700.00	179.35	4	208.00	2,994.58	12,870.00	12,235.29	291.00	228.80	1,626.00	990.50
Waco	19,796.45	1	200.00	18,910.00	299.95	4	2,607.00	1,885.45	13,174.00	12,304.75	278.00	263.00	993.00	925.50
Corsicana	6,198.23	0	900.00	25,400.00	127.00	4	2,155.00	1,828.89	12,860.00	12,179.93	278.00	258.41	990.00	585.29
Waxahachie	27,708.19			28,400.00	301.50	4	2,603.00	1,948.10	12,288.00	12,049.50	278.00	259.50	990.00	1,004.00
Dublin	17,929.24			17,253.00	60	100.00	1,575.00	1,412.50	10,825.00	9,696.75	191.55	177.30	688.15	648.45
Abilene	9,178.80			16,800.00	10.00	160.00	1,760.00	1,471.15	10,917.00	8,787.55	180.00	176.00	610.00	689.35
Weatherford	3,152.90			19,700.00	160.00	160.00	1,700.00	1,471.15	10,917.00	8,787.55	180.00	176.00	610.00	689.35
Gatesville	7,751.63	1	2,379.00	13,600.00	219.25	4	1,256.00	1,282.75	8,858.41	8,568.10	165.00	151.85	585.00	537.45
Brownwood	11,714.62			15,000.00	171.95	4	1,560.00	1,429.01	10,912.00	9,285.15	164.92	159.98	518.92	544.23
Vernon	12,256.53</													

The Home Circle

ONCE IN A WHILE.

Once in a while the sun shin's out,
And the arching skies are a perfect
blue.
Once in a while, mid clouds of doubt
Hope's brightest stars come peeping
through.
Our paths lead down by the meadows
blue.
Where the sweetest blossoms nod
and smile,
And we lay aside our cross of care
Once in a while.

Once in a while within our own
We clasp the hand of a steadfast
friend,
Once in a while we hear a tone
Of love with the heart's own voice
to blend;
And the dearest of all our dreams
come true.
And on life's way is a golden mile,
Each thirsting flower is kissed with
dew.
Once in a while.

Once in a while in the desert sand
We find a spot of the fairest green,
Once in a while from where we stand
The hills of Paradise are seen;
And a perfect joy in our hearts we
hold.

A joy that the world cannot define;
We trade earth's dross for the purest
gold.

Once in a while.

Nixon Waterman.

CHRISTIANITY NOT A FAILURE.

While Christianity is speaking in
languages more numerous, by tongues
more eloquent, in nations more populous
than ever before; marshaling
for troops, with richer harmony,
shaking from no foe, rising triumphant
from every conflict, shaking
down the towers of old philosophies
that exalt themselves against God,
making the steam press rush under
the demand for her Scriptures and the
steam horse groan under the weight
of her charities, emancipating the
enslaved, civilizing the lawless, refining
literature, inspiring poetry, sending
forth art and science no longer clad in
soft raiment to linger in palaces, but
as bards prophets of God to make earth
hot and blossom as the rose, giving
God-like strength and freedom and en-
ergy to the civilization that bears its
name, elevating savage islands into
civilized states, leading forth Christian
martyrs from the mountains of Madag-
ascar, turning the clubs of the cannibals
into the railings of the altars before
which Fiji savages call upon Jesus,
repeating the Pentecost, by
many an ancient river and many a
palmy plain, thundering at the seats
of ancient paganism, sailing all
waters, subduing all oceans, sealing all
mountains in the march of its might
and ever enlarging the diameter of
those circles of light which it has
kindled on earth and which will soon
meet in a universal illumination; you
call it a failure?

—“The more such nations and we shall have over all
the globe, the new nations and new
earth, wherein dwelleth righteousness.” —Edward Thomson in Michigan Christian Advocate.

ANNIE GRAHAM.

Very tiny and pale the little girl
looked as she stood before these three
grave and dignified gentlemen. She
had been ushered into the Rev. Dr.
Gordon's study, where he was holding
council with two of his deacons
and now upon inquiry into the nature
of her errand, a little shyly preferred
the request to be allowed to become
a member of his church.

“You are quite too young to join
the church,” said one of the deacons;
“you had better run home and let
us talk to your mother.”

She showed no sign of running
however, as her wistful gaze traveled
from one face to another of the three
gentlemen sitting in their comfortable
chairs. She only drew a little step
nearer to Doctor Gordon. He arose
and with the gentle courtesy that ever
marked him, placed her in a small
chair close beside himself.

“Now, my child, tell me your name
and where you live?”

Annie Graham, sir, and I live in
K— street. I go to your Sunday
school.

“You do, and who is your teacher?”

“Miss B—. She is very good to
me.”

“And you want to join my church?”

The child's face glowed as she leaned
eagerly towards him, clasping her
hands, but all she said was, “Yes, sir.”

“She can not be more than six years
old,” said one of the deacons, dis-
provingly.

Doctor Gordon said nothing, but
quietly regarded the small, earnest
face, now becoming a little downcast.

“I am ten years old; older than I
look,” she said.

“It is not usual for us to admit any
true a marvelous record for one
year! Jesus well said: ‘The angels

do ever behold the face of my Father
which is in Heaven.’—‘Life and Work
of Moody.’

“It may make an undesirable preced-
ent,” remarked the other deacon.

The Doctor did not seem to hear, as
he asked: “You know what joining
the church is, Annie?”

“Yes, sir,” and she answered a few
questions that proved she comprehended
the meaning of the step she
wished to take. She had slipped off
her chair, and now stood by Doctor
Gordon's knee.

“You said last Sabbath, sir, that the
hands should be in the fold.”

“I did,” he answered. “It is surely
not for us to keep them out, to go home
now, my child. I will see your friends,
and arrange to take you into member-
ship very soon.”

The cloud lifted from the child's
face, and her expression as she passed
through the door he opened for her,
she proved herself capable of even
deeper moral turpitude.

Queenie became the mother of five
live puppies. Now, it is generally sup-
posed that all mothers in certain
groups of the lower animals will fight
sacrifice, and, if necessary, die for
their young. But also poor Queenie seemed determined to
be the exception.

Whenever and wherever the horse
belonging to this particular family
went, Queenie felt that it was her
privilege right to go. For a time after
the puppies came, she was prevented
from taking these trips by being shut
in the barn with them. But one afternoon,
after the horse was harnessed,
she could nowhere be found, and the
horse and its driver started for the
neighboring town. When about a
mile from home her holiness suddenly
appeared in the road, and managed
to make the whole journey.

It transpired later that early in the
morning she had visited five different
families in the little town, and at each
she had left a puppy. It seemed a
curious fact, though it may have been
merely a coincidence, that in every
place selected there were small chil-
dren. The testimony of each family
was about the same—a noise, some-
thing like a knocking, was heard at
the door, and upon its being opened
the little mother came in with a puppy
in her mouth, laid it on the floor,
wagged her compliments, and depart-
ed, without the least hesitation.

“Do you know Annie Graham, my
lad,” he asked.

“Know her is it, sir? Never a week

passed but what she came twice or
three with a picture or book, maybe
an apple for me, and it's own” to
her. “No, no, no charge at all, that I'll ever
follow her blessed footstep to heaven.”

She'd read me from her own Bible,
whenever she came, an' now she's
gone, there'll be none at all to help open
the little mother came in with a puppy
in her mouth, laid it on the floor,
wagged her compliments, and depart-
ed, without the least hesitation.

“Him,” said the lawyer, reading it
over the second time. “That's pretty
good advice, John—excellent advice.
I rather think I'll try you, even with
out the references.”

John had been with him six years,
and last spring was admitted to the
bar.

“Do you intend taking that young
man into partnership?” asked a friend,
privately.

“Yes, I do. I couldn't get along
without John; he is my right-hand
man!” exclaimed the employer, heartily.

And John always says the best ref-
erence he ever had was his mother's
good advice and honest praise.—Sa-
cred Heart Review.

“PRINCE GEORGE.”

The Duke of Cornwall is devotedly
loved in loyal Bermuda, where as a
growing boy he once passed a happy
winter. One of his favorite comrades
there was a little girl whose great-
grandfather had fought side by side
with Wolfe upon the Plains of Abra-
ham. She used to push her little rock-
ing-chair close beside that of the
prince, and laboriously time her small
rockers with those of his larger chair.

“We rock together, Prince George,”
she used to chatter, “always together,”
thrusting difference of rank into that
limbo reserved for sophisticated adults.

So he was careful to have his dress
and person neat, and when he took
his turn to be interviewed, went in
with his hat in his hand and a smile on
his face.

The keen-eyed lawyer glanced him
over from head to foot.

“Good face,” he thought, “and pleas-
ant ways.”

Then he noted the neat suit—but
other boys had appeared in new
clothes—saw the well-brushed hair
and clean-looking skin. Very well,
but there had been others there quite
as cleanly. Another glance, however,
as she followed him: but I miss her
now.”

“I know, I know. She said she'd
wait for me at the gate,” she sobbed,
as she followed him; but I miss her
now.”

“I never thought she'd go afore I
did. She used to run in regular to
read, and sing to me every evening,
an' it was her talk an' prayers that
made a Christian of me. You could
almost go to heaven on one of her
prayers.”

Mother, mother, come home,” said
a young man, putting his arm around
her to lead her away: “you'll see her
again.”

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wait for me at the gate,” she sobbed,
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me with old age. With — the machinery of the weak and irregular impure and loses much nerves literally starve it is followed by a long and down the spine, poor pains, hard and fissured and other parts of the body are due to a lack of alth must come through g strength and tone to the best tonic, makes it opie. It is free from all It cures blood diseases in life. As the system moves in the general through the body the about the skin that you muscles and joints gradually even in old age, make a study of blood ion and advice in your formation and advice as and our medical department rapid as the result of advice free. Book

ATLANTA, GA.

ith him. Then the ill be made plain, the beauty is brought low, of the common place e maketh my feet like Habakkuk—the very buoyant, graceful If we will walk with Christ, we may have right motion, instead of along the dull road of — Alexander Maclaren.

NED BY PRAYER.

er uplifts the life. We are better after even a with our Master. No in which is not begun When, during an ention had given one perilous duty to per held out his hand to saying, "Let me have in all-conquering hand and then went forth ill his command. As new day we need the iser's hand to inspire r the tasks, the duties, and the dangers of the ing devotions, if they with Jesus, make us r and truer for the

Christ into all our continually under the It inspires us ever things. It makes us and struggle. It sweet it calms our fears, it the roughest way, it iectious over all that hurt us.—Selected.

COMPLEXION.

ave Poor Complexions m Coffee.

dark colored blotches d. body. I had been a long while and those ally appeared, until came permanent and ark as coffee itself. It is fine a complexion k for.

e convinced that coffee my trouble, I changed Postum Cerval Food made it well, accord I liked it very much, that time used it en of coffee.

I say I am not nerous I was when I was and my complexion is good as it was years plain that the coffee able. Please omit my print." Mrs. —, Chicago, Ill. The can be given by the Co., Ltd., Battle Creek.

plexions are caused by of the stomach and easiest disturber of di

Almost any woman complexion if she will and use Postum Food items, healthy food in The food coffee fur parts of the natural field that nature uses nervous system and a good condition, one in a good complexion ter healthy condition

SIN AND ITS CURE.
If souls portrayed before the world could be, And every thought and motive of the heart revealed, We each would from the other quickly flee. And seek a place where we would ever be concealed.

No thought too cruel for the human mind. No dark conception but finds lodgment in some breast. Mind searches every limb of Hell to find Which her soul is quickly into service pressed.

Like Empire rushing down-grade uncontrolled, Increasing in momentum with each fearful bound. This mass of wracking sin has downward rolled.

From creation; nor can any rest be found.

Down, down, through sighs and tears it heedless goes; Yet faster flies the shrinking train of wretchedness.

Down to the vale of miseries and woes It hastens, freighted down with awful wickedness.

Destruction feeds upon its vile results; Remorse quickly follows in its consciousness-stricken wake.

The long, sad wrecks of time despair, content,

And plunge headlong into the seething, fiery lake.

One victim falls, another takes his place. This pending danger startles few of mortal kind.

So subtle is its influence that the race Finds pleasure while it tempts blinds both heart and mind.

What prayer can stay this downward sweep of sin?

We look in vain to the material universe, For denser falls the deadly gloom within, While onward rolls this awful, withering, blighting curse.

No balm on earth, no star to light the way.

Man stands as powerless as crew on sinking ship;

To vain to wail, 'tis vain to fly or stay.

For guilt remains, the last fond hope from man to strip.

But out beyond this dreary waste of death There shines a radiant light from stainless purity;

Across the gulf it floats like angels' breath.

Fraught with messages of love and life.

Our God comes down midst all this ghostly gloom;

He bends and takes the burden of iniquity.

Receives the pain and anguish of our doom,

That we may rest in peace throughout eternity.

A thousand arrows pierce his bleeding side.

Directed by ungrateful wretches half-wild bound.

His love and mercy can not break their pride—

An entrance to their darkened hearts can not be found.

But thousands fainting near sin's gall-

ing load,

Despairing cast all interests down at Jesus' feet;

Who in compassion scolds them on life's road.

With pure hearts, his wondrous story to repeat.

Oh, grace unfathomed by the finite mind!

Oh, love unparalleled by creatures of His hands!

In these the power to stay sin's march I find.

To their abomination that my poor lost soul demands!

THOS. A. RAGSDALE.

GROWING OLD GRACEFULLY.

Blending before the mirror bright, She sighs with anxious air As, in the lingering sunset light, She plucks the silver hair.

"I'm growing old!" Ah me! I'm growing old!"

Madame de Staél says there is one thing a woman can not do, and that is to grow old gracefully. Childhood and youth move without effort in nature's lines of grace. Every movement of the baby's plump little hand and fingers is in pleasing curves and poetry of motion. The healthy youth strides in easy action and rests in graceful postures; but, when gloomy life, sickness and transgressions have broken the springy step and destroyed the elasticity of the muscle; when crooked feet track the temple; when wrinkles array their hollow lines crosswise and lengthwise; when tasse teeth glister and hair turns white; when lips that flamed like scarlet wine get pale and thin and hard; when smiles divine wither and chill; and eyes of azure blue grow dim—the question of how to pass through all these transformations interlocution is a serious and perplexing interrogation.

There are three things which I can tell you how to accept gracefully—poverty, rheumatism and wrinkles. I do not think that old age, as we have it, and see it, was in the original plan of creation. It came into the Garden of Eden with Eve's curiosity and Adam's miserable weakness. Eve was the first old woman. Did she grow old gracefully? Did she smile as, bending over some streamlet of Eden, she saw the first gray hair? Did she stooping low with delightful grace, pluck out the strange lock and pleasantly wonder what this silver thread could mean? At least, there was no other

woman near by to triumphantly say to the fading beauty: "Why, how gray you are getting!" How old are you, any way, Eve?" Eve's ignorance was bliss; her experiences were purely her own; they had never come to any other woman, and she certainly had a long time in which to accustom herself to the changes from youth to age, for she must have lived about as long as Adam—300 years. Eve was beautiful. She must have been a perfect type—unfilled and fresh from the hand of God, fashioned after his finest conception of a true woman. Many of the women of the new world are spoken of as beautiful, and the Bible emphasizes the fact that they were "fair to look upon." I think the growing old of the first woman must have saddened even the angels. After the oval in Eve's cheek had drooped into ugly creases; when the curve of limb gave way to angular lines; when the fair white brow was marred by furrows of decrepitude and sin; when the coral lips that had received the first loving kiss ever given to woman became colorless and coarse; when all the glory of her beauty had departed, did Eve try to smile and smile and be graceful still? Nothing is said in the Bible about Eve's old age or her death.

Tenderly, no doubt, the sacred historian laid away untold the story of the growing old and death of the first woman, feeling that silence would be more eloquent than words. When the first old woman, deprived of every charm, was laid to rest,

Did she lie in state With angels' wait, With stars to taper all? And did God's own hand In this lie in death Did it help at that funeral part?

More necessary for us than to know how to grow old gracefully is the question now asked by many, Is it necessary to grow old at all? not the accumulation of years—that is not always comes from the hearts we cherish within us, the lives that we live.

The cynic grows old at 40; the joyous, trustful Christian can be young at 80. Nothing ages like sin. Our bodies age from the sins of our ancestors in generations past and our own sins against the laws of health and our own ignorant destruction of our vital forces. There is no reason why we should not live at least as long as the early men of the Bible, only we transgress every law of nature from birth till death, and have to suffer also for the sins of our fathers and mothers. We can not fool Nature. She will put her brand upon every brow whose owner, either through ignorance or deliberate sin, transgresses her laws of health. We may draw the wealth of our garments over corruption and hideous living, evil passions, wicked tempers, hatreds, gluttony, cruel ambitions, from neighbors, and bush the tongue of the world, but one by one the sullen wrinkles, the darkened, yellow skin, the drooping, flabby lines of fat, the thin lips and hardened eye, will speak louder to those who can read these signboards than any spoken word of the transgressions of our lives.

Age does not count by years. It counts by the record upon our hearts. Crime has made men grow old between the rising and the setting of the sun. Good health, obedience to God's laws of nature, and a clean conscience—these are the best preventives against growing old.

Better than grandeur, better than gold Than rank and title, a thousand times to the healthy body and mind at ease, And simple pleasures, that always please.

Ah, those simple pleasures! There's a secret worth finding out in them. How we pass them by, forgetting that every enjoyment will do more than help us grow old gracefully. It will keep us from growing old at all.

The beauties of God's creation smiling down benedictions upon mankind—they all belong to you and me. The wondrous painting in sky and cloud—nothing can rob one of that. The man in the gilded palace can see no more of it than the peasant in his hovel. The bursting rose in my neighbor's garden can gladden my eye as well as her own. The laughter of the bright eyed boy and girl can keep me young, if only I will laugh back at them and start the red tide surging through my own veins again. How glad I always am to meet the laughing boy. He may laugh sometimes out of tune and out of time, but I always thank God for the sound of a good, ringing laugh. Every pulsation of love in our hearts keeps the life-blood warmly moving. I'd rather love a dog than love nothing and let my heart thump lowly and selfishly alone. These are some of the pleasures which will keep the color on the cheek, the lustre in the eye, the elastic bound in the step, and one prayer of our lives should be that of Charles Dickens: "Lord, keep my memory green."

The Christian should never grow old. He should always be looking for the sunshine upon the mountain tops, and not sorrowing over the shadows of the vales beneath. He should, smiling,

say: "My Father will not break the bruised reed nor quench the smoking flax. He will temper the storm to the shore lamb, and is always father before he is judge." Completely should we trust him, and believe that

God's plans are like the little pane and white. We must not fear the close-shut leaves and heat.

Time will reveal the calyxes of gold. And when tired feet with sandals frown and rest, And when we know and clearly understand, I think we'll graciously submit, say God's plans are best.

KATE ALMA ORIGIN,
Temple, Texas.

A TRUE STORY.

In the town of E (I shall call it E for the purpose of concealing the real name) on a quiet street, lived a lawyer, who was also a merchant. This man had a pretty home, though not as pretentious as his neighbors', which was modestly and tastefully furnished; a loving wife and four sweet, pleasant-dispositioned children. They were all so happy! "But they not have papa and mamma?" they would say. This man owned no one, and had a large income. His children knew nothing of poverty and debts. All the cares were kept at the office; nothing mind crossed the threshold to trouble the loved ones, always striving that his family might have the best of everything; never thinking that man proposes and God wills it otherwise.

He bought a lot in a more fashionable part of the city, built a mansion of brick and stone. Its surroundings were as beautiful as art could make them; the interior was elegantly furnished.

But alas! trouble comes to rich and poor alike. God treats all his children alike.

One of these dear children fell ill of a fatal sickness. All that money and doctors, with the aid of kind nurses and loving friends, could do failed to stop the ravages of the disease. Their constant cry was, "If we could save our precious child, what would we not give?" Oh, the anguish in their prayers!

"Papa, take me in your arms to the window, that I may see the sunlight and flowers. I want to hear the birds sing. They are God's own musicians. Papa, I do not hear and see so well as I did before I got sick," she said. "Papa, you have built such a beautiful home, and you have given me many pretty gifts. You and mamma have been so kind. For all these I thank you very much. You did all you could to make life a sweet dream. God has prepared for me a more beautiful home beyond the sunlight and rainment; oh, so fair! He takes such care of his children! Papa, lay me down. I think I shall sleep." F. P. ALLEN.

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CONSUMPTION

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The work and worry that attends the life of the average woman are so trying on the system that at times it seems impossible to stand up under the strain. She becomes nervous, irritable and cross, and has an indescribable feeling of heartlessness that seems impossible to bear. It is a generally "run-down" condition that causes this feeling, and neglect at such times brings on more serious chronic disease. A general tonic is what is needed.

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It is a tonic that was intended to reach just such a woman. It builds up the system of woman as no other medicine can do. That it reaches such cases as described above is proven over and over by the thousands of grateful letters received from women who have been relieved of disease and cured of disease by its use, even after all other means had proven failures. G. F. P. will relieve all the painful conditions of the womb and ovaries and increase the general tonic on the genital organs of woman. Don't delay in commencing the use of this greatest of all Female Tonics. Get a bottle today. Price \$1.00.

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L. BLAYLOCK, Dallas, Texas

TEXAS ANNUAL CONFERENCES.

Hold by Bishop Wilson
South Texas McKinney Nov. 25

East Texas Tyler Dec. 4

Texas Huntsville Dec. 11

NORTHWEST TEXAS CONFERENCE

CONTINUED FROM PAGE ONE
beauty and those little ones were beautiful women. They sat quietly during the remainder of the day's session, and seemed to enjoy the proceedings. This was an object lesson where in previous days, due to their timidity, they did not dare to go up and speak before the congregation.

Bro. James Atkins, D. D., Sunday school Secretary, was introduced to the conference and addressed the brothers on the relation of the Sunday-school to the Church. His address took wide range upon this subject and gave a wonderful exposition of the duty and importance of the education of the Church. He stressed the great importance of trained teachers for the cause of teaching our children in the Scriptures. He then outlined the plan adopted by the Sunday-school Department for the accomplishment of this task. He pointed out the fact that Bro. H. M. Wilson, one of the most successful teachers in the country, would be soon put in charge of the second Sunday school, and that he had prepared a mutual course of study for the respective sets of Sunday-school teachers. Dr. Atkins impressed the preachers with the importance of placing themselves personally into correspondence with Bro. H. M. Wilson, so that their teacher may be recognized and given this course of study to master it for use before their class. The address made a deep impression upon the conference.

The first year course of this new system of study books specially prepared by one Publishing house, and of them handsomely bound in separate volumes will cost only one dollar.

At the close of this address the conference voted on the next place for holding the conference. Brownwood and Paris were nominated. Temple was by a small majority and it was made unanimous.

Just back of the ordination service all of the gallery went round the church and came into the altar and on the pulpit platform. They were clean, well dressed and intelligent. Bro. Abe Mulkey introduced them and arrived the great congregation was in full spirit for the great sermon which was delivered. His text was Mark 10:45. Below we give a few of his most striking thoughts:

"There is something shocking to the eye in the vast audience. Then Bro. Mulkey repeated the congregation, while the organists continued to sing. As some come forward and lay a little pocket

money on the table for these children. The money fairly rained on the tables for several minutes, and the scene that followed is only witnessed once in a life time. Abe Mulkey, Uncle Dick Thompson and Brother and Sister Vaughan were well-nigh overcome with emotion. At the close of the service, the people of Corsicana rushed up and gathered these little ones and took them to their homes to spend the day. Abe Mulkey is equal to any occasion, and the success of an occasion like this was one of his inspirations.

At 3 o'clock, Rev. H. D. Knecker preached to a large congregation, a sermon of rare beauty, deep pathos and spiritual power. It was greatly enjoyed.

From 4 o'clock until 6, Mr. and Mrs. Fred Fleming tendered the conference reception in their commodious and elegant home. The house was beautifully decorated with flowers and evergreens, and all of the members, with their wives, were present to enjoy the occasion. Delicous refreshments were served, and music was made to contribute to the evening's pleasure. Many of the ladies of the city took part in making the entertainment a most delightful success. Nothing was omitted that was necessary to the happiness of the hours, and it was Methodistic in all of its details.

At night the missionary anniversary was held. After the report was received, Rev. J. H. Pritchett, B. D., one of our Secretaries of Missions, addressed the audience. The missionary enterprise of the conference is very active and its work is thoroughly organized. The collections for the foreign and domestic fields the past year amount to \$21,841.77. There are but few conferences in the connection that surpass this one in matters of this sort.

Saturday morning the weather was perfect and the conference was opened prominently. The opening exercises were conducted by Rev. Jno. R. Nelson. Rev. Seth Ward, D. D., of the Texas Conference, was introduced and met with a cordial welcome by all the brethren. Rev. E. L. Shattoe and Rev. D. H. Hulke of the same conference, were also in attendance as visitors, and were made to feel very much at home.

The Dublin station raised this year for all purposes \$25 per member. And now have a fine stone church building, now nearly ready for dedication, and practically out of debt. Uncle Jesse Harris is one of the patriarchs in the conference, but he was present at every session and enjoyed mixing with his brethren.

The conference paid \$300 in excess of the assessment for the Orphanage he past year.

At this juncture the conference went into the election of delegates for the General Conference. The following clerical delegates were elected: W. L. Nelson, Jas. Campbell, J. G. Putman, Jno. R. Nelson, Horace Bishop and J. J. Barnes. Rev. O. F. Sensenbaugh and Rev. B. R. Bolton were elected alternates.

The following lay delegates were elected: W. E. Williams, W. J. Clay, M. Robertson, R. S. Hyer, W. J. Barnes and B. H. Wood. Alternates: B. Sinex and H. W. Akard.

Not one member of the conference died during the year. This is remarkable, when we consider the large membership of the body. And not one member's character suffered in the least during the year. All of the teachers were blameless in character and official administration. This is gratifying in the extreme.

At night the Church Extension Society held its anniversary, and Rev. W. Ward, D. D., made the address. Ward is one of our leading men, and he made a most excellent address in the questions involved in this department of our work.

Sunday morning dawned without a cloud. Bro. Boone had charge of the conference love-feast. There was a large number of the preachers present to enjoy it. Visitors also helped to swell the number. The house was full. The testimonies were rapid and brief.

The older brethren did the most of the talking, and they did it well. They spoke wisely and touchingly, and frequently the fire broke out and the meeting became vocal with praise and thanksgiving. By the time the Bishop had closed the conference was in full spirit for the great sermon which was delivered. His text was Mark 10:45. Below we give a few of his most striking thoughts:

"What a wonderful thing sympathy is! How it makes us bear and enter into the woes of men!"

"And finally, when we meet that

"Innumerable strong, our sympathy shall have made us as broad as the great multitude that shout around the divine throne."

"We can't measure the depth of ser-

vice with Him, because we can not see the point from which he came. But whatever he was, he poured out all his resources on the poor, the ragged and the fallen of earth."

"There is something shocking to the eye in the application of these two disciplines, made under such circumstances. Just before this, the Master

as spoken of the humiliation and ag-

ony that should be his portion at Jerusalem, when Jewish law would not be sufficient, but he should be scourged, and finally crucified. They were blinded to His meaning; still they must have felt something of the horror of what he said; and yet, with their mother, they come and ask for the prominent places. It seems to show in arrogance and desire to rise above their brethren.

"They did not know what he meant when he said: 'Can ye drink of the cup which I must drink of?' 'Can ye pay the price?' For they answered without hesitation: 'We can.'

"Yet we must not class them with men who are moved by the ordinary ambitions of the world. It was something unparalleled that common Galilean fisherman should aspire to such a place. The general opinion of the world was that the position into which a man was born was the position in which he must stay; and such is the feeling in the East even yet. But here were men who had been associated with Jesus and who felt a new spirit within them, and felt that they must have a larger sphere in which to work. They knew that his kingdom, when established, would be a benevolent kingdom, for they had seen his beneficent work among men and had felt the sympathy of his loving heart.

"It was not a low and groveling ambition which they felt. They wanted to take part in the great work of blessing the world. It was the highest ambition they had ever felt. To desire a high place in order to do good may seem to the world to be the most noble ambition. But our Lord must teach them that there is a different view.

"No wonder the ten were moved with indignation toward them; for they themselves had the same noble ambition. These ambitions, natural as they were, had been forgotten by their intercourse with the Lord Jesus Christ. It was this that made them aspire to a marvelous power and a wider sway over the world. They had sway over men with his speech and awe them into silence and fear by his rebuke; so that even the officers who were sent to arrest him declared 'Never man spake like this man.' Not only had he this power over men, but he had power over everything else.

"In all the wide range of nature there was nothing that would not yield implicit obedience to his commands. With such resources, they saw the possibility of establishing a kingdom that would be irresistible among the kingdoms of earth.

"Once Jesus can walk the dull and stagnant heart of our poor, debased society, it will cry out for a higher and higher life. And the spiritual is not first, but that which is natural comes first. Jesus came first on the natural side. The sick grew well at his touch, the leper was a leper no longer, while the winds and waves obeyed his whispered words.

"The high spirits were afraid of him, when they saw his power over the multitude. For the multitude heard him gladly, and when he fed them they wanted to make him king. Just as the Romans cried, 'panem et circenses,' so the Judeans followed him because they saw the love of the hearts and were filled; and they saw that he had the power to work miracles.

"Under such feelings as these, the people felt that with such a leader they could conquer Rome and bring all the earth in subjection to Judea, and the people never gave up hope until they saw him on the cross.

"And these two disciples asked for the highest places that could be given to men. They were unwilling to be second to any except their King. A magnificent ambition, and such as could not have been kindled by any but the Son of God himself. Who of us is satisfied with our position?" We feel that we represent the wonderful resources of divine power to bless and save the world. With such powers as these we gain a field as wide as the world in which to exert the marvelous resources of this kingdom.

"The man who has served self becomes worn out and weary and disgusted with himself, and goes down to the dust unwept and unashamed. But if he sees other hearts love him and a social circle rings around him and continual joy bleeds his spirit.

"Concentering on himself, he diminishes and dwarfs until self is not worth saving, but serving others, self is widened and broadened until the soul mistakes of the nature of God.

"What a wonderful thing sympathy is! How it makes us bear and enter into the woes of men!"

"And finally, when we meet that

"Innumerable strong, our sympathy shall have made us as broad as the great multitude that shout around the divine throne."

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"If I can only wipe away the tears of the sick child; if I can only speak words to the broken-hearted mother; if I can only speak comforting words to the sick and dying as they go down into the darkness of the night, I shall serve with joy.

"Such works are called sacrifices in the Scripture, and he who administers them is a priest, as truly as if he wore the ephod; and this is the only kind of priesthood that is in this world. The service is to be for all; none are to be omitted. The service is to become a service of sacrifice. The sacrifice is to be painful. We often quote, but few of us understand, the words: 'Labor of love.' This means a painful labor, not less painful because love demands it. A service of self-sacrificing love.

"Jesus had his ambition, which was to sit down on the throne of God, having redeemed humanity. He could reach the heights to which his ambition inspired only by the greatness of self-sacrifice.

"And he who saw the face of his Lord, shining more glorious than the Syrian sun, having come to understand his Lord's spirit, declared that he humbled himself and became obedient unto death even the death of the cross, wherefore God hath highly exalted him and given him a name which is above every name."

"At the close nine teen young men were ordained to the office of deacon in the Church of God.

"At night Rev. W. L. Nelms, D. D., preached a strong sermon on the office and work of the Holy Ghost. Following this thirteen young men were ordained to the office of elder. This closed the work of a great day in the history of the Northwest Texas Conference.

Monday morning Rev. M. S. Hutchens opened the conference with religious exercises. The reports of the committees came in thick and fast and were as rapidly disposed of. The Committee on General Conference Memorials brought in a most radical protest against the memorial of the West Texas Conference calling for a readjustment of the conference boundaries throughout Texas. The West Texas memorial was published in the Advocate awhile back, and in another column will be found the memorial of the Northwest Texas Conference.

The report on education was read by Mr. and Mrs. Fred Fleming, who were one of the most complete and admirable affairs we have ever attended. They threw their eloquent home over all of its comforts and attractions, and tendered a whole-hearted welcome to us all. For the time it was our home and the social communion was delightful and exalted. Unquestioned wealth is never sold, but given others to share its benefits. The conference highly appreciated this token of recognition, and it will be a pleasant memory for years to come.

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In the afternoon the conference met in its hot session. The report of the Committee on Missions was read and voted. The house filled up rapidly at this point, to hear the appointments. The Bishop rose and made a pointed call to the brethren. He spoke of his successes in the success of the past year and of his hopes for the year to come. He breathed a blessing upon them all and then rapidly announced the appointments. Quiet reign while all were voting on. At the conclusion the Doxology was sung and the conference adjourned sine die.

CONFERENCE NOTES.

Rev. W. L. Nelms, D. D., received 170 votes on the first ballot for the General Conference. One hundred and three were necessary for an election.

Rev. Holsey Wilson recently transferred from the Southwest Missouri Conference, was present and given a cordial welcome. He preached a fine sermon Sunday morning at the Campbell Presbyterian Church. He is stationed at First Church, Fort Worth.

Rev. F. L. Armstrong lives at Corsicana, but such is his affliction that he was not able to be present at a single session. All of the brethren from first to last called at his home to see him. This he enjoyed very much and his cheerfulness was an inspiration to us all. He is simply bidding his time till the Master comes to take him home.

Rev. E. W. Solomon and his good people made a great success of entertaining the conference. Everybody had a good time. The people of the city, regardless of Church affiliation, threw their homes open and gave a hearty welcome to all. The entire occasion was most thoroughly enjoyed by the delegates and visitors.

Miss Bell Bassdale, of this office, Rev. George Owens, and this writer were delightfully entertained at the good home of Brother and Sister Abe Mulkey. These good people, together with their children, Mr. and Mrs. Royal Mulkey, kept open house during the conference. Most everybody took a meal with them. Brother George Mul-

key, of Fort Worth, was also a guest in the same home. We have but one Abe Mulkey, and he lives in Corsicana. We will have more to say about him and his work in another issue.

Rev. Jno. M. Barnes and his efficient and accommodating helpers at the Secretary's table brought us under many obligations for special favors. By the time the conference adjourned we had all of the minutes and statistics necessary to go into these columns. We did not have to wait one moment for them. Such thoughtfulness we highly appreciate.

Rev. B. W. Dodson reported the proceedings for the local papers and for the Daily News, and he did his work thoroughly and in perfect taste. We heard many favorable comments on the fullness and accuracy of the proceedings as published. The News, as a result, never did give better reports of the proceedings of the conference than at this last session. Brother Dodson is stationed this year at Missouri Avenue, Fort Worth.

Rev. Horace Bishop, who finished his four-year term on the Waxahachie District, comes out of the presiding eldership and is put in charge of the Conference Missionary Secretariate. Dr. Bishop is one of our best equipped missionary workers, and his brethren have made ample provision for his support and turned him into the field to devote all of his time and energy to the special work of developing the missionary spirit throughout the conference. Rev. O. F. Sensenbaugh takes his place on the Waxahachie District.

Rev. S. W. Turner, the Statistical Secretary of the conference, is one of the most business-like and accurate men for this sort of work in the State. His penmanship is like print and when a document passes from his hand it is ready for permanent record. We wish also to add that, notwithstanding the fact he was sent last year to a comparatively new work, he organized it, brought up fine reports, and made one of the best Advocate records in the conference.

The social function tendered the conference by Mr. and Mrs. Fred Fleming was one of the most complete and admirable affairs we have ever attended. They threw their eloquent home over all of its comforts and attractions, and tendered a whole-hearted welcome to us all. For the time it was our home and the

forth, was also a guest. We have but one and he lives in Corsicana more to say about him in another issue.

Barens and his efficient helpers at the le brought us under his special favors conference adjourned the minutes and statistics go into these columns to wait one moment h thoughtfulness we te.

MEMORIAL.

To the Bishops and Members of the General Conference, M. E. Church, South, to be Held in Dallas, Texas, May, 1902:

Dear Fathers and Brethren—We the members of the Northwest Texas Conference, in conference assembled, do hereby present to your reverend body this our memorial and prayer:

The Northwest Texas Conference was organized by Bishop Marvin in the year 1886. At that time most of the territory now occupied by us was the haunt of the Comanche and the home of the buffalo. By the blessing of God, the entire territory has been brought under the domain of Christian civilization. Our conference has grown from a small body of men to the present large and aggressive organization. These achievements have been gained by the investment of trial, suffering and self-sacrifice on the part of the ministry and membership of our beloved Church. To-day we stand before the forces of sin and Satan, determined, united and full of faith that the God of our fathers will lead us on to greater victories.

It is with profound regret that your petitioners have learned of an effort on the part of one of our sister conferences in Texas to induce your reverend body to unite into one body all of the English-speaking conferences, with the view of organizing five new ones in the same territory. Your petitioners respectfully enter their protest against such action, for the following reasons:

First—The question of taking away any part of the territory of our conference has been ably and elaborately discussed in a spirit of fairness and brotherly kindness by our conference, and by a large majority decided that any change in our boundaries would be unwise and detrimental to the interests of Methodism.

Second—The plan proposed by the West Texas Conference for a readjustment of boundaries is impracticable. (1) It attempts what is universally recognized by economists as impracticable—the equalization of financial, territorial, numerical and spiritual resources among several bodies. (2) It proposes to disconnect and derange the history of the several conferences, with their grand achievements of from thirty-four to sixty years' uninterrupted progress.

Third—The Northwest Texas Conference has ever shown a willingness to be fair and brotherly toward the other conferences, bearing her proportional part of all financial burdens, and from time to time, as our own large missionary operations would permit us to grant them; in 1882 voluntarily ceding four and a half large and wealthy counties to the Texas Conference and in — a considerable area of territory to the West Texas Conference, each of these conferences saving at the time of the cession that it would be satisfied with such assistance from us.

Fourth—The Northwest Texas has an area of one hundred thousand square miles, but fully half of that territory is subject to periodical and protracted droughts, during which we draw on the fertile and populous territory for means to sustain our evangelism without retrogression or distress to the laborers.

Fifth—With our conference in its present shape we are able to send fresh forces into the high arid climates and recall them as need demands, without dismantling the field or resorting to the transfer power to sustain it, or to the General Board of Missions for money to sustain it.

In view of all these and many other reasons that might be urged, we respectfully urge the General Conference not to weaken our energies or impair the integrity of our conference by any change in our boundaries or relations to the other conferences.

MINUTES.

On the Thirty-Sixth Session of the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, held at Corsicana, beginning November 15, 1901, Bishop A. W. Wilson, President; Jno. M. Barnes, Secretary.

1. Who are admitted on trial? Claud H. Ledger, M. M. Morris, L. A. Reavis, Frank Hughson, James R. Berry, Thos. Hawks, James R. Curry, John L. Green, R. H. A. Clements, Ben A. Evans, Oliver

C. Swinney, Frank M. Jackson, Anthony D. Livingston, James T. Hickman, 2. Who remain on trial? Chas. L. Cartwright, Walter M. Griffith, Matthew Dickinson, Jesse C. Carpenter, Meagah W. Clark, Theo. W. Ellis, Edmund F. Williams, Richard N. Nation, J. A. Travis, Sterling Richardson, W. T. Gray, J. J. Creed.

3. Who are discontinued? Thos. V. Ragsdale.

4. Who are admitted into full connection? Lee A. Clark, J. P. Young, E. L. Sisk, Henry M. Long, Marcus S. Leveridge, James M. Owen, D. A. McGuire, Claud B. Smith, Thos. W. Sharp, W. K. Buckner, Columbus A. Clark, W. T. Gray, J. J. Creed.

5. Who are readmitted? J. P. Callaway.

6. Who are received by transfer from other conferences? H. B. Owens, I. T. Harris, H. M. Whaling, S. H. Werlein, L. A. Webb, J. W. Gibbons, W. H. Rouse, W. H. Howard, J. M. Carter, C. M. Shufner, M. A. Turner, J. M. Bumpas.

7. Who are the deacons of one year? Edward R. Barnes, Albert D. Porter, G. W. Kincheloe, J. E. Blaylock, J. P. Patterson, R. H. Helzer.

8. What traveling preachers are elected deacons? Coleman A. Clark, E. L. Sisk, Marcus S. Leveridge, James M. Owen, Thos. W. Sharp, W. K. Buckner, W. T. Gray, J. J. Creed.

9. What traveling preachers are ordained deacons? Cornelius A. Clark, E. L. Sisk, Marcus S. Leveridge, James M. Owen, Thos. W. Sharp, W. T. Gray, J. J. Creed.

10. What local preachers are elected deacons? Matthew C. Duncan, J. L. Smith, Cornelius N. Perry, Wallace Vincent, Thos. Hawks, William F. Coffey, G. W. Lewis, C. M. Barrick, Oliver C. Swinney, Ben A. Evans, Geo. W. Windham.

11. What local preachers are ordained elders? Matthew C. Duncan, J. L. Smith, Cornelius N. Perry, Wallace Vincent, Thos. Hawks, William F. Coffey, G. W. Lewis, C. M. Barrick, Oliver C. Swinney, Ben A. Evans.

12. What traveling preachers are elected elders? Willis P. Edwards, Ovile P. Kiker, S. Augustus Barnes, John S. Hockaday, James H. Walker, Geo. S. Slover, Luther B. Taylor, Benjamin Hardy, Alfred W. Waddill, James A. Ruffner.

13. What traveling preachers are ordained deacons? Willis P. Edwards, Ovile P. Kiker, S. Augustus Barnes, John S. Hockaday, James H. Walker, Geo. S. Slover, Luther B. Taylor, Benjamin Hardy, Alfred W. Waddill, James A. Ruffner.

14. What local preachers are elected elders? A. D. Scott, James T. Longino, James T. Hicks.

15. What local preachers are ordained elders? A. D. Scott, James T. Longino, James T. Hicks.

16. Who are located this year? J. C. Swinney.

17. Who are supernumeraries? Jno. F. Neal, G. F. Sandiford, E. T. Harrison, C. H. Smith, R. M. Morris, N. E. Bennett, L. H. Evans.

18. Who are supernumeraries? E. M. Sweet, H. C. Jones, L. F. Collins, T. W. Rogers, A. Davis, Sam. Morris, Fred. Gravie, G. W. Snodgrass, S. S. Scott, F. T. Mitchell, W. F. Green, H. W. Smith, Daniel Morgan, A. Long, J. J. Davis, W. V. Jones, S. P. Wright, L. N. Reeves, J. P. Hulse, F. P. Ray, E. W. Simmons, D. T. Holmes, H. M. Glass, R. W. Whiting, E. L. Armstrong, C. Bowland, J. J. Harries, M. Mills, G. F. Fair, J. T. L. Austin, J. A. Hyder, C. S. McCarver, J. A. Crutchfield.

19. What preachers have died during the past year? None.

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.

(For answers to questions 21 to 26 see statistical table.)

21. What are the educational statistics?

Southwestern University—Value of property, \$200,000; endowment, \$326,500; professors, 22; pupils, 82; Polytechnic College—Value of property, \$21,000; professors, 11; pupils, 27; Weatherford College—Value of property, \$20,000; professors, 11; pupils, 27; Claridon College—Value of property, \$6,000; professors, 4; pupils, 25; Granbury—Value of property, \$6,500; professors, 2; pupils, 10.

22. Where shall the next session of the conference be held? Temple.

23. Where are the preachers stationed this year? (See appointments.)

APPOINTMENTS.

GEORGETOWN DISTRICT

W. L. Neims, P. E.

Georgetown Station—A. O. Evans, J. F. Neal, supernumerary.

Temple First Church—H. D. Knickerbocker.

Sevenoaks Street—J. A. Wallace.

Bethel Station—H. A. Bowland.

Petrel Circuit—E. B. Steele.

Sabado Circuit—J. M. Armstrong.

Moffat Circuit—R. V. Gallagher.

Rodgers Circuit—E. P. Gallagher.

Bartlett Circuit—W. C. Hillburn.

Garrison Circuit—D. Sawyer.

Taylor Station—J. W. Story.

Patris Circuit—S. J. Vassallo.

Liberty Hill Circuit—J. D. Crockett.

Fleming Circuit—S. C. Vaughan.

Peterson Circuit—G. W. Hause.

Durant Circuit—J. M. Sherman.

Moore Circuit—T. S. Barnes.

Student Southwest University—T. S. Barnes.

CORSICA DISTRICT

E. A. Bailey, P. E.

Corsicana Station—E. W. Solomon.

Corsicana Circuit—G. J. Irvin.

Corsicana Mission—J. Britt Berry.

Frese Circuit—J. C. Minns.

Fokane Mission—To be supplied by G. M. Sawyers.

Birdston and Long Prairie Mission—To be supplied by S. P. Nevill.

Kerrville Circuit—W. F. Garvin.

Harrisburg Grove Station—R. B. Evans.

Decatur Circuit—To be supplied by R. E. Stuts.

Frost Circuit—W. H. Crawford.

Branson Circuit—N. M. Smith.

Dawson Circuit—C. G. Shum.

Hubbard Station—J. D. Hendrickson.

Armour Circuit—J. M. Wimber.

Worrell Circuit—R. H. Holley.

Moore Station—W. B. Andrews.

Cotton Gin Circuit—T. Harris.

Grosbeck Station—C. A. Evans.

Harrison—supernumerary.

Horn Hill Mission—Frank Hughson.

Thornton Circuit—A. T. Culverton.

Corsicana Training School—J. W. Adkins.

Johns Creek—J. W. Adkins.

Rising Star and Pisgah Circuit—J. H. Chambliss.

Carbon and Gorman—C. D. West.

Carson Mission—To be supplied by J. C. Moore.

Desdemona Mission—J. M. Owen.

Rising Star and Pisgah Circuit—J. H. Chambliss.

Carbon and Gorman—C. D. West.

Carson Mission—To be supplied by J. C. Moore.

Desdemona Mission—J. M. Owen.

GATESVILLE DISTRICT

J. G. Putman, P. E.

Gatesville Station—C. W. David.

Gatesville Mission—To be supplied.

McGregor Station—J. R. B. Hall.

McGregor Circuit—W. B. Wilson.

Crawford Circuit—S. P. Brown.

Valley Mills and Curles—A. P. Smith.

Meridian Station—C. G. White.

Jonesboro Circuit—T. H. Pittman.

Hamlin Circuit—M. J. Moody.

Edward Mission—J. W. Montgomery.

Bellville Circuit—J. E. Blaylock.

Hillman Mission—To be supplied.

Riley and Noland—C. P. Morris.

Corsicana Circuit—F. P. Edwards.

Lampasas Station—O. P. Riker.

Harmont Circuit—F. M. Winkler.

China Springs—B. A. Evans.

BROWNSVILLE DISTRICT

W. H. Matthews, P. E.

Brownwood Station—J. S. Chapman.

May Circuit—D. A. McGinnis.

Indian Creek Circuit—H. B. Owens.

Parkett Circuit—To be supplied.

Brown Mission—To be supplied by J. W. Powers.

Santa Anna Circuit—K. A. Smoot.

Calvert Station—E. J. Bradbury.

Glen Rose—supernumerary.

Fredericksburg—J. E. Jackson.

Robert Lee Circuit—W. H. Simpson.

Goliad—Be and Lenoir—J. A. Hayes.

Centerville City Circuit—B. D. Moon.

Blanket Circuit—M. H. Major.

Comecoke Station—J. M. Carter.

Fredericksburg—F. C. Smith.

Fredericksburg Mission—A. P. Umphreys.

Wingate Mission—E. T. Bates.

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November 21, 1901.

TEXAS CHRISTIAN ADVOCATE.

11

What Shall We Eat

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet



of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: "Nervous persons, people rundown in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use."

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

To have faith in God is not only to believe that He died to save you, but that you live to serve Him.

You've got the real thing when you get Hunt's Lightning Oil for Burns, Bruises, Cuts and Sprains. The most penetrating and healing liniment known. Guaranteed. Price 25 and 50 cents.

A crank is powerless so long as it insists on working alone.

The holidays are approaching, and the season for selecting presents is at hand. Messrs. C. P. Barnes & Co., of Louisville, Ky. are thoroughly prepared to furnish anything in the jewelry line. Those desiring presents of this character would do well to write them.

When a man goes on the wrong track he will find it impossible to flag the boys behind him.

FOR REST — A large, new tabernacle tent, suitable for protracted meetings, especially for large congregations. Address Vic. Reinhardt, Terrell, Texas.

SHORT SKETCHES OF THE WAR BETWEEN THE STATES.

(With Illustrations of Soldier Life.)

BY REV. W. W. ALLEN

Waller's Battalion Marching up the La Fourche to Donaldsonville.

It was astonishing how quickly the battalion had recuperated itself with everything except horses and saddles. In less than a week they were washed and patched, bodies and clothes, and nearly all of them had found, in some way, boots and shoes. Louisiana was not yet a wasted country, and it is wonderful how soldiers, through ingenuity, or by some hook or crook, keep up their wardrobe.

The battalion, however, had one alarm. It was dreadful while it lasted. They were afraid they would be reduced to infantry. They had the old Roman idea that this would be degrading. But fears all fled when came the welcome order that we would remount ourselves. This order was accepted with delight. Some had already lost two horses, and we would continue to remount ourselves before we would be reduced to infantry. Therefore, in two or three weeks after our defeat, a detail of men from each company was on its way to Texas for horses and saddles. There was an officer from each company in the detail.

Soon after this—in August, 1862—Admiral Farragut bombarded Donaldsonville, which is at the head of Bayou La Fourche, on the Mississippi River. The battalion was immediately ordered to the La Fourche and up it to Donaldsonville. We went by railroad to the La Fourche, but then came the task of getting to Donaldsonville afoot.

We were a squad of awkward infantry, with ankles too large and fat to endure the fatigue of a quick step march in that sultry climate and in the month of August. Yet that was the order, and we were going to do the best we could and arrive at Donaldsonville early.

In reflecting over our march up the La Fourche to Donaldsonville, it looks more and more amusing to this day. The officers said little except now and then interluding exclamations rather than orders: "Forward; step up; close up." They seemed to be content without any of that harsh, guttural expression and hard treatment sometimes imposed upon even well-disciplined infantry.

We were not yet a machine nor did it appear that it was intended to make us such as foot soldiers. It appeared that it was agreed all round that we were only temporarily in a miserable walking service. We were cavalry, drilled as such, and liked it.

But on the La Fourche we were like undrilled troops marching afoot, ready, however, to meet the enemy and pay him back, if possible, for all we had received.

But in the midst of it all we continually read in the sky-light that we were troops waiting for our horses.

As the heat began to come down hot and burning on the first day of our march, some of the boys were seen riding in a two-wheeled cart with broad tires, such as is common in the sugar-cane region. They were on their way to Donaldsonville under force, marching to meet the enemy.

They looked comfortable, and made better time. A negro was along to bring the cart back. This way of getting quickly to Donaldsonville was immediately catching. Carts were pressed into service, and after passing a few plantations most of the boys were riding. Officers were riding. We went faster than infantry. We went full tilt for Donaldsonville, faster than infantry on double quick.

But presently a big dust was seen behind and gaining on us rapidly. As it drew nearer we heard the shouts and hubbub noise. Soon the noisy crowd came up and began to pass us at full speed, seemingly anxious to be the first to confront the enemy at Donaldsonville. They were some of the boys that had not got carts, and were the first remounted troops of the battalion. Lieutenant Barnes was in command of them. They had found a herd of jennets. The animals were all taken in, little or large, old or young, broke or unbroken, and mounted. A few had bridles, some ropes and others nothing. Whichever way one went they all wanted to go; when one passed a cart they all wanted to pass it. These jennets just wanted to keep together, and drilled themselves in compact line, each other knew where they were.

Thus the boys went, passing all the rest in the march to Donaldsonville, whooping and singing:

"We will get there before you do."

"But come and help fight Farragut."

While some of them even sounded the last letter in Farragut's name. A few negroes kept close along, sent by their masters to bring back a kind of cavalry animal never used before. Those negroes looked very peculiar. Their countenances indicated that they didn't know what was to become

of the earth or the Yankee army; that the war would certainly soon be over; that Lincoln was already whipped and their hope of freedom gone forever.

But by and by we got to Donaldsonville, having made, perhaps, the quickest march infantry ever made. But we had no fighting for the battalion. The enemy had gone. The place had been shelled at intervals for two or three days and troops landed, but all had gone. There we found a temporary fort and a few guns that had annoyed the enemy's gunboats and traffic on the river. The battalion was ordered back to Berwick Bay, and not long after our horses came from Texas.

CHRISTIAN SCIENCE SO-CALLED.

No. 3

Once more listen at this infidel jargon: "Does God create man, who is called material out of Himself, Spirit?" Does evil proceed from good? Does God commit a fraud on humanity by making man capable of sin and then condemning for it? Would any one call good and wise to create the primitive, and then punish its derivative? Can evil be derived from good?" Impossible! Was there original self-creative sin? Then there must have been more than one Creator, more than one God. In common justice we admit that God will not punish man for doing what he created him capable of doing, and knew from the outset that he would do. God is of purer eyes than to behold evil. We sustain Truth, not in accepting but by condemning a lie." (Page 292.)

This is in keeping with her logic throughout her book. How unsafe her implied statement of the Biblical account of this question. She assumes that her position is unquestioned that man is not fallen, hence it is not necessary to argue the question. She ignores the fact that God could pay no higher compliment to man than to have made him in his own likeness—a moral agent. Being a moral agent he was left to make his own election, and that exercising his volition he violated an express command and thereby passed under the law of condemnation—intruded sin into the world.

But hear her again: "If soul sinned, it would be mortal, for sin is mortality's self, inasmuch as it kills itself. Error must be mortal, being the antipodes of Truth; if truth is immortal. Because Soul is immortal, Soul can not sin, for sin is not the eternal verity of being." (Page 461.)

Her sophistry can but be apparent to all who are unbiased. If man is unfallen, if there is no sin, and if the soul can not sin, why write a book to get rid of nothing? What is the use to be troubling about this question? There can be no need of troubling ourselves over a matter that does not exist. In the name of reason, what does Mrs. Eddy mean by constructing a system for healing and getting rid of sin when there is no such thing as sickness and sin?" It follows that if there is no sin and man is incapable of sinning, then there is no need of a Savior. But Mrs. Eddy's gospel is antagonistic to God's teaching. Her teaching is antagonistic to the Serpent. God pronounced good all He created, and the Scriptures declare that He created all." (519.)

The first mention of evil is in the second chapter of Genesis in the legend of the Serpent. God pronounced good all He created, and the Scriptures declare that He created all." (519.)

Commenting on Gen. 3:1, 5: "And the serpent said unto the woman, 'Ye shall not surely die' etc., she proceeds to say: "This myth represents error as always asserting its superiority over Truth, giving the lie to Divine Science ("), and saying through the material senses, 'I can open your eyes.'

The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind, therefore the dreamer and the dream are one, for neither is true nor real. First this narrative springs from nothing that matter precedes mind. Second, it supposes that mind enters matter, and so matter becomes living, substantial and intelligent. The order of this allegory is the belief that everything springs from dust, instead of from Deity, has been maintained in all the subsequent forms of error. This is the error—that mortal man starts from dust, that non-intelligence becomes intelligent, that mind and soul are both right and wrong." (523.)

The reader will not fail to see that she calls the second and third chapters of Genesis a legend, a myth, a dream-narrative, an allegory, a lie. If she without proof, can set aside the second and third chapters of Genesis by her dogmatic statements, so can she reject any other portion of God's Word. The book of Genesis is true or untrue. If the first chapter is true, then the second is true. Mrs. Eddy is plainly at variance with the Bible account of creation. The thing she opposes in this account is the formation of man's body. She contends that mind can not be in matter; that there is nothing material; that it is all spirit—that there is but one soul or Spirit, and that is God. The Scriptures were cited in the lecture to prove how utterly contradictory her teaching is to that of the Bible. Mrs. Eddy claims to have made a discovery of science, when in fact it is the old heathen Vedantic philosophy, idealistic pantheism, revived

HOLIDAYS—HOLIDAYS

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thousand articles to select from of Watches, Diamonds,

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by Hegel. This forms the basis of his theory, all his conclusions being necessarily false and antithetical to the Bible. All this was uttered in the course of lectures.

She contradicts common sense, religion, Revelation, extensive education, philosophy and history. Her book is a tissue of contradictions and contradictions from beginning to end. A careful study of her book has led me to conclude that her authorship is in an abnormal mental condition, or else the whole subject is a matter of financial speculation.

R. C. ARMSTRONG.

THE THREE N'S

They are found in Natural, Neutral and Negative, three terms denoting our systems of education.

1. Natural.—In the words of Huxley,

"To make education truly good and socially useful, it must be fundamentally religious. It is necessary that it should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts."

Huxley is equally outspoken on this head. He says: "There must be a moral substratum to a child's education to make it valuable, and there is no other source from which this can be obtained at all comparable with the Bible."

On this theory are founded Church schools and the individual parents institutions that aim to teach you and women for time and eternity.

2. Neutral.—Schools which ignore the Bible. State schools generally do this. In the absence of moral culture, the words of vice dominate. No wonder then that these are rampant in the land. Defective education is the motive of crime, as the records of our courts clearly show.

3. Negative.—Instruction denies. On moral questions it is not morally neutral; it antagonizes the Bible and does so despite the Church and her institutions. This is it that is often done secretly but none the less injuriously. The taint of infidelity remains in the student's mind like the stain of indelible ink. Sooner send a child to a leperas asylum than to a school of this class.

As Christians, let us rally to the support of Church schools, Methodist, Baptist, Presbyterian, and others, in which marks religious, moral and religious recognition and culture.

J. H. BRUNNER.

Hawkes College, Topeka.

STRONG FOOD.

Having the Longer Staying Powers.

It is a good thing to know how to select food that will be wholesome food and nourish the body that there is no indication of languor or faintness from one meal to another.

Grape-Nuts Food will ages the user longer, probably than any other food known. A young lad attending business college wrote from Atlanta, Ga., saying: "Before I began eating Grape-Nuts I got so hungry between the hours that I was faint and almost sick but since I have Grape-Nuts Food for breakfast I study harder and wait longer for my dinner without experiencing any of the former trouble."

One great advantage is that it requires no cooking or preparation. I wish everyone knew of the value of Grape-Nuts Food for children in school. I Parkhurst.

Tonight

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

Hood's Pills

And you'll be all right in the morning.

LADIES My Monthly Regulator never fails. Box Free Dr. F. MAY, Bloomington, Ill.

WOMAN'S DEPARTMENT.

Conducted by the interest of Mrs. W. H. M. Scott and the W. H. M. Scott. Address all communications to Mrs. Scott, 101 Powell, 179 Main Street, Dallas, Texas.

The following communication from the corresponding secretary of the Woman's Board of Foreign Missions has been received from Mrs. Scott, corresponding secretary of W. F. M. S., West Texas Conference, and as it is of general interest to all the members of the Woman's Foreign Mission Society, we publish it. The corresponding secretary of the Society of West Texas Conference says that the members of her conference society view the arrangement most careful training:

Dear Sisters: At the recent meeting of the local board, November 5, the entire program of our work were reviewed, and except the continued personal offering to itself, given the last of the above and now exchanged letters to the foreign fields were presented. The work of prayer and personal offering is at hand, and should depend upon its continuance. As far as our public work should be done in a day of communion with God and ourselves for the advancement of his cause. It will cost you and your diligent associates much thought, much prayer and perseverance, in spite of setbacks on the part of many who have pledged themselves to do something for their heathen sisters. If circumstances are such that you cannot observe the fast week in November take the week before or the week following. Will not each one place a pleasing sacrifice upon God's altar—a sacrifice of those other engagements and gifts according as God has been good to you and yours? I know you will be glad to have some abstracts from Dr. Reid's report of our Korea Mission. He visited all the stations and wrote: "Of course one of the chief points of interest in Wonsan was the property recently purchased. It has a roomy brick house, pleasantly situated in the midst of about seven acres of highly improved land. In front of the house is a fine meadow, and at the rear and sides an excellent garden and the best oranges, mostly in Korea. The house is supplied with pure spring water brought in pipes from the hills at the rear of the house." Beautiful for situation for the Lucy Cunningham Home and School, can we yet truly and nobly use an invitation to North Carolina Conference Society, and when fully equipped and held for, it will be a center of Christian work to that part of Korea. Dr. Reid adds: "I went also to Sando. It was a succession of happy surprises. The work has grown beyond my expectations and a good share of the success is due to the self-sacrificing labors of Miss Hindu and Miss Carroll. Their names were on the lips of natives and foreigners alike. In Seoul the work of Mrs. Campbell is rapidly moving beyond her strength. She should have immediate meditation. Miss Hoagland has been sent to help Miss Hindu at Sando, and Miss Carroll and Miss Knowles have gone to Wonsan to open up there in the Lucy Cunningham. This leaves Mrs. Campbell again without a missionary helper." The new "Cameos" are ready; numbers of "Animal Reports," 2nd, are waiting orders, only 10 cents each. Calendars nearly ready to send out and units ready for orders at 25 cents each. The children's book of "Cameos" also nearly ready, "My Child as Introducer to Study of Missions" quite ready in this issue of 20 cents each. This study should begin January 1. I know you will in the sober that God may make this our best year spiritually and definitely. Sincerely,

MRS. S. C. TRUEHEART,
Nashville, Tenn. Dec. 4.

To Corresponding Secretary W. H. M. Scott, North Texas Conference. Please send in your reports for best work to December, and send them to Mrs. L. C. Burton, 179 Main Street, Dallas, Texas.

W. F. M. SOCIETY.

"From the abundance of the heart the mouth speaketh." You should have news of the meeting of our Missionary Society of First Street Church, Dallas, on last Monday afternoon. Our president, Mrs. Jones, gave her address on the subject of "Living Life in the Service of God." The audience was fine. Our lady presiding, Mrs. Ross, spoke of the "select service" that she had given to the Juvenile Society, and that brought her the income, that amounted to \$25. It was interesting to hear each child relate how they made that money, one took care of some children, another swept the yard, still another cleaned the lamps for mother, one sold peaches, one picked up leaves. The example of this Juvenile Society is an example for the older

ones, so you see all can do something for God if they desire. "Where there is a will there is a way."

We had a visitor from Oak Cliff, Mrs. Cason. She came in the interest of a mission school in Mexico, that Miss Roberts, our missionary there, is so interested in. Mrs. Cason wanted our society to help sustain that mission. She gave us a good talk. She stated a fact that we all should observe—that if we had special work we would be more successful in the cause of missions. The North Texas Conference Society has a school in Cuba in a special work. Let us do all we can with a heart full of love for God and his glory. "He that taketh hold of the line and looses back is not for the Kingdom of God."

MRS. R. W. THOMPSON,
251 S. Ervay St., Dallas, Texas.

There is a time for all things. The time to take Simmons' Cough Syrup is when afflicted with Sore Throat, Hoarseness, Coughs or Colds. It is recommended to cure you. Price 25 and 50 cents.

THE CRADLE.

The cradle will yet remain in the home. The young mother will yet bend over it and rock her first-born to sleep to the tune of soft and gentle lullabies, while her eyes will watch every play of texture on the little face and see wonderful meanings in every movement of the ruby lips, in every twitching of the facial muscles, in every blinking of the bright little eyes gradually closing in sleep under the magic spell of the gentle wooings of a mother's deep and deathless love. The years move on and the baby grows, and by and by it sits upright in the foot of the cradle with its hands clasping the rim, while a baby brother or sister lies at the head, and it sways its body to and fro, imparting motion to the cradle in proportion to the loudness of the cries of the little one at the head, and sings and shouts and perchance has visions of galloping horses, rattling carriages or rushing cars. The scene is re-enacted as the years come and go, and the playhouse and the grapevine swing come in order, and later the rocking-chair and the hammock, and the cradle is needed no more. It is stowed away in the lumber-room or the attic, and lies there through the oncoming years covered with dust and wreathed in cobwebs, while the boys and the girls, one by one, are growing into manhood and womanhood and going out from the old homestead to take their places in the battle of life; and the rockers of the old cradle are still, until, in the course of time, the cradle is brought out again and set in motion for the first grandchild.

Let the cradle still rock, despite of all theories and protests, and let the hand that rocks it still sooth with its gentle, magic touch the aches and pains of infancy and childhood, and let the heart that yearns over it still love and pray and hope, for here are the perennial springs which supply the great river of life rising in the realm of the cradle and emptying into the abyss of the grave.—Gaffney Ledger.

"I'm quite put out," said the Lamp. "It's all over with me," observed the Lid.

"I'm very much cut up," commented the Hatch.

"Heigho! I'm tired," sighed the Bi-cycle.

"As for me, I'm simply done up," returned the Parrot.

"I wish," growled the Penknife, "you'd follow my example."

"What's that?" they chorused.

"Shut up!" said the Penknife.

Earning Christmas Presents

Between now and Christmas you can earn enough money to make all your family and friends handsome Christmas presents.

The work is easy and the reward is sure and large.

Getting subscribers, old and new, for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST is almost like selling gold dollars.

The Curtis Publishing Company Philadelphia

TO PREACHERS OF THE NORTH TEXAS CONFERENCE.

We will have 40 volumes of Religious and Theological works with us for sale or exchange. Let all preachers who have books to exchange bring them to Conference at McKinney, Texas, and thus save freight.

SOUTHWESTERN BOOK EXCHANGE
Kaufman, Texas.

ANNUAL CONFERENCE NOTICES.

NORTH TEXAS.

NOTICE OF ENTERTAINMENT.

Apart from the members of the conference all others deriving entertainment will please give in destination. This does not apply to transient visitors but to those interested in the conference and its proceedings.

The presiding elders will greatly obligue us by sending at once the names of lay delegates, applicants for admission and for ordination, from their respective districts. Also, the brethren at large can assist us very much by advising us of any unexpected visitors of any members who is in the matter of homes or hosts, and, as far as may be practicable, we will be pleased to accommodate their wishes; and a failure to do so must not be attributed to any unwillingness upon our part.

Trains arrive at rather convenient hours. The usual reduction in fare is expected. The Committee of Examination will give notice of the times when they will convene their classes, and suitable rooms will be provided. In this connection, we would state that the north and south bound train of the H. & T. C. pass at this place at 9 a. m. and the local of the E. Line arrives at 10 a. m. The committee still places us at the Methodist Church, and from that place we will assign suitable rooms. The later trains arrive as follows: H. & T. C. south bound, 12.30 p. m.; north bound, 1.45 p. m.; E. Line arrives 4.30 p. m. Address—
JNO. H. MCLEAN,
McKinney, Texas.

IMPORTANT TO NORTH TEXAS.

Reduced rates, on certificate plan, on all lines within our boundaries will be given to the conference at McKinney. Tickets on sale November 25, 26 and 27. Should your local agent be out of certificates, get him to sign and officially stamp a statement that you bought a ticket on route to McKinney to attend the North Texas Annual Conference. This, when signed, will answer the purpose. The certificates must be signed by Secretary as soon as possible after arrival in McKinney. This is in order to get required number so that any brother called away might get benefit of reduced rates.

J. MARVIN NICHOLS,
Secretary, N. T. C.

The committee and class of the first year will meet at McKinney, in Y. M. C. Building, Monday evening at 7 o'clock. November 25. C. M. THREAISIGHL, Chairman.

The committee and class of the second year will meet at the Methodist Church in McKinney at 7 p. m., November 25. J. A. BLACK, Chairman.

The class of the fourth year will meet the committee at the Methodist Church, Tuesday, November 26, at 10 o'clock. S. A. ASHURN, Chairman of Committee.

Applicants for admission on trial will meet the committee in McKinney, on the 26th inst., at 7.30 p. m., at Y. M. C. A. Building. E. B. THOMPSON, For Committee.

To the Brethren Going to Conference Who Change Cars at Greenville:

We will with pleasure furnish you free transportation from one depot to the other and entertainment during your delect. If you will let me know what train you arrive on and what day, following is the General schedule of arriving trains: Cotton Belt from 6.25 p. m. and 7.30 p. m. Texas Midland from south, 12.30 a. m. and 1.45 p. m. from north, 2.30 a. m. and 3.45 p. m. The East Line, 12.30 p. m. and 2.45 p. m. All day trains make direct connection with train for McKinney except the 6.30 p. m. south bound. The train for McKinney leaves at 2.45 p. m. J. J. CLARK, Greenville, Texas.

EAST TEXAS.

Rev. J. W. Downs will preach in Marvin Church on Monday, December 2, at 7 p. m.

Rev. John A. Bragle will preach the conference sermon on Tuesday at 7 p. m. Bishop Wilson will preach on Wednesday at 10 a. m., and administer the sacrament of the Lord's Supper.

Following the Bishop's sermon Sunday at 10 a. m. and the administration of deacons, Marvin Church will be dedicated.

From present indications it is doubtful whether we will be able to entertain any persons except those who are members of the conference or who have official business with it, and the women who are delegates. Unless you have a home assigned to you coming, you will take risk of being without one if you come. I will do my best, and hope to entertain the conference well, and all others that I can provide homes for. V. A. GODBEY.

NOTICE TO BEAUMONT DISTRICT.

Any persons attending conference at Tyler who desire to come over the T. & N. O. can make connection at Huntington, arriving at Lufkin about 12.30 p. m. Cotton Belt for Tyler leaves Lufkin 6.30 a. m. If you desire entertainment overnight, please notify me by the 26th inst., and homes will be provided.

A. A. WAGNON, P. C.

Lufkin, Texas.

ATTENTION.

All members of the Woman's Home Mission Society and all preachers' wives, as well as any others who will have business with the East Texas Conference, are entitled to entertainment if their names are sent to me in such time as to enable me to provide for them. We hope to provide well for all if this request is complied with; but if it is not, and you are entertained at a long distance from the church, you will have no one to blame but yourself. Sit right down now and write me about it.

V. A. GODBEY,

Pastor Marvin Church, Tyler.

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SPECIAL BARGAINS IN PIANOS.

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

SPECIAL NOTICE.

The presiding elders will please urge the pastors on missions to have written reports of their works. Let the reports be concerning the territory occupied; the church buildings, as to their condition; the progress made if any, on all lines, etc. D. F. C. TIMMONS, Secretary of Board of Missions.

I. & G. N. Holiday Bargains.

The scope of territory covered by Holliday Excursion Rates via the International and Great Northern Railroad for the present year is

MORE COMPREHENSIVE THAN EVER BEFORE.

Tickets will be on sale DECEMBER 21, 22 and 23, with thirty days limit, to the Southeastern States and to Old Mexico, as well as to points in Iowa, Kansas, Nebraska, Missouri, Wisconsin, Minnesota, the Dakotas, Arkansas, and important cities in Colorado and Illinois.

Splendidly equipped through cars, complete with every convenience conducive to ease and comfort, will be in operation to St. Louis, Memphis, and prominent places in the Southwest.

TO TRAVEL IS NO LONGER TEDIOUS OR TIRESOME.

If the I. & G. N. with its matchless modern methods is selected as the means of conveyance.

Tickets also on sale to all points within the State on December 21, 22, 23 and January 1. Books returning January 2.

Kindly call on local I. & G. N. Agents for minute details as to rates, schedules, connections, etc., or address D. J. PRICE, G. P. & T. A. I. & G. N. R. R., Palestine, Texas.

UNANSWERED LETTERS.

Nov. 14—Ben H. Bounds, sub. W. H. Wright, sub. C. F. Annis, change.

Nov. 15—W. H. Mountcastle, sub. Jno. W. Goodwin, sub. G. W. Riley, sub. C. C. Smith, sub and attention.

Nov. 16—E. L. Shettles, sub. S. L. Burke, sub. E. L. Spurlock, sub. W. T. Renfro, sub.

Nov. 18—A. R. Nash, change made. C. M. Thompson, change made. F. A. Downs, sub and attention. E. J. Shettles, sub. J. W. Hill, sub. E. L. Spurlock, sub. C. C. Davis, sub. W. A. Stuckey, sub. C. F. Fuller, sub. 2 cards. C. G. Shutt, sub.

Nov. 20—W. W. Graham, sub. S. L. Hall, sub and change. E. L. Spurlock, sub. J. D. Major, sub. D. H. Aston, sub. L. P. Smith, sub. A. S. J. Haygood, sub.

R. H. GRESHAM, Chairman.

TEXAS.

Preachers and delegates whose wives expect to attend the session of the Texas Conference will please notify me as soon as possible and not later than November 20, in order that homes may be provided for same. Also, the ladies who expect to attend the Home Mission Society, which meets with the conference, will please send me their names as soon as possible, in order that you may be properly provided for. G. W. DAVIS, P. C. Huntsville, Texas.

BOARD OF CHURCH EXTENSION.

Let all who expect to apply for aid at our next meeting, December 19, 1901, write to Rev. H. C. Wills, Houston, Texas, for the necessary blanks and information. Follow the directions and return the application to him as early as possible.

W. WOOTTON, Pres.
Platonia, Texas.

The class of the first year in the Texas Conference will please meet the committee in the Methodist Church in Huntsville Tuesday morning, December 18, at 8 o'clock. O. T. HOTCHKISS, Chairman.

SANTA FE SPECIAL RATES.

Houston—Account, Masonic Grand Lodge, convention rates, November 21, 22, December 1 and 2, limited for return December 18.

Waco—Account, Texas Christian, two-thirds one and one-third fare, November 21 and 22, limited for return November 23.

Dallas—From all stations, Cleburne to Paris and Honey Grove inclusive, one and one-third fare, December 6 and 7, limited December 8.

San Antonio—Account, Daughters of the Confederacy, convention rates, December 1 and 2, limited December 6. W. S. KEENAN, G. P. A., Galveston.

L & G N POPULAR EXCURSIONS.

Dates shown are those on which tickets are sold.

Fort Worth, Texas—November 15-21, National Convention, W. C. T. F.

Marlin, Texas—All-year-round excursion tickets, from L & G. N. points, at rate of one and one-third fares. WORLD-FAIR—MOVIE HOT WELL, NATURAL SANITARIUM, AND HEALTH RESORT.

REMEMBER.

That we now run our own trains into BRYAN, CALVERT, MARLIN, WACO, and are rapidly pushing forward to Fort Worth.

For rates, limits, or any other desired information, apply to agents or write to D. J. PRICE, G. P. & T. A. I. & G. N. R. R., Palestine, Texas.

HOUSTON'S WEEK OF CARNIVAL.

The Houston Carnival week December 9 to 16 inclusive, will be one

November 21, 1901.

N. Holiday Bargains.
of territory covered by Hollon
on Rates via the International
Northern Railroad for the
is
**COMPREHENSIVE THAN
EVER BEFORE.**

It will be on sale DECEMBER 21,
the thirty days limit, to the
States and to Old Mexico,
points in Iowa, Kansas, Ne-
souri, Wisconsin, Minnesota,
Arkansas, **IMPORTANT
COLORADO AND ILLINOIS**,
coupled through cars re-
volving doors, making comfort,
will be in operation
Memphis and prominent
Southeast.

**IS NO LONGER TEDIOUS
OR TRESPOME.**

W. G. N., with its matchless
service is selected as the mo-
ravian.

on sale to all points within
December 22, 23, 24, 25, 26, 27 and
mit returning January 3.

on local W. G. N. Agents
etals as to rates, schedules
etc. **W. G. N. R.R.**

Palestine, Texas

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SWERVED LETTERS.

in H. Bounds, sub. W. H.
C. P. Amis, change

H. Mountcastle, sub. Jno.
sub. G. W. Riley, sub. C.

and attention.

L. Shetler, sub. S. L.

E. L. Spurlock, sub. W. T.

R. Nash, change made, C.
change made, F. A. Downes,
then E. L. Shetler, sub. J.

E. L. Spurlock, sub. C. C.

W. A. Spurlock, sub. D. F.

Cards, C. G. Shutt, sub.

W. Graham, sub. S. L.

change, E. L. Spurlock,

sub. D. H. Amis, sub.

sub. A. S. J. Haygood,

November 21, 1901.

TEXAS CHRISTIAN ADVOCATE

MARRIAGES.

ford.—In the Methodist Church, Texas, on November 19, Rev. W. J. Blodworth, all of V. Texas.

right—On the afternoon of Nov. 19, at the home of Mrs. H. W. Robinson and Miss all of Wood County, Texas.

Carver officiating.

In the lecture room of Tyler, Texas, October 26, Gable and Miss Sue Perry A. Godfrey officiating.

At the residence of the Tyler, Texas, October 26, Morris and Miss Mabel V. A. Godfrey officiating.

At the bride's residence, November 3, 1901, Mr. G. Miss Georgia Scott, Rev. V. Carver officiating.

Near Honey Grove,

Nov. 1901, Mr. G. W. Lovell to James, Rev. W. H. Bay-

ley.

Near Honey Grove,

Nov. 2, 1901, Mr. W. M. Delta George, Rev. W. Bayley.

At the residence of the

in Dallas, Texas, Mr.

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officiating.

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At the residence of the

in Dallas, Texas, Mr.

Stand by the Standard!

Price's Cream Baking Powder is everywhere the acknowledged standard, the powder of the highest reputation, greatest strength, and absolutely pure. It renders the food more healthful and palatable, and using it exclusively you are assured against alum and other dangerous chemicals from which the low-grade powders are made.

Dr. Price's Baking Powder is sold on its merits only—never by the aid of lotteries, gifts, commissions or other schemes. The entire value of your money comes back to you in baking powder—the purest, most economical made.

PRICE BAKING POWDER CO.,
CHICAGO.

NOTE.—Alum baking powders are low priced, as they cost but three cents a pound to make. But shiny leaves in the bread or cake gladden salts, sulphuric acid and hydrate of alumina—all injurious, the last two poisonous.

NORTHWEST TEX. CONFERENCE.

CONTINUED ON PAGE NINE.

marked by Dr. Palmer, should be encouraged to give him unanimous.

The farther fact that nations make the organs, and the Church has to take care of them, makes it the best way to do our best against the world.

The further fact that railroads, syndicates, nations and insurance companies are refusing to employ men that are disloyal, we ought to take the stand and see that to be a Democrat would be proof of a staunch pro-imperialist.

Nowhere is the Conservative Sunday school found, and we recommend that every preacher preach upon this subject on that day.

Further, that whereas the principles and methods of the American Anti-Saloon League are such that any man who is opposed to the saloon has failed to give his hearty imperialist sympathy and help, and

As noted, this organization has opened headquarters in our State and has begun an active campaign against the whisky trade; therefore,

Resolved, That we do hereby endorse the American Anti-Saloon League in its work for temperance and the promotion of the higher cause, and we will welcome its representatives into our meetings when they come properly informed.

2. That we will preach on the subject of temperance at least once a year, and will also adduce the work of the American Anti-Saloon League in its fight against the saloon, giving equal participation among denominations.

2. That we will procure the appointment of Rev. W. J. Moore, one of our local clergymen, as Secretary and Treasurer of the League in Texas, and further, that we have reluctantly voted in the ninth Annual American Convention at Memphis, December 4-6, 1901, and we heartily recommend that E. V. Cox and T. G. Miller be elected to attend.

J. A. WHITFIELD, Chairman.

E. V. COX, Secretary.

Report of the Joint Board.

To the President and Members of the Northwest Texas Conference, M. E. Church, South, and

Dear Fathers and Brethren—Your Joint Board of Finance submit the following annual report:

We have collected for Bishop's fund the sum of \$1000, which we have paid to our Agent, Barber & Smith.

We have collected the sum of \$217.41 account delegates' expenses, which we have also paid to Barber & Smith. This makes the total amount raised by this conference on this collection \$1217.41, and our assessment was also.

The reserve fund left with our Treasurer last year amounted to \$652. From this sum the following amounts have been paid:

Rev. J. A. Hyder..... \$50.00
Rev. J. L. Hildreth..... 20.00
Rev. J. W. Kizzar..... 20.00
Rev. W. V. Jones..... 20.00
D. H. Wood, Jr., Conference Teacher..... 20.00
Sister R. O. Eustace..... 50.00
Sister J. T. Bascom..... 50.00

Balance remaining in the hands of the into the general collection.

Treasurer, \$58.97, which we have turned

During the year our Treasurer has re-

TEXAS CHRISTIAN ADVOCATE.

South, Rev. H. W.	100.00	79
Stockton, Mrs. W. R. D.	50.00	79
Swofford, Rev. G. W.	waves his right.	
Sweet, Rev. E. M.	200.00	
Stephens, Mrs. B. M.	100.00	79
Wellborn, Rev. R. W.	50.00	
Reserve fund	400.00	
	18,569.85	\$36.00

The assessment upon this conference for Bishop's fund for 1902 is \$250.

We estimate the amount necessary for conference claimants for 1902 at \$900, all of which we have apportioned to the several districts as per scale furnished us.

We recommend that the Board of Missions be assessed \$12, the Board of Church Extension \$9, the Sunday-school Board \$2, and the Board of Education \$6, for the purpose of defraying the expenses of the Conference Journal.

We most earnestly urge all conference claimants to keep our Secretary advised of any changes in their postoffice address.

All of which is most respectfully submitted,

JAMES M. ROBERTSON,

Secretary and Treasurer.

District	Conf.	Bishop's Fund
Georgetown	11.5	\$100.00
Fort Worth	11.5	1,000.00
Waco	11.5	217.00
Corsicana	11.9	200.00
Waxahachie	11.9	200.00
Dallas	12.5	671.00
Arlene	12.5	671.00
Brownwood	6.5	58.00
Weatherford	6.5	58.00
Gatesville	6.5	58.00
Vernon	5.5	45.00
Clarendon	4.0	20.00
	190.00	10,000.00
		\$1,754.00

W. C. T. U. CONVENTION.

The National Convention of the W. C. T. U. met last week in Fort Worth, and continued in session several days. Representatives from all parts of the United States were present and took part in the proceedings. Many matters pertaining to the work of the organization came before them and were disposed of with ease and satisfaction. They did not confine their deliberation to temperance matters, but took up the questions of social purity, the army canteen, the admission of Territories into the Union, public officials, and State and national administrations. Their discussions covered a wide field, and the daily papers gave their proceedings the widest publicity. Mrs. L. M. N. Stevens, of Portland, Me., was re-elected President for the ensuing year.

There will be a local interdenominational Sunday-school Convention held Friday night of this week at Trinity Church, this city. All of our Methodist Sunday-school workers are requested to attend.

TEXAS PERSONALS.

At the session of the Northwest Texas Conference, the publisher of the Advocate, L. Blaylock, and W. C. Everett were delightfully entertained at the home of ex-Gov. George T. Foster and family.

Mrs. Elizabeth B. Durgan, of Dallas County, died at the residence of Dr. A. M. Cochran the 19th inst. She was in her seventy-fourth year, a life-long Methodist, and for fifty-seven years a resident of this county.

Rev. J. T. Curry, of the Tennessee Conference, and his brother, Rev. W. N. Curry, of the Arlington Station, Northwest Texas Conference, made a pleasant visit this week. The former is stationed at Bell Buckle, Tennessee.

Rev. James Campbell, D. D., the presiding elder of the Fort Worth District, was in to see us this week. He is now beginning his second year's work and will soon have matters in shape for a vigorous campaign. Dr. Campbell has the second place on the list of delegates from his conference to the General Conference. He is one of our strong men.

We are pained to announce the death of Rev. G. W. Langley, of the East Texas Conference. This sad intelligence comes to us by wire from Rev. J. W. Johnson, presiding elder of the Beaumont District. At the time of going to press we have not learned any of the particulars. This will sadden the hearts of a large circle of relatives and friends, but we are sure that he died in the faith of the gospel of which he was a faithful minister.

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A CHAT WITH LOCAL PREACHERS.

Since writing our last number, we have seen the list of delegates elected to the next General Conference from the following Annual Conferences: The Pacific, Western Virginia, Los Angeles, Missouri, Montana, Columbia, New Mexico, St. Louis, Louisville, Kentucky, Southwest Missouri, East Columbia, and West Texas. In these thirteen Annual Conferences there are 99 local preachers. They, altogether, elected twenty-nine clerical and twenty-nine lay delegates to the next General Conference, making in all fifty-eight, but not one local preacher, so far as the public prints show, appears in the list. The clerical delegates, as such, are all plainly indicated, but if there is any local preacher among them the fact is concealed in the lack of appropriate designation, his official dignity as a minister of the gospel is utterly ignored and he is simply put down as one of the laymen.

In last week's issue of the Advocate, I am made to say that a "Benton County Clerk and Sheriff made restoration from \$20 to \$50 respectively." It should have been from "\$20 to \$5." E. V. COX.

ERRATA.

Fort Worth District—First Round	
Polytechnic College	Dec. 1st
Missouri Avenue	Dec. 1st
Malkey Memorial	Dec. 7-8
Peach Street	Dec. 8-9
North Ft. Worth, at Riverside	Dec. 14-15
Glenwood	Dec. 15-16
Arlington	Dec. 21
First Church, Fort Worth	Dec. 22-23
Trinity	Dec. 22-23
Azle, at Dado	Dec. 27-28
Smithfield, at Oak Grove	Jan. 3
Grapevine, at Grapevine	Jan. 4-5
Cresson, at Cresson	Jan. 10
Joshua, at Joshua	Jan. 11-12
Cuba, at Price's Chapel	Jan. 18-19
Cleburne	Jan. 19-20
Mansfield, at Mansfield	Jan. 26-27
Bono, at Bono	Feb. 1-2
Covington, at Covington	Feb. 8-9
Blum, at Blum	Feb. 15-16
Burleson, at Forest Hill	Feb. 22-23
Jas. Campbell, P. E.	

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