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Vol. XLIX. Dallas, Texas, Thursday, November 6, 1902. No. 11

Editorial.

MINISTERIAL LEADERSHIP IN THE CHURCH.

The Church of God is composed of a diversity of minds endowed with a variety of gifts and a well defined leadership is an absolute necessity to success in all its departments of work. But this is not peculiar to the Church alone, but common to all enterprises. A great business establishment has one head that directs and controls its operations. The army has one supreme commander who plans its campaigns and issues all orders. Every State in this Union has its Governor to preside over its destinies, and the Nation itself has a Chief Magistrate to direct its affairs. Everywhere and in all work headship is the power behind the throne. Particularly is this true with the Church of God. And the pastor is the recognized and duly appointed leader of the Church forces. He is not an arbitrary ruler, but he is the legitimate director of all its movements. Hence he must be a man of executive ability, capable of planning and executing the material and spiritual enterprises of the Church. He must know how to organize and keep in line all the forces at his command and so lead and guide them as to get from their efforts all the results possible. He is not simply a preacher, though preaching is a principal part of his work, but he must be a pastor and a fine judge of human nature. Such must be his knowledge of men that he will know how to fix each member of the Church in his special sphere of labor, where he can work to the best advantage. Such a man is a Church general and people delight to follow his leadership. Business men and devoted women who are accustomed to ruling in their given places in life want a pastor who can tell them what to do and show them how to do it. And we do not hesitate to say that one of the greatest needs of the Church to-day is wise leadership upon the part of its pastors. A man who has no definite idea of plans and methods in the accomplishment of Church work has no place in the pastorate. It matters not how well he can preach and how beautifully he can read the ritual of the Church, unless he is able to put himself at the head of the host and lead them to victory his work will be mostly a failure. One of the secrets of Napoleon's success is found in the fact that he was a judge of men and knew how to select them for the places to which they were adapted. And then in real emergencies he placed himself at the head of the column and lead them toward the foe. We need generalship in our pulpits. The people are ready to do something if the pastor will point out and lead them in the work. Thousands of our men and women and young people are standing in the market places of the Church idle and saying, "No man will tell us what to do." The result is that what little work there is being done is being done by the few and not by the many. The great masses of our members are doing nothing in the way of paying and in the way of working. They are drones

in the Church because of a lack of wise and aggressive leadership. There they are in almost every congregation hanging around like an unorganized mob, without system and order and with no one able to reduce them to industrious effort in the kingdom of Christ. Would that all our pastors would awake to the responsibility of their positions and lead the hosts of God to conquest and to victory!

PREACHING AT THE CONFERENCES.

Our conference sessions have very largely narrowed themselves down to questions of business pure and simple. We meet, call the roll, elect secretaries, announce committees and proceed with the minute business. This is all right and proper, still we need good and wholesome religious exercises interspersed in order to improve the occasion. Besides there are a great many people who visit the conferences, and they, as well as the people who live where the sessions are in progress, want the privilege of attending service and hearing preaching. As a matter of fact we have scores of preachers present who are not always engaged with business, and they are capable of rendering excellent service in the afternoon and in the evening. We can remember thirty years ago when we attended some of our first conferences that we greatly esteemed the opportunity of hearing the leading brethren preach on the great subjects of the gospel. This was an inspiration out of which we gathered strength for the coming year's work. And to be perfectly candid we still enjoy a good, soul-stirring sermon every day during the session of the conference occasion. Without these religious helps the occasion does not run smoothly. The fact is the conference occasion is a fruitful time for social dissipation unless we have plenty of preaching. We come together after a year of separation, greet each other, tell anecdotes, laugh and talk, all of which is proper to a given extent, but if we are not on our guard these excesses of social greetings and interminglings will not conduce to spirituality. But if with these we have preaching and worship daily we get a double advantage out of them. Really at the conference gathering the fire ought to burn upon the altar, sinners ought to be converted, saints made happy and Christ's cause greatly advanced in the community. We trust then that the pastors who are to be the hosts of our conferences this fall will look closely after the religious privileges of each day. Let every day be one of spiritual baptism.

THE ART OF MAKING ANNOUNCEMENTS.

Many of our Sunday services are very much impaired by the bungling way that the preachers make their weekly announcements. In the first place they make too many announcements. There are many little gatherings through the week to take place in the Church parlors or at the private homes of the people that ought not to be made public at the Sunday morning service. They are too trivial to be given such prominence. Not over a dozen or twenty-

five persons present take any notice of them and the Sunday-school is the place to announce them. The sanctity of the public service ought not to be broken into by them. In the second place such announcements as are worthy the occasion ought to be made intelligently and clearly, but they ought not to be repeated. Once and only once is sufficient. We have had the spirit of the service lowered and our patience very much taxed by the preacher emphasizing and repeating the announcements. Except on rare occasions only the important gatherings of the week ought to be stated from the pulpit, and when they are once made then drop them and proceed with more important matters. To exhort after every announcement is tiresome to the spirit and burdensome to the flesh. The pulpit is not designed for a bulletin board, but a desk from which to proclaim the gospel and to give direction to the public worship. To monopolize it with a multitude of announcements is to lower its dignity and forestall its purpose and aim. Better have the most of the weekly meetings printed on a card and have the ushers hand one to every person entering the door than to burden the preacher and the service with too many such diversions of this character. If our preachers would heed some such suggestions as the above it would be a great relief to the people who go to Church to enjoy the worship.

THE TONGUE OF THE GOSSIP HAS TWO EDGES.

The habit of gossiping among certain classes of people is despicable and it cuts both ways. In the first place it injures those who indulge in it. It is such a mean and contemptible business that it reduces the thought and speech to a very narrow and unprofitable range of subjects. It makes the reputation and the business of other people the victims of its sharp and officious remarks, and it has nothing broad and elevating with which to feed its shallow brain. Lofty matters never concern it and the noble deeds of people never engage its attention. It has keen olfactories and it is always on the alert for something unsavory and putrid. The excellent things never attract it, but items of ill-odor whet its vitiated appetite and inspires its depraved sense of smell. It delights to pick people to pieces and find all objectionable phases of conduct and character upon which to feast its taste and to glut its maw. Hence the continued indulgence of the habits lowers the mind and fixes its methods of thought upon a debased and groveling level. Such a mind can not develop into anything great and good, because it feeds itself upon food that does not nourish the intellect or stimulate the heart to noble impulses. So that the gossip is narrow-minded and often vulgar and common. The very habit with which he traduces others reacts upon himself and herself and the result is obtuseness, prejudice and mental inanition. Nothing great and sublime can flourish in such a soil. It is too sterile and barren for anything but the commonplace and the nonsensical. But in the second place the habit of gossiping is a wicked and

rank injustice to people who are trying to believe themselves and attend to their own business. It picks up casual remarks and repeats them in an exaggerated way until they are made to misrepresent and reflect upon the characters of people, and estrangement and frequently the results that follow. Thus good people are annoyed and injured by the flippant and mean reports put in circulation by these gossip and victims of societies. It is not so easy matter to originate rumors about people and to willfully misinterpret what is ordinarily a harmless remark that the gossip has an easy field from which to draw and in which to operate. No one is safe when the gossip turns his or her venom loose upon him. The gossipy tongue is the bane of the community and it is the devil's machine through which and by which to circulate his daily news. Gentle reader, if you are guilty of the narrow-minded and covetous habit, you ought to set yourself to the work of reform, for if you continue therein you will injure your neighbor and make yourself contemptible. If you have no business of your own, then try to keep your nose out of the business of other people. Either fill your mind up with something true, noble and good about which to talk, or settle yourself down within the limits of your mental capacity and put a padlock upon your lips. Christ has no place in his kingdom for the habitual gossip. Hence we ought to rid ourselves of such a grievous and wicked habit and learn to either speak well of our neighbors or not speak of them at all. Let us get rid of this two-edged sword with which we are dividing in twain the reputation of others and at the same time inflicting a wound in our own souls.

To know how to listen to a sermon is a great accomplishment. "He that hath ears to hear let him hear" is an injunction often repeated by the Savior. Not every man who looks into the face of the preacher has any definite idea of what is being proclaimed. But the man who is able to take his mind off of everything else and concentrate it upon the drift of the discourse is able to comprehend it and to retain its substance. Such a hearer gets spiritual benefit and mental prompting out of what he hears, and the sermon is worth something to him.

The services of God's house are intended to edify the people; that is, to build them up in knowledge and righteousness. These elements are gotten out of the entire service and not simply out of one part of the service. The singing, the prayers, the Scripture readings and the sermon—all these features combined make a service complete, and under their influence the people grow in grace and increase in knowledge and become strong in spiritual fiber and muscle. But we too often look only to the sermon for these results, and as a rule we leave the house of God disappointed. God draws near to his people through worship, and true worship is found in a healthful appreciation of all parts of the divine service, from the opening hymn to the benediction.

Methodism in Greenville

By REV. JAS. W. HILL.

According to the best information I can gather, the M. E. Church, South, was organized in this city about the year 1846, by Rev. John Culver. It was one of the twenty-eight preaching places on "Greenville Circuit," and was attached at that time to the Clarksville District. The first house of worship was erected, in connection with the Odd Fellows, in 1870, and was dedicated in the fall of that year by Bishop E. M. Marvin and Dr. M. H. Noely. It was a brick structure, and was situated on West Lee Street, near the public square. It is still standing; is in the heart of the business portion of the city, and is now occupied by a hardware dealer.

In 1874 our interest in this house was disposed of, a lot purchased on the corner of Wesley and Church Streets, upon which a house was erected the same year. This was a frame building, and was destroyed by a tornado in 1882. Another building, also a frame, was erected in 1883, which was used until 1898, when it was torn down to give place to the elegant brick-veneer structure now occupied by the Wesley congregation.

As early as 1889 a lot was purchased in the southern part of the city, and in 1891 another lot was secured in the western part. Upon the latter a chapel was built, in which a Sunday-school was organized by Sister W. D. Wheeler, for whom it was named "Wheeler's Chapel."

In 1893 a number of our people living in the southern portion of the city became convinced that the time had come to divide the Church. Their wishes were considered and indorsed by the proper authorities and a separate organization was set up that same year, and a pastor was appointed at the ensuing Annual Conference. This man was Rev. E. H. Casey, who on reaching his field of labor and finding his congregation worshipping in a school-house, began at once the work of building a church on the lot herein above mentioned, situated on the corner of Park and Stonewall Streets. The outcome of his efforts and those of his brethren was the beautiful and commodious brick-veneer building which is now known as Kavanaugh Church, and which is one of the most pleasant and delightful pastoral charges in the conference.

In 1898, provoked unto good works by the zeal and liberality of the Kavanaugh people and by the evident need of a larger and more comfortable church home, the mother congregation, led by their pastor, Rev. F. A. Rosser, proceeded to tear down their old house and to erect the present handsome building, to which they gave the name of "Wesley."

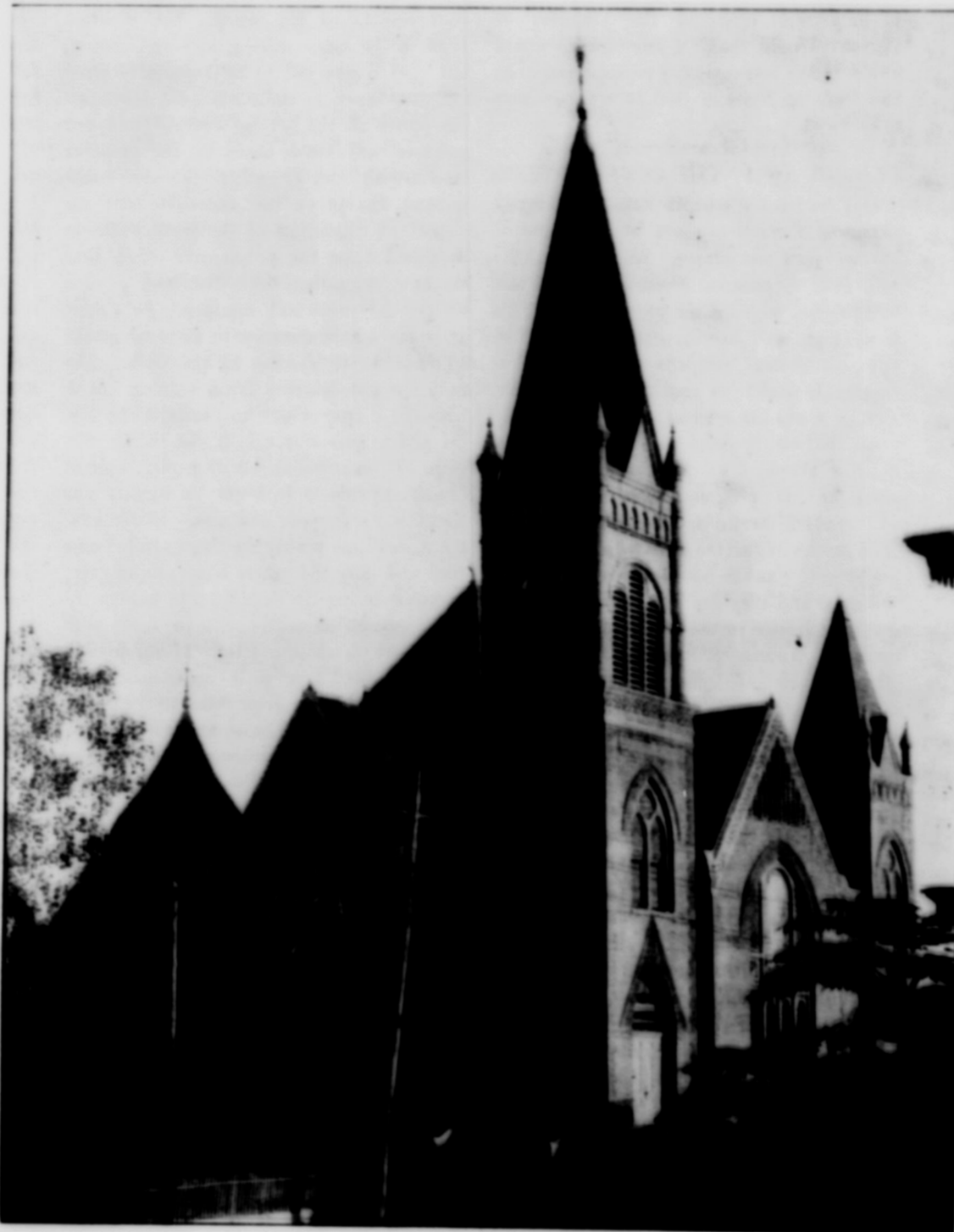
In the meantime, the missionary work at Wheeler's Chapel was carried on with commendable zeal by members of Wesley Church living in that community; and in 1900 several of them were organized into a separate congregation and placed under the pastoral care of Rev. L. A. Hanson, then preacher in charge of Floyd Circuit. At the ensuing Annual Conference the "Greenville Mission" was inaugurated, with Wheeler's Chapel as a base of operations and with Bro. Hanson as preacher in charge. In a few months after reaching his field of labor, he succeeded in building a handsome and comfortable parsonage, which is occupied at the present writing by his successor, Rev. N. C. Little. It seemed good unto Bro. Little and unto all concerned to change the location of Wheeler's Chapel; and so, during the present year, the house was moved to a lot on Walnut Street, in a more populous district and nearer to the business portion of the city. This new site being more convenient to some of the Wesley people than their own church caused them to have their names transferred to that class, accordingly making the second time "old Wesley" has "swarmed" in favor of that congregation.

Away back in the '60's, while Green-

ville was still in the circuit, and during the pastoral charge of Rev. F. M. Sherwood, a parsonage was built, being the first preacher's home, as the Methodist church was the first church, ever erected in Greenville. That humble structure, which the pastor aided with his own hands in building, and a picture of which accompanies this sketch, has had three successors, the last being the present magnificent building erected the present year.

After the Kavanaugh people had completed their church, they began to look about them for a permanent home for their pastor, who, up to that time, had occupied a "hired house" on South Wesley Street. The following year, therefore, during the pastoral incumbency of Rev. J. F. Pierce, they pur-

chased the elegant home of Dr. J. R. Nichols, on Park Street, which is occupied at this writing by their present popular and efficient pastor, Rev. J. J. Clark. So it will be seen that in the corporate limits of this city we have three pastoral charges—two of which are first-class in every respect, and the third a healthy and growing mission, with flattering prospects for the future. These congregations and the preachers in charge of them work and worship in perfect harmony, the most fraternal spirit pervading the entire atmosphere of Methodism in Greenville. A few years ago certain parties appeared among us, chiefly from the Northern States, and invited our people to a meeting for the ostensible purpose of seeking higher ground in Christian life and a richer experience of divine grace. As they had been accustomed all their lives to hear the



WESLEY M. E. CHURCH, SOUTH, GREENVILLE, TEXAS, REV. JAS. W. HILL, PASTOR.

with the lingo of billingsgate than the language of love and the spirit of holiness.

The effects of this attitude toward organized Christianity, and especially toward our Church, may be gathered from the facts: (1) That for the past four years they have not made one single proselyte from the ranks of Methodism in this city, and (2) that not a single one of their so-called converts, at their several meetings here, has attached himself to any one of our congregations! And the presiding elder tells me that what is true of the conditions in the city holds good throughout the entire district.

He further stated that he had recently received a letter from a prominent minister of our Church in another part of the State, inquiring about conditions here and stating that certain parties evangelizing in his community, claiming to hail from Greenville, had publicly declared that Meth-

odism in this city had gone over, bag and baggage, to the so-called Holiness Association. On mentioning the matter to Bro. Clark and myself, we laid our heads together to consider the real status, and we find the facts to be as above stated, with this additional, viz.: That there are not one dozen persons in the combined membership of our three pastoral charges that even hold to the theory of sanctification as taught by those people! Another fact ought to be stated in this connection for the information and protection of our people generally: The presiding elder (Rev. O. S. Thomas), Bro. Clark and myself are frequently in receipt of letters from brethren in other places inquiring about the Church relations of certain people who go among them, claiming to be from Greenville and making the impression that they belong to us. In many cases we have never heard of such people, and none of our authorized local preachers have

ple on all such occasions to correspond with our pastors or with our presiding elder here. In writing all this I "nothing extenuate nor ought set down in malice," but simply state facts for public information and for the protection of our people. We are at peace among ourselves and do not wish the tranquillity of the Church in other sections to be disturbed through persons claiming to go out from us. We are the strongest denomination, numerically and otherwise, in this city, and our type of Methodism, for intelligence, loyalty and right living, will compare favorably with that of any other part of our entire connection. But while this is true, and while this writer has served as pastor eight years, first and last, in this city, it is also true that "others have labored" and the present incumbents of these pleasant parsonages "have entered into their labors."

The fathers laid the foundation broad and deep, and their successors have builded thereupon the gold and silver and precious stones of gospel truth and holy living. In viewing the magnificent structure of Methodism in Greenville as it stands to-day, an extended list of faithful and efficient workmen should be thankfully and devoutly taken into the account. Such workmen were Culver, Lewis, Vaughan, Tullis, Chalk, Fields, Rabb, Sherwood, Hawkins, Angell, Shook, Proctor and many others, not to mention those more modern laborers—the Aldersons, Archer, Rosser, J. L. Pierce, I. W. Clark, Dr. Carroll and others, all of whom wrought worthily and well, and the memory of whom among our people here is as "ointment poured forth."

A DREAM OR VISION: WHICH? He had been talking with deluded Christians about "Christian Science," "Realistic Idealism," "The New Thought," etc., and in this way was spent most of the afternoon. With the usual concern, the sermon for the evening was delivered and the congregation dismissed. As the pastor walked homeward his thoughts turned to the great mass of people in the moving, living present, seeking for the things that "satisfieth not," and the children of the King who would fain follow after "strange gods." With these thoughts the pastor retired for the night, but lay thinking of the ways of the world and his own experience as a Christian. And as the moments passed away in the silence, he became oblivious to his surroundings. It seemed that he was in a congregation composed of all classes—or rather their representatives—gathered together to seriously consider questions of personal and divine power and eternal life.

Ministers from all denominations under the sun, representatives of all religions, and those of no particular religious belief, all congregated with a common desire—to discover the greatest power in heaven and earth. In the throng was an avowed sceptic, who knelt before the assembly, gave expression to his desires in a way that showed his very being to be centered upon this one desire, and in a remarkable manifestation that astounded the people, received that for which he asked. It was not a prayer such as would come from the heart of a Christian. He knew not God, and had nothing in common with the Christian Church. Imagine the disappointment of God's children when they discovered that the answer to what they called prayer was only a result of "concentrated mental power." But through this dread and disappointment came the realization that with the knowledge of the use of this power, man becomes absolute ruler of his circumstances, even to physical death. Gladly Christians discarded the Bible and the religion of their fathers to embrace, with the entire world, that which settled beyond doubt questions of death and eternal life. Instantly the scene was changed, and, as far as the eye could see, men lay dying in awful agony of despair. Christless and hopeless, they went into eternity. What cries for mercy! What heart-rending shrieks of despair as their souls went before the throne of God! It may have been a dream, but how forcibly does it impress upon our minds the fact that, though men may philosophize and believe without Christ, they may live, yet they die, and when the silent messenger comes there is nothing that will console and carry us smilingly over the dark river but the salvation that comes through Christ and a firm faith in God.

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EXPERIENCE

The following e chapter "Experie the "Recollections Autobiography," b Cuyler, D.D., L.L.I

MY FIRST

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Devotional and Spiritual

WHOLESOME ASSOCIATION.

All of us are apt to get into morbid states. Ill health, overwork, the pressure of unusual cares and the monotony of accustomed duties, varied by too little amusement, relax the fine tension of the spirit. Like a loosened violin string, we do not respond to the pressure of a circumstance with a clear and vibrant note. There is no better remedy for these morbid conditions than association with bright and wholesome people. The free conversation with a congenial friend gives us far more than the information we get from him. Unconsciously we absorb something of his spirit. On effortless wings we find ourselves carried to a new point of view, to a different, if not to a broader, outlook. In the companionship of the brave and hopeful nature our fears and difficulties vanish. You can gather faith in a personal atmosphere that you can never win by an argument. The syllogism leaves you arid and barren, the contagious personal conviction gives you insight and buoyancy and confidence. The wholesome association of human beings with one another is as necessary for perfect sanity as motion is to keep water bright and pure and sparkling. Still we are not simply to find refreshment in others, but to be light and strength to them. One of our choicest powers is our capacity to invigorate other human spirits, and to some one probably we can bring a refreshment that no one else can bestow.—The Watchman.

EXPERIENCE IN REVIVALS.

The following extracts are from the chapter "Experience in Revivals," of the "Recollections of a Long Life. An Autobiography," by Rev. Theodore L. Cuyler, D.D., LL.D.

MY FIRST REVIVAL.

Dr. Cuyler's first pastorate was the Presbyterian Church, of Burlington, N. J. The Doctor's account of the first revival under his preaching is intensely interesting and quite suggestive. He says: It was the very place for a young preacher to begin his work. The congregation was small and therefore, I obtained an opportunity to study individual character. It was a very difficult field of labor, and it is good for a minister to bear the yoke of his youth. My work at first was attended with many discouragements. I preached as frequently as I was able, but no visible results seemed to follow. One day the wife of one of my two Church elders came to me in my study and told me that her son had been awakened by the faithful talk of a young Christian girl, who had brought some work to her husband's shoe store. I said to the elder's wife: "The Holy Spirit is evidently working on one soul—let us have a prayer meeting at your house to-night." We spent the afternoon in gathering our small congregation together, and when I got to the house it was packed to the door. I have attended thousands of prayer meetings since then, but never one that had a more distinct resemblance to the Pentecostal gathering in "the upper room" at Jerusalem. The atmosphere seemed to be charged with a divine electricity that affected almost every one in the house. Three times over I closed the meeting with a benediction, but it began again, and the people lingered until a very late hour, melted together by "a baptism of fire." That wonderful meeting was followed by special services every night, and the Holy Spirit descended with great power. My little Church was doubled in numbers, and I learned more practical theology in a month than any seminary could teach me in a year. The revival was an illustration of the truth that a good work of grace

often begins with the personal effort of one or two individuals. The Burlington awakening began with the little girl and the elder's wife. We ministers must never despise or neglect "the day of small things." THE SECRET OF HIS MARVELOUS SUCCESS AS A SOUL-WINNER.

I began my ministry in Lafayette Avenue Presbyterian Church, Brooklyn, as its first pastor, in April, 1860. From the start I struck for souls; and when our new edifice was dedicated we were under a refreshing shower of the Divine Spirit. Six years after my installation as pastor, God blessed us with an extraordinary down-pour. The first drops were followed by an abundance of rain. That revival began where revivals often begin—in the prayer-meeting. It was on the evening of the 8th of January, the first evening of the "week of prayer." What a fearful bitter night was that 8th of January! Through that stinging Arctic atmosphere came a godly number with

Gospel of Jesus Christ faithfully, and the Lord God is with him, why rob him of the joy of the harvest by sending away for a stranger?

PLAN OF ACTION.

My plan of action was this. Twice on each Sabbath, and on two evenings in the week, I preached as clearly and pungently as I could; sometimes to awaken souls, sometimes to backsliders, sometimes to the impenitent, sometimes to souls who were seeking salvation. I spoke of the great central truths:—personal guilt, Christ's atoning work, the offices of the Spirit, redemption, the claims of the Savior, the necessity of immediate repentance, immediate acceptance of Christ and the joy and power of an useful Christian life. During a revival, sermons make themselves; they grow spontaneously. After every public service I held an inquiry meeting. I invited people to converse with me in the study during the day, and I made as much pastoral visitation from house to house as possible.

For five months that blessed work went forward, and as a result a very great number were added to the

ple heart—and in every page, in every word of that sublime story. I saw truth shine. And consequently I now believe firmly in all the gospel miracles, chronicled as they are by the evangelists with a clearness and a minuteness of detail which afford the most evident proof of truthfulness. Yes, Jesus did give sight to the blind and life to the dead. As he passed on his brief journey through this world, he scattered these blessings by the way to show that he was indeed the Son of God. Thus did he found the religion which during nineteen centuries has given peace to all men of good will. The faith in him which I have now attained I hope henceforth to keep, and to see it constantly and steadily strengthening unto my life's end.—Selected.

HOLINESS AND CRUCIFIXION.

On the night in which the Master was betrayed, from His soul, exceeding sorrowful even to death, He poured forth His high-priestly prayer for His disciples—till the end of time; and under the dark winds already blowing over the brow of Calvary for what awaited Him,



KAVANAUGH M. E. CHURCH, SOUTH, GREENVILLE, TEXAS. REV. J. J. CLARK, PASTOR.

Church, of whom about one hundred were heads of families. He said: "I sanctify Myself." Yes, the sanctification of Jesus Christ was ultimately connected with His crucifixion. Will it not be true of us? Jesus Christ sanctified Himself to the work on which He came into the world; that work required the giving up of His will to the will of God; and now it summoned Him to lay His will at the feet of the will of God in the obedience of death. When will we learn that holiness consists essentially in obedience to God? When will we learn that this obedience is only possible when we are altogether the Lord's, His property, partakers of His nature, His true sons? Jesus Christ, though He was a Son, yet learned He obedience in that He suffered. He was a Son; He was the only begotten Son. But He showed to us all that He was a Son in His obedience; loyalty was the open palimpsest of His Sonship; thus, as the mark of His sanctification presently in Gethsemane. He was to make the cry: "Nevertheless, not My will, but Thy will, be done." Our sanctification has no less a standard of life. Obedience. Obe-

A SURE CURE FOR UNBELIEF.

That unbelief very commonly springs from the heart or from pride of intellect has been frequently demonstrated. The Outlook publishes an account of a striking instance of it in the experience of the eminent French writer, Francis Coppee. In an article on Jean d'Arc, Coppee says of himself: "There was a time when I should have scornfully shrugged my shoulders at the mention of miracles. Yet, if there be an Almighty Being, the Maker of all things visible and invisible, he must be superior to all those laws which he has himself impressed upon his work; and therefore no miracle could be impossible to him. To-day I am no longer arrogant enough to overlook this obvious truth. A time came when I lay on what seemed likely to become my death-bed. I looked into the grave; and I felt the craving for immortality. Then I set myself to read the gospels once again. I read them as they ought to be read—with a sim-

dience is the just, obedient born of sonship, of God and "perfect love." Crucifixion of whatever it is the will of God that we should give up—that is the obedience and foundation of a sanctified life.—Exchange.

THE FOOT-PATH TO PEACE.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falseness and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and spirit in God's out-of-doors—these are the little guide-posts on the foot-path to peace.—Henry Van Dyke.

POWER OF FAMILY PRAYER.

Christian people of to-day, as never before, are coming to a realizing sense of the value of family prayer. More and more are they feeling its influence upon their daily lives. Regarding this religious observance, Dr. Cuyler says: "Family religion underlies both the Church and the commonwealth. No Christian Government, no healthy public conscience, no Bible philanthropy, no godly Church life, can exist without God in the household. Let me be assured that a family altar stands in every house, and I care little what political party bears rule at the seat of government. No privilege to the day is so powerful in its sacred influence as the union of loving hearts around the throne of grace. When the mists of wealth and fashion crowd out family devotions in the morning and the weekly prayer-meeting in the evening, there is but small hope of rearing such households in the nurture of the Lord. Home religion is the sheet-anchor of our nation's well-being."—Ram's Horn.

SCIENTIFIC FOOD

That Cures Patients Quickly. "My experience with food has been considerable. For 20 years, I suffered with chronic indigestion, and bowel complaint which brought on general debility," says a gentleman of Danville, Ills. "I was very poor in flesh and everyone thought I had consumption. I was treated by the best doctors of several cities, but to no benefit. At last, I went to the hospital and while there began using Grape-Nuts, the physician giving me permission, and from that day I commenced to gain. By careful diet, and using judgment, I gained in flesh and strength, my lungs got better, and today I consider myself as well as men in general at my age of 60 years. The other patients noticed that I gained faster under the same treatment and care and I told them to add Grape-Nuts to their diet and be careful not to eat meat, nor warm bread and starchy food. I can now eat anything in reason; I sleep well; bowels are regular and I have gained 22 pounds in flesh. Grape-Nuts food saved my life. It adds to the health and comfortable living, makes the mind clear and prolongs life." Name given by Postum Co., Battle Creek, Mich.

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J. M. GAUL.

Secular News Items.

Ex-President Cleveland took part in the political campaign in New Jersey. President Roosevelt is hard at work preparing his message to the next Congress. Prof. Woodrow Wilson has been inaugurated President of Princeton University. The anniversary of the naval battle of Trafalgar was celebrated in London, October 22. About \$200,000 have been raised for

two bills now before Congress for which union labor is responsible. Premier Combs, of France, is negotiating with the French coal operators and miners with the view of settling the coal strike by arbitration. It is estimated that it will take \$11,000,000 to \$12,000,000 to maintain rural free delivery service in the United States the next fiscal year. Jerusalem is now supplied with water from King Solomon's "Sealed Fountain," seven miles south of the city. The water is conveyed partly through modern iron pipes, but partly

United States. In Russia two-thirds of the product is used as fuel oil, being cheaper there than coal. The total number of immigrants who came to this country last year was 648,742. Only 5000 applicants were sent back to their homes on account of the laws restraining immigration. The British Government will loan the farmers of the Transvaal \$2,500,000 at 4 1/2 per cent interest, on first mortgage security, for the exclusive purpose of restocking the farms. The Emperor of Germany and the King of Portugal will visit the King of England in November. The meeting may result in important international understandings regarding affairs in Africa.



WESLEY PARSONAGE GREENVILLE, TEXAS.

a monument to President McKinley at Canton, Ohio.

Germany is said to have three times as many fighting war-ships as the United States.

The King of Corea styled the Methodist College at Seoul "the hall for training useful men."

Masses of lead, zinc and flour-spar have been found in Crittenden and Livingston Counties, Ky.

A new process of making brick of lime and sand, without burning, has been discovered in Alabama.

Elizabeth Cady Stanton, the champion of female suffrage and author of a "Woman's Bible," is dead.

Frank Norris, author of "The Octopus" and other novels, is dead in San Francisco. He was born in 1876.

Recent advices from Cuba declare that great distress exists there. Many thousands of laborers are without work.

It is positively denied now that Miss Roosevelt is engaged to be married to Capt. John Greenway, of Arkansas.

The Whittier homestead at Haverhill, Mass., which was damaged by fire, is to be restored on exactly the old lines.

The Navy Department will ask Congress for an increased appropriation for arms and ammunition for the new warships.

The Colombian Government has demanded \$10,000,000 in cash and \$600,000 a year rental for the Panama Canal franchise.

A member of the Protestant Episcopal Church, whose name is withheld, has given \$100,000 to build a Church in Manila.

Grover Cleveland says the tariff is now, and will continue to be until equitably settled, the paramount issue in American politics.

John Daly, of Chicago, has fair prospects of recovery, though he has had the larger portion of his brain removed by a surgical operation.

It is said that eight of the nine Justices of the United States Supreme Court are Christian men, actively engaged in Church work.

Non-union bill posters were attacked by strikers at Chicago and seven men were seriously wounded before the police could quell the riot.

It is stated that the National Manufacturers' Association has declared on

by the old aqueduct known as Solomon's Aqueduct.

A whole Church, including furniture and all, has been built out of a single big tree at Santa Rosa, Cal. It was one of the big trees called sequoias.



FIRST METHODIST PARSONAGE, GREENVILLE, TEXAS.

The European nations, led by Germany and France, will oppose the ratification of the proposed reciprocity treaty between the United States and Cuba.

Our standing army, by recent orders, is to be reduced to the minimum of 59,600 men, provided by law. At present there are only 67,000 in the army.

A good substitute for coal has been devised in Philadelphia. Terra cotta bricks are soaked in coal oil and, on being set afire, will burn for a good long time.

General Crozier, Chief of Ordnance, expects to place orders at once for the manufacture of the new three-inch guns to supply the field artillery as now organized.

President Roosevelt, in his annual message, will urge Congress to make liberal appropriations for the Navy and continue the work of constructing new battleships.

Northwestern University at Evanston, Ill., perhaps the largest institution of the M. E. Church, enrolls this year 4,000 students, an increase of 800 over last year.

The apple crop throughout the country this year, according to the estimate of the New England Homestead, will be 43,000,000 barrels, against 27,000,000 barrels in 1901.

The estimated gross earnings of the Louisville and Nashville railroad for the first three weeks of October was \$2,943,670, an increase over the same period last year of \$225,235.

Young Men's Christian Associations of the United States sent out during the month of October seven additional foreign secretaries—two to Japan, two to China and three to India.

For the last five years Russia has been producing more oil than the

A granite monument to Dr. John A. Broadus, the great Baptist teacher and scholar, was recently unveiled in Cave Hill cemetery at Louisville. The monument was a gift of Capt. W. F. Norton, Jr.

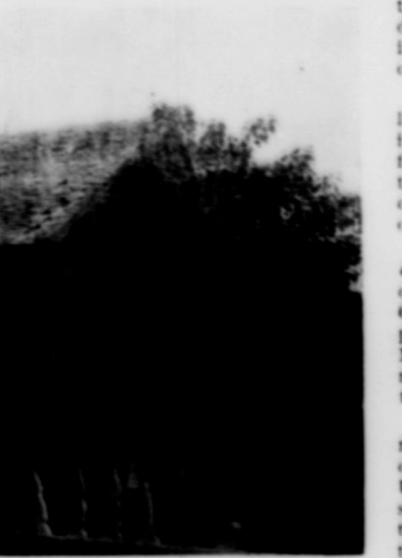
Things must be in a bad fix over in Indiana if the State Statistician is correct in saying that for every seven marriages in that State during the year ending June 30, 1902, there was one divorce.

From three hundred to four hundred poor families who were prisoners at Bermuda want to locate in the United States. It is thought they will select Kentucky or some Southern State.

The Sultan of Turkey has forbidden Miss Ellen Stone, the missionary who was in captivity so long last year, to return to Turkey. She has decided it best not to go, as further trouble would likely occur.

The last surviving Whig member of Congress, Hon. Emerson Etheridge, died at his home in Trenton, Tenn., October 21. After the war between the States he was a member of the Republican party.

Cuba is becoming more and more opposed to annexation to the United States, so say the newspaper editors of that country so far as heard from.



Our treatment of Porto Rico they say is the cause of it.

The Woman's Christian Temperance Union met in National Convention at Portland, Maine, the third week in October. Lady Henry Somerset, Presi-



KAVANAUGH PARSONAGE, GREENVILLE, TEXAS.

dent of the British W. C. T. U. was present and made a stirring address.

In the Punjab the biggest medical undertaking the world has yet seen has begun. The whole population of 7,000,000 is being inoculated with plague serum. Orders for 50,000 doses a day have been given out.

Rockefeller's country home at Pocantico Hills was burned recently and

Simple Remedy for Skin Trouble

HEISKELL'S OINTMENT

Bathe the affected part with Heiskell's Soap, dry with a soft towel, and with the finger apply HEISKELL'S Ointment. One application a day, for a short while, usually cures—never requires more than 15 to 20 days—for a complete cure of Eruptions, Itches on Face, Barber's Itch, Tetter, Erysipelas, Salt Rheum, Scald Head, Ringworm, Itch, Ulcers, Burns, Scalds, Ulcers in Ear, Sore Nose and Eyelids, Itching Piles—and any eruption of the skin. Heiskell's Ointment cures where all other remedies, sarsaparilla, iodides and mercurial medicines fail. It is very soothing and cooling, making the skin beautifully fair and smooth. Recommended and used by physicians for fifty years. At druggists, 50 cents. Send for book of testimonials. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia.

now he proposes to give Columbia University in New York \$500,000 as a thank-offering to Almighty God for the preservation of himself and family.

The harvest machine combine, under the name of the American Harvester Co., is reported to be rapidly nearing completion. It will have a capital of \$120,000,000, and \$65,000,000 has been raised to finance the scheme.

In Austria the gambling law is rigidly enforced with both the high and the low. Recently a Duke was banished for gambling on a big scale, and now an apprentice has been expelled for playing "heads and tails" on a farthing stake.

J. P. Morgan & Co., during the present year, are estimated to have received \$42,159,000 in profits for engineering great combinations. The greatest profit was in promoting the United States Steel Corporation, and this is put at \$20,340,000.

The National Retail Liquor Dealers in convention recently at Pittsburg declared they are "not in any sense opposed to temperance" or to any measures to prevent "the immoderate use of liquors." Doesn't that sound funny, "not opposed to temperance!"

When Rev. Mr. Pearson became Sheriff of Portland, Me., he says there were 217 open saloons in the city, but that now he will give any one a hundred dollars who can find an open one in the country. That shows what an officer can do who has a mind to do it.

At a meeting of the Teachers' College trustees of Columbia University, it was announced that John D. Rockefeller had offered to give \$500,000 to the college, provided that the college could raise \$100,000 to pay off the debt of the institution and \$250,000 besides.

Andrew Carnegie's plea for a "United States of Europe" has been received with laughter by the Germans. One paper terms it a "nonsensical proposition" and another hopes that Mr. Carnegie will let antiquated Europe alone to work out its own salvation.

According to the most correct estimates there are now sixteen million children in the public schools of the United States with four hundred thousand teachers. What possibilities for the future are dependent on the way these children and teachers do their work!

The Catholic Transcript has this to say about the coming Papal delegate, Archbishop Falconio: "He is an American citizen. He speaks English well, as one should who learned the language amid the 'illiterate hills' of Western Connecticut. His excellency did missionary work in Winsted, Tor-

in New Jersey, in spite of the prosecution in courts now going on, with a capital stock of three or four hundred million dollars. The details are kept secret as far as possible.

One of the features of the National Convention of the Christian Church, recently held at Omaha, Neb., was the evangelistic work done during the session of the convention. Morning, noon and evening there were held hundreds of street meetings and other revival services.

Sir William Gordon MacGregor, fourth baronet of his line, is an inmate of the work house at Leytonstone, a London suburb. He lost his money in bucket shops. The first baronet was sergeant surgeon to George IV. The fourth is suffering from locomotor ataxia.

The thirty-fourth annual meeting of the Grand Lodge of the Knights of Pythias, of Kentucky, was in session in Louisville recently. One of the items of business was to arrange for the meeting in Louisville of the Supreme Lodge of the United States, which comes again in 1904.

On Thursday, October 23, the Confederates' Home at Pewee Valley, Ky., was duly received and dedicated to its use as a home for old Confederate soldiers. At a meeting of the Executive Board on Friday following the applications of fifteen were approved and they were admitted to the Home last week.

Dr. A. R. Gloninger, of Lebanon, Pa., is said to have performed a remarkable operation for appendicitis on a 41-hour-old child of Jacob Killinger, a well-known citizen of Mount Nebo, and it was a success. The appendix, which was gangrenous, was removed and the infant has recovered.

The Landsting in session at Copenhagen has rejected the second reading of the bill providing for the ratification of the treaty between Denmark and the United States in regard to the cession of the Danish West Indies to the latter country. The vote stood 32 to 32, a tie. The announcement caused the greatest excitement in the house and demonstration on the part of the spectators.

And now comes the report of a threatened strike of all the building trades of New York City, numbering 75,000 men or more, because of sympathy with the plasterers who are out on a strike. Many big buildings and residences throughout the city are simply at a standstill on account of the workmen refusing to go ahead.

Advices from the Philippine Islands are to the effect that the depreciation in the value of silver has cost the Insular Government approximately a million dollars in gold, as the government is carrying ten millions in silver. Further depreciation will increase the loss. The official rate now is \$2.10 silver for \$1 gold. The prospective surplus which the government planned to devote to needed public improvements has vanished, and a small deficit seems inevitable.

William Montgomery will graduate from the Illinois College of Physicians and Surgeons at the age of 18, says the Milwaukee Sentinel, after voluntarily going over one year's studies twice that he might cover the ground thoroughly. Had he taken only the regular four-year course he would receive his M. D., at the end of the present college year, at the age of 17. In June, 1904, the young man will become a doctor of medicine and graduate surgeon. He will be the youngest physician in the United States—the youngest man ever given a diploma from a medical college. He is regarded by the faculty and his fellow students as a wonderful student, whose abilities will make for him a future of splendid possibilities.

KIRBALL'S Pipe Organs

Are guaranteed five years. Touch lighter than Piano. Repetition quicker. The Only Expert Pipe Organ Builder in Texas Employed by us. Reference—The Advocate.

H. T. McCALLON, General Agent, 309 Main St., DALLAS, TEXAS.

Notes From

W. J. Hindworth, lately Conference Preacher and pres. Dr. Pierce was with us very popular with those who are coming on a substantial and from the people of leave, after a stay of

J. T. Griswold, O up a good year at revival. Thirty added by profession of f revived. Bro. T. J. Falls, did the pres. leaves he is not a him witness his we to lead men to C. Methodism. The tific us to make a conference from th

B. H. Greenhouse, out the year with a dored by the conf fifty subscribers t. Advocate. This Ch members who pay, who do pay are th the conference of where is my life.

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C. R. Smith, Oct. tery Conference, past. Bro. A. J. A hand to hold the c already good recor work is badly behi -but the most of t to try to go out. T by the conference t

H. M. Pette, Oct tery Conference is not able to be there. Father's home at hundred miles fr me that Dr. Alder did some ex-cel-lent offering. All the p went on our diges t came to us. The p paired and the fe modeled. The c committee at all

ITCH HUM CUTI

Complete External Treatment CUTI The set, consists Soap, to cleanse



A Single Set, sufficient to curing, disgusting blood humours and irritations, when all else fails

MILLIC CUTICURA SOAP. OINTMENT, the great ing, purifying, and l cleaning the scalp o draft, and the stop softening, whitening, and sore hands, for and chafing, and fo toilet, bath, and nur use CUTICURA SOAP, annoying irritations, eruptions, or too fr tion, in the form o weaknesses, and for purposes which res women, especially CUTICURA RE (Chocolate-Covered) at less, economical wh liquid CUTICURA RE other blood purifiers up in pocket vials, 66 Sold throughout the world. P. M. L. Co., English Depot. French Depot, 111 Rue de la Paix, Paris.

Notes From the Field.

Bailey.

W. J. Hindworth, Nov. 4: Our last Quarterly Conference for this charge is over. Preacher and people are all set up. Dr. Pierce was with us at his best. He is very popular with all my people, and they are loth to give him up. Our collections are coming up well. We have had a substantial and appreciative pouncing from the people of Bailey. This is our leave, after a stay of four years.

Moody.

J. T. Griswold, Oct. 25: We are closing up a good year at Moody. A splendid revival. Thirty additions, twenty or more by profession of faith and the Church revived. Bro. T. J. Beckham, of Wichita Falls, did the preaching. If any man believes he is not a host in a revival, let him witness his work. May he live long to lead men to Christ and strengthen Methodism. The prospect is encouraging for us to make a good and full report at conference from this charge.

Palestine.

R. H. Greathouse: Palestine is closing out the year with all the assessments ordered by the conference full, and with fifty subscribers to the Texas Christian Advocate. This Church has a great many members who pay nothing, but the few who do pay are liberal. I never raised the conference collections easier anywhere in my life.

Munday.

Ed R. Wallace, Oct. 20: We are rounding up for conference. This has been a fine year for Munday charge. The crops have not been very good. It is true, but the fall products have been very good. Frost is staying off so late the people will come out very well. The conference collections will all be up according to membership. The membership has been doubled. This is now one of the leading charges of Vernon District.

Minden.

C. B. Smith, Oct. 20: The fourth Quarterly Conference of Minden charge is past. Bro. A. J. Weeks, P. E. was on hand to hold the conference, and beat his work is badly behind—nearly half, in fact—but the most of the Churches are going to try to go out. The collections ordered by the conference will be paid in full.

Rosalie Circuit.

H. M. Pirthe, Oct. 22: Our fourth Quarterly Conference is past, although I was not able to be there. We are at my wife's father's home at Farmerville—over a hundred miles from there. They write me that Dr. Anderson, our presiding elder, did some excellent preaching and circuit riding. All the proceeds of this quarter went on our dues there, and not a dollar came to us. The patronage has been paid and the farming will soon be re-modelled. The conference appointed a committee at all four of the Churches.

to get up the conference collections. We will come up right well on the collections, notwithstanding the typhoid fever in our family from July 4th to this, the 23d of October—going into four months, and today my seventy-fourth day in bed with it. I have had no fever for twenty-two days. My two little girls that first had the typhoid took the chills and fever and are not well yet. I fear I will not be able to go to conference, on Nov. 26, at Terrell, where I was taken on trial eleven years ago—then full of the morning of life and inspired and hopeful and happy

more than their part in times like we have been passing through. God bless those faithful men and women, and give us more like them. Some of our people have not yet learned that it is necessary that they give of their substance to sustain the cause of Christ. Until they actually feel it, it is not a real sacrifice, what we do not need. The Master taught us the lesson on sacrificing by precept and example. We have had about seventy-five conversions and a net increase of forty-six members; infants baptized, thirty-four; adults, twenty-seven.

ful. I received a \$25 suit of clothes as a gift from the people of Matador. Our good women have spent about \$5 on the parsonage, and have a box valued at \$2 for our Orphanage, which will reach Matador in a few days. This ends the quarterly report of Bro. S. Hardy, my presiding elder. All the people of my work regret to have him leave us, as he has been faithful, harmonious and discreet in all things. I appreciate his kindness, help and goodwill toward me. We have served a noble people.

Hempstead.

A. S. J. Haygood, Oct. 25: Through the Advent I desire to tell the brethren something of how we are getting on at Hempstead. On Sunday night of October 19th we closed a good meeting, which had run two weeks, with good results. The Church and community were greatly benefited and about fifteen were converted and thirteen joined our Church. The results would have been larger, but the last week of the meeting was a very eventful week in Hempstead. A good woman was outraged and murdered by two negroes, who were hanged here on October 21st by a mob, after being tried by the court and condemned to death. Judge Wiley Thompson, our District Judge, and the officers and many law-abiding citizens did all they could to keep down mob violence, but they failed. The murder and excitement incident that interested a great many with the success of our meeting. We had Sister A. C. Zehner of Dallas, with us, and our people were just as much delighted with her splendid services as they were the first time she visited us. She is certainly a power for good in Texas, and her whole heart and soul are in the work. She has a passion for soul-saving, and God gives her great success at that work, and I do not think she can be excelled as a temporary lecturer. During this conference year we have added to our Church at Hempstead fifty-four members, forty-five of whom joined on profession of faith. God has been with us in every power, but Satan has been here too. We are much pleased with our people here. They are just as kind to us as can be. Our Sunday-school Superintendent was anxious to see his scholars excel, and twelve out of thirteen who joined in last meeting were Sunday-school scholars.

Cold Springs.

W. T. Melugin, Oct. 25: I began my meeting in Shepherd on the third Sunday at 7:30 a. m., and continued until the fourth Sunday at 11 o'clock a. m. We had a glorious revival of religion—the best meeting of the season on this work, had twenty-five reclamations and conversions. We received into the Church eighteen persons at 11 o'clock, baptized seven persons. The others of the above number had been baptized in infancy, and some coming from other Churches had been baptized in adult age. There are several names to be recorded at next appointment. I had Bro. C. W. Hughes of Liberty Circuit, East Texas Conference. He did nearly all the work. He is the most effective young preacher I have ever been associated with in Texas. The Lord is with him. He preaches well. The truth is his presentation, endorsed by the Holy Ghost, makes sinners feel and stir the Church to action. He made many warm friends. We admire and love Bro. Charlie. My prayer is that he may live long and do great good for the Master. He will be with me in Cold Springs Monday after the third Sunday of November. I sincerely trust and hope he may be instrumental in helping to save the young people of this little city. If we can have such a work in this place my report will be cheerfully rendered at conference.

Anderson.

W. W. Horner, Oct. 25: Our fourth Quarterly Conference was held at Rosalia, Prairie, Oct. 25, 26, and was a successful occasion. Bro. C. A. Hooper, P. E., was on hand and preached four most excellent sermons. On Saturday at 11 o'clock the theme was "The Unity of the Church," and right well did he handle it. On Sunday his subject was "Methodism," and we felt proud that we were Methodists and that our glorious Church was established upon a scriptural foundation, and that we have no reason to apologize for our existence. Bro. Hooper looked exceedingly after all the details of Church work and is a most excellent presiding officer. We want him back another year. Bishop The financial report was better than the preceding quarter, but we are still considerably behind, both on the salary of the preachers and the conference collections. On the support of the ministry \$120.00 was raised the past quarter. The Churches said as follows: Anderson, with membership of forty, paid \$30.00; Rosalia, with 140 members, paid \$30.00; Prairie, with sixty-one members, paid \$10.00.

Matador.

J. W. Gibbons, Oct. 2: Last year we were transferred from the West Texas to the North Texas Conference. We were read out to Matador, where we arrived two days after the adjournment of conference; but it was nearly a month before we had our family come. We were received in old-fashioned Methodist style—a hearty



REV. N. C. LITTLE, Pastor Walnut Street M. E. Church, South.

more people to stand by our Church paper. It would make them more loyal in other respects.

Walnut Street Parsonage, Greenville, Texas.

hind-shake and God bless you. The indigestible pounding has continued through the year. Although our move was something over six hundred miles, we have never felt that we were strangers. We are doing our very best to get up the collections in full, but on account of very short crops and scarcity of money, we fear that we can not pay out this year, but I am not satisfied with the results. We have raised about \$180 for repairing and furnishing churches, \$180 for parsonage, and about \$20 for other purposes. We have received twenty

\$12. Sted's Chapel, with thirty-eight members, paid \$5. The work is behind now on preacher's salary \$106.42 and about \$20 on the conference assessments. We are doing our very best to get up the collections in full, but on account of very short crops and scarcity of money, we fear that we can not pay out this year, but I am not satisfied with the results. We have raised about \$180 for repairing and furnishing churches, \$180 for parsonage, and about \$20 for other purposes. We have received twenty



WALNUT STREET M. E. CHURCH, SOUTH, GREENVILLE TEXAS.

The two years sum up about \$60 conversions; net increase in membership, 208; adults baptized, 25; infants \$1, expended for churches and parsonage, \$108. We have not done much for the Advocate this year, only to advocate its merit. Those who take it and read it know its worth. In our great Methodist family every Methodist home should have our Church paper. It is a great preacher, and meets a demand that no other paper can meet. So many Church members know more about the crimes and scandals of our country than they know of the Church and its great blessings to humanity. I wish I could induce

Liberty Hill.

J. David Crockett, Oct. 21: We are winding up for conference. We have had a very pleasant year in many respects. Have had eighty conversions, eighty-one additions to the Church and improvements on church and parsonage. Notwithstanding the failure in crops for two years past, Liberty Hill and Leander are nearly up with salary of P. E. and P. C., and are endeavoring to pay their full assessment. They are a loyal people. Many are leaving this country to find employment. We have an active League at Liberty Hill.

Brady, I. T.

J. M. Holt, Oct. 21: Our work for the past year has closed. We began our labors on the Elmore Circuit, Indian Mission Conference, soon after conference last year. We found two small classes on the charge, with thirty-two members. We had fifty conversions, received sixty-five into the Church, baptized ten adults and thirteen infants, and organized three congregations and one Sunday-school, collected for our services \$100.00 for presiding elder \$2. All other collections in full. We worked hard and built up a good circuit. We now go to Stewart Circuit, in the Creek Nation.

Couts Memorial Weatherford.

Geo. S. Shover, Oct. 22: We have spent \$123.29 on church and parsonage, besides paying an old debt of nearly \$50. The conference collections will be paid in full. The salaries will be some short. We had two good meetings—forty-seven conversions and reclamations, sixty-five additions, thirty-nine removals. Rev. S. A. Barnes, of Peach Street, Fort Worth, did faithful and efficient service in one of our meetings, for which he carried away the appreciation of both people and pastor. Notwithstanding the decline in Methodist hospitality, wife and I (D. V.) expect to be at conference.

Groveton.

G. E. Parsons, Nov. 2: Our conference year is about closed out—one of the hardest year's work of my life, though in many respects pleasant. We have had 190 net increase. Conference collections will be full. Salary of preacher in charge will be short some little. We can review the many hard-fought battles of the past year and rejoice in the victories won, and especially the grand victory of prohibition in Trinity County. Groveton work is in ordinarily good condition. We have just put in electric lights in our church, which is quite an improvement over the lamp. We have some of the best-hearted Methodists here, who are always ready to rally to the support of the Church. We shall always remember the kindness of our big-hearted B. A. Platt, Dave Jones, Ed Coleman, W. T. Seymour, A. M. Furlow and J. W. Martin, and a host of others, with the good women of our Church. May God bless them. We haven't the least idea of being returned to this work, and therefore can say to our successor, in advance, there is a hearty welcome awaiting you at Groveton. May heaven's blessings be on the work.

Bangs Charge.

J. W. Bowden, Nov. 2: We are now closing our second year on this work, but owing to the grasshopper and drought scourge last year and continued drought this year our people, as a rule, have had a hard struggle on the financial question. Last year they expended \$238 on churches and parsonage; this year about \$50. While we have had a large increase in membership, there has not been added very much financial strength, as a great many of our new members are children of parents who have been members. These things, I considered, may help to explain why we shall have to report finances considerably behind. But we feel sure that there is a bright future for this charge, if the people can make a few good crops, and will live religious (which implies to honor God with their substance). There are some old stand-bys that do



in spite of the protests now going on, with of three or four hundred. The details are as far as possible.

atures of the National the Christian Church, t Omaha, Neb., was the rk done during the session. Morning, noon ore were held hundreds ings and other revival

Gordon MacGregor, of his line, is an in-ork house at Leyton-n suburb. He lost his ket shops. The first rgeant surgeon to be fourth is suffering ataxia.

irth annual meeting of ge of the Knights of ge of sticky, was in session ecently. One of the nness was to arrange g in Louisville of the of the United States, ain in 1904.

October 23, the Con-at Pewee Valley, Ky., ed and dedicated to its or old Confederate sol-eting of the Executive / following the applica-er approved and they o the Home last week, nger, of Lebanon, have performed a re- for appendicitis t child of Jacob Kill-own citizen of Mount is a success. The ap- was gangrenous, was he infant has recov-

ig in session at Copen-ied the second reading ling for the ratification ween Denmark and the regard to the session est ladies to the latter ote stood 32 to 32, a unecment caused the ent in the house and a the part of the spee-

nes the report of a e of all the building York City, numb-are, because of sympa-asters who are out ny big buildings and ighout the city are still on account of the g to go ahead.

the Philippine Islands that the depreciation diver has cost the In-nt approximately a gold, as the govern-ten millions in silver, tion will increase the l rate now is \$2.10 lid. The prospective the government te to needed public-ns vanished, and a ms inevitable.

omery will graduate College of Physicians the age of 18, says Sentinel, after volun-er one year's studie-ght cover the ground l he taken only the course he would ret the end of the pres- at the age of 17. In ung man will become ne and graduate sur-e the youngest phy-United States—the ror given a diploma college. He is re-ulty and his fellow wonderful student. ill make for him a d possibilities.

Advertisement for BALL'S Organs, featuring text about the organ and contact information for C. Callon in Dallas, Texas.

Advertisement for CUTICURA, describing it as a complete external and internal treatment for itching humours and cutaneous conditions. Includes an illustration of a child and text about its effectiveness.

Advertisement for ESTEY Organ or Piano, featuring the brand name and contact information for The Estey Co. in St. Louis, Missouri.

Advertisement for Epworth Pianos, highlighting their quality and reliability. Includes an illustration of a piano and text about why one should buy an Epworth piano.

Advertisement for RUPTURE AND PILES, featuring a portrait of a man and text about the cure provided by Dr. Dickey & Dickey in Dallas, Texas.

Advertisement for PISO'S GURE FOR CONSUMPTION, featuring a portrait of a man and text about the cure for tuberculosis.

The Home Circle.

IF YOU WILL!

(To the Children.)

You can be a jewel rare,
Making yours a happy home,
Shedding sunshine everywhere,
Help to drive away each care,
My daughter fair!
If you will! If you will!

You can make your mother's heart
Leap with joy, my darling boy,
You can make the clouds depart
When they rest upon her brow,
And do it now!
If you will! If you will!

You can make your father glad,
Cause his loving face to beam
With a smile, my noble lad,
Make his loving heart grow warm
As a May morn,
If you will! If you will!

You can be God's children, too,
Clothed with Christian graces rare,
Ever seeking good to do,
Having Jesus ever near,
My children dear!
If you will! If you will!

T. H. YARBROUGH,
Snois, Texas.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20:12. T. H. Y.

THE YOUNG MAIL CARRIER.

Uncle Sam's mail can't be delayed. It must go through. Clear the way! Warren lunged himself on his sled, and went rushing down the steep hill at a rate that almost took his breath away.

"Guess it couldn't go much faster than that by the regular express," he said as he reached the end.

Then, in a rueful voice: "My, but I've lost some of it! Oh, dear! the letters are scattered all along the hill."

There were bright red postage stamps gleaming in the snow to mark the presence of letters. Warren went back and picked them up—one, two, three, four, five, six. How many did he have before he started? He stopped to think.

"Mother gave me two, and auntie—how many? I didn't notice. I was so interested in playing with the sled. Well, I'll go on to the post-office with them."

But he was quieter as he walked along, and only once attempted to run and glide on his sled.

"I suppose I didn't pay much attention to mother and auntie when they gave me the letters," he was reflecting about. "But I was so busy playing."

He took good care to hold the letters tightly in his hands and to mail them himself. Then he said in a relieved voice: "Well, I caught the mail train, and auntie said she didn't think I would have time. That's one good thing."

Hurrying home he entered the house with his cheeks all ablaze with excitement and health.

He had found the trip one of pleasure, and his sled had proved a companion of the greatest value.

"Did you mail the letters?" asked his mother when he entered the house.

"Yes, mother, and I caught the mail train. I just whizzed down the hills. I played I was a regular mail train, and I didn't stop for anything."

"And you had all your letters?"

"Why, of course," replied Warren, flushing a little as he remembered his mishap.

There was a look in his mother's eyes that confused him; also he saw it reflected in his aunt's.

"I—that is, I think I did. How many did you give me?"

"How many did you take? A good mail-carrier never goes off without knowing what he takes."

"I didn't count them," confessed Warren.

"No, you didn't count them, nor did you hear what we said. If you think you mailed them all," said his mother slowly.

Then holding a letter in her hand toward him she continued: "This was picked up on the hill by Mr. Surdams."

He happened to know his sister's name, and he returned it to me.

Warren turned red, and then confessed: "I had an accident on the hill, and lost the letters, but I returned and thought I picked them all up."

"That's it, Warren, you thought you found them all, but you were not sure. You did not listen to us when we told you to mail them—seven in all. It is your old failing, lack of attention when others are giving you orders. Now you see the trouble you have caused us."

"But I'll go right down again to the post-office."

"That will do no good. The mail train has gone."

"But there is another in a few

hours, and I'll catch that," added Warren.

"No, that will not do. The letter happened to be the one to my sister, and I invited her up with Willie to spend to-morrow with you. She can't get it in time now. It may be that the punishment will be worth more to you after all than the holiday with your cousin."

Warren reflected deeply on these words that afternoon, and reached the conclusion after all that to be a successful mail-carrier one had to be attentive to business as well as a quick traveler, and incidentally he knew that he would try to make the lesson a profitable one in correcting his peculiar fault of inattention when receiving orders.—Christian Uplook.

THE CAMEL, A SURVIVAL OF DEPARTED GLORY.

Ugly and Ungainly He is Nevertheless the Most Valuable of All Oriental Animals.

At a little station between Jaffa and Jerusalem I saw a camel hitched to a station paling, and ran out while the train stopped to make a snap shot of him with the locomotive in the background. I hurried back to the train, not so much in fear of its leaving as to escape the owner of the camel, who demanded backsheesh for the photograph which I had taken. One may photograph anything in Palestine, but there is nothing so ancient or so thoroughly public in its character that some individual does not demand backsheesh if you point a camera at it.

There is something suggestive in the combination of camel and engine. One represents the past and the other the future. Outside of Haifa I caught another rather interesting snap-shot of a string of camels using the uncompleted railroad on their long journey to Damascus. The camel on the railroad is an anachronism. There is something almost weird in the thought of these ancient beasts leaving the rough high-ways of Palestine to utilize, for a little time, the railroad that soon is to make their long journey superfluous.

We do not always remember how much we owe to the camel as a factor in our modern civilization. No other animal probably could have traversed the desert as the camel has done, bringing the spices and tapestries to the ports that scattered them to all the world.

A string of camels is usually preceded by a donkey bearing the personal effects of the driver and some of the articles for the camp. Following him comes the driver leading the first camel, and the halter rope of each behind is tied to the saddle of the camel preceding. The pack saddle is made of two strong forks of wood, not unlike the bottom of a huge saw-buck, to which traverse poles are made fast. This rests upon a thick pad covering the camel's two humps, and is not commonly removed when the camel is temporarily relieved of its burden.

Of all living creatures, probably the camel is the most ungraceful. The popular story told to tourists is that the camel and elephant ran a race to see which one could get into the ark first. The elephant won, but the camel got his back up about it. Indeed, it is sometimes added that the camel had to hump himself or he would never have gotten in at all. It was his usefulness rather than his beauty that made him worth saving at the time of the deluge. Beside the ungainliness of his humps, his neck and head seem to be put on at perfectly absurd angles. Despite the downward curve of the neck as it leaves the body, the head is carried so erect that the nose is

practically horizontal. The halter is sometimes surmounted by a little feather rosette on the bridge of the nose, which is the camel's one pretense of artistic trapping. In his best estate the camel seems ancient, and as he ordinarily appears on the road he looks decidedly moth-eaten and a survival of departed glory. As such he has a noted place in Egypt and the Holy Land.

We looked long for a young camel, and began at length to wonder whether such a thing existed or ever had been. Every third camel in Egypt is named Rameses, and the rest are Thothmes and Menephtahs. It seems appropriate that they should have names associated with the departed glory of these ancient lands, for one can not deny to them an element of dignity in spite of their ugliness. The look upon the camel's face is habitually sad, and his accustomed utterance is a groan. He groans when he kneels down, and groans when he rises; and groans under his often too heavy burden.

The camel is most valued of all animals of the Orient, and is best cared for of their beasts of burden. When a married man dies, his widow is accustomed to say, "I have lost my camel." All other women know thereby that she places a high value on her departed husband. A good camel is said to be worth about four hundred dollars, an amount of money not often possessed by an inhabitant of Syria or Egypt. After long observation, we finally discovered a few young camels, but found they looked old and very solemn, as if already anticipating the burdens which they must bear.

It is not generally known that an effort was once made to introduce camels into the United States for purposes of commerce. Many of them died upon the first introduction to America, but one pair survived and were transferred to Nevada. Camels are still to be found in New Mexico and Arizona.

I have spoken of the camel's ancient appearance. He is ancient, being one of the oldest animals now living. Fossil remains of an animal somewhat larger than the camel but otherwise practically identical, have been found in Miocene rocks. It is impossible to express his antiquity in years which must reach into the millions.

The camel has a very early place in recorded human history. Pharaoh presented camels to Abraham. The Midianites who were traveling from the land Gilead to Egypt, and who bought Joseph from his brethren, were traveling with camels laden with spices. Job possessed six thousand of these beasts.

The camel ruminates his food and has a second stomach, but does not possess horns and hoofs as do other animals that chew the cud. Naturalists are unable to decide through what line of descent the camel's genealogy should be traced. Its antiquity stretches back so far beyond the dawn of history that he has no family tree. There are different branches of the camel family, some with one hump and some with two. Scientists are unable to say what animal other than the camel was the common ancestor of the tribe. He stands indeed among the beasts of the earth a kind of Melchizedek, without father or mother or any assigned beginning in history. So many are his uses that it is quite too soon to predict that the railway will consign him to oblivion.

The camel goes three days without drinking when on the march, and suffers no especial discomfort, having a reserve water supply in the wells of his stomach. He can abstain a fourth day if necessary, and without much inconvenience, and when grazing will go cheerfully for a week at a time or long-

er without any drink whatever. But when he drinks he stores away a supply for the future.

His stomach is not his only reservoir. His humps are simply masses of fat; there is no curvature of the spine that corresponds to them at all. The humps diminish during a long journey, the camel's system drawing on their storage according to his need. A camel driver therefore before starting on a journey examines the animal's humps to be sure that they will be able to go through.

The camel is a high liver when he has a chance, although on occasion he is well content on modest fare. It is not because he has any special taste for fine food however, he simply eats everything in sight, and has so little discretion about his eating that he needs to be watched when there is abundance, lest he eat something injurious to himself or consume too much of otherwise wholesome food.

The camel is reputed to be a very patient beast, but he is exceedingly resentful and sometimes gives a total stranger a passing kick through mere wantonness. Now and then he takes a man in his teeth and gives him a good shaking; in general, I doubt not the man deserves it.

The camel's gait is as uncomfortable as one can well imagine. Nobody ever gets used to it. Those who have ridden camels all their lives rock back and forth at every jerk of the great clumsy beast, whose strides seem so ill adjusted to each other as to make one fear that the camel will rock himself to pieces, and break his rider's spine in twenty places. A member of our company was importuned by an Arab to ride his camel, and the American replied, "No, I do not want to read the Koran this morning." This bit of American humor was a revelation to the Arab, but he saw the point and laughed heartily. The reader of the Koran sits cross legged on his bear rug and rocks back and forth in what appears to the occidental a most unreasonable fashion. Perhaps the Arab learned the attitude through experience in camel riding.

The camel carries from four hundred to a thousand pounds upon his back, and with a moderate load will make anywhere from twenty-five to forty miles a day across the desert. The dromedaries, which are the fleetest of the camel tribe, sometimes make a hundred miles. At Luxor I saw some British soldiers mounted on the fleet animals. They were the finest looking camels that I saw anywhere, well groomed and full of life. The riders were not graceful, but they certainly were picturesque and attracted much attention as well.

The camel continues to grow for sixteen or seventeen years, and is said to live to the age of forty or fifty. The latter seems to me a conservative statement. I saw very few camels that did not look to be older than the pyramids.—Dr. William E. Barton.

RIGHT SIDE OUT.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret, and complain. At last his mother said:

"Jack, I want you to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought that his mother must be out of her wits.

"I mean it, Jack," she repeated. Jack had to obey. He had to turn his stockings wrong side out, and put on his coat and trousers and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn, funny—

looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was quite clear in his conscience.

Then his mother, turning him around, said:

"This is what you have been doing all day—making the worst of everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefacedly. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."—Ohio Work.

THE FOOLISH LAMB.

A lamb once thought it could get along without its mother; so wagging its tail, it went skipping across the pasture into the woods.

By and by, getting thirsty, it saw some horses drinking out of a pond. It pushed its nose into the water, but quickly found that water was not pleasant for a lamb.

Getting hungry, it saw some cows eating grass. It nibbled at some of it, but soon grew sick of grass.

Some boys coming along ran after the lamb, throwing stones at it, and making it bleat with pain.

Finally the lamb ran about hunting for its mother, and hungry and thirsty and sore, finally found its mother and a good supper.

There is no place like home. There is no one like father and mother.—American Weekly.

ARE YOU AMBITIOUS?

Coffee Makes Some People Helpless.

We inherit our temperaments. Some children are happy and bright, while others are nervous and cross. Care should be taken that the child is given proper food and drink so as not to increase natural nervousness or to bring it on; but this is often overlooked by mothers who permit their children to drink coffee without check.

The wife of a groceryman living in Siloam, Mo., says, "I was born with a nervous temperament, and this was increased by my parents giving me coffee when a child, unconscious of its bad effect on my nervous system. In time, a cup of coffee in the morning invariably soured on my stomach, and a single cup at night would make me nervous and wakeful and often cause a distressing heartburn. Last year I laid in bed all summer with nervous prostration, a complete wreck from coffee drinking. I craved a good, nourishing, hot drink and commenced to use Postum Food Coffee.

There was a gradual improvement in my health almost from the commencement of using Postum. I could sleep well, the heartburn and nervousness disappeared, my stomach trouble stopped and now (a year later) I have gone from the sick bed into the store behind the counter day after day; from a helpless to a stirring business woman, with new life and strength, new hopes and ambition; from the pale, weak 102-pound woman to my present weight of 120 pounds. Thanks to Postum.

We carry Postum in stock and recommend it to our customers; we love to sell it and often give a trial quantity to the faltering to induce them to use this health-giving drink." Name given by Postum Co., Battle Creek, Mich.

The Co

By Rev. S. C.

"O consistency, How resplendently wisdom of the soul along the ages it glows and resounds in so to the everlasting spheres. The key to the central sun of life is the statement of time they all agree. There is no God."

How consistent is the theory of the old world? "The world rests on an elephant, the elephant on a tortoise, and the tortoise on nothing." This is nothing a "loca name." If it is at But who would to wisdom of such a in such beautiful knowledge—for instance, once—for instance, the philosophers led on, who boldly he possible for God to blood all nations of on all the face of conclusively and hence" that the diffi- ture of the skin, I ture, nature of the too great to admit mon origin and abs der the operation cause. And, oh! b lings of science to cious morsel with mouths, and cried enough, from the s ness comes a bou vory and consistent the lips of the gre they receive the w

"The infinite (who been) breathed int at most into a few s these primordial ce of men, with all the and texture—ah! birds, fishes and ere origin by their ou without any further tiquated ancient c some simple folk l of all things."

Again, who can fu tiful consistency of carrying out the g great masters of s wisdom is doomed things, great and rise in spontaneous out a generator—w heaven or any othe harmony with this, of Herbert Spencer "In force we have prophecy of all life unity and harmony science (it would, call it divine phil chief charm consis with which all divi from it) is only equ and simplicity of sta the wayfaring man, therein? Take M tion of life, for exa combination of hete both simultaneous (correspondence with ences and sequence sufficiently grateful and satisfactory del ent of all phenom

Take another d clear and elaborate thing as a hole in tl old foggy folks, who b nicus and Newton all things had bett fore they are compel pull it after them! ble of the sublime ex definition. Here it only continue to be that in which it is yet the content qua is not affected by t it and gives it form ing." The equal e these definitions an one of Pope's concep of universal nature:

"Who sees with equ all.

A hero perish or: a s

But, alas! what ge the elevating tend scientific truth on th kind? "Like priest, still, in the main, b plied in times wh through nature to when our grandmoth ple people loved to f of the great Father the bloom and beau looking upon sunsh seed-time and harv hood and mellow o death, faith, hope, modes of blessing, as some poor return for and care by the hear and life's devoted d houses for his wor for his poor, school and homes for his

The Consistency of Infidelity

By Rev. S. C. Littlepage, of the Northwest Texas Conference.

"O consistency, thou art a jewel!" How resplendently it shines in the wisdom of the scientific realm! All along the ages it glistens in sentiment and resounds in song, making melody to the everlasting music of the spheres. The keynote of its harmony, the central sun of all its scintillations, is the statement found in an old volume they all agree to denounce—"There is no God."

How consistent and philosophic the theory of the old cosmogonists, to wit: "The world rests on the back of an elephant, the elephant on the back of a tortoise, and the tortoise on the back of nothing." This is certainly giving to nothing a "local habitation and a name." If it is amazingly low-down, but who would take issue with the wisdom of such a proposition? It is in such beautiful keeping with the denials—for instance, that class of scientific philosophers led by Nott and Gliddon, who boldly held that it was impossible for God to have made of "one blood all nations of men for to dwell on all the face of the earth," showing conclusively and by the "light of science" that the difference in type-structure of the skin, physiological structure, nature of the hair, etc., was all too great to admit of any such common origin and absurd unity, even under the operation of an Almighty cause. And, oh! how the sweet birdlings of science took down the precious morsel with greedy, hungry mouths, and cried for more. Sure enough, from the same unwasted fullness comes a bountiful supply of savory and consistent philosophy. From the lips of the great Charles Darwin they receive the welcome theory that "The Infinite (whoever he may have been) breathed into a single cell, or at most into a few such cells, and from these primordial cells all the nations of men, with all their diversity of type and texture—ah! and all animals, birds, fishes and creeping things—have origin by their own inherent force, without any further aid from the antiquated ancient of days to whom some simple folk look as the author of all things."

Again, who can fail to see the beautiful consistency of Prof. Haeckel in carrying out the philosophy of the great masters of science (with whom wisdom is doomed to die) sees all things, great and small, take their rise in spontaneous generation, without a generator—without help from heaven or any other source? And, in harmony with this, we see the beauty of Herbert Spencer's discovery that "In force we have the potency and prophecy of all life." And then the unity and harmony of the beautiful science (it would be degrading to call it divine philosophy, since its chief charm consists in the facility with which all divinity is eliminated from it) is only equalled by its charms and simplicity of statement. How can the wayfaring man, though a fool, err therein? Take Mr. Spencer's definition of life, for example: "The definite combination of heterogeneous changes, both simultaneous and successive in correspondence with external co-existences and sequences." Who can be sufficiently grateful for such a clear and satisfactory definition of this parent of all phenomena? Take another definition, equally clear and elaborate, of as simple a thing as a hole in the ground, and all old foggy folks, who believe with Copernicus and Newton that God created all things, had better be hunting it before they are compelled to crawl in and pull it after them! But let one capable of the sublime conception give the definition. Here it is: "A hole can only continue to be a hole so long as that in which it is a hole continues, yet the content quantity of the hole is not affected by that which limits it and gives it form in the understanding." The equal care with which these definitions are given reminds one of Pope's conception of the Author of universal nature:

"Who sees with equal eye, as Lord of all,
A hero perish or a sparrow fall."

But, alas! what genius can describe the elevating tendency of such pure scientific truth on the masses of mankind? "Like priest, like people," may still, in the main, be true, though applied in times when men "looked through nature to nature's God"—when our grandmothers and other simple people loved to find an expression of the great Father's loving heart in the bloom and beauty of the universe, looking upon sunshine and shower, seed-time and harvest, youth, manhood and mellow old age, life and death, faith, hope and heaven, as modes of blessing and sought to make some poor return for such infinite love and care by the heart's best affections and life's devoted duties, by building houses for his worship and asylums for his poor, schools for his children and homes for his aged; when holy

men "pointed to heaven and led the way." But, oh! what sweet penitence comes with science! Its primordial fog obscures the sun of the glad old days; the cell, or moneron, usurps the throne of Him whose handiwork was the ever-shining, singing stars—the rejoicing earth with her happy children. Now look at the grand old Darwin. He has swept the circle of scientific lore. Beginning with the cell, he is ending with the worm. Let everything hold its breath. Let Columbus, who discovered a continent of lost immortals,



REV. O. S. THOMAS,
Presiding Elder Greenville District.

now the home of millions of happy Christians; let Newton, who saw and interpreted the law which binds all suns and systems in the perfection of order—"God's first law," let Copernicus, who set the whole stellar heavens to the music of harmony—let them all come down the starry cope with bared brow and listen. This prince of skeptical philosophers and scientists has discovered!—and it was about the last effort of his long life. Who dare say it was not a fitting close? But listen to the great denouement, for it is his last revelation to us. It is the last we hear from the author of "The Descent of Man." Oh, if he were as humble as his position is low, we would listen! Is he the incarnation of skeptical science? Does he die on the field of battle? Let us not envy the laurels his last victory has won. He has discovered that worms have affection—social qualities—and proves it by the fact that "they crawl over each other and endure the light for the sake of their loves." Is it true,

"Tis home wh'er'er the heart is—
Where'er its living treasures dwell?"

And is Darwin's heart with the worms? Are these his treasures? It is true,

"Nothing is great or small
But to a mortal's thinking.
'Tis but the littleness of man
That sooth no greatness in a trifle."

But, in sober truth, where must all this foolishness end? Are the vast fields of thought and being forever to be smirched with the trail of serpent? No! no!

"In spite of pride—in boasted reason's spite—
This truth is clear, whatever is, is right."

It is right that man's volitions should be free; that the hooding owl, atheism, should lose its moral sight in darkness, where it will not see the sun. It is right that God should chain these masters of physical science to the car of progress and drive them through the illimitable universe, developing and illustrating his infinite wisdom and power, and though drunken or maddened by what they find, or fail to discover, yet in the end bewildered, sober thought, on weary, wounded wing, will return to God and find life and peace in the study of the divine perfections and the assimilation of moral character to the divine ideal—"to Jesus, the Light of the World." It is written: "He taketh the wise in their own craftiness." "The wisdom of the world is foolishness with God," so that, in the end, this mad and godless scientific search will give abundant illustration of the Scripture, "The fool hath said in his heart, There is no God." This may seem a severe statement, but the "Bible is very plain, where man would be very polite." Certainly the meaning is not that these men are fools in everything, for they are not; but in the misdirection and prostitution of their God-given faculties this climax of all foolishness—the denying the divine existence in the face of the evidence of his Word and works, however great, in all things else.

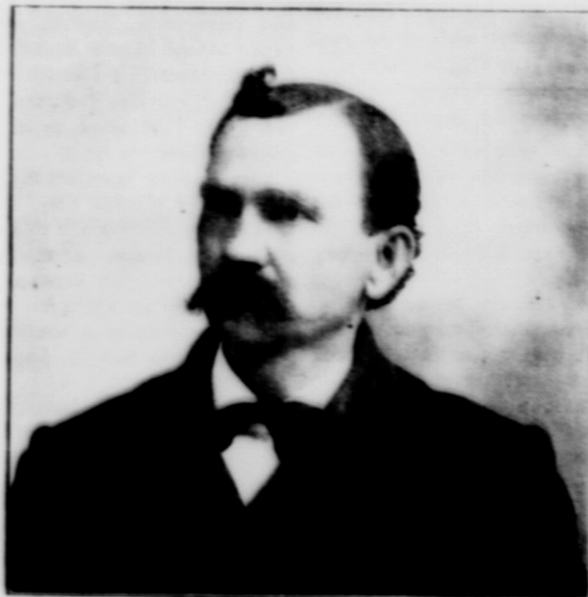
"God maketh the wrath of man to

praise him; the remainder of wrath will he restrain." The declaration of prophecy will be fulfilled—"The Lord shall have them in derision." Then will his enemies learn what they might have read before—"I form the light and create darkness; I make peace and create evil; I the Lord do all these things." (Isa. 45:7.)

Without aspiring to the gift of prophecy, I venture the prediction, based on the mental and moral activities of the times, the character and scope of research, the nature and number of investigations, the persistency with which every department of investigation is pressed, the boldness with which the sons and slaves of God pursue their tasks, the rapidity with which culminations are reached, as well as "the more sure word of prophecy"—if the Church of God will repent of her inexcusable and damnable practical infidelity, and go to work as she should, this twentieth century will see the fulfillment of the statement, "The earth shall be filled with the knowledge of God as the waters cover the sea;" when the undevout scientist will be regarded mad by common consent; when half-truths shall be brought together as the tessera hospitalis and the tangled strands of truth wrought into a cord of infinite strength and beauty will bind all who love it to their divine, original "God over all, blessed forever." Amen. The Lord hasten it in his time.

BRO. BALLARD AND THE CHURCH.

If Bro. Ballard had truly represented my article, I should of necessity acknowledge myself defeated. He either quoted me from memory (a bad memory at that) or was in a strait for arguments. I did not even hint at the idea that the Methodist Church is "the Church of Christ, to the exclusion of all others. I did say, "The Methodist Church is identical with the Church of Christ—not that it is all there is of the Church of Christ, but that it is the Church of Christ." Now



REV. JAS. W. HILL,
Pastor Wesley M. E. Church, South Greenville, Texas.

this does not need an explanation. I truly believe this. If I did not, I certainly would leave it at my first opportunity. But I am not alone in this opinion, for Bro. Ballard also believes it. He says: "That Methodism is a part of Christ's kingdom or Church I steadfastly believe." If I had taken the position that the Methodist Church is all there is of the Church of Christ, and that children are made members of it by baptizing (the latter statement the Discipline teaches), then his conclusion is true that all baptized children are members of the Methodist Church. But he manufactures the major premise. I condemn it as readily as he.

Bro. Ballard accepts, "without mental reserve," my proposition: The Church is composed of all who are in covenant relation with God. But how do we enter covenant with God except by baptism and its attendant vows or pledges? Richard Watson says that baptism is "an initiatory rite into the Church." When Bro. Ballard denies that baptism is the initiatory rite into the membership of the Methodist Church, he denies the identity of the Methodist with the Church of Christ, and contradicts his own statement. "That Methodism is a part of Christ's kingdom or Church I steadfastly believe."

Bro. Ballard says that this covenant, which is ratified in baptism, is not God's covenant, but ours—a man's. This is astonishing, coming as it does from the pen of so able a theologian. Does Bro. Ballard repudiate the sense of God's statement to Abraham (or does he believe like one of our preachers, that Abraham was a mythical character)?—"This is my covenant, which ye shall keep, between me and you and thy seed after

these, every man-child among you shall be circumcised; and my covenant shall be in your flesh for an everlasting covenant." Here God says, "This is my covenant." But Bro. Ballard says that "it is man's"—the difference between God and Bro. Ballard.

Bro. Ballard says that one is not a member of the Church till he takes the vow "to be subject to the Discipline of the Church, attend upon its ordinances and support its institutions." Why, then, do we accept as members of our Church those who come to us from other denominations by certificate? For they never take such a vow, and yet we accept them because they have been baptized on profession of faith by some accredited Church. Hence we believe as a Church (but Bro. Ballard does not) that the baptism of a believer (or infant) initiates him into membership in the Church—our Church as well as others.

Bro. Ballard asks the question, "Why does our Discipline say, 'Dedicate their children to God' instead of 'Make them members of the Church'?" It says both. See Art. 429: "In causing this child to be brought by baptism into the Church of Christ," etc. But Bro. Ballard is out of harmony with the Discipline and Church at the latter point.

Bro. Ballard says: "By our Discipline we must settle this question." He really meant by that part only that "seems" to indorse, or at least does not repudiate, his theory. I would like to know if Bro. Ballard believes the following disciplinary statements, the manifest meaning of which can not be misunderstood: "In causing this child to be brought by baptism into the Church of Christ, it is your duty," etc., and "As none who have arrived at years of discretion can remain (not can enter) within its pale or be admitted to its communion," etc. If these passages do not teach infant Church membership, begun in the act of baptism, then the English language

WHAT CAUSES DEAFNESS.

The Principal Cause is Curable but Generally Overlooked.

Many things may cause deafness, and very often it is difficult to trace a cause. Some people inherit deaf-



ness. Acute diseases like scarlet fever sometimes cause deafness. But by far the most common cause of loss of hearing is catarrh of the head and throat.

A prominent specialist on ear trouble gives as his opinion that nine out of ten cases of deafness is traced to throat trouble; this is probably overstated, but it is certainly true that more than half of all cases of poor hearing were caused by catarrh.

The catarrhal condition in the nose and throat finds its way into the Eustachian tube, and by clogging it, up very soon affects the hearing, and the hardening of the secretion makes the loss of hearing permanent, unless the catarrh which caused the trouble is cured.

Those who are hard of hearing may think this a little far fetched, but any one at all observant must have noticed how a hard cold in the head will affect the hearing, and that catarrh if long neglected will certainly impair the sense of hearing and ultimately cause deafness.

If the nose and throat are kept clear and free from the unhealthy secretions of catarrh, the hearing will at once greatly improve and anyone suffering from deafness and catarrh can satisfy themselves on this point by using a fifty cent box of Stuart's Catarrh Tablets, a new catarrh cure, which in the past year has won the approval of thousands of catarrh sufferers, as well as physicians, because it is in convenient form to use, contains no cocaine or opiate, and is as safe and pleasant for children as for their elders.

Stuart's Catarrh Tablets is a wholesome combination of blood-purifying, Expectorant and similar ingredients and they cure catarrh and catarrhal deafness by action upon the blood and mucous membranes of the nose and throat.

As one physician aptly expresses it, "You do not have to draw upon the imagination to wonder whether you are getting benefit from Stuart's Catarrh Tablets; improvement and relief are apparent from the first tablet taken."

All druggists sell and recommend them. They cost but fifty cents for full sized packages and any catarrh sufferer who has wasted time and money on straws, salves and powders, will appreciate to the full the merit of Stuart's Catarrh Tablets.

Young People's Weekly

The largest, brightest, best and most progressive paper for young people published in the world. 50 cents per annum, the only one quarterly for 50 cents. DAVID C. OWEN PUBLISHING CO., 30 Washington St., Chicago.

GET A FIRST CLASS SEWING MACHINE AND THE ADVOCATE 1 YEAR

\$1250 TO \$3600 For Your Expenses

FOR HUSTLERS—BOTH MEN & WOMEN

Advertisement for Sewing Machines, featuring an image of a machine and text: "At home or traveling. Let us start you. Our Furrier Water Sewing—wonderful invention. Great value—big money maker. Enormous demand. Over \$1000 a month sold. Everybody buys. It purifies the fabric, saves by distribution—removes every impurity. Furishes absolutely pure, aerated, delicious drinking water. Best Filters, Saws, Irons, Sewing Machines, Sewing Machines. NEW PLAN AND OFFER. HARRISON MFG CO., 12 Harrison Bldg., Cincinnati, O."

Advertisement for PEWS—PULPITS, Church Furniture of all kinds, Grand Rapids School Furniture Works, Cor. Washab St. & Washington St., CHICAGO.

BELLS.

Advertisement for BLYMYER CHURCH BELLS, featuring an image of a bell and text: "BLYMYER CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O."

Advertisement for CHURCH BELLS, Chimes and Pails, featuring an image of a bell and text: "CHURCH BELLS. Chimes and Pails. Best Superior Copper and Tin. Get your price. McSHANE BELL FOUNDRY Baltimore, Md."

linings and seams before the glass, won't mother meant; but war in his conscience, other, turning him you have been doing the worst of every out. Do you really this way so much. answered Jack, "Can't I turn them y. If you will try to doasant and do what u must do with your ners as you prefer to clothes—wear them Do not be so foolish man, as to persist in wrong side out."—

WILSH LAMB.

thought it could get mother; so wagging skipping across the woods. stting thirsty, it saw king out of a pond. into the water, but at water was not mb. it saw some cows nibbled at some of it, k of grass. ning along ran after ning stones at it, and with pain. mb ran about hunting nd hungry and thirstly found its mother r.

AMBITIOUS?

me People Helpless. temperaments. Some py and bright, while us and cross. Care hat the child is given link so as not to in-rouness or to bring is often overlooked permit their children thout cheek. groceryman living in "I was born with a rent, and this was in-vents giving me cof-1, unconscious of its nervous system. In sffee in the morning on my stomach, and fight would make me-ful and often cause rt-burn. Last year summer with nervous nplete wreck from craved a good, nour- and commenced to Coffee. gradual improvement most from the com-ng Postum. I could rtburn and nervous-ny stomach trouble (a year later) I have k bed into the store- day after day; from firing business wo-le and strength, new n; from the pale, oman to my present pounds. Thanks to m in stock and rec-customers; I love n give a trial quan-ling to induce them giving drink." Name Co., Battle Creek.

Morelock to the North... Rev. Louis Powell... Little Rock Confer...

Episcopal Church is... raise a million and a... permanent endow...

Dr. John Mathews... wife, Mrs. Keener, his... Miss Keener, and his...

of Birmingham... Methodist church edi... will be erected on...

held the German... last week in Hous... he has charge of the...

of Atlanta have de... building of a Cen... provided for by the...

NOTICES.

number of the Amer... reviews gives a resume... items of news in such...

number of the At... a number of very... among which is "The...

Popular Science... us, and we always... with interest. Even...

table of contents will... the bill of fare in the... Leslie's Popular...

Dempster Sherman: "The Making of a Play," by F. Elderkin Fyles...

Abé Mulkey and his splendid success in erecting the beautiful and well-adapted building on the Orphanage grounds...

Rev. R. W. Thompson, a superannuated member of the East Texas Conference, has done a noble work, and he is also requested to continue in this department of the Lord's service.



REV. J. J. CLARK. Pastor Kavanaugh M. E. Church, South Greenville, Texas.

plous example will be followed by other men of wealth.

The members of the board were made sad indeed by the absence of Bro. Graham, one of our directors from West Texas Conference, who since our last meeting has passed into those heavenly places where the orphan's tears are dried forever.

It has been our policy since the beginning to place our orphans in pious, Christian homes, when it can be done consistently. We have, therefore, 126 outside of the Orphanage and 118 in it.

REPORT OF THE METHODIST ORPHANAGE.

To the Bishop and Members of the Annual Conferences to Be Held in 1902.

Dear Fathers and Brethren—The Board of Directors of the Methodist Orphanage respectfully present to you their ninth annual report.

The board met in annual session, at the Orphanage in Waco, on Tuesday, October 14, 1902.

After hearing an exhaustive report from the Business Manager as to the details of the business, as well as to the general management, the board went to the school-room, saw how the children are taught, witnessed some of their recitations and heard their songs, then saw their physical surroundings and their personal habits, their diet and their clothing, and believe that we are prepared to say to you:

First—The building and grounds are in excellent condition. Owing to a blasting drouth, there is no revenue this year from the farms.

Second—The children are watched over and guarded with a mother's care and tenderness by the good women in charge.

Third—In Prof. Burkhead the Business Manager has found the man specially needed and fitted for the great work of the mental, moral and religious training of the orphans entrusted to us.

Fourth—The children are well clothed, well fed and well kept.

Fifth—The financial condition is satisfactory, but details are not possible until the close of the last of the patronizing Annual Conferences.

Rev. W. H. Vaughan was re-elected Business Manager.

The filling of all other positions was entrusted to Bro. Vaughan, as in the past.

The magnificent work done by Rev.

WHAT Church Hymns... Gospel Songs... Young People's Songs of Praise... THE BIGLOW & MAIN CO.

tain injunctions on them when they know absolutely that there is nothing in the plea and that if an injunction is granted, on a final hearing it will be dissolved.

Fourth—It is surprising how many Methodist lawyers there are over here. For instance, the Court of Criminal Appeals, now sitting in Tyler, has three Judges. Two of them are Methodists. Two injunction suits have been in progress in Tyler this week—prohibition suits—one from Van Zandt and the other from Smith County. Thirteen lawyers represented the two cases. Nine were Methodist.

Tyler, Texas.

WHILE IT IS CALLED TO-DAY.

We are all under a moral obligation to be kind and considerate to every one with whom we do. There are plenty of kind and pleasant things which are perfectly true that we might say. There are drooping hearts that we might cheer to-day with only one kind word. There are lots of deeds of kindness which we might do by helping the poor and lending a helping hand.

Don't let us wait for such an awakening as will be after it is too late. Let us try to amend our ways now while it is called to-day, lest the night of sorrow for our neglected opportunities overwhelm us when it is too late. Let us become more like "the ocean on its bed," with an "imperial conscious depth and weight" and power and purity of character.

Let us go to work with more zeal and become more earnest in all we do. Let's be always alert and watchful, and accept every good thing that comes within our reach, and seize every opportunity as it comes, and leave behind us a ministry of helpfulness which will be of lasting benefit to many.

Elkhart, Texas.

"Texas Advocate" sewing machine has been received in good order. It was well created. Freight prepaid. Upon receipt of it, I was highly pleased in every respect. Did some sewing, but had not tested it thoroughly, when I was taken sick with severe cold, thus enforced to defer longer than the period of my expectation to assure you of my satisfaction. Very respectfully,

HALLA WESLEY BRANDON. Brazoria, Texas.

Table with columns for names and dates: Mangum District—First Round. Mangum, Nov 9, 19; Yeldell, Nov 15, 18; Erick, Nov 22, 23; Blair, Nov 28, 30; Deer Creek, at Madge, Dec 6, 7; Hobart, Dec 13, 14; Olustee, at Olustee, Dec 20, 21; Legar, Dec 27, 28; Mountain Park, at Mt. Park, Dec 31; Faxon and Indianola, at Faxon, Jan 2, 4; Goshel, at Goshel, Jan 7, 11; Eldorado, at Pleasant Hill, Jan 17, 18; Harrison, at Harrison, Jan 17, 18; Ft. Cobb, Jan 29; Granite, at Granite, Jan 21; The District Stewards are called to meet in Mangum November 19, 7:30 p. m. W. S. P. McCullough, P. E.

ANNIVERSARY PROGRAM. Of Northwest Texas Conference Sunday School Board, Methodist Church, Temple, Texas, Wednesday, November 12, 1902. 3 p. m.—Institute hour, led by Dr. H. M. Hamill, of Nashville, Tenn.; subject, "How to Make a Sunday-school Go." Song, choir, Prayer, Rev. J. W. Fort. Song, "Run and Drag," fifteen minutes. Rev. S. E. Burkhead, Waco, Texas, Institute hour, led by Dr. Hamill; this hour specially helpful to preachers and Sunday-school workers in general. 7:30 p. m.—Sunday-school anniversary, under the direction of the Conference Sunday-school Board. Devotional service, led by Rev. A. T. Culbertson. Report of Sunday-school Board, Rev. C. S. Field, Secretary. Decision Day in Sunday-school, fifteen minute address by Rev. A. O. Evans, Georgetown. Address, "Our Church and Its Sunday-schools," Dr. H. M. Hamill.

N. B.—This will be of great interest to all Sunday-school workers, and all who can should be sure to attend. C. S. FIELD, Secretary.

You cannot make an enemy losing a friend.

The weeping religion is seldom a working one.

SOME SURPRISING THINGS OVER OUR WAY.

First—It is surprising to people away off how Smith County whipped the ants so bad—1055 majority. We'll see. All the preachers, all the women (just about), nearly every lawyer, I think every county officer, all the teachers, nearly every doctor in the county, if not all; all or nearly all of the bankers, a good majority of merchants and railroad men, and farmers galore, were for it. We were organized.

Second—It is surprising with what unanimity the ants are enjoining County Judges and courts from putting prohibition into effect, and how perfectly alike their pleadings are in all cases. It looks as if some firm in Waco might be furnishing them by the wholesale.

Third—It is surprising how prohibition lawyers can take these stereotyped pleas and go into court with them just like they had gotten them up themselves and seek and often ob-

NOTES FROM THE FIELD.

CONTINUED FROM PAGE FIVE.

Our Sunday-school enrollment has reached at one time this year 413. Our collections are all in hand except the salary, which will be paid. We have over two hundred boys and girls in our Methodist college located here. We have neither frictions nor factions in this Church, and I believe I can conscientiously say there is no more pleasant or desirable appointment in the Northwest Texas Conference than Clarenden. It is with a heavy heart we say good-bye to this people, who have been so kind to us. May the conference send them a more worthy pastor in our prayer.

Crockett Circuit.

J. T. High, Oct. 28. We believe the general state of the Church is in better condition than it has been for several years. Rev. W. S. Easterling is our preacher, and we all love him and want him back next year, and we also want Rev. V. E. Davis, our presiding elder, back. He is hard to beat preaching, and ruling as an elder he can't be surpassed. We believe Crockett Circuit will be up better financially this year than it has been for several years, though some of our stewards are not very zealous. We wish some one would get up a little pamphlet telling them their duty and send it to them, for they never read the Discipline.

Duffau Circuit.

R. A. Clements, Oct. 22. We have had over 150 conversions on the charge, and notwithstanding the great number of removals because of the two successive crop failures, we will report a handsome increase in membership. The brethren say the charge is in better condition than it has been for years past, our meetings were a continued victory from beginning to end, though the first two were greatly hindered because of rain. Some of the services were wonderful for the demonstration of the Spirit of God. We had more than twenty-five conversions in our services. This country was never in a more discouraging financial condition than at present. A very small percentage of the people will be able to pay their debts this fall, but I think our prospects are very good for the collections ordered by the Annual Conference. There will be a deficit in the salary for the pastor. But the Church has done a good part by us, considering their ability. Our fourth quarterly Conference convened on October 18. Bro. Boone, our presiding elder, was on hand in fine spirits and preached a sermon that would be an honor to any man. We regret very much that his time is out on Dublin District. Bro. Boone keeps up to date, and I doubt whether many of our young men are more studious. My family is now speedily recovering from an eight-week serious illness, which may cause me to fail to pass the examination by the committee on my course of study. I have also had two attacks of sore eyes, but we are doing all in our power, and believe "all things work together for good to them that love God."

Carlton.

W. D. Thornton, Nov. 2. Our fourth quarterly Conference was held here October 21, and was better attended than any conference we have had for a long time. All charges were well represented, and the representatives had good reports, considering the financial strain in our country. Our beloved pastor, Bro. Watts, has certainly done his duty as a pastor, which was thoroughly demonstrated by the unusual success of the conference. He thinks the conference assessments will be paid in full, judging from what had been paid and promised. The salary of our pastor and presiding elder has not been paid in full, but the stewards are doing their best to raise it before conference. Our church has just been re-organized, and looks nice. The following resolution of appreciation was passed almost unanimously before the adjournment in the evening: Whereas, Our present presiding elder has served us faithfully four consecutive years, and possibly his services with this conference will end in this district, therefore we wish to take this method of showing our appreciation of his earnest and faithful work during the time he has been with us; and we wish, further, to thank him for the series of sermons on infant baptism and the Church preached on this occasion. Bro. Boone, our best wishes and prayers go with you wherever your future lot may be cast, and we also ask you to remember us in like manner during your labors in other fields.

W. D. THORNTON, Recording Secretary. S. T. PORTERFIELD, District Secretary.

A bottle of PRICKLY ASH BITTERS kept in the house and used occasionally means good health to the whole household.

BROTHERHOOD NOTICE!

Rev. W. T. Morrow will deliver the annual address before the North Texas Conference Brotherhood, at Terrell, Texas, November 25, at 7:30 p. m. JAS. W. HILL, Pres. N. T. C. B.

Salt Rheum

It may become chronic. It may cover the body with large, inflamed, burning, itching, scaling patches and cause intense suffering. It has been known to do so.

Do not delay treatment. Thoroughly cleanse the system of the humors on which this ailment depends and prevent their return.

The medicine taken by Mrs. Ida E. Ward, Cove Point, Md., was Hood's Sarsaparilla. She writes: "I had a disagreeable itching on my arms which I concluded was salt rheum. I began taking Hood's Sarsaparilla and in two days felt better. It was not long before I was cured and I have never had any skin disease since."

Hood's Sarsaparilla

Promises to cure and keeps the promise. It is positively unequalled for all cutaneous eruptions. Take it.

INTERESTED IN SUNDAY SCHOOL DEVELOPMENT? THE BUSINESS END OF A SUNDAY SCHOOL. Full up-to-date practical suggestions and illustrations of how to organize, manage and conduct a Sunday School. Write for it today. We will send it to you absolutely free.

MADE \$105 THE FIRST MONTH. Write FRED BLOMGETT, of N. Y. J. L. BARKICK, of La. Write "Am making \$100 to \$150 every day I work." MEN, I, M. A. HENNING, of Iowa, writes: "I made \$100 to \$150 a day. Hundreds of people are looking for me. No can you get me to do it daily. I made jewelry, tabernacles, things, metal goods with gold, silver, tin, nickel, etc. I am now in demand. We teach you FREE. Write-offer free.

OIL--SMELTER--MINES. Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Quoted, our Specialty. DOUGLAS, LACEY & CO., Bankers & Brokers, Financial Agents, Members N. Y. Consolidated Stock Exchange. 66 BROADWAY & 17 NEW ST. NEW YORK. Booklets giving our successful plan for securing the large interest and profits of legitimate mining, oil and smelter investments only books that contain all the facts and figures on which to base a decision. Write-offer free.

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Sunday-School Department.

Fourth Quarter, Lesson 7, Nov. 16.

THE TIME OF THE JUDGES. Judges 2:7-18.

Golden Text: "They cry unto the Lord in their trouble and he saveth them out of their distresses."—Psalm 107:19.

From the International Evangel we take the following:

A great leader may exercise a marvellous influence over a nation. One strong man may steady and sustain a million and hold them to a right course. Joshua's power over the Israelites illustrates this. He inspired them with his own courage when the invasion of Canaan was undertaken, and led them forward to victory. He held in check the strong reverse tendencies that appeared in many forms. He held them to their duty, and brought them back from partial lapses into idolatry. And he imbued the leaders of the nation with his own spirit, so that after his death they still restrained the people from backsliding. But when there arose a generation removed far enough from the strong personality of Joshua not to be mastered by it, moral decline set in. Which shows us that after all a great man as a staying power is only a temporary expedient. He is like a prop to support a leaning wall. So soon as the prop is removed the wall will fall. The security of a building is precarious and temporary if it depends upon such external supports. The walls themselves must be built by the plumb line so that they will need no props. So the moral stability of a people is uncertain and temporary if it depends upon the restraining and resisting power of a few strong souls. When they are removed the natural current of the people's character will take its course.

And this brings out a principle of the utmost importance to society. A State is strong not according to the few great men which it may have at a given time. A ruler of iron grip and great purpose may unify a nation and carry it forward to do his will for good or evil. Bonaparte did that with France. But the moment the power of such a dominating will is removed the unity disintegrates. France was not strong; it was Napoleon's strength. The people as a whole must be educated and developed in character. The individual citizen must be made sound and strong, to be relied upon without the restraining influence of any leader. A people sound at heart will not go back, though all its leaders should be removed. Even more, such a people will not go backward though its leaders should attempt to misguide it. The stability of a nation, therefore, consists in the intelligence and character of the common body of its citizenship; and the greatest service consequently that can be rendered to the State is the popular diffusion of knowledge and the raising of the standards of duty and right in the minds of the common people.

The Israelites forsake God and did evil, and in consequence they suffered defeat and there came upon them a multitude of evils. We must not make the mistake of thinking that this is an exceptional instance in history. There has never been any exception to this law. The experience of a score of other nations would illustrate the principle quite as well as this of the Israelites. God did not inflict extraordinary punishments upon them. There happened to them what in substance has happened to every nation that has forsaken righteousness. Strength goes out of a nation that forsakes God. Its conquering power fails. Its enemies begin to prevail against it, in battle, in diplomacy, in statesmanship, in commerce, in wealth, in intelligence. This is just as certain and just as universal as the law of gravitation. Whether any prophet shall proclaim it or not, the glory is passing from any nation, however apparently great it may be, that forgets God and works unrighteousness. So the great nations of antiquity passed, so in our day Spain has passed, and Italy is passing, and France is in danger of passing; and so England will pass and the United States also, if they forget and forsake the God whom Moses and Joshua served. God was no more stern with the Israelites than he has been and is with all other nations.

And we are not to fancy that the sins of the Israelites were exceptionally great sins, and that we are not in danger of the divine displeasure unless we are guilty of the same offenses. Idolatry is a spirit, not a form. Paul speaks of "covetousness, which is idolatry." Baal and Ashtoreth stand for moral qualities and tendencies. The names may change, but the spirit may be the same. The worship of those two heathen gods was the worship of the flesh. They stood for the sensual,

the material, the lusts of the flesh and the pride of life. They have their worshippers now as then. Greed, voluptuousness, love of luxury, drunkenness, lasciviousness—these are the sacrifices to Baal and Ashtoreth in all times, and for these things still comes the wrath of God upon the children of disobedience.

Epworth League Department.

Topic for November 16: "For Me." Isa. 53:6, Luke 22:19, 20, Romans 5:6-8, I. Jno. 3:16.

DAILY BIBLE READINGS

Sunday—I Am a Sinner. Rom. iii. 9-19.

Monday—I Need Forgiveness. Rom. vi. 16-23.

Tuesday—I Cannot Save Myself. Gal. ii. 16-21.

Wednesday—I Am Saved by Faith. Luke xviii. 35-42.

Thursday—I Must Work Out My Salvation. Phil. ii. 12-16.

Friday—I Prove My Faith by My Works. James ii. 17-26.

Saturday—Topic: "For Me." Isa. lli. 6; Luke xxii. 19, 20; Rom. v. 6, 8; I John iii. 16.

These several passages of Scripture bring to us the wonderful work done by Christ for our redemption. In the fifty-third chapter of Isa., sixth verse, our relation to God is set forth under the figure of sheep gone astray. We have turned every one to his own way. Let the emphasis be placed on the word "own," showing our waywardness in choosing our own manner of life instead of the life provided for us by our Father. But notwithstanding this, he laid upon Christ the iniquity of us all and made him to bear it in his own body upon the cross. He accepted the burden and carried for us that we might be relieved. Then in the passage from Luke the same thought is presented in the form of the last sacrament, where Christ took bread and wine and instituted the last great feast—spiritual feast of the New Testament. Then he added: "This is my blood which is given for you, this is my blood which is shed for you." He gave himself for us in his death upon the cross that we in turn might be saved from death. Then in the verses from Romans, we are made to see how great was his love in his sacrifice for us. "When we were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die, but God commended his love toward us in that while we were yet sinners Christ died for us." The righteous man here spoken of is one who keeps the law of the country, pays his debts and attends to his own business, but he cares nothing for any body else. He is not humane and no body loves him, and nobody is willing to suffer for him. But the good man here spoken of is one who not only observes the laws of the land, he also loves mankind and is ever ready to help the suffering and to relieve the distressed. It is possible that some one would be willing to die for that sort of man. But beyond all this, Christ died for us when we were neither just nor good. We were wicked and at enmity toward him. Then in the last reference in the lesson the same thought is even more deeply emphasized. There we see that he laid down his life for us. He was not forced to do it, but he volunteered to do it and became our substitute and surety. Then we ought to give our lives to his service.

RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

We see in Advocate of October 23 two articles from the able pens of Bro. Carter and A. A. Kidd. While those brethren give their views on the above subject, it is with regret that we dissent. Bro. Carter says that children are already in the kingdom of God. If so, he and Bro. Kidd are agreed, for Bro. Kidd says that children are believers, and no unbeliever is in the kingdom of God. Therefore, I call the brethren's attention to this one thing: If children are born in the kingdom—born believers, if such be true—our Seventh Article of religion is useless—has no meaning. For the child, having committed no actual transgression, but having been born into the kingdom a "believer," is pure and holy—not in a depraved state at all. But the article teaches quite a different thing—that they are born impure, corrupt, depraved, inclined to evil, and that continually—"children of wrath." Jesus said, "Except ye be born again, ye can not see the kingdom of God." These words prove that children are not born into the kingdom of God at the natural birth, because Jesus taught that it took a second birth to get into the kingdom. Hence, "ye must be born again." I fail to see how any one can be in the kingdom—a believer—without the new birth. I suppose those brethren can tell us when and how all children get into the kingdom and become believers. This I fail to see in God's Word.

I understand that it takes a divine act on every human being to prepare them for the kingdom of God in this world and in the world to come. Hence, if all children are believers—in the kingdom—it is because there has been a special divine work wrought on their part, and such I fail to find taught in the Word. I fail to find a passage to teach that all children are born believers—born into the kingdom at the natural birth. This would be universal rescue from the Adamic fall in the first place, and in the second, universal apostasy of the human race after all, because all children go into sin naturally, and fall away from a saved state, if the above be true.

We are aware of what Jesus said about little children, and we think it safe to infer that he had the character of young believers under consideration, more than anything else. We are also aware of the fact that some very young children give evidence of faith through the ministry of the Word. We think that Jesus had such as these under consideration when he spoke of the children that believed on him.

We can not see how a child is born saved, a believer, or in the kingdom; but say this, that all children are in a "safe" condition until they arrive at the years of accountability, but not in a "saved" condition. This is what I mean: For instance, a mother, sitting by the river side with her two children; one of them falls into the water, but is rescued from a watery grave by an act of a friend. This child was "saved" from death. The other was already "safe" in its mother's arms. All children are safe until accountable, but in the case of death the atoning blood of Jesus will be the means of rescue in behalf of their corrupt nature. Those that do not die in infancy were never saved, and do not apostatize, to be saved a second time by the gospel of the Son of God.

J. C. PALMER.

Duffau, Texas.

The value of Christ may be measured by the things He crowds out of our lives.

SCROFULA

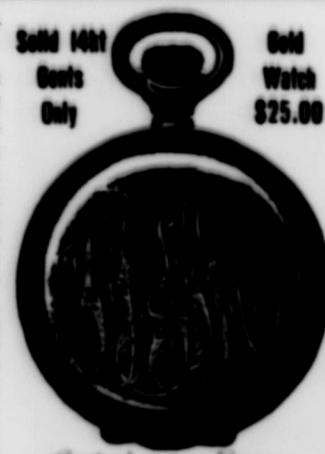
I bequeath to my children Scrofula with all its attendant horrors, humiliation and suffering. This is a strange legacy to leave to posterity, a heavy burden to place on the shoulders of the young.

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LIUTENANT EDM

The Brave Young Ur Who Lost His Lif Hand Battle Wi in Southern S June 23,

I have just return Texas, where I went call of Hon. J. E. D attend the memorial dear boy, Lieuten Downs, whose body i the Philippine Islan I write this letter First, because of m love for this sorr stricken family, and and loved Eddie so v I may present as best who read the Texas may be an inspirat beautiful character of boy and brave Amer

I suppose I might thing first—that is, Downs was a Chris teen years ago, in t Church in Crockett, meeting for, or assi Rev. B. R. Bolton, I of the church one f Downs and their thr together. None of t sors of religion th myself. They said t Christians, and desir pray with them. W prayer. God heard u ily gave their heart night and during th the Methodist Chur great meeting—more professed conversion our Church. Eddie v them. I succeeded pastor, then myself a Thus was I intimat the family for eight development of the this sunny-haired, that was afterwards universal favorite of friends and give him among army officers the ranks. From the version to his death vated from the path promised his charac no hint of it has eve a letter to his pasto Ellis Smith, only a his death—in which for the new church expressed his regrets I send more—the spiri tian is breathed. H warmest interest fo the people of the Isla his person when hi tament which he k 1898. Turning throu marked with his own sages as Romans 11:3 of the riches both of knowledge of God: h are his judgments, an finding out! Then I "I beseech you, thered the mercies of God, your bodies a living acceptable unto God, reasonable service. I formed to this world: formed by the renew that ye may prove w and acceptable and God." And still anothe 15:42: "So also is th the dead. It is sown i is raised in incorrupt in dishonor; it is rah is sown in weakness power."

Becoming a Christa but natural that he shi up an obedient and lov pure, perfect gentlem At school he was a n of his old teachers; I never had to look cr reprovingly to Eddie I he had finished scho father sent him to School at Asheville, N. there and went to M after finishing there h Second Lieutenant i First Regiment U. S sent to Cuba, where f during that campai mated to First Lieuten end had been reach returned to the Uni came by home to see l the end of ten days he report at San Franc regiment had been or way to China, but bel the orders were chang ordered to the Phil They left San Franci 1st and landed in Ma 1900. From this pl Downs was placed in c men and sent to Gwin Samar, some 250 or Manila, where he was ing officer for about i was a dangerous and as they were surround of skulking bandit i about June 20 he took

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LIEUTENANT EDWARD E. DOWNS,

The Brave Young United States Officer Who Lost His Life in a Hand to Hand Battle With Insurrectos in Southern Samar, P. I., June 23, 1901.

I have just returned from Crockett, Texas, where I went in answer to the call of Hon. J. E. Downs and wife to attend the memorial services of their dear boy, Lieutenant Edward E. Downs, whose body would arrive from the Philippine Islands on October 21.

I write this letter for two reasons. First, because of my interest in and love for this sorrowing and grief-stricken family, and because I knew and loved Eddie so well. Second, that I may present as best I can to the boys who read the Texas Advocate, that it may be an inspiration to them, the beautiful character of this noble Texas boy and brave American soldier.

I suppose I might say the very best thing first—that is, that Lieutenant Downs was a Christian boy. Seventeen years ago, in the old Methodist Church in Crockett, while holding a meeting for, or assisting the pastor, Rev. B. R. Bolton, I went to the rear of the church one night after I had preached, and found Bro. and Sister Downs and their three sons all seated together. None of them were professors of religion then. I introduced myself. They said they wanted to be Christians, and desired that I would pray with them. We knelt. I led the prayer. God heard us, the whole family gave their hearts to Christ that night and during the meeting joined the Methodist Church. That was a great meeting—more than 400 souls professed conversion and 200 joined our Church. Eddie was ten years old then. I succeeded Bro. Bolton as pastor, then myself as presiding elder.

Thus was I intimately associated with the family for eight years. I saw the development of the characteristics of this sunny-haired, bright-faced boy that was afterwards to make him a universal favorite of a wide circle of friends and give him rare distinction among army officers and soldiers in the ranks. From the day of his conversion to his death if he ever deviated from the path of duty or compromised his character as a Christian, no hint of it has ever reached me. In a letter to his pastor, at home, Rev. Ellis Smith, only a short time before his death—in which he sent him \$25 for the new church in Crockett and expressed his regrets that he could not send more—the spirit of a true Christian is breathed. He expressed the warmest interest for the salvation of the people of the islands. He had on his person when killed the little Testament which he had carried since 1888. Turning through it there was marked with his own hand such passages as Romans 11:33: "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out! Then Romans 12:1, 2: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." And still another, I Corinthians, 15:42: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power."

Becoming a Christian so early, it is but natural that he should have grown up an obedient and loving boy and the pure, perfect gentleman that he was. At school he was a model boy. One of his old teachers said to me: "I never had to look cross at or speak reprovingly to Eddie in my life." After he had finished school at home his father sent him to the Bingham School at Asheville, N. C. He finished there and went to West Point, and after finishing there he was appointed Second Lieutenant in Company H, First Regiment U. S. Infantry, and sent to Cuba, where for his gallantry during that campaign he was promoted to First Lieutenant. When the end had been reached in Cuba he was returned to the United States and came by home to see his parents. At the end of ten days he was ordered to report at San Francisco, where his regiment had been ordered, on their way to China, but before they sailed the orders were changed and they were ordered to the Philippine Islands. They left San Francisco on September 1st and landed in Manila October 1, 1900. From this place Lieutenant Downs was placed in command of 150 men and sent to Gwinnan, in Southern Samar, some 350 or 400 miles from Manila, where he was the commanding officer for about six months. It was a dangerous and important post, as they were surrounded by hundreds of skulking bandit insurgents. On about June 20 he took twenty-five men

and a Philippine guide and started through the mountains in search of some marauding insurgents. They were fired on the first night, and two of his men so badly wounded that they had to be carried on litters, it requiring eight men to carry them. Through the treachery of their guide they were led into the mountains and lost three days. Finally they passed through a town and secured another guide, who claimed to know the trail they wished to go. But again they were deceived. He led them a short distance beyond the town and into an ambush. One hundred and fifty insurgents sprang up out of the tall grass and, with yells and curses, sprang upon them. The Lieutenant and one man were about twenty yards ahead of the rest, and in the hand-to-hand struggle that ensued he was stabbed twice, once in the heart, and fell. He inquired tenderly after his wounded men and then said: "I think they have killed me," and died without a struggle, with a beautiful smile upon his face. The private by his side was killed also. How a man of the brave little band escaped is strange. They were compelled to leave their heroic leader on the ground to be buried by the enemy. This was June 23, 1901, and for more than a year the department made effort to regain the body before success came.

The element of trust was largely developed in Eddie. He trusted his superior officers, trusted his men, and believed and trusted the treacherous enemy. Can any one doubt he trusted with loving heart his Lord and Christ? The news of his tragic death fell with crushing weight upon his devoted parents and thousands of admiring friends. From everywhere—the Philippine Islands, Cuba, New York, Pennsylvania, North Carolina—wherever he had touched, in either his school or soldier life—letters of condolence poured in upon his parents, all praising the brave boy who had sacrificed his noble life on the altar of his country and for the flag he loved. The commanding officer, in his official letter notifying his parents of his death, said: "The army has lost a brave, noble young officer, and his men a kind and generous commander." Other letters, from his Colonel and the men under him, were to the same effect.

The wife of an army officer, writing from Manila and telling of his goodness and bravery, and the devotion of his men to him, says: "Indeed, they fairly worshiped him. I never saw such a dear, generous boy, and every one felt the same way about him." In another letter she says: "How every one loved him! He was my next door neighbor in Cuba, and both Capt. Tayman and I saw so much of him. I always took care of his things and looked after him in Cuba, and feel that I could have given up any friend better than he."

Another friend, who knew him while at school in Asheville, wrote his mother: "I wish I could talk with you about your dear lost boy. How glad I would be to tell you how true, how noble, how manly, he has always been since I knew him."

A young lady friend in Cuba said: "He showed me his little new Bible that had been given him, and told me he read it every night."

These are but samples, and show the love and esteem in which he was held by all, both citizens and his comrades in arms. He was generous, noble, modest as a girl, and unselfish. Such natures can but be loved. He loved his parents and brothers with true devotion, and was specially devoted to his mother, and when writing home to her would try to cheer her by saying he was in no special danger. He often reminded her that she had taught him to always give to missions, and he had done so, and now was in these far-away islands of the seas doing real mission work.

The body reached home on October 21, and was carried by tender hands to the beautiful home he loved in life. On October 22, lacking one day of sixteen months since the murderous dagger pierced his heart, he was borne to the beautiful, new Methodist Church his money had helped to build, where, in the presence of hundreds of sympathizing friends, Rev. Ellis Smith, the pastor, conducted the memorial service. Judge Aldrich made a beautiful and touching address, followed by the writer. Then we took all that was mortal of dear, loved Eddie, and, with a large United States flag draped about the casket, we buried him, then covered his grave with beautiful flowers. They were wrought into wreaths for the victor, cross for the Christian and crown for the martyr, and with six beautiful United States flags, one at the head, one at the foot and two on the right and two the left of the grave, we left him to rest till Jesus comes.

He was 26 years old. Farewell, precious boy, soldier of Christ, brave Lieutenant. We shall meet you again. J. T. SMITH.

Tyler, Texas.

Catarrh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.

"WISDOM'S SEA HATH RICHER PEARLS."

By Frank Stewart Williams, Daughter of Thos. R. Stewart.

There are pearls in the sea of wisdom Far richer than oceans bear. Which are only had by the seeking With diligence, patience and care. They are hid in the innermost caverns Of learning's waters, so vast That only the bravest of divers Have courage and patience to last.

These gems that make the world better Lie sleeping in caves of the mind. Which, neglected by you or your effort, None other hath power to find. Then seek for the pearls that are priceless, Yet hidden and waiting for you. Somewhere deep down in thy being Are treasures concealed from earth's view.

Dive deep in the mind's stillest waters, Bring up the rich gems from below. Such jewels of worth in the earth-home Should adorn and make light by their glow. The pathway of life for the weary, And brighten the way for the sad, By bringing bright treasures for others. The choicest of blessings are had.

Be all undismayed by the tempests And dangers hurled up by the deep. Secure, undisturbed, down below them, Doubt Truth her strong treasure-house keep. Away in the depths and the silence, In the chambers of each human mind, Are hidden rare gems of great beauty, Which diligent searching may find.

HELPING THE PASTOR.

Everyone should help the pastor. He tries to help the people, and the people should try to help him. The people need the assistance of the pastor, but just as truly does the pastor need the aid of the people, and it is possible for every one to help the pastor in some way. Let us note some things in which every one may help the pastor.

In the first place, every member of the church and congregation should have a sympathetic interest in the pastor and his work, and sympathy of such a strong character that it will tend to manifest itself on all proper occasions. Each one can help the pastor by sympathy felt and manifested.

Secondly, the member can, and should, talk in favor of the pastor. This he can do throughout the week as he meets others, or as the pastor becomes the topic of conversation. The good things he has done, said or attempted may be mentioned with approval, and in this way a sentiment may be started and sustained in his favor.

Third, we can help the pastor by our presence at the preaching services, and at the other regular public services of the church. Even the silent presence counts very much. The absence of a member is the withdrawal of just so much influence in the pastor's favor. The presence of a member, though he may be the humblest private member, nevertheless counts—counts one in the filling of the seat, and counts much

in the stimulation of the congregation; for the presence of individuals kindles the sympathies of others, so that, other things being equal, the effect of a sermon is in proportion to the size of the congregation.

Fourth, we can help the pastor by inviting and bringing some one to the preaching service. The member should be on the lookout during the week, and should make it his business to try to secure some one for the next service; and not only invite that individual to come, but actually go for and accompany him to the church.

Fifth, the member can help the pastor after the service by going forward to greet the minister, and cheering him by a word of appreciation; for example, by mentioning the good received during and from the sermon.

Sixth, he can aid the pastor by looking for the strangers in the congregation, promptly seeking them, speaking to them, and giving them a cordial welcome, and also inviting them to return.

Seventh, he can help the pastor by taking these strangers up to and introducing them to the pastor. If he says to the visitor, "Would you not like to meet our pastor?" He would be glad to see you. I will take you and introduce you," there are very few who would object. This would give the pastor a chance to speak to the strangers who otherwise would leave the church without any personal recognition from him, would make the visitors feel that they were thoroughly welcome, and also give them a desire to come again.

Now and then pastors hastily leave their pulpits and go down to the front of the church, in order to greet strangers as they go out. As a matter of fact, however, it is impossible for him in this way to see all the strangers, for while he is talking to one, others are passing out the other doors, it may be, and thus unintentionally eluding him. But even if he could meet them all at the door it would be an exceedingly injudicious thing for him to place himself in that position and expose himself to the draught through shutting or opening the doors, for, having exerted himself vocally and nervously, his pores are open, and he is extremely susceptible to cold, so that an exposure of that kind might result in a case of pneumonia, possibly followed by a ministerial funeral.

The proper place for the pastor after the service is at the front of the chancel, within or outside the chancel. There he will be accessible to all, and all will know where to find him. Instead of having to look for him in the crowd at the door, and finding it impossible to reach him, those who desire to speak to him can easily find him in the accustomed place.

Let us help the pastor in these and all other ways.—Bible Student's Magazine.

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Irvine K. Mott, M. D., of Cincinnati, O., examined before the Board of the Evening Post, one of the leading daily papers of New York, the results of his examination of the urine of a patient suffering with Bright's Disease, Diabetes, and all other ailments, and found that the patient was cured by the use of the Post and Eve's Bright's Disease and Diabetes Pills. The patient was cured in three months. In three months time a University Chemist acting as a judge, and who had been chosen by the Board to make an examination of the urine before and after the treatment, reported that the patient was cured.



Any one desiring to read the details of this public test can obtain copies of the papers by writing to Dr. Mott, at Cincinnati, O. This public demonstration gave Dr. Mott an international reputation that has brought him into correspondence with people all over the world, and several noted Physicians are numbered among those who have taken his treatment and been cured.

The Doctor will correspond with those who are suffering with Bright's Disease, Diabetes, or any kidney trouble, either in the first, intermediate, or last stages, and will be pleased to give his own, perfect opinion free to those who will send him a description of their symptoms. An order which the Doctor has prepared about kidney troubles and describing his new method of treatment will also be mailed to him. Correspondence for this purpose should be addressed to IRVINE K. MOTT, M. D., 128 Michigan Building, Cincinnati, O.

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WOMAN'S DEPARTMENT.

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

THE DEACONESS BOOK.

Read before the annual meeting of the Woman's Home Mission Society of Troy, Texas, by the President, Mrs. W. M. Dickey, of Moody, Texas. I have read this deaconess book quite through. Its charming as fiction, yet the story is true. As told in these pages, from beginning to end. For Christ was woman's first true friend. And I'm glad that Mary sat at his feet. And Sister Martha kept house so neat. I'm glad that Phoebe is recorded here. As the servant of our Lord so dear. We can trace her followers from that time. For the pages of history fairly shine. With their deeds of kindness, their labor of love. And the angels are smiling down from above. Bidding us work for our Master and King. And into the fold some lost one to bring. Yes, bidding us, sisters, do something to-day. Oh, let us all hasten and gladly obey!

The Church for fifteen hundred years Was persecuted, and in tears Our martyrs' graves and prison cells; But the second century plainly tells Of the Woman Deacon and her duty. And the fourth century, full of beauty, Shows the deaconess held in high esteem By Bishops and men of lordly mien. Until the twelfth century. Then came a deaconess.

The path of obscurity covers that time. Pastor Fliedner, a German, both simple and good. For the Deaconess order first firmly stood. Eighteen hundred and thirty-six was the time He first established the work divine. His good wife helped and urged him along. So the Deaconess question grew brave and strong. The German prisons were horribly bad. Good Fliedner's heart was heavily sad. Till Elizabeth Fry, with strength from above. Helped Fliedner much in his work of love. The first deaconess home in Germany brought. Was an elegant structure that would you have thought. It was bought on a credit and with songs and prayers. It was dedicated, and nobody cares. For God gave it friends of men and kings.

It grew and grew, and its fame on wings Spread over the civilized land. While to-day the work is well in hand. First over little Germany it swept. Then France, Scotland and England crept Into the deaconess ranks. Then lastly our own fair land. And in this precious cause took her stand. Here women, beautiful, brave and true, Are willing this heavenly work to do. It is born of God, and shall not fail. So long as good works with the Lord prevail. Our dear Church, South, has deemed it right. Has opened the door and hid us fight. Neath her sheltering arm and protecting care. So, God bless the deaconess work, is my prayer.

These pages, replete with names of worth. Of women of means and of noble birth. Will your souls with zeal for the work inspire. And kindle a flame of sacred fire. Of love to God and pity for men. Of faith in Christ and hatred of sin. It will give you courage to do and to dare. God chooses the weak his messages to bear. If he is for us, oh, be not afraid! In him shall our confidence ever be stayed. Then take this book and read it, my dears. It will strengthen your hopes, dispel your fears. Though weak to-day, we'll be strong by and by. The prize we seek is a home on high. The labor is light when our Lord commands. He'll never despise the work of our hands. Nay, he who numbers the hairs of each head. Will feed our souls on the heavenly bread. Oh, may you each, my sisters and friends, Be faithful and true till life's toll all ends!

SOURIE L. DICKEY.

ACTION OF THE WOMAN'S BOARD. By the action of the General Conference in May, the office of deaconess was created in connection with the Woman's Home Mission Society. At a recent called meeting the board adopted the following by-laws for the government of the deaconess work:

1. The officers of the Woman's Board of Home Missions, the principal of the Scarritt Bible and Training School and two additional members from the society at large, quadrennially elected by the board, shall constitute a Committee of Control for the deaconess work. Three members shall constitute a quorum.

2. This committee shall receive and act upon all applications from those who desire to become deaconesses, also all applications to employ deaconesses. It shall receive quarterly reports from all deaconesses and deaconess institutions maintained or con-

trolled by the Woman's Home Mission Society, and keep on file a full statement of the condition and work of these institutions and endeavor to maintain helpful relations between the several institutions and between them and the Training School. It shall arrange for any transfers of deaconesses that may be desirable, and shall decide upon all questions of administration and differences.

3. When the deaconess shall have finished her probationary course of training, the Committee of Control shall present her to the Woman's Board of Home Missions in annual session for final acceptance. When accepted, she shall receive a certificate, duly signed by the President and General Secretary of the Woman's Board of Home Missions and one of the Bishops of the M. E. Church, South. This certificate shall be her credentials as a regularly authorized deaconess of the M. E. Church, South, and must be annually renewed. If she should retire or be found unsuited to the work, her certificate must be surrendered to the Committee of Control and she thereby cease to be a deaconess.

4. Any one receiving training at the cost of the Woman's Home Mission Society shall refund the money if she voluntarily retires from its employ before the expiration of four years.

5. No one shall be recognized as a deaconess of the M. E. Church, South, who does not comply with the disciplinary requirements and does not hold a certificate from the Woman's Board of Home Missions.

6. When the preacher in charge and the Quarterly Conference present a candidate that they may deem an exception to the general rule requiring a course in the Training School, the committee of Control shall examine the candidate, and if satisfied that all the requirements are met, shall refer her back to the Quarterly Conference for election, and she shall be granted a certificate as a regular deaconess, subject to the rules governing the same.

7. No salaries shall be paid, the work of the deaconess being done for the love of Christ, and in his name. Deaconesses shall receive an allowance of \$10 a month, with board, traveling expenses and car fare, but any who so desire may pay their own board and expenses, either wholly or in part. Deaconesses shall be allowed one month's vacation annually, during which time the allowance shall be continued.

8. No promise of life support when disqualified by sickness or old age shall be made to those who enter upon the work after the age of 40 years, or to those who shall have given less than ten years of efficient, consecutive service as deaconesses—the ten years not to include the two years of training.

9. A simple uniform shall be worn, consisting of black dress, bonnet with white lawn ties, and white turn-over collar and cuffs.

10. Wherever there are two or more deaconesses at work in the same city, if practicable, they shall live in a Deaconess Home, said home to be under the control of the Woman's Board of Home Missions.

11. No institutions shall be recognized as Deaconess Homes of the M. E. Church, South, except those that are authorized by the Woman's Board of Home Missions. All such property shall be held in the name of the society.

12. Pastors, Mission Boards or other agencies employing deaconesses shall obligate themselves to provide for their maintenance as specified in by-law 7. When deaconesses are employed by Foreign Mission Boards, said boards may, at their discretion, increase the allowance. When a deaconess thus employed resides in a Deaconess Home, the money necessary for her maintenance must be paid to the home from which she shall receive the same as others. When there is no Deaconess Home in the place where she is employed, the money shall be paid directly to her.

13. Nurse deaconesses shall receive the same care and allowance as others. When employed in nursing persons able to pay for her services, the money must be paid to the Deaconess Home or hospital with which she is connected. If not connected with such institutions, the money shall be sent by her to the General Treasury and held subject to the needs of the deaconess work.

14. All deaconesses shall be required to pursue a continuous course of study and reading prescribed by the Committee of Control.

15. Cities and towns in which Deaconess Homes are located shall maintain the home by private subscriptions and donations or public collections, and shall do all that is possible to awaken interest in the home and the workers. All moneys expended for the maintenance of these shall be reported by voucher through the regular channel, said home to be given 25 per cent on this amount from the general treasury. The deaconesses of a home may elect annually one of their num-

ber as a delegate to the meetings of the Woman's Home Mission Society in the district and conference in which it is located.

16. The rules for self-government of all the Deaconess Homes must be submitted to the Committee of Control and receive its approval before they go into effect. The rules of the several homes shall be as nearly as possible uniform.

17. The superintendents of Deaconess Homes shall report the names and work of the deaconesses in their charge to the Committee of Control quarterly—first of June, September, December and March—with an itemized statement of all moneys received and expended, and shall also make an annual report at the close of the fiscal year. They shall, when deemed advisable by the Committee of Control, attend the Annual and District Conferences where the homes are located, to secure the interest and co-operation of the brethren.

18. The Committee of Control shall, at the annual sessions of the Woman's Board of Home Missions, make a full report of the deaconess work, which, after acceptance, shall be incorporated in the printed minutes of the board.

Communications concerning the deaconess work must be sent to the General Secretary, Mrs. R. W. MacDonell, 245 Public Square, Nashville, Tenn.

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TT—Bro. James H. Hunn-
in February 5, 1865, in Cle-
y, Ala.; was married to Miss
ray, December 8, 1887; came
out eight years ago, and set-
tled, where he immediately
church, and lived a faithful,
r until the day of his death,
of our best men. It would
pressing the truth to say I
known a truer, nobler man,
of those unassuming, quiet
man of strong character and
grity. The writer preached
to a large congregation of
relatives, who bore testimony
y of character. He leaves a
ve children and a host of
relatives to mourn their loss,
and loss to me, as no pastor
friend. May we all imitate
temple and godly life, and
the blessed beyond.
J. A. WALKUP.

TH
RANCE
an who insures his life is
or his family.
an who insures his health
both for his family and
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an interesting series of
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e newest being via Dal-
for Old Mexico), with
g Cars all the way.
e-Seeker's ticket, good
e and a third fare for
lowing stopovers at Ver-
eyond, both ways.

ROBERTS—Cleo Lovell Roberts was
born May 23, 1861, at Llanuis, Texas; was
baptized July 7, 1881, by Rev. T. W.
Lovell, and died July 5, 1902. This little
life, so brief, so innocent and so tender,
has been transplanted into another and
a more congenial clime, where we learn
from the Word of God, it may blossom
and grow forever. It nearly broke papa's
and mamma's hearts to give up little
Cleo, but they should remember that they
can live and die in Christ and meet this
precious one in heaven. This should only
call them to a purer and nobler life, that
they may be found worthy to enter into
heaven, where Cleo has already gone.
W. A. PRITCHETT, P. C.

BAKER—Sister S. A. Baker (nee Jen-
kins) was born November 17, 1836, in Se-
vier County, Tenn., and departed this life
May 22, 1902. She was converted in early
life and joined the M. E. Church, South,
and lived a consecrated Christian life, un-
til God called her home. She was married
to Bro. Ben Baker on the 16th day of
November, 1872. To them God gave two
children, that still live to mourn their
loss, which is her eternal rest. Those
who know her best say to know her was
to love her; that she was a loving wife
and a kind and affectionate mother. Hus-
band and children, look up, and remem-
ber that mother is calling you: "Come
home, where we will meet to part no
more."
J. N. BROYLES, P. C.

HARE—James Marquis, the little two-
year-old son of Mr. and Mrs. Paul Hare,
died near Wheeler, Texas, October 22,
1902. Little Marquis is not dead, but has
been called home by the Father before
his little heart had dreamed of the
rough waves of the Sea of Sin. Mother,
father, wipe away those tears of sorrow
and let your eyes be filled with tears of
joy that little Marquis will never have
to face the dreadful storms of earth as
you have done. Let not your hearts be
troubled, for he has gone to dwell in
his mansions above, prepared by the Sa-
viour of the world. So let this be one
more tie to bind your hearts to things
above and comfort you in the loss of this
precious little jewel.
H. H. DAVIS.

WATSON—Thos. J. Watson was born
in Wilkes County, N. C., August 19, 1847;
came to Texas in the fall of 1870, settled
near Moody, McLennan County, Texas,
was married May 2, 1872, to Miss Julia A.
Conner, who survives him. He was con-
verted in 1878, under the ministry of F. C.
Stevenson, and joined the M. E. Church,
South. This good man departed this life
at his home, near Moody, after three
weeks' illness, on October 12, 1902, and
was buried at Harris Creek, October 15, in
the presence of many sorrowing friends. Bro.
Watson was a good citizen, father, hus-
band, friend, Christian. Nothing better
can be said of any man. Peace to his
ashes! May those left behind follow on
"to father worlds on high." His pastor,
S. W. TURNER.

MEHARG—Jewel Harris Meharg, in-
fant son of Newton and Sena Meharg,
was born August 11, 1899, and died of
membranous croup September 18, 1902,
aged 2 years, 1 month and 1 day. How
did the stay of this bright and promising
little child in the earthly home! A
bright star that beamed out upon that
happy home, soon to be eclipsed by death.
That sweet name, Jewel, fitsly represents
the bright and beautiful life of this little
child. He was indeed a jewel—the pre-
cious gem of the family. God has taken
this little jewel up to the better home to
add a fresh ornamentation to the crown
of Christ, to shine there with undim-
inished splendor forever. It was a great
trial to Bro. and Sister Meharg to give
up this little one, but they ought to be
rejoicing. This is the first death that has
ever occurred in their home. Out of a
family of nine children only this one has
gone on before to make heaven the more
dear to those left behind. Bro. and Sister
Meharg, have consolation. "Now he
is dead, wherefore should I fast? Can I
bring him back again? I shall go to him,
but he shall not return to me."
A. DAVIS.

BUTLER—Mrs. Mattie (Head) Butler
was born in Ohio, was converted at the
age of 11 and joined the M. E. Church,
South, was married in 1874, left a widow
in 1891. Her husband and several children
have gone into that eternity that mortal
eyes can not see. Five children are still
living—three boys and two girls. Sister
Butler spent some twenty years of her
life in Alexander, Ark., but owing to
falling health concluded to come to Texas,
being kindly invited by Dr. W. F.
Key, her brother-in-law, and Sister Key,
her sister, to make their home her home,
moved to Bronte, Texas, in May, 1902;
died at Dr. Key's, after two years' sick-
ness, September 15, 1902. Her husband
and family did all in their power to relieve
and comfort their sister. I always found
her resigned to God's will. During our
meeting at Bronte, Sister Butler was
happy exceedingly so when Lloyd was
converted. She died praising God. The
eldest son lives in Little Rock, Ark.
Lloyd and Mildred live with Dr. Key.
Gertrude and her little sister live in
Alvarado at the Head's, their uncle. We
laid her body away in the Bronte Ceme-
tery. When life's work is done, may they
all enter into that rest that remaineth
for the people of God.
W. K. SIMPSON.
Robert Lee, Texas.

AUTRY—Isam Autry was born in
North Carolina, March 11, 1852, and de-
parted this life October 18, 1902; married
Miss Hays in the State of Alabama,
when he was 19 years old. In 1870 he
moved to Mississippi. The first of Janu-
ary, 1882, they moved to Texas, stopping
in Lavaca County, where he resided until
the day of his demise. He joined the
M. E. Church, South, when he was young.
Eleven children were the fruit of his
marriage, three of whom survive him,
viz. F. A. Autry, Geo. Autry and Miss
Agnes Autry. Bro. Autry was one of the
old settlers of Lavaca County. He was
an affectionate husband, father and
grandfather, a good law-abiding citizen,
a good neighbor, and a successful farmer.
He was kindly, tenderly loved and re-
spected by his children and grandchildren.
He was afflicted for several days. The
writer visited him about one month ago,
when he was just recovering from a
spell. He told me the time was short
when he must go, but was thankful that
he felt prepared, and felt submissive to
his Heavenly Father's will. He leaves
three children, several grandchildren and
a host of friends to mourn their loss.
Weep not, loved ones; he is waiting for
you in heaven. Oh, what a wonderful
reunion when we meet on that beautiful
shore! God bless and save us all, in the
prayer of the writer,
A. G. NOLEN.

ABNEY—Ruth Abney, daughter of
Rev. H. A. and Martha Abney, was born
April 2, 1880, and died in Wallisville,
Texas, June 19, 1902. She professed reli-
gion and joined the Methodist Church in
Orange, Texas, May 27, 1897. She loved
the Church, and was always in her place
at church and Sunday-school. A few
months before her death, while her pa-
per was preaching, she was wonderfully
dispersed and made to reside in the love
of God. She was a devoted child to her
parents while living and in death gave
positive evidence that she was prepared
for her reward in heaven. We buried
her in the cemetery in Orange, to await
the resurrection morn. We sympathize
with the sorrowing parents, but they
mourn not as those who have no hope.
ALBERT LITTLE.

ABNEY—Ruby Abney, infant daughter
of Rev. H. A. and Martha Abney, was
born July 18, 1901, and died October 19,
1902. This was so sad! Only a few
months before, these grief-stricken par-
ents were called upon to give up their
eldest daughter, and now they must sur-
render the dear baby. These are ties in
heaven that will draw the parents' hearts
in that direction. May the grace of God
comfort and sustain Bro. and Sister Ab-
ney in their severe afflictions.
ALBERT LITTLE.
Orange, Texas.

DAVIS—George Lafayette Davis was
born in Troupe County, Ga., September 9,
1828. His parents were Daniel and Edga-
beth Davis. Bro. Davis died October 2,
1902. He married Miss Elizabeth Hannon,
in Georgia, September 22, 1850. Of their
four children three are now living. Bro.
Davis and his wife came to Texas about
a year or two ago, and were living with
their daughter and son-in-law, Mr. and
Mrs. Martin, near Paint Rock. Deceased
joined the Methodist Church on proba-
tion in 1884, but was not received into full
connection until a few days before his
death. He was for years an ardent Mas-
on and was buried with Masonic hon-
ors. During his sickness he expressed
perfect trust and complete resigna-
tion to his will. May the peace of God
rest upon his children and loved ones,
but especially upon his faithful wife.
J. A. PHILLIPS.
Paint Rock, Texas.

McNABE—Rev. S. McNabe, I. F., was
born April 8, 1826; died October 11, 1902.
Bro. McNabe preached about 50 years,
and leaves an influence that will never
die. He leaves a good Christian wife and
seven children to mourn their loss. To-
wards the close of his life his happiest
thoughts were for his children and their
religious, his conscience rid of offend-
ers towards God and man; an abiding Spirit,
a present Saviour, heaven almost in view.
His good wife, with a sad heart, bows to
the will of the Almighty, and waits for
the reunion on the other shore. Through
years of toil and conflict he fought the
good fight. The battle was long and
doubtless fierce, but he kept the faith
Hence, on the glory shall a crown await
him. May his mantle fall upon those he
loved. May the God of all comfort add
to sad hearts and comfort the bereaved.
WALTER DOUGLASS.
Woodland, Texas.

HARKEY—William Henry Harkey was
born at Marietta, Ga., February 2, 1837,
being the son of Utsah and Mary Har-
key, who moved to Texas in 1856, locating
in Fisher County. In the schools of
this county, W. H. was educated. At the
age of twenty-one he began farming on
his own account. In 1872 he came to
Bell County. He was married in 1873 to
Miss Addie Griffith. In 1882 he purchased
a farm near Salado, Texas, where he
died of death on Feb. 10, 1902. Bro. Har-
key consecrated himself to God in the
prime of manhood, came into the Metho-
dist Church and for twenty years was
steadfast therein, making it the rule
to always attend the quarterly Confer-
ences. He was recognized as the pres-
er's friend—stood by the Church with
his influence and substance. No wonder
that all the living children should be
active members of the Church, of their
parents. The Lord prospered Bro. Har-
key in temporal things, so that he was
enabled to provide well for his family
during life, and at death to leave them
well situated. His good mother,
father, brother, friend, passed away to
eternal rest September 17, 1902, after
having given during his late illness sat-
isfactory assurance of being prepared to
meet his Lord.
J. M. ARMSTRONG.

BENNETT—Eugene Bennett died at
Blanco, Texas, October 20, 1902, of
typhoid fever. Had he lived till next
Christmas Day he would have been 70
years old. He was born in Arkansas, but
early in life came with his parents to
Texas. Seven years of his life were
passed in Palo Verde, the remainder
mostly in Comanche. His good mother
said that from his earliest years he never
gave her any trouble, that he never
made a cross word to her. This noble
trait never left him, for his wife, who
was a lady, said that he had never ut-
tered one unkind word to her. At the
age of 22 he was converted, under the
ministry of Bro. Canafax. From that
happy hour he made a model Christian.
He was already a good man, but at 21
of the Divine One abundantly fitted him
for the everlasting kingdom. He de-
lighted in the songs of Zion, and was
himself a sweet singer. One of his Sun-
day-school teachers said to me just after
the funeral was over: "He was one of
my pupils for a long time, and there was
no better boy." Modesty is a noble char-
acteristic. In 302 such life as him it
was thoroughly cultivated. He despised
anything the least bit ugly. Nothing
passed his lips that could not have been
uttered in the presence of mother, sister
and wife. His discipleship rested on his
love to God. His love was his service
by his devotion to God and his service
toward men. He was patient beyond most
men. When he spoke of any one it was
always good. In honor he was pain-
staking and diligent. He believed a man
ought to make all he can, save all he
can and give all he can. In his domestic
relations he was a devoted husband. He
was somewhat reserved, but a better
neighbor could not be found. He talked
but little, but with great effect. He was
one of our best citizens, always inter-
ested in the public welfare of the com-
munity. He is missed in his home and
he will be missed in the Church and com-
munity. He died as he had lived—in the
faith of the gospel. His last words in
reference to death were: "I am not
afraid to die." He had made his calling
and election sure. He leaves one son
and wife to mourn his death. May the
Spirit of all consolation strengthen them.
He was interred in the Sibley Cemetery
the day following his death, in the pres-
ence of a large concourse of people. His
pastor,
M. H. MAJOR.

McCUNE—Robert Doak McCune, son
of J. P. and M. H. McCune, was born
near Fairview, Grimes County, Texas,
May 14, 1852, and died at his home, on
Boan's Prairie, August 13, 1902. I read
many of the previous promises of God to
him and tried to lead him into light and
show him how to obtain the witness of
the Spirit. He was not fully satisfied,
then, but as I continued to visit him and
pray with him the darkness and gloom
dispersed, and he became fully satisfied.
He said: "I am happy and ready to go."
He departed in peace with God and man,
and assured his family that he was go-
ing home to rest with God and loved
ones who had preceded him to the glory
land. Bro. McCune was a good man, a
kind, loving husband, a devoted father
and a useful citizen. We tender to the
bereaved mother, wife and children our
sincere condolences and pray that they
may all so live as to meet their loved one
in heaven, where partings will be no
more and where death will never come
again.
W. W. HORNBER.

NORTH TEXAS CONFERENCE.
McKinney District—Fourth Round.
Wylie cir. at St. Paul's.....Nov 8, 9
Weston cir.....Nov 12
Melissa mts.....Nov 12
Coppville cir. at Wilson's Ch.....Nov 15, 16
McKinney sta.....Nov 17
Plano sta.....Nov 17
Renner cir. at Alpha.....Nov 22, 23
F. A. ROESSER, P. E.

Greenville District—Fourth Round.
Quinlan mts. at Union Valley.....Nov 8, 9
Fairlie cir. at Fairlie.....Nov 12
Leonard mts. at Blanton Chap.....Nov 15, 16
Leonard and Orange Grove.....Nov 16, 17
Greenville mts. at Kelling.....Nov 19
Lone Oak, at Miller Grove.....Nov 22, 23
O. S. THOMAS, P. E.

Dallas District—Fourth Round.
Cochran and Caruth, at Cochran, Nov 8, 9
Farmers Branch, at Estell.....Nov 15, 16
Oak Lawn.....Nov 15, 16
I. W. CLARK, P. E.

Terrell District—Fourth Round.
Mabank, at Mabank.....Nov 8, 9
Kemp, at Kemp.....Nov 9, 10
Terrell cir. at Elmo.....Nov 15, 16
Terrell sta.....Nov 15, 16
J. M. PETERSON, P. E.

Sherman District—Fourth Round.
Pilot Grove.....Nov 8, 9
New Albany.....Nov 9, 10
Southward.....Nov 15, 16
Tinga.....Nov 15, 16
Call session at Pottsboro.....3 a. m., Nov 15
Willow Street.....night, Nov 15
Travis Street.....night, Nov 15
Sherman cir.....Nov 22, 23
Waples Memorial.....Nov 22, 24
J. A. STAFFORD, P. E.

Bowie District—Fourth Round.
Bryson.....Nov 8, 9
Jackboro.....Nov 9, 10
Holliday.....Nov 15, 16
Archer City.....Nov 15, 16
Bowie.....Nov 22, 23
F. O. MILLER, P. E.

Berham District—Fourth Round.
Honey Grove sta.....night, 1st Sun Nov
Lanidus.....2d Sun Nov
Dodd and Windom.....night, 2d Sun Nov
Petty.....3d Sun Nov
Brookston and High.....night, 3d Sun Nov
Joben.....4th Sun Nov
Randolph.....W. M., Nov 18, 17
Fannin.....Thurs, Nov 20
Trenton and Marvin.....4th Sun Nov
Bonham.....night, 4th Sun Nov
T. R. PIERCE, P. E.

Gainesville District—Fourth Round.
Bonita, at Liberty.....Nov 8, 9
Dexter, at Dexter.....Nov 15, 16
Marysville.....Nov 15, 16
Geo. S. SEXTON, P. E.

Paris District—Fourth Round.
Marvin, at Marvin.....Nov 8, 9
Lamar Avenue.....Nov 8, 9
Centenary.....Nov 11
Chicota, at Chicota.....Nov 15, 16
Emberson, at Sumner.....Nov 18, 17
West Paris.....Nov 18, 17
Mayer, at Mayer.....Nov 22, 23
Roxton, at Roxton.....Nov 22, 24
E. W. ALDERSON, P. E.

Sulphur Springs District—Fourth Round.
Bright mts. at Lone Star.....Nov 8, 9
Lake Creek cir. at Edinow.....Nov 15, 16
Klondike mts. at Klondike.....Nov 18, 17
Como cir. at Forest Academy.....Nov 19
Rolly Springs cir. at Arbalia.....Nov 22, 23
E. H. CASEY, P. E.

TEXAS CONFERENCE.
Brenham District—Fourth Round.
Maysfield, at Port Sullivan.....Nov 8, 9
Ben Arnold, at Sneed's Ch.....Nov 15, 16
Davilla, at Tracy.....Nov 22, 23
Rockdale.....Nov 22, 23
J. B. COCHRAN, P. E.

Houston District—Fourth Round.
Richmond.....Nov 8, 9
Matagorda, at Bay City.....Nov 15, 16
Sheath.....Nov 22, 23
Washington Street.....Nov 22, 23
McAhan.....Nov 22, 23
Tabernacle.....Nov 22, 23
McKee Street.....Nov 22, 23
Rosenberg, at Rosenberg.....Nov 22, 23
Geo. A. LeCLERE, P. E.

Huntsville District—Fourth Round.
Conroe.....Nov 8, 9
Dodge, at Riverdale.....Nov 10, 11
Montgomery, at Montgomery.....Nov 17, 17
Wills.....Nov 22, 24
Huntsville.....Nov 22, 24
Chas. A. HOOPER, P. E.

Galvert District—Fourth Round.
Kosse cir. at Kosse.....Sat, Nov 8
Marion sta.....Fri, Nov 14
Bremont and Rogan.....Sat, Nov 15
E. M. BEARS, P. E.

EAST TEXAS CONFERENCE.
San Augustine District—Fourth Round
Center cir. at Lone Oak.....Nov 8, 9
Appleby mts. at Appleby.....Nov 15, 16
Timp mts. at Timp.....Nov 18, 17
Sexton cir. at Rock Springs.....Nov 22, 23
Hemphill mts. at Hemphill.....Nov 22, 24
San Augustine and Chitreno, at S. A.
Clayton cir. at Gary.....Nov 28
Carthage sta.....Nov 28, 29
A. J. WEAKE, P. E.

Beaumont District—Fourth Round.
Jasper and Kirbyville.....Nov 8, 9
Jasper cir. at Roganville.....Nov 11

Burkeville cir. at Surway.....Nov 15, 16
Call cir.....Nov 17
Livingston cir.....Nov 22, 23
Leggett mts.....Nov 25, 26
J. W. JOHNSON, P. E.

Tyler District—Fourth Round.
Edom, at Edom.....Nov 8, 9
New York, at Murchison.....Nov 15, 16
Big Sandy, at Gladewater.....Nov 22, 23
White House, at Liberty Hill.....Nov 29, 30
Marvin.....Nov 30
J. T. SMITH, P. E.

Marshall District—Fourth Round.
Beckville, at Beckville.....Nov 8, 9
Kellyville.....Nov 15, 16
Kilgore, at Bellview.....Nov 22, 23
C. R. LAMAR, P. E.

Pittsburg District—Fourth Round.
Redwater, at Redwater.....Nov 8, 9
Mugrovo, at Soule Chapel.....Nov 15, 16
Cason, at Cason.....Nov 22, 23
Dalby Sp. and DeKath, at DeK. Nov 29, 30
John Adams, P. E.

Palestine District—Fourth Round.
Kennard cir.....Nov 8, 9
Augusta.....Nov 15, 16
Alto, at Alto.....Nov 22, 23
Frankfort.....Nov 22, 23
W. F. DAVIS, P. E.

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make it plain to us.

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DISTANCE SHORTENED ACCOUNT QUICKER TIME

ANNUAL CONFERENCE NOTICES

Northwest Texas.

The committee and class of the second year of the Northwest Texas Conference will meet at the Methodist Church in Temple, Tuesday, Nov. 11, at 9 a. m. W. H. MATTHEWS.

The Board of Missions of Northwest Texas Conference will convene at Temple at 9 a. m., Tuesday, November 11, 1902. HORACE BISHOP.

NORTHWEST TEXAS CONFERENCE. RAILROAD RATES.

For the meeting of the Northwest Texas Conference at Temple, all the railroads traversing our territory have agreed to sell tickets at convention rates. Tickets will be on sale November 10 and 11 and for trains arriving in Temple on the morning of November 12, limited to November 21 for final return. The convention rates is one and one-third fare from points within 100 miles, and from more distant points one and one-tenth for round trip tickets.

JNO. M. BARTON, Sec. N. W. Texas Conference, Cleburne, Texas.

To the Pastors of the Abilene District: Please meet me at Methodist Church in Temple at 8 a. m., November 12. We want to be sure all conference claims against the district are paid before we hand in the reports. E. A. SMITH.

The class of the first year will meet at First Methodist Church, Temple, on the morning of November 11, at 2 o'clock. C. R. WRIGHT, Chairman Com.

The class and committee of the second year will meet at the Methodist Church in Temple, Texas, November 11, at 9 a. m. Examination to be written. J. W. STORY.

The class and committee of the fourth year will meet at the First Methodist Church, Temple, Texas, on Tuesday, November 11, at 9 a. m. J. W. ADKISSON.

NOTICE TO CANDIDATES FOR ADMISSION.

The applicants for admission on trial in the Northwest Texas Conference will please meet the committee at the First Methodist Church in Temple, November 11, 1902, at 9 o'clock a. m., sharp. Let the candidates come prepared for a written examination. G. W. WHITE, Chairman.

CHANGE IN TIME. Since the issue of the Advocate of October 21 I have learned that Bishop Hendrix will probably want the presiding elders Tuesday evening and as there is much preliminary work to do the presiding elders are hereby called to meet at the First Methodist Church in Temple, Tuesday, November 12, at 9 a. m., instead of 7 p. m., as announced last week. E. A. BAILEY, P. E.

North Texas.

NORTH TEXAS CONFERENCE-SUPPLEMENTAL ANNOUNCEMENT.

Let the lay delegates who expect to come send me their names at once. Let the laymen on the conference boards who expect to come send me their names at once. Be sure to write so we can read the name.

Now, brethren, be prompt and you will help us in providing for your entertainment. The places where the boards and classes will meet will be pointed out when you come to the church. C. M. THREADGILL, Terrell, Texas.

TO THE PASTORS OF NORTH TEXAS CONFERENCE.

We have new blanks and some new items to report. By using a little care, these need be no trouble with our statistics. If the pastors can "figure" and will observe the following points:

1. In table No. 2, Sunday-school scholars reported during year must be reported. This was ordered during General Conference in May. Amount collected for missions, on same table, means the amount collected for missions in Sunday-school. The regular collection for missions is reported on table No. 2.

2. In table No. 3, you will see two blank places following "For." Write in one of these "Orphanage," and in the other "Preston Mission." Then bring all your collections to fit these blanks. If you have collected money that will not go under any specified item, don't write a new item, but put it in under "For other objects."

If you do not do this, the Statistical Secretary will have to do so, and then, not being acquainted with the facts as you are, he may get things mixed up. If you will

notice the minutes of last year, you will see that only those items are specified in the minutes that have a corresponding item in the blanks, with the addition of "Orphanage" and "Preston Mission." They will be same this year.

3. Under "Education," put your collection for Southwestern University, North Texas Female College, Faine and Lane and expenses of Board of Education. They all together constitute your assessment on education.

Make no notes or report nothing by item else than the blanks as indicated above, for, positively, such reports must be changed to fit the minute blanks.

ATTTICUS WEBB, Stat. Sec. The committee and class of the second year will meet at the Methodist Church in Terrell, Monday, November 21, at 8 p. m. CHAS. A. SPRAGINS.

Texas.

I want by November 15 names of all who expect to attend the conference, save the pastors. All the ladies who expect to come, together with delegates, candidates for orders, etc., must have their names with me by the date named above. If you fall in this, I can not promise you entertainment. If any of the preachers of the Austin District expect to come, they will also notify me.

Crockett, Texas. ELLIS SMITH.

RAILROAD RATES.

For the annual session, to meet in Crockett, Texas, December 2, the railroads have granted rates for the round trip as follows: One and one-third fare from point near by, and one fare plus 10 per cent from points 100 miles or more distant. Selling dates, December 1, 2 and 3, with return limit December 10, 1902.

JAS. W. DOWNS, Pittsburg, Texas.

The committee and class of the second year for the Texas Conference will meet at Crockett at 2 p. m., December 2, 1902. It is desired that the committees and classes of the Texas and East Texas Conferences meet together and do their work jointly. However, Bishop Hendrix will recognize the report of either committee. JOS. B. SEARS, Chairman Second Year.

The presiding elders of the Texas Conference will meet in Crockett on Tuesday, December 2, at 9 a. m., at the Methodist Church. JOHN ADAMS.

The Committees of Examination and classes of third year of the Texas and East Texas Conference will meet at the Methodist Church in Crockett, Texas, Tuesday morning, 9 o'clock, December 2, 1902. D. H. HAY, CHAIRMAN. A. A. WAGNON, Chairman.

To Members of Northwest Texas Conference.

Rev. S. J. Rucker, Granbury, Texas, will act as Treasurer of Board of Education. In place of Rev. F. B. Sinex, resigned. Let all funds for education be sent to Bro. Rucker. W. L. NELMS, Pres. Bd. of Education of Northwest Texas Conference, Georgetown, Texas.

For the serious diseases that attack the kidneys, PRICKLY ASH DISTERS is an unfailing remedy. It cures back-ache, swelling of the feet and persistent headache—symptoms which indicate kidney trouble.

NORTH TEXAS CONFERENCE BROTHERHOOD.

Dear Brethren—Please take notice. Let all who are in arrears on assessments pay up at once, if possible. The assessments have been unusually heavy this year, and if all who are yet in arrears wait till conference to pay up, the work will be more than I can do. Besides, if the money is sent to me at once I can get it in the hands of the statisticians and make a better showing in my report at the annual meeting. J. A. WYATT, Treasurer.

Almost Exhausted? Horsford's Acid Phosphate Revives.

A most beneficial Tonic, steadily improving health, and building up all the faculties.

RESOLUTIONS ON DEATH OF REV. JOHN T. GRAHAM.

At the annual meeting of the Board of Directors of the Methodist Orphanage, Waco, Texas, October 11, 1902, a committee was appointed to draft resolutions expressive of the sense of the board relative to the death of Rev. John T. Graham, an honored member of the board.

Whereas, On the 11th of March, 1902, at Kyle, Texas, Rev. John T. Graham, a highly-esteemed and useful member of the Board of Directors of the Methodist Orphanage, was called from labor to rest; and

Whereas, The deceased was an organic member of the board, and from the inception of the enterprise has manifested the liveliest interest in its success, and by his wise counsel and faithful service contributed much to the prosperity of the institution; therefore,

Resolved, That, in the death of Bro. Graham the board has lost a highly-esteemed and useful member, the orphanage, a devoted friend and faithful servant; the West Texas Conference, an honored and efficient minister, and his family an affectionate husband and father.

Resolved, That the Christian sympathy and condolence of this board is hereby tendered the bereaved wife and children.

Resolved, That a copy of these resolutions be spread upon the record of the board; that a copy be sent the Advocate for publication, and a copy forwarded to the family of the deceased.

JNO. H. McLEAN, G. G. JOHNSON, Committee.

RESOLUTIONS OF LOVE AND RESPECT.

Whereas, God in his wise providence has removed from us by the death of Mrs. Margaret Love, one of our most beloved and consistent members; and we realize that she was one of God's saints on earth, and ever active and earnest in her labors for Christ's cause, we submit to the will of our dear Father in heaven, "who doeth all things well."

Resolved, That the Milford Methodist

Sunday-school has lost a devoted member and teacher; that in her death our town and community have sustained a great loss; that the sweet Christian influence of her life will ever be a monument to her memory; our Church has been bereaved of one of its most faithful workers; that while we sorrow over the vacant pew and grieve for the loving face that welcomed us no more, we realize that our loss is her gain.

2. That we extend to the bereaved family our sincerest sympathies, and commend them to our Heavenly Father.

3. That a copy of these resolutions be sent to the family, also a copy spread on the minutes of our school, and to the Texas Christian Advocate for publication.

MRS. J. M. WEINER, MISS STELLA WHITEHEAD, MISS ANNA JAMES, MISS PEARL ODOM, Milford, Texas.

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APPOINTMENTS OF KOREAN MISSION.

KOREA DISTRICT. J. R. MOORE, P. E.

Seoul District—J. R. Moore, C. G. Hounshell. Pui Chai College—C. G. Hounshell, Professor. Songdo Circuit—C. T. Collier.

North Ward—W. G. Crum. Medical Work—J. B. Saxon. Womans Circuit—E. A. Hardie, J. L. Gerding. Medical Work—J. B. Ross.

Bible Translation Work—R. A. Hardie. Womans Work—Mrs. J. P. Campbell, Agent. Caroline Institute (Seoul)—Mrs. J. P. Campbell, Miss Hounshell. Songdo, Womans Work and Day School—South Ward, Miss Harbaugh.

North Ward, Miss Hinde. Womans, Womans Work and School—Misses Carroll and Knowles.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using, sent by mail, by addressing with stamp, naming this paper, W. A. NOTES, 517 Powers Block, Rochester, N. Y.

Sympathy for others is a slave for our own sorrows.

EXPRESSIVE RESOLUTIONS.

Our fourth Quarterly Conference was held Saturday, October 18, Bro. E. F. Boone, P. E., presiding. It was a harmonious session, and the indications are that we will come up with a good record. The following resolutions were adopted by the conference:

Whereas, Brother E. F. Boone, our faithful and well-loved presiding elder, has completed his four years on the Dublin District; and whereas we realize that we will miss his faithful leadership and fatherly counsel; therefore,

Resolved, 1. That the membership of His church solemnly promise him that he shall ever live in our memory as one who has by his godly walk and upright conduct of life led the Church to a higher spiritual life than heretofore enjoyed.

2. That we regret very much that his time has expired on the Dublin District, and promise him that our prayers shall ever ascend to our kind Heavenly Father for his loving care and protection over himself and family, and that God in his wisdom may spare his noble life for many years to come, and that in his declining years of life may the beauty of perfect love flow, and may many souls be brought to the Redeemer, to whom this noble life has been given.

3. That these resolutions be spread on the conference records and furnished the Texas Christian Advocate for publication. J. A. EAKINS, Recording Steward. H. M. LONG, P. C.

If the Baby is Cutting Teeth, Be sure to use a mild and well-ripened remedy. Mothers Beware! A SURELY SAFE, FOR CHILDREN CUTTING TEETH. It cures the pain and swelling of the gums, and keeps the child comfortable and healthy. It is the best remedy for teething.

The registers of heaven are not copied from the records of earth.

What Church or Sunday-school wants a \$95 11-stop Oak Bridge-port Organ for \$40? Nearly new. Write BROOK MAY'S & CO., The Dallas Piano and Organ House.

Only the faithless steward needs to hustle for himself.

UNANSWERED LETTERS.

Oct. 23—V. A. Godbey, sub. J. L. Morris, subs. H. B. Smith, sub. S. L. Burke, sub. J. H. Braswell, sub. W. B. Wilson, subs. have attention; 2 cards. H. P. Shrader, sub. J. M. Armstrong, subs. W. T. Morrow, sub. J. W. Long, sub. J. D. Whitehead, sub. T. S. Armstrong, sub. C. D. West, sub. G. R. Hughes, sub. G. F. Hatfield, sub.

Oct. 21—J. H. Braswell, sub. C. E. Statham, sub. J. N. Hunter, change. C. A. Meier, change. E. Hightower, sub. A. X. Reid, sub. W. N. Brown, has attention. J. H. Chambliss, subs; 2 cards. C. G. Shutt, sub.

Nov. 1—Jos. P. Callaway, sub. J. R. Atchley, sub. H. A. Bourland, sub. J.

M. Owen, sub. C. C. Davis, sub. I. L. Nangle, sub. C. N. Morton, sub. J. H. Overstreet, sub. Nov. 2—C. B. Cross, sub. G. H. Collins, sub. W. B. Andrews, sub. Has attention. T. R. Cain, sub. Nov. 1—W. L. Pate, sub. N. C. Little, sub. J. C. Weaver, sub. C. G. Shutt, sub. E. P. Angell, sub. T. S. Armstrong, change. C. B. Garrett, has attention. B. T. Hayes, sub. Nov. 5—V. A. Godbey, sub. E. R. Barton, sub. W. J. Ross, sub. J. C. Hatfield, sub. S. P. Nevill, sub. T. E. Robinson, sub. Joe. W. Holt, sub. Ed. J. Morgan, sub.

SANTA FE EXCURSION RATES.

Victoria—Account Southwest Texas Fair, convention rates, November 5 and 10, limited November 16. Temple—Account Northwest Texas Annual Conference Methodist Episcopal Church, South, convention rates, November 10 and 11, limited November 21.

New Orleans—Account Convention American Bankers' Association, one fare plus 25c, November 8, 9 and 10; limited November 20. Houston—Account No-Ten-Oh Carnival, convention rates, November 16 to 21; limited November 22.

Houston—Account Masonic Grand Lodge and Grand Chapter Committee Meeting, convention rates, November 22, 23, 24, and December 1; limited December 16. Houston—Account State Meeting Federation of Womans Clubs, convention rates, November 15, 16 and 17; limited November 21.

San Angelo—Account Fine Stock Show and Roping Contest, convention rates, November 11, 12 and 13; limited November 14. W. S. KEENAN, G. P. A., Galveston.

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