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## Editorial.

### LET DEFINITE RESULTS FOLLOW OUR PREACHING.

Preaching the gospel is God's method of reaching the children of men with moral and spiritual truth. True, we have other media through which this is done in part, but preaching the gospel is the one great and effectual means of accomplishing this result. Then when the gospel is properly preached we have a right to expect results. In the first place people ought to be convinced, brought to repentance and converted. Our Church service is adapted to this end and results ought to be forthcoming. Jesus Christ has promised as much and when our pulpits trust in the promise and comply with his given conditions, then conversions ought to follow the proclamation of the gospel message. A preacher who preaches year in and year out and does the pastoral work required at his hand and then at the end of the year has no visible fruit in the way of soul-saving, may well doubt either the validity of his call to the ministry or proceed to examine into his fidelity to his God-given mission. There is something radically wrong in a barren ministry. Wherever it exists, whether in the city station or in the country Church, it is proof positive that there is a serious lack somewhere. Such a pastor needs to take his Bible, go into a solitary place, get down on his knees and never cease his crying unto God until the cause or causes of his unfruitful ministry are effectively removed. There is one thing certain and that is, when the Holy Ghost calls a man to the office of the ministry and he proceeds to preach the gospel in the power and demonstration of the Spirit, souls at sometime during the year will call aloud for mercy and obtain pardon. But when a man has preached time and again and nobody is brought to repentance, the time for serious and strict questioning of his own conscience has arrived. And there are too many of our pulpits to-day void of power with God and men. They can not point to souls saved from sin as the unmistakable tokens of the blessings of God upon the word therein proclaimed. The Church machinery moves along smoothly, the incidental expenses are met promptly, people come into the membership by certificate, but no penitent is ever seen at the altar and no genuine revival takes hold of the people. Are you that sort of a preacher and have you charge of that sort of a Church? If so, you had better look into the cause and at once proceed to ask God to help you get out of this state of spiritual barrenness. Then your ministry will bring forth fruit and the Church will move out of her lethargy. In the next place, people ought to be established in faith and righteousness under an efficient ministry. They need to be rooted and grounded in the truth as it is in Jesus. To a people thus instructed the word of God will be their joy and the world will not have strong attractions for them. But as it is, many of our so-called Methodists find more delight in the groveling things of sense than in the deep things of

God. Is not the character of much of our pulpit ministrations at fault just here? A bold, loving and faithful ministry will lead the minds of people away from the things that perish to a love for the things that are spiritual. Much of our preaching is superficial, speculative, commonplace and void of the spiritual grasp upon the great doctrines of the gospel. People are not made to realize that the gospel is the power of God unto the salvation of those who believe. They are often entertained by the gospel or by what purports to be the gospel, but they are not always made strong in the faith and power of the gospel. Hence at this point we need to make a close examination of our methods of preaching the gospel. Therefore the position of the preacher is the most serious and responsible one occupied by any mortal man. He is God's agent, vitalized by the Holy Ghost, for the conversion of mankind from sin and their establishment in righteousness. We have a right to expect these results when we proclaim the truth of God.

### THE ACCESSIBILITY OF THE HUMAN HEART.

The human heart is a rare instrument, but it has a key somewhere which if touched by the right hand will respond with sweet music. In the heart are instincts, emotions, desires and motives, and these may all be under the dominion of sin, but there is a key to it somewhere, which, if used by the right hand, will open it up and make it accessible to good influences. No human heart is all bad. It contains some good, if we can only find it and reach it. To use another figure of speech, it is a sort of combination safe whose lock remains fixed until a skillful hand touches the right combination. Then it opens quickly and its contents are at your disposal. But the unskilled hand will never open its door. So it is with the heart. It is often locked to ordinary influences and it looks hard and repellent. But there is a certain combination that will open it if you find it. It may be away back yonder in youth some good mother lodged an impression therein that the sins of after life have never been able to expel. It may be that some truth out of God's word, either through the pulpit or the printed page, has been lying back in this heart for years unassimilated; or it may be that some tender memory of other days still lingers as a smothered light struggling to shine forth. It matters not what it is, there is an avenue leading into the secret places of that poor, hard heart if we will only strive to find it. And when it is once opened up there are depths of good within it that no one ever dreamed of before. Then there is no necessity for our despairing of the salvation of any man or woman on account of their hard and sinful conditions. God has stored up some motive, as they have come along, capable of moving them to righteousness if we will only manage to properly appeal to it. Again we repeat that no human heart is totally bad in the sense that it is incapable of impressions for good. Down in that poor, sinful heart so apparently lost to purity there is a chord that will respond

to the right touch. Let us search for that lost chord, lay the finger of sympathy upon it and the response of harmony will again be heard.

### EMOTIONALISM IN THE PULPIT.

As Methodists we believe in a healthy emotionalism. It has been one of the sources of our strength in presenting the great truths of the gospel to the people. Unless you can succeed in reaching the feelings of people, you will have great difficulty in moving them to action. It is through the emotions that the intellect acts. You may thoroughly convince a man's mind, but unless you get hold of his heart his conviction will amount to nothing. Cold rationalism accomplishes no vital result. It takes the heat of feeling to move the mind to achievement. The mind calculates and deliberates, but with the heart man believeth unto righteousness. Then the pulpit needs to stir the emotions in order to bring the mind into active subjection to the law of God. Through these we can appeal to fear and to a hope of reward and thus stimulate motives in the interest of piety. The preacher who never touches the hearts of the people never influences them with his preaching. This sort of emotionalism is right and proper, and it is the business of the preacher to use it to the best advantage possible. But the emotions are only a means to an end, and unless the end be accomplished through them, then there is no store to be set by them. The preacher who makes people cry and feel good under his ministry and stops with that has simply thrown away that much time. The impressions left by that sort of preaching are temporary, and it passes away with the moment. It is the merest trifle and unworthy the great issues of the gospel. The first work of the sermon is to convince the head, and the next work is to move the head to action through an appeal to the emotions. That sort of a sermon leaves a durable impression upon the life and character. It brings the whole man into active union with Christ, and the fruits of righteousness follow. Thus it is that the gospel is the power of God unto salvation to every one that believeth. Therefore let the sermon lodge solid truth in the mind and let the heart of the preacher set it on fire with the power of the Holy Ghost and things spiritual will come to pass. There will be deep thinking, vital feeling and immediate acting. And when these three processes take place in human experience, then conviction, justification, regeneration and adoption will be the happy results.

### THE NEW VOICE AGAIN IN ERUP-TION.

Sometime ago we criticised the New Voice for its reprehensible method of dealing with the secular editors of Texas, in that it sent out a decoy proposition to them to find out how many of them were willing to sell their advertising and editorial space to a liquor organization for the publication of anti-prohibition literature. The proposition was a falsehood pure and simple, nevertheless the

New Voice made great much out of the success of its newspaper enterprise. But in reply to our criticism of its business methods in this piece of unclean work the New Voice admitted that it had done a very questionable thing, and on account of its confession we gave it credit for having a remnant of conscience still left, notwithstanding the fact that it tried to wreck one of the Ten Commandments. Instead of appreciating the credit we endeavored to give it for its show of repentance, it now turns round and makes faces at us and quarrels like an old Irish scold. So we have to admit that the Voice was not honest when it said, "We confess, too, that after all has been said there is a question in our own minds as to the deity business." For now it even goes so far as to drag the Bible into an apparent approval of this modern method of the Voice's management. To this extent the Voice adds sacrifice to its fraudulent practices. As a matter of fact it is our deliberate conclusion, in view of these revelations, that the whole purpose of the Voice in going into the deity business was to spring a great sensation in Texas and then fling out its drag-net and gather in subscribers to that paper. The Voice has an eye to business as well as to the success of prohibition. It does not serve this great moral cause for nothing. And it is not a matter of surprise that it tries to cast insinuations at an honest newspaper for openly condemning its unwholesome work. Well, the Advocate has been leading the true prohibition hosts for a great many years, even long before the Voice again down this way was helping to flood Texas with the Kansas City Sun, and we propose to continue the good work notwithstanding the setback that has been given to the cause by the shady transactions of the New Voice. And unless the Voice repents of its unwholesome work and returns to truth and honesty in its dealings with the public, then the loss we have of the Voice in Texas the better it will be for the cause of local option. No good cause has anything to gain by practicing falsehood through the mails and then publish the results of its ventures in the world and laugh at the success of its dupes. That may look funny to a man in Chicago, but to a good old honest Texan it is monstrous and contemptible. The methods practiced by our people in raising liquor out of a community are open, honest and truthful, and we do not want to be held responsible for things that can not be explained in the light of frankness and fair dealing. Therefore we do not want any more of the ethics of the New Voice in the local option campaigns of the Lone Star State.

The grace of our Lord Jesus Christ is sufficient to eliminate sin from the heart of man and to so restrain his inclinations as to enable him to control the weaknesses of the flesh. If this is not the case in human life, then it follows that grace has not done its perfect work and the man needs a deeper experience in divine things. Not a second blessing, as that phrase is popularly understood, but a profounder experience of repentance and a clearer sense of pardon.



THE FEDERATION OF CHURCHES.

By E. H. Sanford D. D. General Secretary of the National Federation of Churches and Christian Workers

WHAT IT MEANS.

The above title is now used to designate a movement that has already become world-wide in its activities. In its purpose and method it is spiritual and evangelistic. It represents the linking together of forces that hold to Christ as the Head for common service, and that serve the conversion of men and the growth of the kingdom of God. No one company of believers holds the entire deposit of truth in such fulness that it can arrogate exclusive claims to ecclesiastical leadership. Religious bodies represent varying forms of organization, fellowship and work but in their main activities they are a part of the body of believers who together constitute the Church of Christ.

Federation deplores the evils and loss that have followed in the trail of sectarian strife. It seeks to bring the Churches together so that they will not only manifest to the world their vital unity in Christ, but be enabled to co-operate and labor together in ways that will make their service most effective for the kingdom. Federation disclaims any thought of authority. It simply appeals for the unity that shall bring the entire household of faith into such relations of co-operation and counsel that the Church of Christ as a whole may do its appointed work and hasten the day when every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

WHAT IT IS DOING.

Local federations of Churches have already been organized in cities having an aggregate population of over six millions. The object of these federations, as generally stated, "is the promotion of acquaintance, fellowship and effective co-operation among the several Churches of all denominations, in order that their essential unity may be manifested, that the evangelization of the city or town may be more systematically accomplished, that a means may be found of expressing the united Christian sentiment of the community in regard to moral issues; that the various Christian and benevolent activities may be more completely coordinated, and that other appropriate ends may be secured."

The Churches are invited to ratify the constitution of the federation, submitted to their attention, and thus express their approval of its aim and purpose. The delegates, which they appoint, with the pastors, form the council that elects the officers and appoints the executive and other committees. This council has no authority over the Churches; its powers are only advisory and executive.

WHAT LOCAL FEDERATIONS ARE DOING.

In four cities—Toledo, Ohio; Albany N. Y.; Auburn, Maine; Dedance, Ohio—within the past few months, volunteer visitors from the federated Churches, numbering over 2000, have engaged in a house-to-house visitation. Other federations plan a similar work, and in some cities a systematic and frequent visitation is carried on, by which every unchurched family is discovered with an outstretched hand of welcome and sympathy.

Several federations have taken effective action for civic, social and moral righteousness, and by putting a stop to sources of corruption that were debauching the young and disgracing the community have accomplished surprising results that were only possible by their united action.

In some cases, where such unity of action was reached, the politicians at once conceded all that was desired without contest. The power of the united Churches was irresistible.

STATE FEDERATIONS.

Eleven years ago delegates, appointed by religious bodies representing nine-tenths of the Protestant Church membership of Maine, organized a "Commission," which has proved in the most practical way that it is possible through representative and mutual counsel to prevent waste of resources and effort in the smaller towns, and both stimulate interest and advise regarding missionary work in destitute districts, and the planting of new organizations. The story of the work accomplished by this State federation, and others recently organized, is full of interest. Not the least among their benefits is the aid and impulse they give in the organization of local federations.

THE NATIONAL FEDERATION.

This organization having on its official boards honored and representative leaders of religious bodies interested in this great movement has, for its main purpose, the promotion of federative action and organization in every State and community. In this, as in other service, the law has proved

true that when seed and soil are propitious God is pleased to use some human agency to help in bringing them together. Even those who believed that some instrumentality of a national character was called for have been surprised at the results that have already followed and rendered by this organization. It has taken the initiative in the action that has secured the organization of State federations in New York, Ohio, Massachusetts and Nebraska and prepared the way for action in a number of other States. It has also been permitted to exert the same help in the organization of most of the local federations that are now doing a large and effective work in different parts of the country.

A WORLD-WIDE MOVEMENT.

In Canada, England and Australia the evangelistic bodies of large numerical strength are coming into close and active fellowship. The success of the great "Simultaneous Mission" under the auspices in England of the "National Council of Evangelical Free Churches," and a recent similar movement in Australia, is a record of evangelistic service that has brought cheer to Christendom in every part of the world. On the foreign field this movement is one of the blessed signs of coming victory and the triumph of the Cross. Within a year or two past, in Japan, missionaries affiliated with some thirty denominations have worked together in an evangelistic campaign from one end of the Empire to the other. In the Philippines, in India, Ceylon and China the same spirit of unity is revealing itself in practical co-operation that manifests to the heathen world that believers are one body in Christ. Dr. Barton, one of the Secretaries of the American Board, just home from an extended tour in all these fields, bears testimony that the missionaries "are in advance of the home Churches in fraternal co-operation for the promotion of the kingdom of Jesus Christ in the world in ways that are Christian before they are denominational." "I assume," he writes, "no unusual prophetic vision when I make bold to declare that this position of leadership will be maintained in the foreign work until the Churches in the United States are compelled to fall in line." Let us rejoice that they are falling into line.

SOME REMARKABLE REMAINS.

No man in this day is more competent to speak on the revelations of archaeology and what appertains to man's primitive conditions than Prof. A. H. Sayce. In an article of remarkable interest in the June number of the Homiletic Review, he shows that the theory of "brute-evolution" is not supported by these relics of past ages, and that the Genesis theory is corroborated and confirmed. We give a large and very interesting extract for the benefit of our readers.

The main results of the excavations which have been carried on in Upper Egypt during the last few years can now be summed up and put into some thing like scientific form. The time has come for indicating the principal conclusions to be drawn from them, and for sketching in outline the new chapter that has been opened in the history of Egypt and of civilized man. The veil that so long covered the beginnings of the Egyptian monarchy has at length been lifted, and we have learned that the traditional account of it, which the "higher criticism" had "demonstrated" to be "fabulous" and "mythical," is, after all, absolutely correct. And what is more, the tacit assumption of the late introduction of the art of writing which underlies the arguments of the "higher criticism" is once more shown to be false. Long before the age of Abraham the people of Egypt were reading and writing and keeping a record of current events.

The culture of Egypt in the time of the first dynasty was in fact, just as advanced as it was in the time of the fourth. The artistic perfection of many of the objects found by Professor Petrie is simply marvelous. Never at any subsequent period in Egyptian history were the hieroglyphic characters engraved with greater skill and artistic finish. We have only to glance at the smaller objects found in the tombs of King Den and his predecessors to assure ourselves that in artistic workmanship the Egyptians of the first dynasty had little to learn from ourselves. Exquisitely carved ivories and vases of alabaster or harder stone testify at once to their tastes of the Egyptians of that remote period, and to their mechanical knowledge. The world of the Egyptian first dynasty was one in which culture was already old.

Such, then, is one of the results of the recent archaeological work in Egypt. We have learned that at the very beginning of its history the culture and civilization of the people were as highly developed as they were at any subsequent period. Indeed, in some respects the art of later Egypt shows a decline. But it was not only art

and mechanics that were thus highly advanced. Writing, too, was known and practiced quite as much as it was in the Egypt of the fourth dynasty. The hieroglyphic system of writing was already complete, and the characters were used to express letters as well as syllables and ideas. A cursive hand had already been formed out of it, and examples of this "hieratic" mode of writing have been found written in ink. The political and social organizations of the country, moreover, were firmly established on the lines with which the later history of Egypt has made us familiar, and Egyptian

excavations and researches of the last few years. A third conclusion is the antiquity of culture. Neither in Egypt nor in Babylonia has any beginning of civilization been found. As far back as archaeology can carry us man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of pictorial writing. And of Egypt it may be said that the older the culture the more perfect it is found to be. In view of modern theories of development and of the evolution of civilization out of barbarism, we should ex-



R. O. Bailey, Nov. 20: After some effort, we are able to show up something in South Beaumont. We began the year with no church nor place to put it, with a little membership of twenty-four. But most of them were true. The land on which to build church and parsonage—four lots—was donated. We now have the church you see in cut, at a cost of

\$250, with the small indebtedness of \$50. Have the money raised to fence it. Have a membership of ninety, having dismissed by certificates and otherwise five. Good prayer-meeting, Epworth League and Woman's Home Mission Society, and they have set about to build parsonage. This will give you an idea of our Church and how we stand.

tion religion, with its temples and priests, its festivals and its theology, was already in existence. Between the Egypt of the first dynasty and the Egypt of the sixth there was little difference except that the art and architecture of the sixth dynasty shows signs of decadence.

And yet this highly civilized Egypt of Menes, with its advanced culture and literary proclivities, was only half a dozen years ago confidently pronounced to have been a land of barbarism and darkness, without literary records, and therefore without a history. The traditional account of it was declared to be mythical or fictitious, and that critical analysis had proved it to be unworthy of credit. Such was the house of cards erected by "criticism;" a few blows of the excavator's spade have leveled it with the ground. The fact, however, has its moral; the methods and principles which have failed so disastrously when applied to early Egyptian history are not likely to be more successful when applied to Hebrew history. The vindication of the historical reality of Menes means the vindication also of the historical reality of the Hebrew patriarchs. The older population of Egypt was that represented in the prehistoric cemeteries. It was a population which was not yet acquainted with metals when the Pharaonic Egyptians first appeared; it still employed weapons and tools of stone. It was, moreover, a pastoral population; the bodies of its dead were not mummified; they were first laid on the surface of the soil, and the flesh devoured by birds or beasts.

Pharaonic Egyptians are the Egyptians of the monuments, the Egyptians who mummified their dead, who used the hieroglyphic system of writing, who founded the royal dynasties, and who were acquainted with the use of metals; and who subjugated the neolithic population of primeval Egypt. Their language with its Semitic elements shows that they must have come from Asia. The Egypt of Menes and his immediate successors made use of the same seal-cylinder as that which characterized Babylonia, and, as in Babylonia also, clay was employed as a writing-tablet. Now in Babylonia this was natural and obvious. There were no stone there, clay was literally under the feet of every one. In Egypt, however, stone was plentiful, and clay, such as could be used for retaining an impression, was scarce. It is only from Babylonia that the use of the seal-cylinder could have originally come. It is also only in the age of the first dynasties that the seal-cylinder was used in Egypt. It was unsuited to the valley of the Nile.

That Babylonia should have been the first home of the civilized Egyptians is a striking verification of the Biblical account, which also makes the plain of Shinar the original home of civilized man. It is the second conclusion that may be drawn from the

quest to find retrogression; but where we look for the rude beginnings of art, we find an advanced society and artistic perfection. Is it possible that the Biblical view is right after all, and that civilized man has been civilized from the outset? If so, we can no longer go to the savage to learn how our first ancestors lived and thought, for the savage will represent either degeneracy from a higher type or else a different race. In any case, the culture and civilization of Egypt and Babylonia appear to spring into existence fully developed, as Greek mythology averred that Athene had sprung from the head of Zeus. Archaeology at all events has failed to discover the elements out of which, according to the doctrine of evolution, they ought to have grown.—Methodist Protestant.

SOME LESSONS OF DR. JOHN HALL'S LIFE.

We have recently been pondering at intervals the various phases of the biography of the late Dr. John Hall, and calling to mind, in association with the fascinating story, some personal impressions made upon us at different times by the opportunity of seeing and hearing that notable man. His son, now a professor in Union Theological Seminary in New York city, Dr. Thomas C. Hall, has done a thoroughly good piece of work in writing this life of his father. Some of the lessons of the fruitful and noble career thus outlined may be profitably indicated in brief.

One of them concerns the home influences which gathered about John Hall's boyhood in Ireland. He came of Scotch-Irish stock, well grounded in the Presbyterian faith, and believing in and embodying in practice the homely and fundamental virtues—prayerfulness, integrity, Bible study, filial affection and obedience, straightforward candor, and unquestioning fidelity to the Redeemer. The home in which this simple, candid, earnest and devout lad was reared was devoid of luxury; it knew the pinch of struggle and need; but it cherished high ideals of character, of the meaning of life, of ministerial conduct and possibilities, and the atmosphere thus created helped to mould his aims, his affections, and his inmost life from the very start. Blessed are they who know the joys, the sacrifices, the devotion, the fellowships and the opportunities of such a home.

A second factor in the formation of the character of John Hall was the educational influence and environment which aided to determine the bent and issue of his career. He was carefully trained in the Presbyterian College at Belfast, in which his industry and intelligence enabled him to win one prize after another for diligence and scholarship. When he had secured his collegiate degree, he kept on in the theological department of the same institution, and in due time he was graduated thence with honor. There were

noble men in the various chairs, and they put their stamp upon this eager soul and helped to shape its ideal and develop its energies in the right direction. Especially he learned to study English literature, to enjoy the best poetry, and to apply himself with skill and discernment to the exposition of the Hebrew and Greek Scriptures. The habits which he acquired, the tastes which he developed, and the aims which he cherished at college during the seven or eight years of his stay therein, became the ruling ideas of his whole career. Again we may suggest: Blessed are they who find in their school life an environment which molds them for growing usefulness in after days!

A third suggestion of this biography is the value and fruitifying power of industrious application. John Hall had no brilliant faculties; he possessed a well-rounded intellect, in which no one gift shone beyond the others in efflorescent luxuriance. But he knew how to work; his home life and his school life impressed him with the worth of time and the value of opportunity; and he set himself to his tasks with a dogged, invincible industry which was one of the chief factors of his personal growth and his professional advancement. Whatever came to him came by dint of single-hearted, faithful, unremitting toil. His example should be an inspiration to countless multitudes.

His pulpit ministrations serve to emphasize the attractive force which lies in a simple, strenuous, and direct style of speaking, which is kept perennially fresh and invigorating, by incessant study of the Word, by contact with men, by pastoral visitation, and by genuine consecration and prayer. Without the sparkle of genius, with no special gift at brilliant illustration, never stepping aside for a moment to make an exhibition of literary or rhetorical ornamentation, he maintained himself in Dublin and in New York city for more than forty years as one of the really great preachers, gaining the ear of the world, becoming one of the attractions of the American platform on notable evangelical and Sunday-school occasions, and wielding an influence far beyond the circles of the denomination which he loved and served so well. His simplicity of speech never became commonplace; he put emphasis upon the element of substantial instruction; but he kept before him from the opening of his ministry an evangelistic and edifying purpose; he aimed at the judgment, the conscience, the heart of his hearers, and he reached his mark. His method of preparation, involving the constant use of the pen, daily study of the Word, the homiletic habit of noting incidents in the work of the week, taken with the analytical and logical drift of his mind, enabled him, without memorizing sermons or reading them, to speak forth in a manly and winning way from the pulpit, and kept him in the fulness of his preaching power almost to the very last.

One of his fortes was his pastoral fidelity and sympathy. One reads with astonishment that although his church was one of the wealthiest in New York city, and although it contained people whose homes were "at the top," socially considered, yet his social life was not an element in his career. Hardly ever did he go to a dinner or a fashionable assemblage. He had not time for these, so absorbed was he in his ministry. If any pastor who reads these words fancies that he "has no time" for pastoral work, he should consider the example set by this noble spirit.

Like Dr. Cuyler, John Hall believed in writing for the press. He cultivated his pen, and few weeks passed by during his life in Dublin and New York which did not see an article written by him either in a secular or a religious weekly.

The crowning lesson of this career lies in the tragic circumstances which brought John Hall to his grave. Literally with a broken heart, we may not recite the pathetic incidents. Suffice it to say that however the blame may be apportioned out, and even admitting that it would have been wise for him to step aside from pulpit work before he became a broken man, yet he was treated in such an inconsiderate and harsh way that his very soul was wounded. A few officials, accustomed to the rough-and-tumble fights and rivalries of business, dealt with him just about as they would have done with an underling in their employ whom they wanted to get rid of. He was the soul of honor, accustomed to straightforward dealing, and the thrusts he received went to the quick. Perhaps he needed these final wounds to perfect his preparation for the skies. At any rate, the story as it is now recorded might well serve for many a Presbyterian sestet and Methodist quarterly conference as a lesson to be pondered under the title, "How Not to Treat a Minister of the Gospel."—Zion's Herald.

Though the vine be bitter the grapes may be sweet.

Devotion

JOY COMETH IN T

We always represent trouble as circumstances of the soul. Life into which they darkened over. The dew of that cometh in the morning is that beautiful old Hebrew psalmist's true! You may I longingly into every day passing night for a and deliverance, and morning brought light you may have lain down in despondency up in the morning with heart; at dusk the tangle and a labyrinth path was open wide for you. Pessimism is of night, optimism is the morning.

"Joy cometh in the morning." The coming of dawn and sure, the morning's advent. The day will come. No day-dawn failed since His light in the expansion.

But why the night, why the sorrow, why the night has its uses. A night stand unceasing its surface. Night is day to its life and could man endure it. We cannot not, perhaps, but it is at any rate, that the contrast in life as that if one note were in our lives there music there; that would never see a never thoroughly bright joy of the night were no night in our has learned little until that

"Life is sweeter, love For the trial and

Another night will to all men. What a of death, so dead and does the assurance that it will have a morning and joy. "In His And life is light, and indeed, O, be very sure in the favor of God, His Son, and then your soul that this likewise, is only a has indeed a morning joy!—The Rev. M. T. The Examiner."

THE SHADOW OF

The cross of Calvary wood; nor was it the He died on Calvary culmination, its glory cross began at His birth in Jerusalem years He declared, about My Father's be was His cross—the story His earthly desires, inclinations and His heart. If I were a painter, a beautiful landscape and song-birds brooks and all other things to guide the patient traveler his way—but which would induce him to leave it the midst of all I would over which hangs a shadow the shadow of the Peril His face set like fair source of that shadow. Neither turning to the left, helping as He brightening the path remaining a shadow was lived the life of "I must work the will that sent Me while it for the night cometh, can work!" This was Christ—what is the















## The Home Circle.

### THE LIGHT THAT IS FELT.

A tender child of summers three,  
Seeking her little bed at night,  
Paused on the dark stair timidly—  
"O mother, take my hand," said she,  
"And then the dark will all be light."

We older children grow our way  
From dark behind to dark before,  
And only when our hands we lay,  
Dear Lord, in Thine, the night is day,  
And there is darkness nevermore,  
Reach downward to the sunless deep,  
Wherein are guides as blind as we,  
And Faith is small and Hope delays;  
Take Thou the hands of prayer we raise,  
And let us feel the light of Thee!

—Whittier.

### JACK HORNER.

Jack Horner was a little monkey who lived on shipboard. He wore a sailor's jacket of scarlet flannel, and a cap to match, and was very proud of his costume. He looked like a dwarf old man, for he was brown and wrinkled, and his black eyes peeped out beneath shaggy eyebrows and crinkly gray hair.

Sometimes when the cook was out of sight, he would jump on the flour barrel and powder his head like a miller.

The cook scolded, and shook his rolling pin at him. But in a twinkling Jack was up the mast. There he would sit in safety, grin and chatter, and shake his head and paws to mimic poor old Cato, while the sailors roared.

Jack went where he pleased about the ship, but his own corner was a large dry-goods box, turned on one side, and well supplied with clean straw for his bed. This was left to his own care, and Jack was a tidy little creature. He had watched the steward about his work till he knew just what to do. Every morning he shook up the straw with his tiny forepaws, and made his bed to suit himself. He would stand off a little way and look at it, shake it again, and pat it down. Then he would run for the broom, and sweep out his cabin. He washed his face and hands in a basin, as the sailors did, and dried them on a towel.

Jack Horner was very fond of smoked herring and hard-boiled eggs. They were often given him for breakfast. But he was not as honest as he was tidy, and would sometimes snatch a herring or an egg, if no one was near, and run off to his state-room to eat it. One morning he burned his fingers with an egg, and for a long time afterwards would not take one even when offered him.

Twice a week there was sage pudding with cinnamon on it for dinner, and Jack was always on hand for his share. He would take his saucer in one paw, his spoon in the other, and eat as the sailors did. Sometimes there were raisins in his pudding, and then Jack was pleased. He would pull one out with his finger and thumb, hold it up and chatter about it in great glee.

At Christmas the sailors filled a stocking for him with nuts and apples and lumps of sugar, and he had nice plum and plum-pudding.—Mrs. Mary Johnson, in Illustrated Home Journal.

### HOW THE CIRCUS CAME TO TEDDY.

#### BY.

Teddy had the measles. Not plain every-day American measles, but German measles, mixed with the French and English sorts—the kind which makes mothers look worried and doctors say, "Hum! keep him very quiet." That was the kind of measles Teddy had, and, of all times in the world, at circus time.

The posters had been on the fences for weeks, and they were just as splendid as ever. Billy, the boy who lived next door, had seen the man with them drive into town, and he had shrieked for Teddy, and the two boys had followed him around from fence to fence and from barn to barn to see him put them up, and had recognized all the old friends.

And now the circus was actually here, and Teddy was in bed, in bed in the daytime, and in a darkened room at that, and Billy was seeing the procession without him. It was more than a boy could endure. He could just hear the callopes as the parade moved up and down the street. "Now it's turning the corner by the bridge," he moaned; "now it's in Main St.; now it's passing the bank. I know Billy's running along the sidewalk by the elephant. O mother! don't you think I could possibly go to the show this afternoon if I wrapped up warm? Can't I possibly go?" And poor Teddy almost cried.

Uncle Jim came in. "Hello, young man," he said, gaily, "how are the measles? Still spotted, are you? Oh,

well, what's a circus, more or less? Circuses are common enough; they come with the flowers that bloom in the spring. Now what I'm thinking of is something really worth while. Perhaps a driving trip lasting four whole days; that's what I'm thinking of taking some time soon, if I can find anybody to go with me."

Teddy turned his head to listen with some faint interest, when suddenly the callopes burst out, close at hand, louder than ever, mingled with shouts from boys and the sound of running feet. Teddy sat up in bed with a start.

"Oh! oh!" he cried. "Here it comes! O mother, I can't stand it if it's going past the house! I must look out just a minute. O please! please!" His mother put her hand on his wriggling body and pressed it back into bed.

"You must lie still, dear boy," she said, firmly. "Remember what the doctor said about sunlight for your eyes. You must wait till next year." Poor Teddy! All day long the music sounded at intervals, and joyous voices were heard in the street, as the crowds tramped past, and he had to lie in that hateful dark room and think of all he was missing. Even when night came he could not forget, but tossed in his sleep.

Just before morning he awoke and asked for a drink, and his mother, rose to get it, when she heard a strange, soft sound out-of-doors. Thump, thump, thump, went heavy footfalls, accompanied by the gentle squeak, squeak, squeak of wheels. She raised the window shade and looked out.

Teddy heard the queer noise, too. "What is it?" he asked, curiously.

His mother turned suddenly. "Teddy, Teddy," she cried, "what do you think? You could not go to the circus, but the circus has come to you!" She snatched a heavy blanket from the bed and rolled him in it; then she sat down by the window and held him on her lap, big boy as he was, and he saw the strangest sight—a parade all in gray, like one seen in a mist. The circus was creeping on to the next town while everybody in the houses was asleep. Teddy gasped for sheer amazement and delight. Who had ever seen such a parade as this?

First came the elephants, moving slowly, stepping softly on their padded feet. The men who led them were in gray clothes, just the color of the faint daylight; they stole soundlessly, sleepily, on together. Then came the camels, gray, too; their long necks drooping as they shuffled quietly along. Next were the horses,—but such horses! Where was their fiery spirit? Their arched necks hung lazily down between their knees. Their riders, the haughty Indians, the dashing Rough Riders, the wild Cossacks, jogged indifferently in their saddles, napping as they rode. Then came the callopes, but its glittering pipes were hidden in a huge gray covering, making it a formless, silent mass; its strident voice was still; it, too, seemed asleep.

After this were the wagons with the animals' cages, the gay, painted wagons with their crimson and gold sides and their pictures of wild animal hunts; but covers were drawn over their glories, and the animals slept without a roar or a bellow. The clowns and the bareback riders and the Japanese jugglers, the trapeze performers and the gauzy, dazzling circus girls—not one was to be seen. Only the hushed, shadowy ghost of a parade moved by, such a parade as never dreamed of by mortal boy.

When it had crept silently past and

was swallowed up in the grayness of the morning, Teddy drew a long, long breath.

"O mother," he said, "I'd rather have seen that than forty daytime circuses! Uncle Jim never saw that, did he? And Billy never saw it, and you never saw it before, did you? Oh, won't I tell them to-morrow!" His eyes danced with delight. His mother hastily tucked him up in bed. "Oh," she murmured, "I hope I have not done wrong! I do hope you haven't taken cold! Do you feel as though you had taken cold?"

Teddy laughed sleepily. "I feel all right," he said, cuddling down contentedly.

"Well, young man," said Uncle Jim in the morning, "you look fifteen per cent better. I guess I may as well order those horses for our trip."

"I've been to the circus!" shouted Teddy. "Hooray! Such a circus!" Just then the doctor appeared. "Hello!" he exclaimed. "What new medicine have you been taking, I'd like to know?"

"I've been to the circus," Teddy repeated, chuckling. "That's what! Or no, it was better than that. The circus came to me!"—Caroline B. Burvell, in Interior.

### NAME MEDLEY.

#### A NAME MEDLEY.

"What's in a name?" It is partly true that our friends and acquaintances sometimes serve unconsciously as models for literary portrayal of character, but a list of their names arranged in peculiar juxtaposition is rather unusual. On the theory that

"A little nonsense now and then is relished by the wisest men,"

the motive of the following medley is explained:

Some years ago in the general offices of a Western Railroad, the superintendent, Mr. Bartholomew, employed as office boys Matthew, Mark Luke and John; Paul and Silas as messenger boys, Thomas as janitor and Mr. James as book-keeper.

Messrs. Barber, Shaver, Sharp, Edge, Keene, Steel, Raysor and Kutz are residents of the same street.

Mr. Wood's nearest neighbors are Carpenters and Planes, and Joiner and Turner run a cabinet shop in their vicinity.

At one time a city "flat" was occupied by Sawyer, Roundtree, Whittle, Higgs and Carter.

Mr. Merchant is a clothier and Weaver and Taylor are members of the firm.

Kuhns and Fox are congenial friends of Hunt and Chase.

Finch was a local celebrity in music; Bird was also a musician; Hawkes, Crow and Parrott were engaged in less idealistic pursuits; however, it is not recorded that Finch and Bird drew inspiration from their names.

Fish, Fischer, Trout, Hooker, Livs and Shippe are prominent names of good a race.

House, Castles, Hightower, Wall, Hall, Shed and Barnes get mail at the same country postoffice.

A prominent citizen in a Western city is named Hegg. He has a daughter named Ina and a son named Moore. Their pastor's name is Penn, and Bacon is their friend.

Black, White, Blue, Gray, Dunn, Brown, Green, Redd and Allred live in the town where there are many Christians—by name—no pagans by name or nature, but a few Savages (now civilized).

Three men owning adjoining farms are named, respectively, Pullen, Rollin and Tumlin.

Long, Small, Little and Shorter are sporting men.

Miss Ball and Mr. Pitcher are engaged. Cupid gets a little freakish in coupling such names as Trotter-Hopper, Gay-Lively, Smiley-Gally, Fern-Marsh, Hill-Hight, Peck-Craig, Link-Moak, Bull-Fite, Boer-Wolf, Diamond-Jewel, Capes-Coats, Hood-Over-all, Wear-Styles, Goode-Baird, Love-Cousins, Young-Elder, Gunn-Cannon, Cole-Miner, Cobb-Webb, Ash-Burns, Bell-Roper, Drake-Hatcher, Lyon-Lamb, Stone-Mason.

Once in a Texas immigrant office the names of Cash, Dollar, Nichols, Pound, Penny, Shilling and Mills were registered the same day and Mr. Poore committed suicide when he arrived and compared himself with the accumulated wealth at the Immigrant's Home.

Mr. Flowers and Mr. Withers are florists. Mr. Graves is a sexton.

Few persons can count on their list of acquaintances such a number of physiological names as Head, Hand, Heart, Finger, Knuckles, Bone, Armstrong, Ham, Legg, Scheink (pronounced shank), Shinn and Foote, to say nothing of Wun Lung, the Chinaman.

Among a certain city's wealthy men are found, High, Lowe, Rich and Wellborn.

Mr. Wheeler is a bicycle drummer. Ryder is a physician. Driver and Carter are on the staff of a popular newspaper and make a good team.

Mr. Carr is a conductor.

Ker, Barker and Colley are society gentlemen of leisure and, no doubt, consider themselves "lucky dogs" don't cher know!

Slappy, Holder, Thrower, Thrash or and Skinner worship at the same church with Pearce, Paine, Hurt, Knox, Hitch and Cutter. Sheppard is their pastor and Mr. Goodman is an elder, so they keep harmony among the congregation.

Mr. Price has a son named High.

Mr. Prim has a sweetheart named Miss Tye.

Coffee and Potts are grocers, and Miss Cook is their stenographer.

Mr. En's Chinese laundryman is named Young King.

Moon and Starr are chums with Allbright.

Mr. Ford, Mr. Branch, Mr. Wade, Mr. Wells, Mr. Poole and Mr. Pond live near "the" Beech, who makes a pleasant neighbor.

Messrs. Gale, Hale, Snow, Flake and Rainwater supported the same candidate in a late election.

Fields, Meadows, Land, Lott, Clay, Towns and Downs are related or connected with each other by marriage.

Mrs. Martin has a daughter Beatrice called "Be."

Mr. Fowler rents a cottage to Mr. Wren.

Mr. Cotton and Mr. Burr are close friends.

Mr. Walker sometimes imposes on Mr. Street.

Day and Knight are prominent citizens—and Mr. Coffin closes this medley of names.—Wesleyan Christian Advocate.

### GOOD FOR EVIL.

Yesterday at school, when a tall strange man had asked him many questions, Dick had hidden his face on his desk and cried. Dick had not been going to school long; he was very little.

The next day Dick was standing by the gate and humming a little song. Presently Joe Bucher came along.

"Hello, baby!" said Joe. "I'm not!" said Dick, stopping short in the middle of his tune.

"Good-by, cry-baby," said Joe, going off with a laugh.

Dick did not hum any more. Soon after Joe left, Dr. Kember drove up in his shining buggy.

"Would you like to take a drive, Dick," asked the doctor.

"I'm going with father."

"Oh, you are! All right. But if I knew a boy who would like to come there's room for him. It's nice weather, and I am going a long way."

Dick knew a boy who would like to go, especially behind a fast horse. He was Joe Bucher, and he had gone into the house on the corner.

Dick chuckled. He would teach him to call him names.

But last Sunday his Sunday-school teacher had told him about forgiving.

The doctor was just starting when Dick called out:

"I say, Dr. Kember, Joe Bucher is right down there at Mr. Brown's; he'd go."

Joe went, and had a "splendid" time. On the way home when they stopped at the mill there was Dick waiting outside for his father.

"You see I got him," said the doctor to Dick; then he said to Joe: "It was Dick who told me where to find you."

"I returned good for evil," said Dick, never thinking that the truth might hurt anybody's feelings.

Joe's face got red. The idea of calling just a little teasing "evil."

"It wasn't anything," he stammered; "I only made a little fun of him; that was all."—Christian Index.

### DON'T SNUB.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because he chooses a humble trade. The author of the "Pilgrim's Progress" was a tinker.

Don't snub a boy because of his physical disability. Milton was blind.

### COFFEE DID IT.

Put a Man Out of the Race.

Coffee serves some people in a most atrocious manner.

"I was a veritable coffee fiend, until finally my stomach rebelled at the treatment and failed to work," writes a gentleman from New York.

"I had dyspepsia in its worst form; blind, staggering headaches with vertigo about a half hour after each time I ate, and I finally grew so weak and became so thin that my mother advised me to stop coffee and try Postum Food Coffee.

I did not like it at first, but after experimenting in making it, Mother soon got it just right, and then I liked it better than coffee.

I soon noticed my biliousness stopped and I lost the trembling effect on my nerves; Postum did not stimulate me, but seemed to exhilarate. I gradually regained my wanted good health; my old appetite returned, and to-day I am well—dyspepsia, headache and vertigo all gone, and Postum did it.

When I began its use I had been troubled for two years with all kinds of stomach trouble. I became a vertigo table walking apothecary shop, but I have not taken a dose of medicine since I commenced using Postum." Name given by Postum Co., Battle Creek, Mich.

## Temperance

The motto to-day against the drink-evil that is found practically everywhere is "prohibition." It does not mean years ago since the prohibition of the subject of strenuous part of the advocates State prohibition. But somewhat changed to "ent," "third-party" enrolled, with members, in the Anti-saloons is frankly working on option. It has been dis two theories do not communities could not State could not be car tion. Local option through progressively town after town and s tion, prepare the way National prohibition.

This way seems a method of declaring p all at once over a wid to many it is taking h at the right end. proven that where, th the State at large, the large cities, was pov the temperance prop was not enforced, and became a scandal. F majorities in the citi measure, and saddled the smaller towns an that would have been of them. We do not c to the fallacy involv sovereignty," as appl when we say that it c eratic principle to let munity decide for itse have the curse or no those who elect saloon burdens. Drink-slave African slavery in t constitution, the sla have a right to vote t selves in bondage if th der American institut government is the peop law must be the will o of enough of the peop enforcement. The Sou of its States, almost a monwealths "dry" by town on the roll of the no license. This proce on in Ohio under th in Indiana under the monstrance.

The October Atlant structure study of loci State of Massachusetts tabulated are distinctly us in this section. I united the people in on and thus have broken and other barriers; the attention from petty forded opportunity for free from any taunt of

In Massachusetts th to study the workings der the local option gy considerable size. Th Atlantic article says: of thirty-three cities, under no-license, and in number has been lan only the smaller citie cluded in the list; of have a population of e each. Brockton, which break, has voted for 1886, has a population e ville, which has never t has 61,643 and Cambri voted against saloon, sensitive years, ha 91,882.

These facts will be v the workers in this fiel West. It has been th that only the villages ; could be carried for ; there has been almost ; whether there could b cities of considerable s ibilities in Massach sibly as in the case of people by inhabitants ally high grade; but O ought to be able to s populations of equal av entage.

The results of no-l Massachusetts cities ; studying. The fairest compare one city wit the same city in succ year under the other. the Massachusetts Sta show that in Haverhill arrests for drunkenne was 81.62, under no-B Lynn, under license, license 117.62. In Me 1895-96, 20.12, under no-B in Salem under licen no-license 25.62."

After eleven years Brockton, in 1897, vot and in one year the at arrests increased from 11 to of this was naturally ; city returned to its fo record. The Massachu









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### THE ADVOCATE FORCE AT CONFERENCE.

The Advocate force was delightfully entertained at the conference. The writer and his wife had an elegant home with Mr. and Mrs. S. G. Edwards. They were once members of our flock at First Church in this city, and it was a delight to be guests in their excellent home. The publisher was most pleasantly domiciled at the Christian home of Dr. and Mrs. W. B. Dashiell, while Miss Ragdale was the favored guest of Miss Josie Meredith. And last, but not least, Rev. and Mrs. W. A. Bowen was hospitably cared for at the elegant home of Mr. and Mrs. Gregg Powell. All these most excellent people left nothing undone to make our stay in every way enjoyable. May the good Father above remember them with all needed blessings is the prayer of us everyone.

### THEY ENDORSED A STATE OFFICIAL.

The members of the North Texas Conference gave their hearty indorsement to a worthy state official, and we take pleasure in publishing the resolution in the Advocate. Mr. Cunningham has done his whole duty without fear or favor, and he deserves well at the hands of our in-coming Governor. That he has made enemies among the saloon men and the brewers is the highest compliment that can be paid him. However, no saloon man who makes it his business to observe the laws of the State in the conduct of his business can take any offense at Mr. Cunningham, but rather ought to commend him for his faithfulness in making the non-law-abiding men in the beer and whisky business pay their taxes and keep the statutes. Thousands and thousands of dollars have been saved to the State by his carefulness in collecting taxes due on the saloon business. We most earnestly hope that Governor Lanham will reappoint Mr. Cunningham to the position he now holds. But we give below the action of the conference:

Whereas, Mr. J. D. Cunningham, State Revenue Agent, has been faithful and efficient as our officer and has greatly aided the better class of our people in enforcing the local option law. Your Committee on Temperance take pleasure in indorsing him for the help he has given us.

J. M. BINKLEY, Chairman.  
J. B. VONN, Secretary.

### EDITORIAL BIRDSHOT.

Appointments are sometimes disappointments.

Bishops take no pleasure in sending men to hard fields.

Presiding elders are often greatly misjudged by their friends.

If all the preachers would do their best there would not be any very hard charges in the conference.

The man who goes to his work complaining will place obstructions in the way of his progress.

It often occurs that the people are as grievously disappointed as the man who is sent to their circuit.

It is not a good plan to boast of the efficiency of our itinerancy and then cry when its wheels happen to strike us.

No appointment is a very bad one if it will afford us a field to labor, and friends to supply all our ordinary wants.

The people who cry over the departure of their pastor are the very people who will be first to extend a welcome to the new preacher.

People who join the Church instead of the preacher will always stand by the Church, it matters not whom the conference sends them.

Christ and the Holy Ghost can take most any preacher and make a great blessing to the people on any circuit or in any station, if he will obey the teachings of the gospel.

### CONFERENCE NOTES.

Out of about one hundred and forty-six charges, there were one hundred and eighteen changes made in the appointments.

Rev. J. L. Pierce, after two years of hard work at First Church, goes to Wesley Church, Greenville. He is a thoroughly trained man, and an earnest preacher. He was at one time pastor at Greenville and very popular.

Rev. J. Marvin Nichols, after two years of excellent work at Trinity, goes to Broadway, Gainesville. He is a strong preacher, a student of good books, a writer of ability and a brotherly man.

Rev. C. E. Lamb did one year of faithful service at South Ervay Street, and he goes to Lewisville. He is one of God's noblemen, a Christian gentleman of the old school, quiet in manner and loved by everybody.

Rev. Luther Hamilton did a fine year's work at Oak Lawn, and crosses the river and settles down at Oak Cliff. He is a young man of great promise, and a preacher of thought and earnestness.

Rev. Jno. M. Moore, Ph.D., comes from San Antonio to First Church, this city. He brings with him a fine record as a preacher and a pastor. He is already on the ground at work.

Rev. H. V. Knickerbocker was brought, no less volens, from Temple by Bishop Hendrix, and stationed at Trinity Church. He is a man of brilliancy in the pulpit, a pastor of magnetism and a builder and a leader.

Rev. W. F. Bryan comes to South Ervay Street, but he is no stranger in the city, having served Oak Lawn several years ago. He is a successful preacher and pastor and will do well.

Rev. P. R. Knickerbocker comes from Searcy, Ark., and is stationed at Floyd Street and Haskell Ave. He is said to be a student, a preacher and pastor. He is a young man and full of life.

Rev. L. A. Barton finished up two years of persistent work at Floyd

Street, and goes to Clarksville, one of the best stations in the conference. He is an earnest preacher, a devoted pastor, full of evangelical enthusiasm and a success wherever he labors.

Rev. W. A. Edwards went from Haskell Avenue to Princeton, Collin County. He has been in the city three years, having spent two years at West Dallas, before going to Haskell Avenue. He is a scholarly man, mature in thought and an instructive preacher.

Rev. H. A. Bourland comes from the Northwest Texas Conference and will assist Rev. P. R. Knickerbocker at Haskell and Floyd. He is a man of experience and a fine preacher. His presence in the city will be a benediction.

Rev. J. W. Rowlett, who has spent three useful years at Oak Cliff, to the regret of his brethren, has been transferred to the Texas Conference. The Bishop took him of his own accord and he goes from us. He is one of our best men, and a most lovable brother. We are sorry that he is to leave us, but he will be an accession to the Texas Conference.

Rev. R. F. Bryant comes from Boyd to take charge of Oak Lawn. He is one of our most active and promising young men, and he has a genius for preaching and practical work. He has always been a success.

Rev. W. E. Boggs, of Sherman, was transferred to the Louisiana Conference, after remaining with us four years. He had become well acquainted with the brethren and was held in high esteem. He is a man of scholarly attainments, a preacher of deep thought, and a pastor whom the people loved. He is one of our large and strong men, and the Louisiana Conference will find him a valuable accession.

Rev. P. C. Archer, who did four years of splendid work at Denison, comes to Travis Park, Sherman, where he is well-known and loved. He served this charge a full quadrennium some years ago. He is a man of marked ability, a popular preacher, a tender pastor and a great worker.

Rev. J. W. Hill having finished his second quadrennium at Greenville, the last one at Wesley, goes to Denison. He is one of the best preachers in Texas, a man with a big heart, genial as a sunbeam, loved by the people and one of the most persistent workers in the conference. Everybody loves Gulliver.

Rev. E. H. Casey, of the Sulphur Springs District, and Rev. E. W. Alderson, of the Paris District, exchange places. They are two of our strong men, and they are known as good preachers and earnest workers. They are leaders of the hosts, and will superintend their respective fields with wisdom and skill.

Rev. T. R. Pierce D.D., after finishing a quadrennium on the Bonham District, comes out of the presiding eldership, and goes to Decatur. He is the only presiding elder whose time was up, and now he becomes a pastor.

He is a brilliant preacher and a great student, and his resources are full and abundant.

Dr. M. H. Neely, the old man eloquent and one of the best preachers in Texas, goes from Denton to Plano. For many years he has been a prominent figure in the Texas ministry and he is as lovable as St. John.

Rev. J. J. Clark comes from Kavanaugh to Terrell, where there was much desire for him. He is one of the coming young men of the conference, and generally in demand. He has all the elements of a successful Methodist preacher.

Rev. T. H. Morris comes from Farmersville to Denton. He did a great work at the former place, and Denton

will find him a worthy successor to Dr. Neely. He is strong of body, has a well-stored mind, a preacher of power and a leader who brings things to pass.

Rev. W. D. Mountcastle, one of the level-headed men in the conference, goes from Plano to Farmersville. He has done well in the former place, and he will be a success in the latter. He is an earnest preacher, a systematic pastor, a diligent student and one of the safest of counselors.

Rev. W. A. Stuckey comes from Sulphur Springs to McKinney. He is a success wherever you put him. He can preach, debate, quote the Bible, visit the people and bring up good reports. He has his own way of doing things, and he does them well. Take him all in all and he is a mighty interesting man.

Rev. J. R. Wages, after two popular years at Decatur, comes to Sulphur Springs. He prepares his sermons before he preaches them, has a kind word for everybody, enjoys a good laugh and has religion. He is one of our successful preachers and he bubbles over with good nature.

Rev. E. L. Spurlock goes from Cooper to Celeste. At the former place he did two years of fine work, and he will make things move wherever he goes. He has a way of getting hold of the people, and he knows how to use them in the accomplishment of good work, and he can preach too.

Rev. E. R. Edwards, after two years on the Decatur Circuit, goes to Cooper. He is an earnest, painstaking, persistent and prudent Church worker, and the people at Cooper will find him all right. He is well educated, a helpful preacher and a success.

Rev. J. H. McLean D.D., having given two useful years to McKinney Station, comes back into the presiding eldership, and takes the Bonham District. He is the best known minister in Texas Methodism, and deservedly a leader among his brethren. He is no novice at district work and will push the battle to the gates.

Rev. Gibbs Mood comes from Henrietta to Bowie, where he will continue to make proof of his ministry. He comes of a noble parentage and has preaching blood in him; he will be a success. He is now the Secretary of the conference, and one of the most ideal ones we have yet known.

Rev. J. M. Sweeton having been a great success at Clarksville, comes to Kavanaugh at Greenville. No man has done a better work in the conference than he. He went to Clarksville and found an old Church, and an old parsonage; he leaves it with one of the handsomest Church structures and one of the best parsonages in the conference.

Rev. W. H. Stephenson having had two good years at Celeste, goes to Ben Franklin. He is one of the most faithful men in the conference and always does good work wherever sent, and he is a fine preacher.

Rev. A. F. Hendrix, after four years of valuable work at Pilot Point, goes to Ladonia. He is a man of good heart, gets hold of his people and accomplishes good results. His preaching is fruitful.

Rev. T. J. Beckam drops down from Wichita to Pilot Point, where he will find a devoted people and a fine parsonage awaiting him. He is a practical preacher, a good debater and also a good revivalist. He always does well.

Rev. J. M. Binkley continues with North Texas Female College as its Agent. He is now near his three-score-years-and-ten, and there is nothing sour in his nature. He is quick to see the humor of all situations, and he makes himself agreeable to all his

brethren. We asked him what we must say about him in the Advocate? He was quick to reply, "Just say to the brethren that my address for the present will be Sherman, and any letters sent in my wife's care will reach me in safety." He is a grand old man and Texas Methodism is his debtor.

Rev. Sam Ashburn comes from Bowie to Whitestboro, where he is no stranger to the people. He is a man of amiable disposition, prudent in conduct, an instructive preacher and a safe pastor.

Rev. J. L. Morris goes back to Centenary, Paris. We have no better preacher in the conference than he, and the work prospers under his pastorate. And he is one of the best Advocate men in North Texas. He finds that the paper helps him, and he puts it in the homes of his people.

Rev. L. P. Lively was able to attend the conference for a day or two. He is now eighty odd years old, but his heart burns with interest in the Church whose interests he has served so long. He looked like an old prophet as he made what he called his last talk to the brethren. Joy be to his good old heart!

Rev. W. M. Leatherwood, after many years of earnest work, goes on the supernumerary roll for a season. But a year of light work and of need of rest will find him ready for the fray next conference.

Dr. James Atkins, our Sunday-school editor, was late reaching the conference, but he got in some good work Sunday afternoon. The Sunday-school movement is lodged very deeply in his heart, and his life is full of it. He is doing original work in his department.

Dr. J. D. Hammond was present and represented the general educational interests in an elaborate address to the conference. He has mastered this feature of our work, and he is endeavoring to rally the forces of the Church around his plans and methods.

Dr. G. B. Winton, editor of the Nashville Advocate, came in late, but had a good hearing. He needs no words of commendation in these parts, for he is one of us. For several years his work as a missionary to the Mexicans in Texas is well known to us all.

The memorial service Sunday afternoon was largely attended, and it was a solemn and impressive occasion. Rev. J. A. Black and Rev. W. E. Jordan had passed away and their brethren spoke many very tender words in their memory.

Dr. Sid Bass and Dr. W. B. Dashiell, together with a number of other brethren, made themselves useful in looking after the comfort of the conference. In fact, Terrell did things up in fine style and the brethren will not soon forget the hospitality of that community.

The location of Rev. C. M. Threadgill, at his own request, caused regret among his brethren. For a number of years he has been among us, and we learned to love him. He has filled some of our most important works and stood high as a preacher and a man, but he thought it best to retire from the pastorate and his request was granted. He will henceforth be a local preacher.

We wish we had the space and the time to mention every preacher by name, and his work for they are worthy, but they are too numerous, and we have only picked up a few of them in these notes. They are true men, and have done well on their circuits, missions districts and stations. We pray God's blessings upon them, one and all.

Rev. Seth Ward, D.D., Assistant Missionary Secretary, was with us in the fullness of the gospel. On Saturday night he addressed the missionary an-

niversary and left a mark on the conference. He preached at First Church in this city, and helped a large congregation.

Uncle Sebe Crutch love feast audience with an experience hearts. So did Rev. the sweet-spirited of old men have abled God.

### BISHOP HENDRIX TEXAS CONFERENCE.

Bishop Hendrix did work in the chair at the North Texas Conference, and the work prospers under his pastorate. And he is one of the best Advocate men in North Texas. He finds that the paper helps him, and he puts it in the homes of his people.

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### DEATH OF DR. JOSEPH PARKER.

Dr. Joseph Parker, Congregational preacher week after an illness. He was one of the best preachers, not only in England, but in Christendom. For many years he has been a prominent writer, and was the most popular of his day. He had been a member of the Temple Church from 1840 and not only drev a place of worship of did likewise on Thursday the week. While we went to one of his services and standing room, and we have so entertained than during poured forth a torrent of grace to the listeners too, for many years was the output of his pen was scarcely a year's issue from his mind the world. He was a sentiment in England were heeded as those

WHAT  
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GOD, DR. G. B. WINTON  
THE BIBLE & BAIN



asked him what we him in the Advocate? reply. "Just say to the address for the pres- man, and any letters care will reach me is a grand old man odism is his debtor.

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niversary and left a deep impression on the conference. On Sunday morning he preached at First Methodist Church, this city, and helped and delighted a large congregation.

Uncle Sebe Crutchfield thrilled the love feast audience Sunday morning with an experience that touched all hearts. So did Rev. J. H. Reynolds, the sweet-spirited old veteran. These old men have abiding fellowship with God.

BISHOP HENDRIX AT THE NORTH TEXAS CONFERENCE.

Bishop Hendrix did some of his best work in the chair and in the pulpit at the North Texas Conference. He presided with urbanity and firmness, treating every brother with fairness and consideration. Throughout the whole session he maintained a courteous and dignified bearing and gave ample time to the consideration of all questions that came before the conference. Yet he dispatched business with celerity and thoroughness. He was specially considerate and tender toward the old men, and gave them an opportunity to be heard when their names were called. Occasionally his good humor would run over at the expense of some one and the brethren would engage in a hearty laugh, but he studiously avoiding embarrassing anyone to the point of personal discomfort. He appreciates the feelings of his brethren. There is nothing unkind in his little sallies of wit. In the pulpit he did the same genuinely masterful work. His sermon on Thursday at the Thanksgiving service was a great effort and worthy the office that he holds. It set the spiritual tune of the gathering to a high note. On Sunday he preached a sermon that we have rarely ever heard excelled; and added to its sweep of thought and compass of meaning, there was upon and through it a glow of intense feeling that melted the audience often into shouts and tears. At its close, as he described the welcome that awaited the saints at the hand of the Master at the last day, there was a wave of emotion that, coming from his own heart, swept us to rapturous altitudes. The occasion will be long remembered as an event in the lives of that vast throng.

A GREAT COLLECTION.

When Dr. A. F. Watkins addressed the West Texas Conference and received about \$5,000 for the endowment fund of the superannate preachers, he said that it surpassed anything received up to that time. But when he came to the Northwest Texas Conference and received \$8,000, his eyes opened wide to Texas liberality. He began to sound the praises of Texas Methodists—mostly Texas preachers. But when he delivered his speech at the North Texas Conference and received \$10,200, it nearly took his breath for the larger part of these amounts was gotten from the ministers themselves, though a number of laymen chipped in with them. Well, this is Texas' way of doing things. We either do it on a large scale or we do nothing at all. Suppose all the preachers take this question before their people and impress its importance upon their minds and get the laymen stirred on the subject, what is it that we cannot do?

A THOUGHTFUL EXPRESSION.

The Young Ladies' Society of First Methodist Church in this city has sent to Dr. Jno. R. Allen, at Georgetown, a check for \$25, with which to supply his class-room in the University some needed articles of furniture. This is a thoughtful token of esteem and remembrance upon the part of these faithful Church workers, and one that Dr. Allen highly appreciates. He was at one time the popular pastor of these young ladies, and they hold him in pleasant recollection. But the check has also a practical value. The rooms of the University have not yet been properly furnished, and this amount will be put to a good use. Now, if the Epworth Leagues or young people's societies of Texas would turn their attention to work of this sort, they could greatly help the faculty at Georgetown in the equipment of their various classrooms. Since the Young Ladies' Society of First Church has set this worthy example, why not scores of others take up this laudable work and help to do something nice for our great school?

TEXAS PERSONALS.

Rev. L. S. Barton called to say good-bye and he is off to his new field of labor.

Rev. W. A. Stuckey called pleasantly on us this week on his return from conference.

Rev. C. E. Lamb called to see us a moment this week. He will soon be at his new work and in the harness.

Rev. B. A. Thomasson called on his return from conference. He will rest another year before entering the active field again.

Rev. H. D. Knickerbocker, of Trinity Church, is here and has his hand on the pulse of his charge. He will fill his appointment next Sunday.

Rev. S. C. Riddle, of Honey Grove, made us a call on his way back home the other day. He is a genial brother and doing a good work at his appointment.

Rev. P. R. Knickerbocker, pastor of the East Dallas congregations, looked in upon us Tuesday. He has already surveyed his field and will be in his pulpit next Sunday.

Rev. Jno. M. Moore, Ph. D., new pastor of First Methodist Church, dropped in to see us Monday. He is already on the ground and pressing his work. He will be in his pulpit next Sunday.

Rev. I. W. Clark, who begins his third year on the Dallas District, called a few moments to see us last Tuesday. The district congratulated itself on his return. He is deservedly popular with all the people.

Rev. S. W. Turner, the new presiding elder on Gatesville District, and one of the liveliest Advocate agents in Texas, in a private note says: "I shall give the Advocate prominence in my Quarterly Conferences and in the homes of the people in my 'diocese.'"

God. But the great man's work is done and he has gone with Stanley, Spurgeon, Hughes and a host of others to meet his reward.

NORTH TEXAS CONFERENCE.

Continued from Page 5. new parsonage, and have added to the church structure. J. C. Weaver had everything up at Ladonia. J. T. Bludworth made progress in all work.

Rev. J. A. Stafford said they had had a good year on the Sherman District. Had had 700 conversions, and improved a number of churches and parsonages. Paid out \$6000 in these matters. W. E. Boggs had a good showing for Travis Street Church; in good condition, and he paid out all the claims.

C. H. Govette, of Willow Street, made one of the most remarkable reports of any man in the conference. He had had a revival all the year; more than 200 conversions, a large increase in membership, and a lot bought, where a new church will be built. Then the congregation will be self-supporting.

Bro. Gober, of Van Alstyne, had an excellent showing, and he was happy, as usual.

P. C. Archer said that Denison was in the forefront. Had a fine church, a good organization and no debt. Are now in the front rank of the conference.

C. A. Spragins had things in good care at Whitewright. Rev. J. M. Binkley reported things finely at the North Texas Female College, and he spoke of the work and progress of this fine school.

George S. Sexton represented the Gainesville District. Eleven hundred conversions and seven hundred accessions. Nearly half the works are up in full.

Foster Pierce had all things in full and matters in good state at Denton Street charge. A. F. Hendrix brought up Pilot Point in all departments full. He has served the charge four years.

Atticus Webb had a good report from Sanger, notwithstanding the fact that he had a great deal of family affliction.

Frank Moore made things move at Aubrey. No such report was ever before brought up from that charge. Nearly all the other charges made very good showing.

F. O. Miller said: "The Bowie District is our conference missionary territory. Yet we have done well out there this year. I have held eighty-eight quarterly meetings. Have had many conversions and accessions."

Bros. Ashburn, Wages, Edwards and several others reported their finances in full.

R. G. Mood did excellently at Henrietta. All things full. It is wonderful how well the workers in that field did during the year.

This closed out the reports of the brethren. We are sorry that we could not mention the preachers by name and tell of their work individually, but their names were called so rapidly and they spoke so fast that we could not pick up their statements. But here and there we got a few notes.

At this point the Bishop called the class to be admitted into full connection before him and proceeded to address them on the questions to be propounded to them. Though this was the third time we have heard him address the classes for this responsible office, yet in all respects it was original and new. In the course of his lecture he illustrated his subject with leading incidents from the life of Bishop Marvin when he was a young man and in his maturer life, and in bringing out the thrill from that great life, the whole conference was greatly moved. The Bishop made the life of Bishop Marvin the body of his address, and a more telling and impressive address was never heard at a session of the North Texas Conference. There was scarcely a dry eye in the audience as the address came to a close. The Bishop grew tender, pa-

thetic, melting, and the entire congregation came under the spell of his own heart and spirit. It was a hal-lowed hour, and its spiritual effect will abide.

Dr. A. F. Watkins was introduced to the conference, and was gladly received.

Dallas was unanimously chosen for the next meeting of the conference. The committee on Episcopal residence, to be located in Dallas, made its report, and recommended that B. M. Burgher and G. C. Rankin be appointed trustees from the North Texas Conference, and the report was adopted.

In the afternoon, the Sunday-School Institute was conducted, with Rev. J. A. Wyatt in the chair. There was a good program, and each number was well rendered. There was a good audience, and there were many good speeches and talks made by a number of brethren, and they were to the point.

At night the institute was continued, with good addresses by Rev. J. L. Morris and Rev. J. J. Clark. Thus the afternoon and night were made to contribute largely to the Sunday-school interests of the conference.

Saturday morning, Dr. W. E. Boggs conducted the devotional services. He spoke very feelingly of the fact that he was transferred to the Louisiana Conference, and that he would soon sever his relations with us.

Dr. G. B. Winton, of the Nashville Advocate; Dr. J. D. Hammond, of the Educational Board, and Dr. Seth Ward, Assistant Missionary Secretary, were introduced to the conference. They were warmly received.

Dr. G. B. Winton was given an opportunity to present the claims of the Nashville Advocate. He was given close attention.

Dr. J. D. Hammond, Secretary of the Board of Education, then came forward and spoke of his work.

The Committee on Books and Periodicals made their report, and the writer was permitted to represent the Advocate. The report made many flattering references to the success of the Advocate and its popularity.

After this, Dr. Watkins addressed the conference on the proposed endowment fund for our superannuated preachers. Following this was a collection in subscriptions for this cause to the amount of \$10,000. This is the largest collection yet taken at any conference in the Church.

An afternoon session was called at 2:30. The Joint Board of Finance reported, and the report was adopted without discussion. Then the venerable L. P. Lively rose and made what he called a farewell talk to the conference. For fifty-six years he has been a Methodist preacher. He has traveled missions, circuits and districts faithfully during these long years. Now he is an old man, under the weight of age and infirmity, and as he spoke his heart ran over and his voice was choked. The eyes of the entire audience were suffused in tears, and while the song, "Even down to old age," was being sung, there was an old-time handshaking, and the spirit of great fellowship prevailed. It was a touching scene. No aged minister among us is held in greater reverence than Bro. Lively.

The Board of Education made their report, and it was an elaborate and a thoroughly-prepared document. Rev. Jno. R. Allen, D. D., made a strong speech in the interest of Southwestern University, and he received close attention.

Rev. C. M. Threadgill arose to a question of personal privilege, and after making an appropriate talk asked a location, and his request was granted. He has been a prominent member of the conference for several years.

Continued on Page 12.

Nothing Tastes Good And eating is simply perfunctory—done because it must be. This is the common complaint of the dyspeptic.

If eating sparingly would cure dyspepsia, few would suffer from it long.

The only way to cure dyspepsia, which is difficult digestion, is to give vigor and tone to the stomach and the whole digestive system.

Hood's Sarsaparilla cured the niece of Frank Fay, 106 N. St. South Boston, Mass., who writes that she had been a great sufferer from dyspepsia for six years, had been without appetite and had been troubled with sour stomach and constipation. She had tried many other medicines in vain. Two bottles of Hood's Sarsaparilla made her well.

Hood's Sarsaparilla Promises to cure and keeps the promise. Don't wait till you are worse, but buy a bottle today.

NEW DEPARTURE IN SUNDAY-SCHOOL PAPERS The Boys' World A new force for the Sunday-school, to solve the best problem. A paper to bring boys into the school and hold them there. A weekly eight-page paper for boys, printed in color, folded, mailed and so on. True will be the result of the present school.

The Girls' Companion A weekly eight-page paper, printed in color, mailed and so on. True will be the result of the present school.

DAVID C. COOK PUBLISHING CO. 25 WASHINGTON STREET, CHICAGO.

The King of Birds duffs his hat to the king of carriages—the Enterprise. You'll follow suit once you seat yourself within the comfortable embrace of its arms and know the ease it affords.

Rough roads have no terrors for an Enterprise, for it's built to stand wear and plenty of it. Styles enough here to fit your taste; prices low enough to suit your purse.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & ORENDORFF CO., Dallas, Texas.

Within Five Days Write for Announcement of SWITZER WOMAN'S COLLEGE AND ITABCA, HILL COUNTY, TEX.

WHAT Church Hymns Gospel Songs IS TO ALL CHURCH SERVICES Young People's Songs of Praise YOUNG IS TO ALL PEOPLE'S MEETINGS THE BIGLOW & MAIN CO., NEW YORK & CHICAGO

POND'S EXTRACT Endorsed by physicians for its Purity, Strength and General Excellence. Invigorating for the toilet, shaving, or after exercise. As a remedy, it controls all pain, bleeding and inflammation. Used Internally and Externally. CAUTION: Refuse the weak, watery, Witch Hazel preparations represented to be "the same as" POND'S EXTRACT. They easily sour and generally contain "wood alcohol," a deadly poison. Pond's Extract is sold ONLY in SEALED bottles, enclosed in buff wrapper.





Sunday-School Department.

Fourth Quarter, Lesson 10, Dec. 14.

THE BOY SAMUEL.

1 Samuel 3:1-14.

Golden Text: "Speak Lord; for thy servant heareth.—1 Sam. 3:9

From the International Evangel we take the following Lesson:

Those who have read what in many respects is one of the greatest of Charles Dickens' stories, his Dombey and Son, will remember the character of little Paul, the only child of Dombey, the master of the great warehouse, with apparently no affection or passion except that which the fragile, pale-faced boy was the object of. From this child, the ambitions and the losses of the father were centered. He looked forward to the time when the boy should be grown to manhood, to take his place in the counting rooms and finally succeed to the ownership and the management of the great business when his father should have passed away. In anticipation of that dream the father, even while his son was but a child, put his name into the firm, and placed above the doors of his offices the proud sign, "Dombey and Son." But the face of the child grew paler, and the faraway look in his eyes more pathetic, and his strength steadily failed, until one evening, brought back from the sea shore, while the golden sunlight rippled on the wall, the spirit of little Paul slipped away, and the firm of "Dombey and Son" was dissolved by the will of God.

It is only fiction, and yet it is true to life. Little Paul was solemnly dedicated by his money-worshipping father to the temple of Mammon, as many a child in real life has been dedicated. And as it is represented in this fiction so it has been, we may not doubt in the real world, God has lifted his children out of this world in many cases, not willing that their lives should be devoted to such an unholy service.

The story of the boy Samuel stands in beautiful contrast with that of Dombey's son. Samuel was sought and received by his devout mother as the "gift of God." There is nothing more touchingly beautiful in history than the sorrow of the childless woman who could ask of God nothing better than that he should give her a son (1 Sam. 1:2-11), and who linked with her prayer the vow of consecration. Hannah stands for a sanctified motherhood. Into the strains of her child's life went all the influence of her holy faith and spiritual yearning. Herodity is not simply a matter of the body, but, for good or evil, it affects the deepest constitution of the soul.

It seemed doubtless a very little thing when Hannah brought her boy and left him to minister in the tabernacle (1:24-28), and it attracted slight attention, year by year, that a peasant woman, brought a little coat for the boy-servant as she came with her yearly sacrifice (2:18-19). But at last a night of destiny came for Israel. God needed a medium through whom to make known his purposes to the nation. He passed by Eli, the aged high priest, who through weak neglect of his duties in the control of his own sons, had brought shame upon the people and so unfitted himself for the reception of divine revelation—him God passed by and spoke to the child Samuel; and that night was the seal of the prophet put upon the brow of the boy, and for more than fifty years Samuel was the mouth-piece of Jehovah to his people. But the reason for it is found in the heart of the pious, prayerful Hannah. The great lesson that this history brings to us is not so much one for children as for parents. The ambition and the prayer of all who are parents or hope to be parents should be that they may prepare their children for the highest uses of providence. After awhile God will need a man for some great service. He will

choose the one best fitted for the work. It may be the son of some unknown woman from whom he shall inherit health and depth of spirit, and who in his childhood shall dedicate him to noble uses and hedge him round with her prayers. Parents may do much to lift up their children against the hour when God may want them for great employment.

But the call of Samuel in childhood stands for the fact that the child mind and heart are capable of holding communion with God. God calls to every child, and every child is capable of understanding what God would say. Ears that are not opened to hear the voice of God in childhood are very likely to remain deaf to him in manhood.

Epworth League Department.

(Advance Lesson from Epworth Era.) Topic for December 14: "Our Fellowship."—Ps. 133:1-3; 1 Cor. 12:12-27. Reference Word: "Fellowship."—II Cor. 8:4; Gal. 2:9; Eph. 5:11.

DAILY BIBLE READINGS.

Sunday—David and Jonathan. I Sam. 18:4.

Monday—Uncongenial Characters. II Cor. 6:14-18.

Tuesday—Two and Two. Luke 10:1-4; 17:20.

Wednesday—True Yokefellows. Phil. 4:1-9.

Thursday—Christian Communism. Acts 4:32-37.

Friday—Fellowship with God and Man. I John 1:1-7.

Saturday—The Topic: Our Fellowship. Ps. 133:1-3; I Cor. 12:12-27.

Men are eregarious. Yet while they flock together in unchristian communities, they are even then often selfish and suspicious—"every man for himself, and the devil take the hindmost." There is a fellowship of evil as well as of good. (Ps. 94:20; I Cor. 10:26.) We see this in the eregariousness of wicked men—gamblers, thieves and other law-breakers. For the first time, Christ announced true fellowship, organization of a voluntary character for religious purposes. For the first time, the spirit of unselfish brotherhood expressed itself in Christian communism at Jerusalem (Acts 4:32-37). This fellowship voices itself in the title "brother." This title is not so common as aforesaid in the Church, but lodge members keep it up. It is sad to hear a Church member call a Mason "brother" and a member of his own Church "mister."

GOODNESS OF FELLOWSHIP.

"How good for brethren to dwell together in unity!" Fellowship is unity of thought, feeling and purpose. It means law and order. The Lord is a God of order. Order is heaven's first law. Strife, quarrelling, violence and war are hateful to God and good men. Fellowship is the practical expression, the real exemplification, of the song of the angels, "On earth peace, good will toward men." "Blessed are the peacemakers: for they shall be called the children of God."

PLEASANTNESS OF FELLOWSHIP.

"How pleasant for brethren to dwell together in unity!" It is pleasant to those who are in the golden circle of harmony. How delightful are unfraternal minds, unfeeling nerves, undisciplined words! It is pleasant to those who look upon the accordant fellows. Historians and poets delight to portray the friendship of David and Jonathan, Damon and Pythias, Jesus and John. Any special case of domestic or fraternal or friendly concord is held in for admiration and imitation. On the other hand, family strife, community disagreement, Church quarrelling, or war between nations is considered mean and ugly even by those who attempt some justification. The Psalmist's figure of the fragrance of undisturbed fellowship is that of the precious ointment, divinely concocted, which was used in the anointing of Aaron as Israel's first high priest.

FRUITFULNESS OF FELLOWSHIP.

It is compared to the "dew of Hermon, and the dew that descended upon the mountains of Zion." In the Holy Land dew and rain are suggestive emblems of fertility and productivity. So fellowship is necessary to accomplish things for the advancement of civilization and Christianity. All great movements are projected by one, but carried out by many. The leader initiates, the followers execute. The General plans the battle, but private soldiers fight it out. Napoleon depended upon his trained soldiers for victory at Austerlitz, and Stonewall Jackson upon his "foot cavalry" for his phenomenal marches and victories. The planting of Paul would have withered without the watering of Apollon; and neither could have done anything without their fellowship with God, who gave the increase. (I Cor. 3:5-7.) The pastor of a Church may be fertile in expedients, but he is helpless without the active co-operation of his mem-

bers. The leader of an Epworth League has chained hands and shackles on his feet unless he can communicate his spirit to his fellows. When, however, fellowship is true and genuine; when the leader plans and the followers execute; when Paul plants and Apollon waters, cultivates and gathers the fruit; when the Captain commands and goes in front, and the soldiers advance on the run, cheering, into battle—then success crowns the deed; the battle is gained, the field of humanity becomes fruitful, and the world is brought to Christ.

STRENGTH OF FELLOWSHIP.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18:19.)

Fellowship does not destroy individuality, but intensifies it, and makes it more effective as a unit of a sum, stronger as a part of the whole. A man who isolates himself becomes 0; a man who unites himself to others becomes 1. Any number of 0's equal 0; two 1's added make 2, or, in juxtaposition, 11. Luther in a monk's cell was nothing; Luther in the open day, annexing himself to Melancthon, Frederick of Saxony and others, was a spiritual force of incalculable power, a Christian dynamo thrilling and lighting the world.

Discord weakens. If strong disagreement arises in League, Church, community or nation, enfeeblement immediately results. The beauty of military evolutions consists in the unity of action of the well-drilled soldiers. They keep step and execute the manual of arms as one man. Their unity means not only beauty, but efficiency. Their drill makes a difference between a mob and a phalanx. A harmonious Church, unweakened by discordant or schismatic elements, projects itself with immense momentum upon evil, and accomplishes with ease the otherwise impossible. A discordant Church does nothing but bicker, and makes itself the laughingstock of the community, a reproach before men and angels.

If every denomination could move as a unit, and all denominations as grand divisions of a thoroughly trained army, intemperance, Sabbath-breaking and other forms of evil could be destroyed in twelve months, the gospel preached everywhere in ten years, and the kingdoms of this world become the kingdom of our Lord Jesus Christ in a quarter of a century.

PAUL'S ARGUMENT FOR FELLOWSHIP.

His illustration is that of the human body, which is one body, although it has many members. The motto of the United States, "E Pluribus Unum," could have been taken from Paul's words, "being many, are one body."

His proposition is: The Church is one, although it has many members, denominations, etc. From the illustration he argues the essential and necessary unity of the Church.

- 1. Made so by the baptism of one Spirit.
2. One part of the body is as necessary as the other. The eye can claim no superiority over the ear, nor the foot over the hand.
3. Every member has its divinely appointed place. (Verse 18.)
4. The feeble and uncomely parts of the body are as necessary and important as any other parts. How true of the Church! The sexton in his place is as great as the pastor. A church too cold or hot, too drafty or unventilated, will destroy the effect of an archangel's sermon. The teacher is as necessary as the Sunday-school superintendent.
5. Honor and suffering, success and failure, affect all. Gangrene in the foot makes unhealthy blood in the hand. (Verses 25, 26.)

RESOLUTIONS ON FELLOWSHIP.

- God being my helper, I will Cause no strife myself. Seek to put down strife anywhere. Join the Church of my choice. Associate myself with other Christian workers. Be a worker, not a drone. Not insist unduly on my own views. Not "mouth" if my opinion does not prevail. Work harmoniously with others. Gladly travel another road if mine is not chosen. Put no weights on a plan I do not prefer. Not criticize or handicap my fellow-workers. Pull at the wheel as well as in the lead. Encourage every advance movement of my own and other Churches. Rejoice at the spiritual victories of others. Show a brother's spirit and give a brother's hand to every fellow-worker in the Lord.

THE LEAGUE READING COURSE.

The Third Vice-Presidents of our Epworth Leagues are chosen, or ought to be, for their fitness to direct the reading of our young people. Whether

it is realized or not, this is a tremendous responsibility. With the tons of reading matter of all sorts, and most of it of the wrong sort, that is being poured out upon the land, it was never more important than now to put the right books in the hands of our young people, and to see that these books are read, and read in the right way.

The League Board has given us four splendid books for the year 1902-1903. These books are different in style, and occupy different fields.

"Books and Culture," by Hamilton W. Mabie, is educative. A timely and helpful book. It is possible to read too much—for reading to become a dissipation. This book tells us how to read for culture.

"The Unseen Friend," by Lucy Larcom, is devotional. There is not enough of this kind of reading to-day. We need it because it is wholesome, comforting and uplifting. The public taste has been vitiated by the nerve exciting, corrupting fiction that is in easy reach of every one. These devotional books are not in demand as they should be. Give this book to our young people "before the evil days come."

"Great Missionaries" is what it claims to be—a collection of a dozen short but inspiring biographies of the great missionaries. It begins with Carey and ends with our own Lambuth and Taylor. It is very readable. The lives of such men as Livingston and Paton always appeal to the young. Wherever this book is read it will help the missionary cause.

"The Old Gentleman of the Black-stock" is a story by Thomas Nelson Page. It was dedicated to his two daughters. It possesses all the charm of Page's books. It is sweet, tender and pure.

If the reading circles have not been organized, do not delay longer. These books may now be had at our Dallas House. Write for a set at once, and with this in hand canvass the League for members of the reading circle. These books are well bound, well printed and inexpensive selected by men conscientious and competent. I know of no better four books at this time to be placed in the hands of a young person. C. C. CODY, State Third Vice-President.

A GOOD PLEDGE.

- 1. I will speak no unkind or harsh word of anyone.
2. I will repeat no unkind remarks I hear of anyone, and discourage others as much as possible from saying unkind things.
3. I will judge my neighbor leniently, remembering that my own faults are probably far greater.
4. I will never say one thing to others and yet think quite differently; this is hypocrisy.
5. I will make no injurious remarks on the failings of others, remembering these words: "Consider thyself, lest thou also be tempted."
6. I will put the best construction on the motives and actions of all my neighbors.
7. I will act unselfishly, peaceably and forgivingly, obeying my Master's command, "Love one another."—Exchange.

JUST ONE WORD that word is Tuttur's. It refers to Dr. Tutt's Liver Pills and MEANS HEALTH.

Are you constipated? Troubled with indigestion? Sick headache? Vertigo? Bilious? Insomnia? ANY of these symptoms and many others indicate inaction of the LIVER. You Need Tutt's Pills. Take No Substitute.

RUPTURE OF PILES CURED QUICKLY, SAFELY AND PERMANENTLY WITHOUT THE KNIFE. Fishtail, Fissure, Ulcerations and Hemorrhoids. No Cure No Pay. Pamphlet of testimonials free. DR. DICKEY & DICKEY, Linn Bldg., Dallas, Tex.

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DISCOMFORT AFTER MEALS

Feeling oppressed with a sensation of stiffness and finding the food both to distend and painfully hang like a heavy weight at the pit of the stomach are symptoms of indigestion. With these the sufferers will often have Constipation, Inward piles, Fullness of the Stomach, Nausea, Heartburn, Headache, Digest of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Inefficiency of perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat. A few doses of

Radway's Pills

will free the system of all the above-named disorders. Purely vegetable, no opium. Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 St. Helen Street, MONTREAL.

Bright's Disease and Diabetes Cured.

University Chemist Acting as Judge.

Irene K. Mott, M. D., of Cincinnati, O., demonstrated before the editorial board of the Evening Post one of the leading daily papers of Cincinnati, the power of a remedy to cure the most serious forms of kidney disease. Later a public test was instituted under the auspices of the Post, and five cases of Bright's Disease and Diabetes were selected by the Post and placed under Dr. Mott's care. In three months time all were pronounced cured. Harvard University having been chosen by the board to make examination of the cases before and after the treatment.

Any one desiring to read the details of this public test can obtain copies of the papers by writing to Dr. Mott for them.

This public demonstration gave Dr. Mott an international reputation that has brought him into correspondence with people all over the world, and several noted Europeans are numbered among those who have taken his treatment and been cured.

INTERESTED IN SUNDAY SCHOOL DEVELOPMENT? THE BUSINESS END OF A SUNDAY SCHOOL. Full from cover to cover of bright, helpful, up-to-date, practical suggestions and illustrations of wonderful working helps and methods. YOU NEED IT. Write for it today and we will send it to you, absolutely FREE. HAMMOND PUB. CO., Dept. R, MILWAUKEE, WIS.

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LYNNER CHURCH Sewing Machine. THE BEST SEWING MACHINE. Write to Cincinnati Sewing Machine Co., Cincinnati, O.

Sleeping Volcanoes

A thin, vapory stream from its crater may be seen from its life in the sleeping volcano is a raging sea of sulphurous gases. The homes in the peaceful region are in danger and, though by the rumblings and signs of impending eruption, they are living in fear and they are lost.

Thousands of blood and are taking desperate disease disappear, a victim is happy in complete cure, but the region have only been a system, and as soon as the eruptions are left off will Occasional sores by mouth, a red rash appear, and these warning signs heeded, are soon followed by eruptions, sores, blotches, swollen glands and other sickening symptoms. Mercury and Potassium to cure blood poison, curial Rheumatism, bones, offensive ulceration of the Stomach.

SS. We will mail free gives all the symptoms. Medical advice.

THE SETTLEMENT. FEATURE OF THE CONFERENCE. (This excellent paper Miss Estelle Haskins, stationary, at North T. Conference.)

The present social conditions, with their rapidness of aspect, a solution. The Christian men should do all in their about wise legislative women, should not let unity to create right we must, for the meet the conditions a obey the command go teach and disciple command certainly nations" that we fit doors.

In the average thought of the common man, as made practical Church, certainly That the poor man earner, living in our cities, are not churches to any certainly a fact not to wage-earners count our population, but a Church members are One natural cause of of the Church people classes must be that of Church people are of these districts an churches are, of course the districts of the m Another most potent fight between capital the capitalist forms in the Church is evident and whether of or the grade is me question. This state exists and affects the too, the inability of dress in such a man make a respectable the average church-go the great influx of the eign element, has made of the two classes a sible as the mixture. If the causes, as some ity of heart, scepticism still greater is on Whatever the cause gulf is wide and that only by extraordinary Forces have stepped while we as Church asleep or absorbed in which are good in the accomplishing much humanity. These for growth of a Christian they are taking the ph and not doing the wo



# DRY MEALS

with a sensation of...  
...the food both to...  
...hang like a heavy...  
...of the stomach are...  
...With these the...  
...have Constipation...  
...of the Blood in the...  
...Stomach, Nausea...  
...Disgust of Food...  
...Sinking or Flut...  
...Choking or Suffocat...  
...in a lying posture...  
...suddenly, Dots or...  
...Fever and Dull...  
...Inefficiency of perspi...  
...of the Skin and Eyes...  
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# Disease and Cured.

Acting as Judge.

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...Building Cholesterol, G.

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...er of bright, help...  
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# Sleeping Volcanoes



A thin, vapory smoke, lazily ascending from its crater may be the only visible sign of life in the sleeping volcano, but within is a raging sea of fire, molten rock and sulphurous gases. Those who make their homes in the peaceful valleys below know the danger and, though frequently warned by the rumblings and quakings, these signs of impending eruption go unheeded. They are living in fancied security when the giant awakes with deafening roars and they are lost beneath a downpour of heated rock and scalding ashes.

Thousands of blood poison sufferers are living upon a sleeping volcano and are taking desperate chances, for under the Mercury and Potash treat-

ment the external symptoms of the disease disappear, and the deluded victim is happy in the belief of a complete cure, but the fires of contagion have only been smothered in the system, and as soon as these minerals are left off will blaze up again. Occasional sores break out in the mouth, a red rash appears on the body, and these warning symptoms, if not heeded, are soon followed by fearful eruptions, sores, copper colored spots, swollen glands, loss of hair and other sickening symptoms.

Mercury and Potash not only fail to cure blood poison, but cause Mercurial Rheumatism, necrosis of the bones, offensive ulcers and inflammation of the Stomach and Bowels.

The use of S. S. S. is never followed by any bad results. It cures without the slightest injury to the



We will mail free our special book on Contagious Blood Poison, which gives all the symptoms of the disease with full directions for home treatment. Medical advice is furnished by our physicians without charge.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

## THE SETTLEMENT AN IMPORTANT FEATURE OF CITY MISSION WORK.

(This excellent paper was read by Miss Estell Hastings, Dallas city missionary, at North Texas W. H. M. Conference.)

The present social conditions in our cities, with their rapidly increasing seriousness of aspect, are far beyond our solution.

The Christian men in our Churches should do all in their power to bring about wise legislation, and we, as women, should not lose any opportunity to create right sentiment; but we must, for the most part, simply meet the conditions as they exist, and obey the command of the Master to go teach and disciple all nations. This command certainly includes the "all nations" that we find at our very doors.

In the average city Church the thought of the common brotherhood of man, as made practical in the primitive Church, certainly does not exist. That the poor man and the wage-earner, living in certain districts of our cities, are not found in our churches, to any great extent, is certainly a fact not to be disputed. These wage-earners constitute one-fourth of our population, but one-fourth of our Church members are not of this class. One natural cause for the separation of the Church people and the poorer classes must be that the better class of Church people are being pushed out of those districts, and as a rule the churches are, of course, being built in the districts of the membership.

Another most potent cause is the fight between capital and labor. That the capitalist forms a chief element in the Church is evidently widely prevalent, and whether or not this is true or the grade is merited is not the question. This state of mind certainly exists and affects the Church. Then, too, the inability of the poor man to dress in such a manner that he may make a respectable appearance with the average church-goer, together with the great influx of the extremely foreign element, has made the association of the two classes almost as impossible as the mixture of oil and water. If the causes, as some say, be depravity of heart, scepticism and ignorance, still greater is our responsibility. Whatever the causes, we know the gulf is wide and that it can be bridged only by extraordinary means.

Forces have stepped into the breach, while we as Churches have been asleep or absorbed in our own affairs, which are good in themselves and are accomplishing much for the good of humanity. These forces are the outgrowth of a Christianized nation, but they are taking the place of the Church and not doing the work of the Church

Gentlemen: For over four years I suffered greatly from a severe case of contagious blood poison. I went to Hot Springs, staying there four months at a big expense. I then consulted physicians, who prescribed Mercury. Nothing did me any good, in fact, the treatment proved more harmful than beneficial. I mentioned my case to a friend, who told me that S. S. S. had certainly cured him. I at once commenced its use, and in six months could find no trace of the disease whatever. This was about two years ago. I continued S. S. S. for some time to make sure of a permanent cure, and I can truthfully say I am entirely well. D. M. SANDERS.

It cures without the slightest injury to the system. We offer \$1,000.00 for proof that it contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, and the only radical and permanent cure known. It destroys every atom of the virus and purifies and strengthens the blood and builds up the general health.

We will mail free our special book on Contagious Blood Poison, which gives all the symptoms of the disease with full directions for home treatment. Medical advice is furnished by our physicians without charge.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

## IN THIS WORK OF THE SOCIAL AND UNIVERSITY SETTLEMENTS THE MASSES ARE BEING DEALT WITH AS A MATTER OF SOCIAL UPLIFT THROUGH EDUCATIONAL FORCES.

There is no doubt that much is being accomplished through this means, but certainly these people are of all men most miserable if they must live simply by the little hope that can be held out to them for this life.

That this work is inadequate to meet the need can be demonstrated by a visit to the Hull House in Chicago. This is perhaps the best and most widely known settlement in the United States. It is located in the very heart of a slum district. It has most beautiful and artistic antique furnishings, and furnishes every advantage in all the arts and sciences, as well as every form of industrial work. It has also its lunch-room, day nursery, kindergarten and playground. It is certainly an institution much to be admired, and is in many ways joy to the heart, yet there is a lack in the very atmosphere of the place. The faces are sad and dejected, and the Christian knows and feels that the lack is Christian joy and hope in the hearts of the people.

Social philanthropy works on the principle of salvation through education and civilization. We know this can not be accomplished even for this life. We as Churches have sometimes taken the extreme view, and have said: "The simple preaching of the gospel is the cure." But how many of these people ever hear the gospel, and when they do, how many really comprehend its meaning? Even if a man is converted under the power of the gospel, does that mean that his ideas are set right and that the gulf between the poor man and the Church is bridged? They not only need the gospel of salvation preached to them, but need Christian principles lived among them. We know that the simple message of salvation was not the full extent of Christ's plans and methods. With him it was line upon line and precept upon precept, taught with tireless energy and patience. The message of the forgiveness of sins is only a part of the glad tidings. When Christ found men in ignorance, he taught them; when he found them sick and sorrowful, he ministered to them and comforted them, and when he found them in doubt, he comforted them and pointed to a life beyond.

We often comfort ourselves by saying that no soul need fail to hear the gospel in this land, for it is within the reach of all. Was that the spirit of the Master, and is that the extent of our duty? It is true we often go farther, and when there comes a case of want we are easily appealed to and gladly send the needed relief; but when we face the fact that this sort of indiscriminate giving is vastly increasing the pauperism of the land, it is

high time that we realized that our so-called charity is only adding to the great wall of misery.

We have not done our duty until we have made ourselves responsible as to how our money is used. It is said that learning how to do good to the poor is one of the needs of the hour. We give our money and ease our conscience by saying that the gospel is within reach of all; but the Master calls for us.

The poor do not so much need money and food as they need a strong, wise personal friend who will direct and inspire them, and who will create in them a real want for better things. Better let them die for material wants than lower one iota their moral tone. Their needs are very real, but it is vastly better to stimulate them to supply these needs by their own economy and diligence. The social reformer believes that better environment will make better men. We know that better men will make better environment.

"Human life can only be vitalized by life that flows from another life. It is best evangelized by living epistles."

These people have lost hope, and they need a gospel of hope lived and preached among them by a strong personal friend. They need to be shown not simply how sins may be forgiven, but how they may become sons of God.

We ask the question, "How can this best be done?" It is true much can be done by the preaching of the gospel, if the people will come to hear, and much more can be done by personal contact and personal work in the homes; but even this is not sufficient. Some organized effort is necessary. We need to do the very thing that the university and social settlement is doing, on a decidedly Christian basis. We need to have a strong, pure, clean, Christian home, to which these people may have free access. In that home should be carried on any and all educational work practicable, and certainly, if possible, a kindergarten. There should be a reading-room and library, and the social life should be made as bright and attractive as possible, which can often best be done through clubs and guilds. How to make and keep a home should not be taught simply by example, but by the importation of as much knowledge of all forms of domestic science as possible. In it all, through it all, and about it all, Christ should be held up before the people.

An ideal would be that the church and settlement should stand side by side in the same community. Missions are often a partial failure because of the absence of the organized Church.

The settlement can form the bridge between the Church and the poor people, and it is certain to broaden the minds and hearts of the Church. It is a place where all our talents can be used and a place where our young women can give their services in an intelligent and systematic way.

The first settlement, organized on an entirely evangelical basis, was the one organized in Chicago by the Young Women's Christian Association. Its success has been marvelous, and it has demonstrated that this basis is possible. It has its clubs of boys and girls, its mothers' meetings, its play ground and kindergarten, and its gospel services and Bible classes are all largely attended. All forms of educational work, including domestic science, are made prominent and effective. The institution is managed by a Board of Directors, and it has em-

## Cancer of Fifteen Years' Standing Absorbed by Soothing, Balmy Oils.

Rural Route No. 3, Dallas, Texas, March 29, 1902. Dr. D. M. Bye Co., Dallas, Texas.

Dear Sirs—I wish to say to you, for the information of all cancerous sufferers, that I had something on the right side of my face, close to my right eye, in the form and appearance of a cancer. It made its appearance some fifteen years ago. I got several physicians to examine it, and they all advised me to just let it alone, and not to apply anything whatever to it. But it kept spreading and itching, and I finally concluded to try your remedy, and I am proud to inform you and all other interested, that your remedy has so completely removed the cancer that there is scarcely a mark of its existence left. I am yours, with all possible gratitude.

REV. ELI RATTLEFF.

Many old men and women bless Dr. D. M. Bye for the great good done them with the Combination Oil Cure, for cancers and other malignant diseases. Thousands have been cured within the last few years, many seventy to one hundred years old. Do not submit to the knife, the burning plaster or injection. The Oils are mild and safe and the results are certain. Illustrated books and papers will be sent to those interested. Call on or address DR. D. M. BYE CO., 418 Main Street, Dallas, Texas, P. O. Box 462 (The originator of the Oil Cure.)

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

ployed its Resident Secretary, its Visiting Secretary and its visiting nurse. The educational and club work is carried on largely by persons from the city and young women who come for residents for several months at a time and pay board at the home for the sake of learning the work.

A happier set of people can not be found than those who come to that settlement. When one has the experience of going from the Hull House to this settlement the difference is surely evident.

Another settlement has been begun by this same organization in Kansas City, Kan., in the district of the Armour packing house. Its basis is also evangelical, and its success is already assured.

We rejoice in these as Christian settlements, but this organization was brought into being because the Church was asleep, and others are taking our crown from us.

Nashville has a Methodist settlement just one year old. Its success has been a wonder to all, and it is an institution of credit. This is simply an earnest of what is to come.

We believe that Dallas will soon follow, and that next year we can bring to the conference a report of a well-organized settlement work.

Let us cease to allow social philanthropy to do what should be done under a Christian name. Let us cease to dissipate our energies by scattered and unorganized efforts, thus falling of permanent results. Let the supply of material need be only an incident

and only in cases of real and desperate want. Let us give ourselves.

One has said that the purpose of institutional work should be to turn humanity away from itself and direct its sad, averted face toward the Cross. The work of the settlement, by touching people on the physical, intellectual and social side, will tend to conciliate them and draw them to the Church. The question should not be how many needy may we relieve, but how may we transform communities and make the individual a self-respecting and intelligent Christian.

May the God of the Church give us wisdom and tact and courage to accomplish much in his name.

## HOW NANNIE GAVE.

Nannie had a bright silver dollar given her. She asked her father to change it into dimes.

"What is that for, dear?" he asked. "So that I can get the Lord's part out of it."

When she got in into smaller coins she laid one out of the ten.

"There," she said, "I will keep that until Sunday."

When Sunday came she went to the offering box in the church vestibule and dropped in two dimes.

"Why," said her father, when he heard the last one jingle in, "I thought you gave one-tenth to the Lord?" "I said one-tenth belongs to him, and I can not give him what is his own. So, if I give him anything, I have to give him what is mine."

As TIME is the stuff Life's made of, take it from an Elgin Watch the timekeeper of a lifetime—the world's standard pocket timepiece. Sold everywhere; fully guaranteed. Booklet free. ELGIN NATIONAL WATCH CO., ELGIN, ILLINOIS.

The YOUTH'S COMPANION The Best Christmas Present for so Little Money—\$1.75. CUT OUT GIFT 1. GIFT 2. THE YOUTH'S COMPANION, BOSTON, MASS.

JOHN H. KIRBY, President. SAM T. SWINFORD, Gen. Sales Agent.

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Write, wire or phone us. We promise prompt and careful attention to any order placed with us, no matter how large or small.

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SEWING MACHINE and ADVOCATE for One Year \$23.50



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.

NOTICE.

My address is changed from Olustee, O. T., to Crowell, Texas. MRS. J. T. BLOODWORTH, Third Vice-President N. W. Tex. Conf., W. H. M. Society.

CENTENARY AUXILIARY.

The ladies of the Woman's Foreign Missionary Society have an annual "mite box opening," to which all the ladies of the Church receive a written invitation. The members of the Foreign Mission Auxiliary keep a small box on the dresser through the year, and as our hearts are moved with gratitude for the blessings of life we drop an offering in the box.

On the afternoon of Nov. 10 about sixty ladies met in the church, responding to these invitations. For a half hour we held an informal reception, welcoming and greeting our friends. Our President, Mrs. E. J. Robinson, then called the meeting to order, read a scripture lesson, and led in prayer. We then had a paper from Mrs. Wood on "Brazil," which, though short, was full of living facts, and interested all.

Mrs. Brooks told of our work in Korea, and her paper was of special interest when she told of Mary Black, to whom our auxiliary sends \$90 a year to educate for a Bible woman. Mrs. Holly presented the work in China, and under her eloquence our hearts were made to rejoice because of the achievements of missionaries there.

We had a few words about Mexico and the Indian Territory from Mrs. Boyers and Mrs. Robinson.

We were then told about the Eliza Bowman School in Havana, Cuba, and felt proud that we were members of the North Texas Conference, which had been so full of zeal in this work.

The mite boxes were then gathered up and turned over to a committee for opening. They reported \$24.60 the amount contributed.

We then had a recitation from Miss Moss Richardson in her own inimitable style.

After this we were invited into the dining-room, and served with dainty refreshments, amid a perfect bower of roses and chrysanthemums.

MRS. J. T. WEBSTER.

AN INTERESTING OCCASION.

Under the inspiration and direction of our two efficient District Secretaries, Mrs. M. S. Reed and Mrs. A. C. Johnson, an all-day meeting of Foreign and Home Mission Societies of Corsicana District was held in Corsicana Church Oct. 23.

Our presiding elder, Bro. Bailey, being delayed, Bro. E. W. Solomon opened the meeting by reading from the fifteenth chapter of John. Rev. W. B. Andrews, of Mexia, followed with a beautiful prayer.

Mrs. Johnson introduced our Conference Corresponding Secretary of

HOW A MINISTER WAS HELPED.

The following letter from a well-known minister of the Buffalo speaks in high terms of the value of Vernal Saw Palmetto Berry Wine as a builder of physical, mental and nerve forces. We will show the original letter to any interested party who will call at our office:

Vernal Remedy Co., Buffalo, N. Y.

Dear Sir:—I feel free to give this word of commendation to your excellent medicine. I have used it at different times for the last year or two with good results, but my experience with it during the last five or six weeks has been exceptional. As a result of my regular work I had on my hands some literary work which I was under the necessity of doing over hours. The task was a strain upon me and I knew that I could not have carried it through successfully if it had not been for your Vernal Saw Palmetto Berry Wine. For brain-workers who would keep their system in good condition I know of no medicine equal to yours. I am of the opinion that it is a remarkable builder of physical, mental and nerve forces of the body.

Sincerely yours,

What stronger evidence than the above is needed to convince the most skeptical? We can only urge that everyone who has stomach trouble or constipation give Vernal Saw Palmetto Berry Wine a fair trial. It will cure these troubles, build up the entire system so you can eat well, sleep soundly, think readily and enjoy life.

A small trial bottle of this wonderful preparation will be sent free and prepaid to any reader of Texas Christian Advocate if they will write and ask for it. Address your letter to the Vernal Remedy Co., 101 to 107 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine is sold by all the leading druggists.

Advertisement for Heiskell's Simple Remedy for Skin Trouble. Includes an image of the product and text describing its benefits for various skin conditions.

NORTH TEXAS CONFERENCE.

Continued from Page 3.

The love-feast Sunday morning was led by Rev. J. M. Binkley, and the large attendance and participation by the laity lent interest and spiritual power to the occasion. It was a "season of refreshing from the presence of the Lord," and prepared every mind and heart for the sermon that followed.

The Bishop gave out hymn 215 as the opening song, after an appropriate anthem by the choir.

The choir, led by Bro. D. J. Evans, beautifully rendered "He leadeth me," after which Bishop Hendrix gave out hymn 219, beginning:

"Let Zion's watchmen all awake And take th' alarm they give; Now let them from the mouth of God Their awful charge receive."

The first lesson was Psalm 36, the second lesson Ephesians 6. The text was I John 3:8. In part the Bishop said:

"My text reveals two personalities—one that was finite, and in the world working evil; the other infinite, and coming from above to overcome the devil. It is remarkable that in the Old Testament so little is said of Satan. In the opening of the Scriptures he came as a serpent, but in the beginning of his evil work the promise was given that his head should be bruised. He tempted and afflicted Job; he led Saul astray—he who was head and shoulders above his fellows—and caused the ruin of Solomon, the wisest man. But in the New Testament he is spoken of and appears frequently. Yea, he even got into the college of the apostles of our Lord, his conqueror. He led Ananias and Sapphira to their ruin, and assailed the holiest of God's children. Even Peter, who knew so much of a personal devil, said: 'He goeth about as a roaring lion, seeking whom he may devour.'"

"In mercy, there seemed to have been veiled from human knowledge the malignant power and extent of the hate of this ruler of the power of darkness and Emperor of the kingdom of evil."

"The New Testament makes a revelation of the power of a personal devil and of a personal Savior, who overcomes his works and destroys his power. So that in triumph the angels cry, 'Lift up your hands, O ye gates, and the Lord of glory shall come in! Who is this Lord of glory? The Lord of hosts, he is the King of glory.' So you will see with me this morning that there is a kingdom of evil and hate—the kingdom of the devil—and a kingdom of goodness and love—the kingdom of God."

"John in one hundred places recognizes this kingdom of evil and its organized power. And our Savior himself recognizes this, and so do the people when they say, 'By Beelzebub does our Lord when he proves his own power by recognizing it. And all along the picket line is thrown out, for even while the disciples were healing our Lord said: 'And while ye were healing the sick there I saw Satan falling like lightning from heaven.' But after awhile there was no need of the picket line—the battle was on; the enemies were face to face."

"Now this kingdom is wonderfully organized. It is a kingdom of wrong principles, of impurity, of hate. Satan could not want a better representative than Brahma or Confucius. They were the incarnation of lust. Under this kingdom men were plotting evil."

"Now, my brethren, we have remnants of that kingdom in our land. Many men and women are yet filled with all manner of impurity and wickedness. You don't need to go to the Bible to find evil. Look at your daily papers. Why, the power of evil is shown in the lust, embezzlement, greed and all manner of evil of the day."

"My brethren, back of all this evil and the kingdom is its head, who sits upon his throne of evil, ruling through evil spirits. He rules principally through the spirit of disobedience—disobedience to all rightful, divine authority. He delights to be worshipped, even claiming to a trinity of persons in one. He has two names. One is Satan, a slanderer, traducer; the other Satan, the adversary. He evermore bids men question God's power and goodness."

"There was one whom God delighted in. God asked Satan, 'Hast thou considered my servant Job?' And with a sneer Satan asked, 'Why shouldn't he? He is selfish. He loves his own family only, and his ease and his possessions. You have given him so much. Put him to the test and you will see.' Thank God, my Lord accepted the challenge—as he always will against the forces of evil. He accepted it, and he is seen in the midst of the fiery furnace, as he ever will be found when men are tried as by fire because of faith. He was with Daniel in the den of lions. He was with Paul, who said, 'My God has appeared unto me.' Oh, my brethren, my Lord is always ready, thank God, to give us strength and to measure arms with our adversary."

"Job was bereft by the whirlwind, and exclaimed: 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord!' Satan said: 'He didn't love his family so much, after all. But he loves himself. Just bring him through suffering to death's door, and with his last breath he will curse God.'"

"Did you ever see a case of black Asiatic leprosy? I saw a poor woman once. Oh, it was terrible, as with swollen limbs, the bursting flesh opens to let out the corruption. It was with this awful affliction that Job suffered. But Job said: 'I don't understand it; but, though he slay me, yet will I trust him.'"

"Satan is a slanderer. My brethren, whenever a man is a slanderer he is an emissary of Satan. Whenever you find a man who says there is not an honest man in the world, you must keep your eye on him. Whenever you hear a man say there is not a pure woman in the world, you ought to tell him to speak for his own mother, or sister, or wife, but that he must not do the devil's slanderous work toward yours."

"And he is an adversary. He opposes every effort of a man to approach God. He even, as a last resort, suggests suicide. He asks: 'Is life worth living, after all?'"

"Oh, my brethren, he is so successful. Saul yielded to him, though he was head and shoulders above his brethren. He got into the college of apostles themselves. He goeth about as a roaring lion, seeking whom he may devour."

"Have I made this picture too dark, my brethren? Oh, that I could make it so dark that men would turn away from him. He is here in literature—evil and obscene books and papers, the trash and filth of the irresponsible press, in evil jest and slanderous tongues."

"Now I come, my brethren, to remind you that as dark and powerful as is this kingdom and personality, it can be overcome. After all, the power of the devil is the power of a finite being. He hasn't a single infinite attribute. He is not omnipotent—he doesn't have to be where these are. But, blessed be God, he can be overcome. When Christ ascended, he ascended a conqueror. The greatest blunder Satan ever made was in putting Christ to death, though this was the crowning act. When he was an infant in the manger, he had his sword thrust. When the Savior went to the feast, Satan tried to have the mob throw him over the bluff. His greatest blunder was in putting him to death. Satan would have him die, and before the world, in the capital, where all might know he was dead. What a blunder! For all the world thus knew of his resurrection."

"It is not the suffering of guilt that acquaints you with sin. Those two men with him on the cross suffered deservedly. But he in their midst—whose property did he take? Whom did he ever wrong? Ah! that turned the eyes of all on him, and broke the heart of the thief and murderer. Here was a man uncomplainingly suffering, and yet without crime or stain in life. It is not the drunken murderer who shows you the darkness of evil, but the mangled body of his innocent victim writhing in the agonies of death. Oh, when I see that bruised, broken, bleeding body, that was bruised for me, how I hate sin! How I love my Lord!"

"Oh, since that great crime on the cross, how Satan has hated the blood of Jesus. Death by crucifixion was a terrible thing. It frequently caused the sufferer to so curse and swear that their tongues were cut out. But here was one by their side who cried, 'Father, forgive them, they know not what they do!' Oh, that broke this thief's heart; he had never seen it done thus. Here was a different Jesus from the one presented by Barnabas. Oh, there is power in my Christ to 'save to the uttermost all who will come unto him.' This is the victory that overcometh the world, even our faith."

"But, my brethren, we must not overlook what it cost to buy this victory; and then he has given us the promise that he will be with us, and that we shall overcome and sit down with him on his throne."

Continued on Page 12.

Table listing quarterly conferences in various districts with dates and names of presiding elders.

Advertisement for Hydrozone, a skin disease remedy. Includes text: 'Skin Diseases. If you suffer from Eczema, Salt Rheum, Ringworm, Itch, Ivy Poison, Acne, or other skin troubles, Hydrozone will cure you.'

Advertisement for Christmas Excursions. Includes text: 'CHRISTMAS EXCURSIONS. ONE FARE PLUS \$2.00. TICKETS ON SALE DECEMBER 13, 17, 21, 22, 23 AND 26. LIMIT TO RETURN 30 DAYS FROM DATE OF SALE.'

Advertisement for W. S. Keenan, G. P. A. Includes text: 'W. S. KEENAN, G. P. A. GALVESTON, TEXAS. Though the vine be bitter the grapes may be sweet.'

Advertisement for Hall's Great Discovery. Includes text: 'HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women.'

Advertisement for Christ was the first great constructive critic. Includes text: 'Christ was the first great constructive critic. It has long been a custom at Christmas to give friends, relatives and sweethearts presents and tokens. As a present nothing would be more appropriate than a Fountain pen.'

Advertisement for Tobacco Habit. Includes text: 'TOBACCO HABIT. I guarantee to cure anything that walks the earth of this habit in any form. Any reference you want. Dr. J. S. Hill, Greenville, Texas.'

Advertisement for Special Bargains in Pianos. Includes text: 'SPECIAL BARGAINS IN PIANOS. Write the Great Jesse French Piano & Organ Co., Jesse French Building, Dallas, Texas.'

Large vertical advertisement on the right side of the page, partially obscured and containing large letters like 'Bill', 'SEN', 'Two', '1450', 'BI'.



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you suffer from Eczema, Rheum, Ringworm, Itch, Poison, Acne, or other troubles,

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Hydrozone is a scientific Germicide, and endorsed by leading physicians. It is absolutely harmless, and a powerful healing agent.

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Hydrozone Cures Dyspepsia, Gastric Stomach Troubles.

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ONE FARE PLUS \$2.00

ON SALE DECEMBER 13, 23 AND 26, LIMIT TO RE-DAYS FROM DATE OF SANTA FE TICKET WILL TELL YOU ALL STATIONS, ROUTES AND TER-ASK THEM.

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the vine be bitter the grapes weat.

that most diseases arise from or low condition of the blood, even by Hood's Sarsaparilla.

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## TEXAS WONDER.

### S GREAT DISCOVERY.

All bottle of Hall's Great Dis- res all kidney and bladder removes gravel, cures dia- sional emissions, weak and s, rheumatism and all irreg- f the kidneys and bladder sen and women, regulates oubles in children. If not ur druggist, will be sent by eipt of \$1. One small bot- months' treatment, and will ase above mentioned. Dr. E. ole manufacturer, P. O. Box us, Mo. Send for testimo- d by all druggists.

### Read This.

Ahlerne, Texas, Oct. 18, 1901. Hall, St. Louis: Dear Sir: I am 61 years old, and have suffered more several years with kidney and able, and your Texas Won- Great Discovery has cured cheerfully recommend it to every one I know. Yours truly, W. A. MINTER, Sr.

as the first great construc-

### OBACCO HABIT.

tee to cure anything that earth of this habit in any reference you want. Dr Greenville, Texas.

### BARGAINS IN PIANOS.

Great Jesse French Piano Co., Jesse French Building.

# Bibles for Christmas Presents

You cannot think of a more suitable present for anyone. We have a very large assortment in stock.

## SEND FOR OUR NEW CATALOGUE OF BIBLES.

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- 215 A pictorial hand Bible printed from clear type on white paper—containing helps, fifteen maps in colors and 32 photo views of scenes in Bible lands. Size 5x7 inches, special presentation page. Price postpaid **\$1.25**
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Bibles mentioned are bound in divinity circuit, binding like the above cut.

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- 696 A long primer self-proving type teachers' Bible, with full word book and helps. Very handsomely bound and leather lined. Silk sewed. Large clear print. Price post-paid **\$3.25**

(Not made with patent index.)

# SEND YOUR ORDERS IN AT ONCE. BIGHAM & SMITH, 296 ELM ST., DALLAS, TEXAS.

### NORTH TEXAS CONFERENCE.

CONTINUED FROM PAGE TWELVE.

"But now, my brethren, how are we to overcome? Put on the whole armor of God, covered all over by the shield of faith. Have the sword of the Spirit that can kill or put to death every opposing spiritual foe. Oh, have the girdle of truth; go with the gospel of peace and of overcoming power—clothed with all the panoply of God.

"No one is fit to be a minister of the gospel until he knows something of the wiles of the devil. Luther knew; Wesley understood it. Don't you remember how real he was to Luther in his cell, until Luther flung the inkstand at him; and the stain of ink is on the wall yet. One day he presented a list of Luther's sins, and sneeringly said: 'Look at that long list; you can never be saved.' But Luther took the list and wrote across it, 'The blood of Christ, it cleanses me from all sin.' Consciousness of the blood of Christ keeps us cleansed from all. Going down from the Mount of Transfiguration our Lord met the power of sin at the foot of the hill, and overcame it.

"Any man who prays is conscious of the power of sin. If a man has forgotten something that has come into his life, he will remember it when he prays. It comes to him then. The devil tries to make him believe it is useless to pray with that on him. Our Christ is most real when he is most necessary. Stephen, when the stones were drinking his blood, saw his Lord calling to him to come and be with him near the throne. Ah! my brethren, when the murderous stones are being hurled at us, then is when he reveals himself to us. There is no temptation that cometh to us but a way of escape is offered.

"Brethren, I look beyond to over yonder. Satan can't get there. Nothing that is evil or that maketh a lie can ever enter there. Shut in there, in my Father's house, overcome with my Savior, I shall be safe and free from all the wiles of the devil. I read about the wireless telegraphy. People on the ships say, 'Send a message to my loved ones on the shore and tell them all is well and that we are on the way to join them.'

"Oh, my brethren, what messages are we able to send to those on the other side? And we may let them know we are on the way.

"When Rome used to welcome her conquerors, they often went out of the gates to meet them. If the conqueror

had performed extra service and the throng was great, they broke down the gates and made breaches in the walls to let the conqueror in.

"Oh, my brethren, when we go to obtain our inheritance my God will give us welcome and an abundant entrance shall be administered unto us."

The audience was fairly lifted up by the wonderful discourse. The entire congregation was aglow with the joy of rapture because of the spiritual heights to which the Bishop carried them. The responses all during the discourse were spontaneous and frequent.

At the conclusion of the sermon the Bishop ordained to deacon's orders a class of seven young men as traveling preachers and two local preachers.

Even the standing room in the Methodist Church was all taken half an hour before the preaching hour to hear Rev. H. D. Knickerbocker preach.

The first hymn was 486:

"A charge to keep I have,  
A God to glorify;  
A never-dying soul to save  
And fit it for the sky."

The text was taken from verses found in the 12th, 14th and 15th chapters of First Corinthians.

"I find running through these chapters a vein of gold cropping out here and there, but the same richness of color. When I walk out in the garden in the early morning and see the work of that geometrical of the fields, the garden spider, I strike one of the dew drops sparkling on a single strand of its gossamer filaments and every other dew drop in its intricate lace work tremulously responds. At the creation the angels applauded and sang the song of creation's praise and the response was the shower of gold caught in the meshes of gravitation and force and held there as stars of the firmament. So whenever we walk out among men we see a web—and there is a responsive thrill that is felt in every strand and fiber of humanity. We are bound together in bands that make us one—what troubles one affects all. To be a one-talented man is better than to be an archangel. St. Paul here has been talking about gifts—the gifts of helps and the gifts of government. Most of us would like the gift of government; but only one here and there can have the gift of government—a commander or ruler commands a hundred thousand. But all of us can have the gift of helpfulness.

If we would be like that little boy of mine, who trudges in with one stick of wood because it is all he can carry in the desire to help around the house, or that little girl, who washes the small saucers, in trying to help her mother (because she can not hold the large plates), how much we could do of good. Oh! if we would have that spirit of helpfulness—to do what we can to help each other. These are the kind of gifts we should cultivate; they are the kind the world needs; they are the gifts God honors. We ought to be like the dull-witted boy told of in a family. He could not do much—but it doesn't take much talent to love. One day the three children were out in the yard. The two little children with bright minds gathered roses to give the father whom they saw coming home; the little half-wit imitated them the best he knew—he gathered sticks and straws. When the two bright children laid their bouquets in the father's hands as a token of love, the witless one held out his little hand with the sticks and straws and said: 'Papa, I brought these to you because I love you and am glad you are come.' With tears the father pressed him to his heart. Oh! my brethren, when we come to appear before the Father, even though our small deeds of love have been but as sticks and straws, he will gather us to his bosom as his own dear children—love the more because in our weakness we did what we could. I remember that the most helpful member of my Church at Yoskum was an old woman about 80 years old. Her consecration has been a reproach to me because of my barrenness. She was all drawn up with rheumatism, and had no support except what came from her son. But with her hands Sister Vogler would knit gloves and mittens during the year and sell them—amount to about \$1. She would bring all of this \$1 to the parsonage and say: 'Half of this is for you and half for the conference collections.' She was one of the most cheerful, consecrated persons I ever saw. She loved everybody. Then I said, those who seem to be least are sometimes necessary. Such gifts as old Sister Vogler's are the best gifts for this old world.

St. Paul says further to 'covet the best gifts.' If a man can be a two-talented man he should not be contented to be one-talented man. I am covetous to know, and covetous to learn, and covetous to do all I can for my Lord. There was nothing degrading in feeding swine, but that man who went out there was born and fitted to

be a prince. So he was degraded in feeding swine.

"But St. Paul goes still further. He says, as he leads us up by gradations: 'I show you a more excellent way.' Talent for mathematics, for music, for art is a great gift given to few. But blessed be God, we can all love. Way, brethren, the greatest thing in our ministry is that it is a ministry of love.

"When the great John B. Gough died there was laid on the coffin, amid the crosses and wreaths and crowns, a small cotton handkerchief. The story of that handkerchief was that the husband of a devoted wife was saved from drunkenness to heaven in England, and into this handkerchief she had poured the tears of her joy, even as she had before with it wiped away the bitter tears of sorrow and despair.

"And she said to Mrs. Gough: 'Take this and cherish it as a trophy of your great husband's work of love. You can wave it before the angels of heaven as trophy of victory when the triumphant hosts march up the shining way to the home of God.'

"At home I have a letter from a fallen woman who writes that she has at last found shelter and safety from sin and wretchedness because of some little help I was able to give to her. I have a letter from a German barber, whose boy, converted a few months before, had just been killed accidentally while hunting, saying his boy died a Christian and thanking me. O I have trophies like this which I would not exchange for all the banners of the proudest conquering heroes of the world.

"The preacher told of the triumphant tour of Melba, the great singer. She had just made a tour of the world; had been heard by kings and queens, and been entertained by dukes and duchesses, and had received honors, wealth and applause.

"On her return to America she says that the greatest gift she ever had—the happiest moment of her life—came to her, and, O, brethren, what do you think it was? She says, after singing in Philadelphia one night, she was going to her room in her carriage, her hands filled with the bouquets that had been showered on her. Suddenly a little woman, old, plainly dressed, stopped the carriage in the snow and said: 'O, madam Melba, I just want to tell you much good your singing has done me. You have the sweetest voice I ever heard, and your wonderful singing and true, pure heart that gave forth so much love and goodness in

every note has done me so much good, has made a better woman of me. May I take just one of those roses to remember you and your singing by?' 'O that was too much for me,' she said, and I poured into her lap all my roses and we wept together, and I knew that she was my sister in heart and soul.

The gift-giving power that is born of love was given to this queen of song and she poured it out to comfort a heart, and it brought to her own heart the greatest happiness of her life.

The way to human hearts is along the pathway of sacrifice. Christ found the way to the human heart only along the way of sorrow and suffering. Along the path of tears, of effort, of sacrifice will you find the way to human hearts.

The story of Richard Kirkland risked his life to take water to his wounded comrades on the battlefield, and winning by his act of sacrifice the hearts and applause of his enemies, and the analogy he preached, presented in Christ giving himself to save the world, was well-nigh matchless in modern oratory in force, power and eloquent pathos. It held the audience as if under a spell, and as he reached the climax there was a moment of silence broken by burst of 'amen,' 'glory to God' and 'hallelujah' from all over the house. It was a wonderful illustration powerfully presented.

But St. Paul goes further yet. He said: 'You ask, 'Can even Paul go further than love?' Yes, he says that you may prophesy.' He goes beyond love, or, rather, shows us a higher use of love. St. Paul in the 12th chapter of first Corinthians has been stopping from star to star and placing his feet upon the sobbing world. He goes farther and says: 'Therefore, my brethren, be ye steadfast, unmovable, always abundantly in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'

"Ah! brethren, it culminates in the effort for the salvation of human souls in heaven nothing will endure but

Continued on Page 16.

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

The space allowed obituaries is twenty to twenty-five lines, or about 125 or 150 words. The privilege is reserved of condensing such notices to appear in full as written should remit money to cover excess of space booked. At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

GRIMES—Jennie Ruth Grimes, daughter of Rev. H. E. and Mrs. Alice Grimes, was born February 21, 1861, in Brandon, Harrison County, Texas. She was baptized by Rev. J. W. Crawford, May 20, 1881; died of pneumonia, October 12, 1902, and was laid to rest in the Brandon Cemetery. Jennie was a bright, happy girl, full of hope and promise for the future. How soon these shining hours fade! How short their duration! Physicians were attentive and did what they could. Neighbors and friends, with tender hearts and loving hearts, tried to cheer her, but she could do, but the Father called, and she must go. Another home made sad, but heaven brighter. Other hearts have been made to ache by Christ again, rejoicing over the purchase of his blood coming home. May the memory of this Jennie serve as a mirror of grace to help every member of the family to meet in a vision where those who have been shadows of gloom never can come. M. A. SMITH, P. C.

BAXTER—Gladys Baxter, the sweet little angel of the home, died at 10:30 A. M. on November 1, 1902, aged 21 years. She was the only daughter of the late Mr. and Mrs. J. B. Baxter, and was born in the city of Dallas, Texas. She was a member of the Baptist Church, and was a devoted and obedient daughter. Her death was a great loss to her parents and friends. Her funeral was held on November 3, 1902, at 10:30 A. M. at the Baptist Church, and was attended by a large number of friends. She was buried in the city of Dallas, Texas. MRS. J. B. BAXTER.

CHAMBERS—Sarah Eliza Moore was born in Louisiana and in 1840 emigrated to and joined the Methodist Episcopal Church, South, October 1, 1850, married to Thomas B. Chambers September 1, 1849. She died in Paris, Texas, surrounded by loving friends and relatives, March 21, 1902. The lives of good people are the largest and best gifts to the world. Our Lord says of such, "As they sow the seed of the word, so they shall also reap the fruit of blessing." It is not true that death is a mere power which takes the soul from the body and carries it to another world. Their lives are a contribution to our world, and death can no more diminish their virtues than could it extinguish the light of our Lord. But never yield a most beautiful life, and it continues a noble work in the world where it is lived. As all others, she sustained many responsibilities, a loving and tender mother, a devoted wife, a kind and generous sister, a faithful daughter, and a devoted friend. Her death was a great loss to her family and friends. Her funeral was held on March 23, 1902, at 10:30 A. M. at the Baptist Church, and was attended by a large number of friends. She was buried in the city of Paris, Texas. D. F. FULLER.

SHUGART—Thomas H. Shugart was born in Cumberland County, Ky., October 27, 1810, and died at his home in Harrison County, Texas, April 28, 1892. His father, John Shugart, was a pioneer settler in Harrison County, Texas, and was a member of the Methodist Episcopal Church, South. Thomas H. Shugart was a devoted and obedient son, and was a member of the Methodist Episcopal Church, South. He was a successful farmer and a prominent citizen. His death was a great loss to his family and friends. His funeral was held on April 30, 1892, at 10:30 A. M. at the Methodist Episcopal Church, South, and was attended by a large number of friends. He was buried in the city of Harrison County, Texas.

GREAT EASE with Pearline washing—no possible harm. Points that put PEARLINE above every other washing medium. Plenty of things make washing easy, but are ruinous to the clothes. Plenty are harmless enough, but hard to wash with. Wash in common sense way—soak out the dirt, with little or no rubbing. PEARLINE'S way. 669 Proved by Millions

he moved to the Rockvale community, where he lived until his death. Here the writer became acquainted with him, being his pastor two years and presiding over seven years. Bro. Shugart was converted in 1838 and united with the Methodist Episcopal Church, South, and Methodism never had a truer son nor Christianity a stronger exponent. He was a Methodist in doctrine and polity; and, better than all, he had an experience of a genuine change of heart by the transforming power of the Holy Ghost. He had faith in God, and loved men. He stood for high character and the very best things of life. He loved the Church with a devotion so intense as to be enthralled into a passion, and yet he was gentle, considerate, conservative, and wise in counsel. He loved the ministry, and was the friend of his pastor. His house was not only a place where the preacher could get dinner or spend a night, but it was a home for the ministry. He made the preacher feel at home. He was in sympathy with every interest of Methodism, and was liberal almost to a fault in his contributions to carry forward the work of the Church. Out of eighty-four Quarterly Conferences of his official life, he attended eighty-two—answered present eighty-two out of eighty-four quarterly conferences in which he held membership. He was often delegate to the District and Annual Conferences, and once a delegate to the General Conference. He has left a wife and four children, one a member of the West Texas Conference—Rev. W. O. Shugart. May the best things come to this good brother. I am glad the family asked me to place this flower on the memory of my old friend. Blessings of friendship will meet again. God bless the wife in lonely widowhood, and may the Lord deal gently with the daughter and three boys. What a time we used to have in the "old home." M. A. BLACK, San Saba, Texas.

"THOU NEVER GAVEST ME A KID."

She sat at the organ where for days she had rendered efficient service during the meeting. Her childhood had been spent in the home of culture and refinement; her ideals were lofty and her life without reproach before her fellow. She had a class in Sunday school—for teachers were scarce—and, except when necessarily prevented, was always at her post of duty, the organ, for public worship. But there was no joy of service in her eye, no spirit of communion in her songs. And I saw with great sorrow and pity her coldness and disdain when the old bloated vagabond who had come with tears and prayers to the altar could not contain himself for the joy of the Father's arms about his neck and his forgiving kiss on his sin-scarred cheek, for I knew he was tasting sweets of Father love which all these years she had denied herself. And now, instead of following eagerly in the way he led and participating in the blessedness his experience showed possible for all the children of the household, she stands aloof from the brother's and the Father's joy, in cold criticism alike of the repentance of the one and the loving forgiveness of the other. From her view-point the joy in the old home is unaccountable and the faded-call experience incomprehensible. "Thou never gavest me a kid." God pity her in her self-improvement and heavenliness! All these years in the Father's house and service, and yet the Father is unknown! He is but a fierce Master whose word of "Come!" and "Go!" must be endured and obeyed, and whose scanty provision for sustenance is the limit of his beneficence. The shadow of command, obligation, law has dwarfed and deformed every thought of God, checked the heart-longings after him, and frosted every bud of joy in his service. The sickly prison life is pale and fruitless. The warmth and light of love, with its privileges, opportunities and possessions, has never kissed and caressed it into beauty, strength and richness. So little has she known the Father's heart and the heirship it offered her that never has she dared to ask for even a "kid" wherewith to provision a table for her friends. Yet all this time the Father's attitude has been: "All that I have is thine. My rich storehouse has stood open waiting out thy coming. Not the insignificant 'kid' only, but all, all that I have is thine—thine to use and to enjoy. Whilst thou hast crept to thy crust in the sooty corner my feath-bells have been ringing their clamorous invitation to a royal place at the sumptuous table my loving care has spread, and my Father-heart has been longing for the companionship of my child."

The prodigal in the far-off famed land had not been poorer or more distant than she who, in the Father's service, closed her eyes to the Father's love and the daughter's place and privileges. The sin of squandering all the heritage in fast living was certainly not greater than that of the father and unjust estimate of the Father's character and the blindness to his love that sealed the lips to a prayer for even a "kid" above the bare necessities of existence. The great sin against the Father is not the squandering of his goods, though that is bad enough, but the unbelief that robs him of his right to love, confidence and communion, and turns away from the boundless riches of himself and his which his beneficence has provided and longs to bestow.—Hicks M. Ellis, in Christian Advocate (Nashville).

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Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges, they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

If Headachy use TARRANT'S PEPPERMINT CURE. "Does not stupefy with narcotic drugs," but stops the ache by freeing the digestive canal from decomposing waste matters and the poisons generated therefrom. It cleans you internally and freshens up the system in a wonderful way. 50c. & \$1; Trial, 25c. At druggists, or by mail. THE TARRANT CO., Chemists, New York, N. Y.

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LOW HOLIDAY RATES To The OLD STATES. Will sell tickets at one fare plus \$2 for the round trip, Dec. 13, 17, 21, 22, 23, 26. Limit 30 days. Cotton Belt trains carry Pullman Sleepers at night, Parlor Cafe Cars during the day, and Through Coaches and Free Reclining Chair Cars both day and night. The service compares favorably with that of any road in the country. Write and tell us where you are going and when you will leave, and we will tell you what your ticket will cost and what train to take to make the best time and connections. A. S. WAGNER, T. F. A. Waco, Tex. T. P. LITTLE, P. A., Corsicana, Tex. D. M. MORGAN, T. F. A., Ft. Worth, Tex. W. H. WEEKS, G. P. & T. A., Tyler, Tex.

CLEAR TRACK FOR THE "KATY FLYER" BETWEEN ST. LOUIS, CHICAGO, KANSAS CITY, GALVESTON, AUSTIN, SAN ANTONIO, FT. WORTH, DALLAS, WACO, HOUSTON. DISTANCE SHORTENED ACCOUNT QUICKER TIME.

Don't Forget "The Old Reliable." Houston & Texas Central R. R. HOME During CHRISTMAS HOLIDAYS One Fare Plus \$2.00 for the Round Trip LIMIT 30 DAYS. Tickets on sale December 13, 17, 21, 22, 23, 26. For all information see A. G. NEWSUM, City Pass Agt. 511 MAIN ST. IVON LEE, City Pass Agt. DALLAS, TEXAS. G. B. BULLOCK, City Ticket Agt. PHONE 97.

ANNOUNCEMENT 1902-3. DOUBLE DAILY SERVICE NEW ORLEANS to PACIFIC COAST SOUTHERN PACIFIC Sunset Route SUNSET LIMITED Every Day of the Week. Superb Service. Compartment, Observation and Dining Cars. Day Coaches and Chair Cars. PACIFIC COAST EXPRESS Daily. Day Coaches, Chair Cars, Pullman Sleeping and Dining Cars. Meals a la Carte. Excursion Sleeping Cars through from Washington, Cincinnati, Chicago, St. Louis, Kansas City and New Orleans. FOR INFORMATION, WRITE M. L. ROBBINS, San P. & T. A. Bureau. T. J. ANDERSON, A. G. P. & T. A. Bureau. A. G. NEWSUM, D. P. A., Dallas, Texas.

WEST TEXAS CO. Austin District—P Eagle Lake cir. at E. L. Columbus sta. at W. F. West Point cir. at W. F. Bastrop sta. at C. C. Cedar Creek cir. at C. C. Elgin sta. at McDade. Bastrop cir. at McDade. Webbville cir. at Webb. First Street, Austin. South Austin. Walnut cir. at Mer. T. Mainburg cir. at Main. Tenth Street, Austin. Hotchkiss Memorial, Au. The District Stewards' trip, Friday, December. Freight will please rem. Stewards of this meeting of the full board is desir. E. I. Beville District—F Kennedy. Albee. Stockdale. Sother and Springs. Beville. Pleasanton. Rockport. Corpus Christi. Oakville. Blomson, at Berclair. Joe I. Cuero District—F Range. Victoria. Leavelle. Edna. Rancho, at Union. Hallettsville. Nursery and Port Lavaca. El Campo. Sweet Home. Victoria. Clear Creek, at C. C. Yorkum. Gonado, at G. Cuero. J. C. San Antonio District—Hondo and Devine. Del Rio. Eagle Pass. Laredo. Cotulla. Pearsall. Hekar cir. Boerne cir. at Shavano. South Heights and Sout. Travis Park. Prospect Hill. West End. Comal cir. Ampton cir. Carrio and Balcony bet. The District Stewards' trip, Friday, December. Freight will please rem. Stewards of this meeting of the full board is desir. W. J. Llano District—Fry. Liberty cir. at L. H. Derram cir. at L. H. Burnet and Marble Falls. Briggs mts. Kerrville cir. at Kerrville. Rock Springs and Barko. Bandera cir. at Medina. Center Point sta. at C. F. Boerne cir. at Blanton. Blanton cir. at Blanton. Johnson City cir. at Round Willow City cir. at W. C. San Saba sta. at Live Oak. San Saba mts. at Live Oak. Cherokee, at Cherokee. W. H. H. San Marcos District—F Buda cir. at Buda. Sweeny and Mill Creek, at W. Wauder and Valle, at W. Timon cir. at Timon. Luling and Soda Springs, a Lookout sta. at Luling. Dropping Springs cir. at Dro. Kyle and Pleas. Grove, at I. San Marcos via. Searcy mts. at Belmont. Gonzales cir. at Blanton. Staples cir. at Staples. Sterling. NORTHWEST TEX. CO. Clandon District—Fm Claude. Hereford Station. Canyon City. Tulla. Finlayson. Llaneta, Center Plains. Floyd. Silverton, at Wright. Emma. Clandon. Dismal. Stratford. Channing. Dumas. Amarillo. Memphis. Canadian, at Miami. Higgins, at Lipscomb. Albreed. Cataline, at Shamrock. Hereford mts. The District Stewards' trip, Clandon December 20, 1902. Jas. M. Sher. Abilene District—Fm Stamford and S. Cr. at Stam. Haskell sta. Haskell mts. Aspermont, at Mt. Pleasant. Arzon, at A. Egan, at Lyle. Weatherford District—Fm Weatherford, First Church. Weatherford, Couts Memorial. Aledo, at Aledo. Mineral Wells. Palo Pinto, at Black Springs. Weatherford mts. at Bethel. Millsap, at Millsap. Sargent, at Sargent. Gordon and Strawn, at S. Ranger, at Wayland. Breckenridge, at Breckenridge. Crystal Falls, at Crystal Falls. Witt and Bethesda, at B. Pomeroy, at Pomeroy. Springtown, at Springtown.



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WEST TEXAS CONFERENCE.

Table listing conference locations and dates: Austin District-First Round, Eagle Lake, Columbus, Weimar, etc.

Table listing conference locations and dates: Beoville District-First Round, Kennedy, Goliad, Abbe, Stockdale, etc.

Table listing conference locations and dates: Cuero District-First Round, Hodge, Florida, Leesville, Edna, etc.

Table listing conference locations and dates: San Antonio District-First Round, Hondo and Devine, Del Rio, Eagle Pass, etc.

Table listing conference locations and dates: Llano District-First Round, Llano, Liberty Hill, Bertram, etc.

Table listing conference locations and dates: San Marcos District-First Round, Buda, Seguin and Mill Creek, Waco, etc.

NORTHWEST TEX. CONFERENCE.

Table listing conference locations and dates: Clarendon District-First Round, Claude, Hereford Station, Canyon City, etc.

Table listing conference locations and dates: Abilene District-First Round, Stamford and S. Cr., Haskell, etc.

Table listing conference locations and dates: Weatherford District-First Round, Weatherford, First Church, Weatherford, Counts Memorial, etc.

Table listing conference locations and dates: Farmer, at Hawkins, Graham, at Center Ridge, etc.

Table listing conference locations and dates: Brownwood District-First Round, Comanche, Coleman, Ballinger, etc.

Table listing conference locations and dates: Gatesville District-First Round, McGregor, Valley Mills, Meridian, etc.

Table listing conference locations and dates: Vernon District-First Round, Vernon, Quanah, Childress, etc.

Table listing conference locations and dates: Waxahachie District-First Round, Bristol, Fort Worth, Milford, etc.

Table listing conference locations and dates: Fort Worth District-First Round, Preach at Polytechnic, Preach at Glenwood, etc.

Table listing conference locations and dates: Indian Mission Conference, Mungum District-First Round, Blair, at Navajoe, Deer Creek, etc.

Table listing conference locations and dates: Abilene District-First Round, Stamford and S. Cr., Haskell, etc.

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deacons? Jno. H. Taylor, Christian A. Meier, Wm. J. Palmer, Wm. E. Kirby, Wm. B. Hyars, F. G. Smith, William Archer Fleming—1.

11. What local preachers are ordained deacons? Jno. H. Taylor, C. A. Meier, W. J. Palmer, Wm. E. Kirby, Wm. B. Hyars, F. G. Smith, W. A. Fleming—1.

12. What traveling preachers are elected elders? Chas. W. Dennis, George E. Holley, Jas. O. Davis, Jno. D. Major, J. F. Morelock, Wm. H. Wages, Charles Raymond Gray—1.

13. What traveling preachers are ordained elders? Charles Whitfield Dennis, Charles Raymond Gray, George Edgar Holley, Jas. O. Davis, Jno. D. Major, Joseph Fletcher Morelock, William Henderson Wages—1.

14. What local preachers are elected elders? None.

15. What local preachers are ordained elders? None.

16. Who are located this year? J. D. Major, at his own request; W. H. Wages, R. L. McIntyre, at their own request; C. M. Throckmole, at his own request—4.

17. Who are supernumerary? W. H. Hughes, H. E. Smith, M. C. Blackburn, J. W. Murphy, M. A. Smith, Wm. Hay, W. H. Brown, J. A. Kerr, R. A. Thomason, J. S. Davis, S. P. Fittie, G. W. Day, W. M. Leatherwood—12.

18. Who are superannuated? J. R. Handley, F. Lacey, J. W. Clark, J. L. Angell, Jas. McInnis, L. W. Harrison, W. L. Clifton, F. B. Carroll, J. H. White, W. A. Coppedge, J. H. Hunter, T. B. Norwood, M. B. Johnston, M. M. Dunn, J. B. Hark, J. H. Reynolds, R. N. Brown, W. H. May, B. H. Bounds, S. M. Ownby, H. M. Fittie, W. F. Clark, F. M. Sherwood, J. M. Crutchfield—24.

19. What preachers have died during the past year? John A. Black, William H. Jotam—2.

20. Are all the preachers blameless in their life and official administration? Their names were called one by one and characters passed.

21. How answers to questions 21 to 24, inclusive, see statistical table.

22. What are the educational statistics? Southwestern University, joint property—Value of property, \$200,000; endowment, \$500,000; professors, 22; pupils, 100. North Texas Female College, value of property, \$500,000; professors, 20; pupils, 200. Wall School—Value of property, \$20,000.

23. Where shall the next session of the conference be held? Dallas, Texas.

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

APPOINTMENTS.

**DALLAS DISTRICT.**  
I. W. Clark, P. E.  
Dallas, First Church—Jno. M. Moore.  
Trinity—H. D. Knickerbocker.  
Floyd Street and Haswell Avenue—F. H. Knickerbocker, H. A. Bourland.  
Erway Street—W. F. Bryan.  
Oak Lawn—H. F. Bryant.  
Oak Cliff—M. L. Hamilton.  
Cochran and Caruth—S. F. Ulrich.  
Westland Mission—H. W. Foster.  
Lakewood Station—W. Clifton.  
Cedar Hill and Duncanville—J. F. Archer.  
West Dallas and Grand Prairie Circuit—J. H. Taylor.  
Argyle Circuit—W. A. Fritchett.  
Denham Station—T. H. Morris.  
Lewinville Station—E. Lamb.  
Farmers Branch Circuit—To be supplied.  
Professor Southwestern University—Jno. R. Allen.  
Editor Texas Christian Advocate—G. C. Rankin.

**TERRELL DISTRICT.**  
J. M. Peterson, P. E.  
Terrell Station—J. J. Clark.  
Nautman Station—C. B. Pladger.  
Terrell Mission—To be supplied by J. O. Ferguson.  
Rockwall—A. T. Stodgell; W. M. Leatherwood, supernumerary.  
Fate Circuit—C. C. Williams.  
Garland—J. J. Morgan.  
Mesquite Circuit—T. N. Weeks.  
Bennard Circuit—Sam'l Weaver.  
Furney Station—W. T. Harris.  
Cokee Mound and Elmo—O. P. Thomas.  
Kemp Circuit—J. G. Huffman.  
Crandall Circuit—E. B. Thompson.  
Boyes Station—D. H. Aston.  
Maxwell Mission—G. F. Foster.  
Chisholm Circuit—W. F. Hoder.

**GREENVILLE DISTRICT.**  
O. S. Thomas, P. E.  
Greenville, Westley—J. L. Pierce.  
Kavanaugh—J. M. Sweeten.  
Merit Circuit—L. A. Hanson.  
Greenville Mission—N. C. Little.  
Floyd Circuit—C. W. Dennis.  
Kington Circuit—A. W. Gibson.  
Quinan Circuit—J. F. Sherwood.  
Neola Mission—Supplied by J. D. McWhorter.  
Lone Oak Circuit—W. T. Morrow.  
Commerce Station—R. C. Hicks; M. A. Smith, supernumerary.  
Commerce Mission—R. B. Moreland.  
Fairlie Circuit—G. H. Adams.  
Campbell Circuit—J. J. Morgan.  
Wolfe City Station—J. F. Aderson.  
Celeste and Lane—E. L. Spurlock.  
Leonard and Orange Grove—J. F. Morelock.  
Conference Missionary Secretary—R. C. Hicks.

**McKINNEY DISTRICT.**  
F. A. Rosser, P. E.  
McKinney Station—W. A. Stuckey.  
Farmersville Station—W. D. Mountcastle; Geo. W. Day, supernumerary.  
Weston Circuit—J. D. Hudgins.  
Nevada Circuit—E. G. Roberts.  
Cena and Rossland—L. A. Burk.  
Princeton Circuit—W. A. Edwards.  
Blue Ridge Circuit—S. W. Miller.  
Allen Circuit—D. L. Coale.  
Plano Station—M. H. Neely.  
Renner Circuit—D. J. Martin.  
Wylie Circuit—J. N. Hester.  
Copeville Mission—W. E. Kirby.  
Frisco Circuit—To be supplied by C. O. Jones.  
Prosper Circuit—W. A. Thomas.

**SULPHUR SPRINGS DISTRICT.**  
E. W. Alderson, P. E.  
Sulphur Springs Station—J. R. Wages; B. A. Thomason, supernumerary.  
Bely Springs Circuit—C. W. Jacobs.  
Sulphur Bluff Circuit—T. M. Kirk.  
Mount Vernon Circuit—C. R. Gray.  
Cooper Station—E. R. Edwards.  
Ben Franklin and Pecan Gap—W. H. Stephenson.  
Cumbo Circuit—J. B. Minnis.  
Winnboro Station—R. H. Fields.  
Como Circuit—J. B. Adair.  
County Line Circuit—J. W. Blackburn.  
Lake Creek Circuit—J. W. Beckham.  
Great Home Mission—To be supplied by C. U. Martin.  
Weaver Mission—To be supplied by W. B. Martin.  
Hopewell Mission—To be supplied by C. F. McKinney.  
Klondike Circuit—To be supplied.

PARIS DISTRICT.

E. H. Casey, P. E.  
Paris, Centenary—J. L. Morris.  
Lamar Avenue—L. T. Stafford.  
West Paris—W. H. Wright.  
Emerson Circuit—E. S. Williams.  
Boston Station—A. L. Scaas.  
Howland Circuit—To be supplied by S. V. Fowell.  
Blossom—C. W. Glanville.  
Marvin Circuit—C. A. Corry.  
Rosaire Circuit—H. K. Agee.  
Leport Circuit—W. R. Jaccarter.  
Woodland and Kanawha—W. B. Douglass.  
Detroit Station—N. G. Ozment.  
Clarksville Station—L. S. Barton.  
Clarksville Circuit—J. M. Langston.  
Annona Circuit—J. A. Wyatt.  
White Rock—E. L. Egger.  
Maxey Mission—C. F. Combs.  
Chicota Mission—P. A. Edwards.  
Bogwell Circuit—To be supplied by W. P. Gray.  
Douglas Mission—To be supplied by W. H. Head.  
Conference Secretary of Education—A. L. Scaas.

BONHAM DISTRICT.

Jno. H. McLean, P. E.  
Bonham Station—C. M. Harless.  
South Bonham and Sassy—T. W. Lovell.  
Bailey Circuit—Atticus Webb.  
Lector Circuit—W. J. Budworth.  
Gober Mission—Robt. L. Ely.  
Dood and Windsor—L. P. Smith.  
Honey Grove Station—C. Riddle.  
Honey Grove Circuit—R. J. Smith.  
Perry Circuit—L. A. Thomas.  
Ladonia Station—A. F. Hendrix.  
Brookston and High—J. T. Bludworth.  
Lindale Circuit—J. C. Moore.  
Trenton and Marvin—W. B. Bayless.  
Lanmus Mission—A. H. Hussey.  
Fannin Mission—R. S. Goraine.

SHERMAN DISTRICT.

J. A. Stafford, P. E.  
Sherman, Travis Street—P. C. Archer; Jno. S. Davis, Wm. Hay, supernumeraries.  
Wagon Street—C. H. Govette.  
Sherman Circuit—O. L. Davis.  
Southway Circuit—L. L. Waigle.  
Bois Circuit—J. D. Whitehead, and one to be supplied.  
Van Alstyne Station—J. E. Gober.  
Lendon Station—J. W. Hill.  
Lendon Mission—M. H. Read.  
Forsboro and Preston—L. F. Fuller.  
Gorville Mission—B. T. Hayes.  
Comanche and Teaga—Jno. A. Oud.  
Quincy Mission—To be supplied by W. B. Egan.  
Whitesboro Station—S. A. Ashburn.  
Frost Grove Circuit—M. R. T. Davis.  
Whitehall Station—C. A. Sprague.  
L. P. Lawry, supernumerary.  
Agent North Texas Female College—J. M. Linker.

GAINESVILLE DISTRICT.

Geo. S. Sexton, P. E.  
Gainesville, Denton Street—J. F. Pierce.  
Broadway—J. M. Nolen.  
Nocoma and Montague—Francis Moore.  
L. P. Lawry, supernumerary.  
Lester Circuit—To be supplied by J. H. Stordand.  
Mayhew Circuit—L. F. Palmer.  
Ela and Bolivar—R. B. Atney; M. C. Blackburn, supernumerary.  
Rosenon Circuit—L. E. Hooey.  
Bonia Circuit—W. J. Palmer.  
Sanger and Vandy View—O. F. Boyd.  
Aubrey Circuit—J. W. Thicker.  
Burns Mission—To be supplied by Sam'l Cook.  
Woolwine Circuit—R. E. Porter.  
Bekner Circuit—R. P. Buck.  
St. Jo Circuit—A. F. Hagtowner.  
Foster and Aram—L. G. White.  
Greenwood Circuit—J. F. Hoogers.

BOWIE DISTRICT.

F. O. Miller, P. E.  
Bowie Station—R. G. Mood.  
Fruitland Circuit—L. V. Whistler.  
Deatons Station—T. R. Pierce.  
Deatur Circuit—H. H. Vaughan.  
Bellevue Circuit—L. N. Crutchfield.  
Hoose Circuit—J. B. Sims.  
Boys and Martin—J. P. Lowry.  
Fountain Mission—A. R. Nash.  
Fratigue Circuit—T. P. Turner.  
Craigo Circuit—To be supplied.  
Aivord Circuit—Jno. Moore.  
Hercules and Halsey—F. L. Smith.  
Chico Circuit—E. B. Johnson.  
Wichita Falls Station—J. C. Weaver.  
Iowa Park Mission—C. C. Davis.  
Benvenue Circuit—To be supplied by Geo. C. French.  
Archer City and Holliday—S. Crutchfield.  
Blue Grove Circuit—J. P. Humphreys.  
Jacksboro—J. E. Vinson.  
Byson Mission—To be supplied by S. D. Cook.  
Gibtown—To be supplied by J. B. Farr.

Transferred—P. R. Eagleberger, W. M. F. Ruppel, F. L. Ruppel, F. P. Throckmole, to Indian Mission Conference; O. C. Fontaine, to St. Louis Conference; J. E. Crutchfield, to Los Angeles Conference; Z. B. Pirtle, to Northwest Texas Conference; J. V. Howell, to Texas Conference; W. E. Boggs, J. R. Roy, to Louisiana Conference; W. K. Strother, to Texas Conference.

EXPLANATORY.

It appears from the statistical report that there was a decrease in membership of the North Texas Conference for the past conference year, while each district reports a net gain. As Statistical Secretary, I can only explain this by the fact that heretofore each pastor has been required to report the members for the previous year, and by addition or subtraction, according to gain or decrease, he made his report. This year each pastor has reported only the actual membership as he found it, and the great list of names that burdened our rolls, but were lost sight of, were uncounted.

Vernon.

J. H. Wiseman, Nov. 24: It is due the preachers and people of Vernon District, who worked so hard to bring up collections, to say that our assessments were paid in full and over. But growing out of Great County going to the Indian Mission Conference, our reports seem short.

Convalescence.

Convalescence is sometimes merely apparent, not real, and especially is this true after such diseases as pneumonia, typhoid fever and the grip. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. This great medicine cleanses and renews the blood, strengthens all the organs and functions, and restores health. Take Hood's.

REPORT OF JOINT BOARD OF FINANCE NO. 3.

Receipts for current year, 1901-02:

Name of Dist.	Bishops	Conf.	Del. Exp.
Dallas	106 85	61 80	24 75
Terrell	132 85	98 85	49 00
Greenville	126 47	115 47	25 00
McKinney	128 00	111 79	25 00
Sulphur Spgs.	149 00	200 00	11 25
Paris	152 29	98 00	17 00
Bonham	152 00	50 75	14 00
Sherman	154 00	64 05	62 25
Gainesville	152 45	62 19	10 00
Bowie	148 00	50 50	47 50
Totals	\$5,471 85	\$3,522 29	\$481 75

Left in hands of Treasurer last year as contingent fund \$154 00  
Received from N. G. Ozment 18 00

Total \$567 00  
Paid to Rev. S. M. Ownby 100 00  
Incidental expenses 2 00

Balance on hand \$465 00  
Total amount on hand \$619 00  
Less contingent fund, 10 per cent. 61 90

Balance to be apportioned \$557 10

Apportioned as follows:

Name	Amount
J. L. Angell	150 00
W. A. Coppedge	150 00
J. W. Clark	150 00
Mrs. W. H. Davis	60 00
Mrs. S. S. Cobb	60 00
Mrs. S. Cummins	60 00
Mrs. D. T. Brown	100 00
Mrs. J. W. Feads	60 00
Mrs. L. W. Harrison	60 00
Mrs. M. A. Lewis	100 00
Mrs. Emma Hawkins	100 00
Jas. McInnis	120 00
Mrs. T. L. Miller	100 00
Carle Mission	100 00
Mrs. T. E. Sherwood	120 00
Mrs. M. C. Snook	120 00
Mrs. J. C. Simpson	100 00
Mrs. Mattie Smith	100 00
Mrs. Luby Whiteburg	100 00
J. H. White	100 00
T. B. Norwood	100 00
Mrs. L. Nelson	100 00
Mrs. Mary Pearson	120 00
Mrs. W. H. Brown	120 00
W. C. Pirtor's two children	100 00
J. B. Babu	100 00
Mrs. W. M. Robbins	100 00
Mrs. R. G. Hainey	100 00
Mrs. Mary C. Handie	120 00
J. R. Handie	100 00
Miss H. Reed	25 00
Heien and Willie Huggin	100 00
Mrs. Kate Scoggins	110 00
Mrs. H. B. Seabell	120 00
Mrs. M. C. Seabell	100 00
J. H. Reynolds	200 00
Mrs. Anne Haislip	100 00
M. M. Dunn	20 00
M. H. Johnston	100 00
L. P. Lawry	100 00
Mrs. J. A. Black	100 00
R. N. Brown	120 00
W. S. May	100 00
B. H. Bounds	100 00
Total	\$1,580 00

Apportioned from contingent fund:  
S. M. Ownby \$123 00  
F. M. Sherwood 75 00  
H. M. Fittie 15 00  
W. F. Clark 75 00  
J. M. Crutchfield 100 00

Total \$468 00  
Leaving balance 105 85  
Amount not distributed 36 00

Balance on hand for contingent purposes \$200 85  
Assessed on conference for current year, 1902-03:  
For conference claimants \$7,000 00  
For Bishops 1,367 00

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No. 42—Gold Watch, Pearl Setting. 9 50  
No. 43—Starling Silver Watch. 1 00  
No. 44—Gold Filled Watch. 1 00  
No. 45—Rose Gold Watch, see Pearl. 1 00  
No. 46—Gold Watch, see Pearl. 1 12  
No. 47—Ladies' Gold Watch, 2 Straps, 2 Pearls. 1 40  
No. 48—Ladies' Gold Watch, 2 Straps, 2 Pearls. 1 40

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**C. L. BALLARD,**  
Agent for M. E. Church, South, in Texas, Sherman, Texas.

NOTICE.

The League lesson for December 11 is 1 Corinthians 12:12-27, instead of 1 Corinthians 2:12-27, as now appears on the Topic Cards. The error occurred apparently through pulling out by the press of the letter "X" in the Roman numeral "XII".

Nashville, Tenn. H. M. DuBose.

Don't forget to use a little Prickly Ash Bitters whenever the stomach or bowels are disordered. It quickly corrects such troubles and makes you feel bright and cheerful.

UNANSWERED LETTERS.

Nov. 27—O. A. Shook, subs. J. T. McClure, change made. J. C. Carter, sub. N. B. Read, sub. B. R. Goodwin, sub. H. D. Moon, sub. H. G. Williams, subs. J. F. Patterson, sub. J. A. Warkup, sub. M. K. Reed, will have attention.  
Nov. 29—C. V. Oswalt, subs.  
Dec. 1—W. H. Terry, has attention. W. C. Hillburn, sub.  
Dec. 2—V. C. Cox, change. J. J. Creed, sub. A. W. Wilson, sub. Geo. H. Phair, sub. R. S. Collier, sub.  
Dec. 3—J. J. Creed, subs. C. C. Davis, sub. Theo. Hanks, sub. W. T. Morrow, sub.

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Vol. XLIX.

Edi

IN THE SECRET

The life of Christ interest to those who prayerfully. The richer are the rest. And one feature largely his success fact that he often be could hold secret. After contact with hours of weary lab necessary to draw from the thron with his Father. on the distant mo disturbance could God. His haunts places of the most and made himself en while others w taking their rest day, he was on the the doors of his so ed communion. that he could alw own will, but the w Such was his intin his will was consta divine will. In t great lesson. If C communion with t accomplish the ends more do we need it experience. The time for renewing On the contrary, exhausting our res new our strength l tion with God. T solve ourselves fro the secret places w hold undisturbed conditions we war and withdraw fr chamber intervie secret and who d ences. It is here God and come into of God. There is behind closed door into the solitudes quietness puts th vibrant relation to the better speak to noises of the world attention at the tim mind can not p Therefore secret p the growth of the and nourishing co becomes intimate v He takes us off to fatherly interest i he leaves an inde soul. The whole i is made to glow n his invisible Spir Moses came down his very face so l veiled before the hm. God is the