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JAS. W. DOWNS.

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NON, Chairman Com.

TEXAS.

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Vol. XLVII. Dallas, Texas, Thursday, November 8, 1900. No. 11

THE WEST TEXAS CONFERENCE.

I boarded the Santa Fe at Dallas on Monday night of October 29, in company with the publisher and Louis Blaylock, Jr., for the seat of the West Texas Conference. Daylight found us on the International at Taylor, something over an hour late. At Austin we had a good breakfast, but found excursion trains both in the rear and in the front of us, bound for the Fair at San Antonio. Our own train was a long one, and our speed was a trifle slow. We kept losing time until we finally reached the city, nearly three hours late. This gave us twenty-five minutes to go one mile and catch the Southern Pacific for Harwood. We barely succeeded, but went without dinner. Here we found a great many of the preachers and delegates aboard, and we had live company. By 2 o'clock we were at Harwood, but the west-bound Southern Pacific was three hours late and we had to await its arrival. The rain poured down in torrents, and our sojourn was a tedious one. We refreshed the inner man with coffee and crackers, and bided our time in patience. Finally our delayed train pulled in, and we pulled out a distance of twelve miles to Gonzales. We reached the town about dark, and water and mud prevailed. Rev. New Harris, the conference host, was on hand and assigned us to our homes. Mine happened to be that of Bro. Hugh Lewis and family, along with Dr. Morris Evans, Bro. West and Frank Reed, of the Branch House. Our hosts are Baptists, and as fine people as ever entertained Methodist guests. They are prosperous in worldly things, and their hospitality is as large and royal as one could wish. I have never had a better conference home than this one. We lacked nothing but larger capacity to enjoy it.

Gonzales is one of the oldest towns in the State. It was started about seventy-five years ago as a Mexican town, but as the country began to settle up Americans located here. In 1834, I believe, Houston and his little army were camped here; but on the approach of the enemy he burned the place. After this, Santa Anna encamped just across the river and fired the first gun of the revolution. This fact makes Gonzales the Lexington of the Texas war for freedom. But those long-ago days are now matters of well-known history. After the independence of Texas was won at San Jacinto, this place was rapidly resettled. Some of the best families in the old States came in, and their descendants are still here. They have married and inter-married until the entire community is pretty much related. It is now a place of 4200 people, and much wealth abounds. There are some of the most palatial homes here in Texas, not barring our large cities. The business houses are of a high order, and the public buildings are imposing. I had no idea of the wealth and prosperity of this inland town until this visit. The country round about is very fine, and excellent cotton and fine stock are the staples. Serials are not much cultivated. I am told that, on Saturdays particularly, it is no uncommon thing to see nearly four thousand people in the town, with their wagons loaded with cotton and other produce, and money is plentiful with them. We have a magnificent new church building, of yellow brick and trimmed in cut stone. It is furnished in elegant style. Bro. Harris has evidently been doing a splendid work. Owing to the fact that the large, commodious court-house is near by and supplied with all conveniences in the way of rooms and tables, we are holding the business sessions of the conference in it. The county authorities kindly tendered it to us, and we accepted it. It is delightfully adapted to our purposes.

The Bishop came in on time. His appearance was the signal of interest, as this is the first time that the most of the brethren had ever seen him. They looked at him rather curiously as he passed from the door to the Judge's stand. But when he pitched the tune to the old song, "Come thou fount," etc., they joined in heartily. His prayer took a wide though pointed scope. After he read the lesson, he delivered an address that put the body at its ease. It was full of wisdom, wit, religion and humor, but it went home with a directness that convinced all present of the fact that they had no novice in the chair, but a master of assemblies.

Having read from the first and second chapters of Ephesians, the Bishop made some pertinent comments:

"Paul had many errors to combat. Among them was the one that matter was evil. Having disposed of this, the apostle then proceeded to fix the place of the Church in the world. Did not give it recent origin. He dates it back in eternity. Hence we have the terms 'predestination' and 'foreordination.' At first men overlooked the purpose of the apostle, and they wrangled over their meaning. But when we properly understand them, they mean one and the same thing. The Church comes down out of eternity, and it is traveling back to eternity. Some men in these latter days are becoming very broad and—very shallow. With them the Church is a sort of convenience and for temporary uses. It is not so. The Church, unlike other organizations, is related to time and eternity, and it is not managed like them. It is dealing with men as brethren. There is no politics in its construction. It is Christ's idea of saving and developing men, and for this reason his ministers are called but not manipulated into their positions. Therefore, the great responsibility that rests upon us. We must constantly get our supplies for continued efficiency from the source of our original call. It requires great preparation to preach the gospel. The minister is a voice declaring, 'Prepare ye the way of the Lord.' Some men cheapen the Church by denying its authority. They claim to have a call of their own. Such people are like unbranded cattle—they belong to nobody, and put in their time breaking into other folks' pastures. Christ has no use for such men and such work. The Church represents authority. It has laws that originate in Christ, and they must be obeyed. The test of discipleship is the witness of the Spirit to my spirit. Artificial tests won't do. It is wrong to impose on the body of Christ things that divide the body of Christ. Let little things alone and be broad. Learn to discern sense. Do not waste yourselves on small issues, but purpose the great things of Christ. Stick to the main thing and build up the kingdom of Christ. This ministry is enough to fill an angel's head, and did fill a Savior's hands."

The above is a mere epitome of a wonderfully strong talk to the brethren. It put them in a fine frame of mind for the work which followed.

Sterling Fisher was re-elected Secretary. The presiding elders announced the committees, and the business of the conference was launched.

The presiding elders reported. Bro. Morris, on the San Marcos District, reported numerical and material gains; about $2500 for the Twentieth Century Movement.

Bro. B. Harris reported the San Antonio District. Two years ago every Church in the city was in debt. This has been relieved; progress on all lines; will probably meet the per capita collection on the Century Movement.

Rev. J. M. Alexander, on the Beeville District, said: "We are making headway in all departments. My preachers have held their own meetings, with good results. We are teaching our people to support our institutions systematically. We are over the amount required of us on the Twentieth Century Movement."

Rev. J. W. Stovall, from the Cuero District: "We are where the floods from the upper regions poured in upon us. Hence we have not had a good year financially. But the preachers have been faithful. We have built two new churches. Do not know whether we have an increase or not in membership. Have raised about $1200 for the Twentieth Century Movement."

Rev. I. K. Waller, Llano District: "We have had good meetings, especially those held in the early part of the year. In some of the charges we have made progress. The Twentieth Century Movement has not reached the per capita standard. Do not know the exact amount."

Rev. Theophilus Lee, of the San Angelo District: "The floods that washed Bro. Stovall away started with us and very much crippled us, and we have had a series of epidemics. Our financial condition is a little beyond last year. Twentieth Century Movement not up to the requirement. Upon the whole, we have done the best we could."

Rev. H. T. Hill, the old veteran, asked for and was granted a superannuate relation.

When the candidates for admission on trial were called, the Bishop said: "It is not only necessary for you to prove in the case of these applicants that they are suitable men, but do you need them? There are about forty men who want to transfer to you—sons of Jacob who want to come down into Egypt to escape the famine in Canaan." This produced a ripple.

In speaking of preachers leaving great issues and running after small ones, he said: "Some preachers remind me of a peculiar dog I owned when I was a boy. He had a combination pedigree—a strain of Newfoundland, a little bit of hound, and a large per cent of common cur. We had foxes that invaded the chicken yard, the lamb fold and the goslings. Hence, we brought in a pack of fine Virginia fox hounds. Out on the chase, while the great hounds were in full cry after the red fox, my favorite dog dropped in and jumped a common molly cottontail and led the whole pack off of the trail of the fox and let him get away. So it is with some preachers. There is a great issue before the conference, and a brother will rush in and spring a little question and pull the whole body off after something of no importance and the leading matters are lost sight of. Let little things alone and stick to those of paramount interest, and we will reach good results."

A few of the preachers were slow in handing in their statistical reports, and the Bishop said: "Brother Secretary, to-morrow morning you give me the name of every preacher who has not handed in his statistics. I want to know all such. A man who will check the business of the conference by such carelessness and delay is apt to do the work of the Church without promptness and system. The general interests of the Church will suffer in the hands of that sort of a preacher, and if he is here I want his name, so that in making the appointments I can govern myself accordingly. The charges ought not to be burdened with a tardy, unsystematic and careless pastor. So you will give me the names of all such after to-day." This little speech produced fruit.

At night this scribe preached to a large congregation at the court-house. The Bishop, his Cabinet, the preachers and many of the citizens were present, and we had a pleasant service. Bro. Vaughan followed with a talk, and got a good collection for the Orphanage.

Thursday morning came in with a brisk norther and a bright sky. The change from rain and mud to dry weather and dry streets was refreshing. The brethren were largely in evidence at roll-call. Rev. Seth Ward, Rev. O. T. Hotchkiss, Brother Bracewell, Brother J. M. Adams and Brother Oxley, of the Texas Conference, were present, and were accorded a warm welcome. Regent Hyer and Agent Sinex, of the Southwestern University, were also present, taking much interest in the proceedings.

The Bishop gave the preachers a rap for tardiness, coming to the conference late and missing the morning devotions.

J. S. Gillett asked for a superannuated relation. He made a very pathetic talk. He entered the Texas Conference in 1857, and has never missed a session of the conference but one to the present. He has been one of the most faithful and devoted preachers in all of Texas Methodism. No man stands higher in the esteem and love of all the brethren than this worthy servant of God.

Bishop Candler followed this with a most delightful talk. He related the following:

"It is a mistake to think that the old people do no good. Some years ago, when I was a college President, I got into a severe tussle with the daily press on some educational question. The papers said some hard things about me. I was younger then than now, and those things hurt me. I had but one earthly friend to go to, and that was my mother, then eighty-odd years old. I got on the cars and went to her home. She had not seen the papers, and did not know of my trouble. I got a chair a little lower than hers, pulled it up close to her, put my head down in her lap and went to sleep, and nothing bothered me there. We must not forget our old people. They are our best people. You young preachers mix with these old men, and they will keep you from going to sap."

It was announced that Rev. J. E. Harrison had tendered his resignation as President of the San Antonio Female College, to take effect next June. Just here a resolution was introduced, signed by all of the presiding elders, asking that this resignation be withdrawn, and it was unanimously adopted. Harrison is a great success in his present position.

One young brother made his report, but said he had failed to pass his examination. The Bishop asked him why he did not bring up his lessons. He said: "It is because my sweetheart, who afterward became my wife, was very sick, and I did not have the time to give to my books." "Well," said the Bishop, "I have had affliction in my family also, but notwithstanding this I have done the hardest work of my life and read a heavier course of study than any year in the undergraduate course. Old Jacob had fourteen years of sweethearts, but if we are to take the record, he did some monstrous studying during all those years. We can all study if we have a mind to do it. If you do not study while you are young, then you will not study when you get older. This is the cause of inefficiency in much of our ministry. Brother, you must study."

One of the preachers had withdrawn because of his inability to indorse our doctrine. The Bishop remarked:

"Some of our young men, with immature minds, become a little windshaken occasionally. We ought to be patient with them. They will begin to think, maybe, by and by. This thing you call advanced thought is not in the Book. Hence you are not called to preach that sort of stuff. Better let it alone. Not every hen that cackles lays an egg, as sure as you live."

Rev. W. A. Bowen asked for and was granted a location. He has been an active member of the conference for four or five years.

Rev. Dr. Reid, of Korea, was introduced to the conference, and addressed the body at length on the question of missions.

Rev. M. S. Gardner's name was called, and his presiding elder announced that the brother had had serious trouble during the year, and that he had surrendered his credentials. He was entered in the minutes as withdrawn from the ministry and membership of the Church. He served San Marcos Station the past two years.

At night there was a magnificent audience gathered in the new church to hear Bishop Candler on the claims of our Galveston Methodism. He took for his text the parable of the Good Samaritan, and for an hour he gave one of the most lucid expositions of that passage of Scripture I ever heard. Some $100 was raised for the purpose indicated. Hence the occasion was a great success religiously and financially.

Friday morning came in bright and beautiful, and overcoats were in evidence. The exhortation of the Bishop the day before on the importance of the brethren taking part in the devotional service at the opening of the sessions had a good effect. So the room was well filled and the singing was inspiring. Rev. I. Z. T. Morris conducted the opening exercises.

Dr. J. J. Tigert, our Book Editor, was introduced and spoke to the brethren. He was happy and facetious in many of his remarks. In referring to Bishop Candler, he said: "I have about six months the start of him. For quite a while I had a sneaking notion that I was running in the same class with him, but he has left me so far behind that I have now given up all hope of ever overtaking him. So, if I take a few liberties with him that I would not take with one of my older friends, you will understand the motive that prompts me." With this felicitous introduction, Dr. Tigert proceeded to deliver a fine address.

Regent Hyer spoke on the Southwestern University. He announced that the institution is at this time in the enjoyment of the largest patronage of its history. In the course of his address he referred to the fact that a number of the preachers had written to him asking the advisability of establishing at Georgetown a Summer Institute for the benefit of the undergraduates of the different conferences and for the benefit of the preachers generally. Then he proceeded to outline the work of and the good to come from an institute of this character. Then he said that if the conferences will act favorably upon

CONTINUED ON PAGE EIGHT.

COMMUNICATIONS.

MORE THAN A QUADRENNIAL AGITATION.

The appearance of an article on the subject in nearly every issue of the Advocate since the first of July proves that the present discussion of the division of the Northwest Texas Conference is much more than a "quadrennial agitation," as one of the writers has seen fit to designate it. It has shown itself to be a question of very grave importance, and one which will effect for all future time the interests of Christ's kingdom in the great Northwest of Texas. It is extremely gratifying to note that nearly every writer has dealt with the subject in a spirit which evidenced his appreciation of its gravity. It is true that one brother wished the matter "to lie on the table" some four months before the President of the conference had an opportunity to put his motion, and another exhorted that "it be voted down with such a thud that even its ghost will never rise again." But these brethren, I am sure, are neither unfair nor cruel, as their respective motions might lead us to to infer. But their supreme interest in the matter enhanced by their fear of the issue betrayed a nervous desire for a final settlement long before it could be had. Bishop McTyeire says: "When something else claims the attention, or more information is wanted, but the assembly would reserve in its power to take up a proposition when it shall suit, it is ordered to lie on the table." The motion is sometimes used abusively and made to perform the office of indefinite postponement. Nothing can be legitimately laid on the table, but that which on motion can be taken up again. There is not a member of the Northwest Texas Conference who wants now that this question lie on the table, since he must know that such a motion would unmistakably betray an unwillingness to risk a discussion on the floor. No, let us ventilate now in the Advocate and at Georgetown in open conference this whole question and settle it right.

The discussion has changed my opinion as to the advisability of dividing the conference into a settled conviction that we must divide. If we regard the welfare of either section of the territory which we are proposing to divide. To make my meaning clearer, when I wrote the twenty lines which appeared in the Advocate of July 5 and which opened this discussion, I desired and advised division mainly because of my conviction of the inevitableness of the sloughing of two, maybe three, large pieces of our territory by the next General Conference. This discussion and my study of the question in every light of which I have been capable, have convinced me, and that beyond all peradventure, that we must divide if we would do in the most effective manner the work committed to our hands. Not a single argument has been made against division that has not been answered once and again, unless it be the extremely questionable one of the glory of belonging to a big thing. And the perniciousness of this has been clearly shown by Bro. Hall, who in a most forcible and convincing way has answered all arguments against division that had been adducted at the time he wrote. If the true connectional spirit of which we delight to boast, and not its opposite, is moving us, we cannot think of our great power in the General Conference by reason of our size, as an argument for sacrificing so many other more excellent things to retain the source of that power. Our Lord everywhere, and especially in the training of his disciples, endeavors to get in upon our blunted understandings the truth that his kingdom comes by his Spirit. This truth is central to his system. The method of its propagation, in the roots of it, is beyond human understanding. It is supernatural throughout. The natural phenomenon most akin to it is the life and power manifested in the meal by its silent (at least to human ears) transformation by the hidden leaven. "The kingdom of God cometh not with outward show," says our Lord. Nor is it possible to boost of our attractiveness drawing to our annual gatherings connectional and other distinguished visitors, whose valuable presence smaller conferences long for in vain. If this serious charge against these visitors can be sustained I submit that this alone is sufficient ground for our violent division by the General Conference, if we do not hasten to divide ourselves. (For Bro. Wyatt's benefit let me add, in parenthesis, we all know that this power inheres in the General Conference alone.) Here is to be found—in our great and constantly growing power—a sound reason why our sister Texas Conferences are determined upon reducing our size.

I said a while ago that every argument had been answered. Let us see. The question is asked, "What interest of the Church would be better managed after division?" I answer every one of them. Missions is cited and the enviable reputation of our Conference Board is mentioned. I have been a member of the board for nearly thirty years, and I know and every member of the board knows that our effectiveness would be enhanced manifold if we could become more intimately acquainted with the men and the fields. We have endeavored of recent years to overcome this difficulty of vast distances by being present in the person of a member of the board at the several District Conferences. We have gone further, and have even transported the whole board for its semi-annual meeting into mission fields. The information in this way obtained has been of incalculable value, but it has been partial and superficial. That which is needed most of all is information. Methods of inquiry have been introduced, and presiding elders put upon the stand three or four months before conference with blanks and pen. These have all added to the efficiency of our work in the measure that they have brought information. But it stands a fact that we are forced to have large transactions with small comparative knowledge. Now what is true of missions is true of every other interest in the hands of the conference.

It has been called "puerile" to contend that the hand, head and heart forces of the members of the conference would be better brought out by doubling the number of responsible workers. Please observe my use of the word "responsible." A man can never become a man, no matter how long his whiskers have grown, until he accepts and moves forward under the weight of responsibility. These brethren who are placed by the conference with such courteous care each year upon the committees, and quadrennially upon the boards, for the most part find small place to work. Those whose zeal and devotion prompt them to hang on until something is given them to do, after a while drop into their appointed places of work. It is telling but a small part of the truth to say that these are the only worthy ones. A division of the Northwest Texas Conference would bring out immediately into glorious usefulness in both conferences men who in the nature of the case otherwise will die without doing this work. This is especially true of the Northwest Texas Conference, to which men who were choicest in their own conferences are constantly being transferred.

Much has been made of the inability of the upper or Western Conference to support itself in a conference relation and properly perform its functions as such. For convenience of discussion let us call the upper conference "No. 1," and for the same reason let it consist of the Clarendon, Vernon, Abilene, Weatherford and Fort Worth Districts. The other let us call "No. 2," and let it consist of the remaining seven districts. Let me digress a moment to discuss "line." I do not care where it runs, provided that it (the question of line) is submitted by a wise committee who has considered it for twelve months. Any line submitted by such a committee will receive my unqualified endorsement. The question can never be settled—not until the final judgment—unless it is divided into its two parts. The first one of these is: Shall we divide? The second is on what line? It goes without the saying, if a line can not be found we can not reach division. The brother who will divide upon no line but his own is not in favor of division. My position, let me repeat, is this: I am so sure of the godliness of dividing the Northwest Texas Conference now that the committee will be sure to find my line. Notice above that I do not mention the Bowie District, for I think the North Texas Conference needs it more than we do. I like to quote the saying—for its large truthfulness—"The only figure of speech worth a farthing is repetition." Then let the question at Georgetown be: "Resolved, That we divide." At the next session of the conference, November, 1901, we will ask our committee to report: "Upon what line?" Bro. R. C. Armstrong, in his admirable discussion of this question, has shown from the history of the case that the attitude of the conference, plainly defined by itself, has been for ten years in favor of division at the earliest moment possible.

I return from the digression to take up the impossibility of self-support on the part of Conference No. 1. These dry districts have exactly 100 appointments, and 94 members of the conference serving them. One presiding elder's salary is $2250, another $1300, another $1221, another $1244, and the fifth $680. This latter is supplemented with $500 of mission funds, while three others get smaller sums. Pastors receive: One a salary of $1750, two $1500, two $1200, six $1000, one $900, two $800, four $700, eleven $600 and over, and twelve $500 and over. This provides for forty-one pastors and five presiding elders. Of the remaining fifty-four, thirty-four receive appropriations from the Mission Board and a salary besides, while the remaining twenty are provided for in no mean way. I believe it can be shown from conference statistical exhibits that no body of pastors in our Church is better supported than the hundred men who serve these hundred places. But I am told that Conference No. 2 is bearing this burden. She is doing no such thing. These five districts raised in 1899 $6195 mission money, and received in appropriations $5150. In other words, they paid their whole domestic account and sent $1045 to the General Board to aid places needier than they. Put this brave conference on its own responsibility, and it will pay its pastors $5000 as supplement to salaries, or what is needed, and send a like sum to the General Board if it were demanded. But no fear need be had that the General Board will fail to weigh all equities in this case. Not a word need be said of the superior liberality of all that northwestern country. Far and near this is known.

A great deal has been said about this territory being a stock and not an agricultural country. These brethren who are familiar with the facts must surely know better than they contend. If they do not, I do. Suppose there is, by the name of Wagoner, a stock man who has bought up a section of rough country in Wilbarger County forty miles by twenty or twenty-five, of which not one acre in twenty is arable. If the brethren against division will come down here, I will show them, in the Waco District, a country more worthless and of about as great extent, and I will send them on to Bro. Nelms, who can introduce them to an equal area, and in the Georgetown District, of which it has been said "it is fit for nothing but to hold the world together." Suppose an English or Scoth syndicate does own a three-million-acre ranch, "and there are other large ranches."

I will give those large-ranch-paralized heroes on the anti side of this question, out of Conference No. 1, a three-million-acre ranch and a one-million-acre one, and ten one-hundred-thousand-acre ones, and twenty of fifty thousand each, and forty of twenty-five thousand, and one hundred of ten thousand, and two hundred of five thousand, and four thousand—yes, four thousand ranches of six hundred and forty acres—and still have left enough territory to cover both Conference No. 2 and the North Texas Conference—Bowie District and all.

They tell us that presiding elders up there, preachers and laymen, except Wiseman, Duncan and a few others, are oposed to division. Then, in the name of all that tends to a spirit of liberality in the Methodist heart, let us divide now if we can; for ten years ago, if I am not mistaken, the whole Panhandle favored division. Even my good friend and brother, Murchison, did—he who moves to lay us on the table, and makes a table, which shows among other things that an increase of members up there of 1333 in 1899 over 1898 was attended by a decrease of salaries of preachers of $2036. Let's do something, and do it quick, to arrest the manifest decadence of the former magnificent spirit of broadness belonging to this field. I neither think nor feel as hardly concerning our friends in Conference No. 1 as my words are. I am sure that Hardy and his noble colaborers feel that it would be in worst taste, after we have tried to do so much for them, to be advertising themselves as anxious to be rid of us; and so with the rest. Duncan and Wiseman have each grit enough, if they were trimming a grove, to saw off the limb between themselves and the tree, even though—Sut Lovingood-like—in the scuffle they should break the saw. And I glory in such grit.

Another phase of this question has scarcely been mentioned, and has not been elaborated at all. I shall do barely more. I allude to the stress that is upon us to use every dollar of our domestic missions funds raised in Conference No. 2 within its own bounds. The growing demands of our city work, and the absolute necessity for still looking after the spiritual needs of some communities whose conditions seem fixed until the judgment, call for all we can raise and more beside. It is a fact that our Mission Board has been appropriating to charges in Conference No. 1 sums of money which were badly needed in Conference No. 2. Not a member of the board but will corroborate this.

But we are told time and again that the Bishops and the General Conference are opposed to the multiplication of small conferences. Placing, as I do, implicit confidence in the sincerity of heart and the clearness of head of the inventor of this argument, I thought his first use of it a mere foil in this debate. His serious reiteration of it, after Nelson had most completely answered him, leaves me not knowing what to think. Since we have some dozen conferences, more or less, whose lay members are from three down to one thousand, and whose clerical members from twenty-five down to eight or ten, I do not wonder that the multiplication of such as these is undesirable in the extreme. But what has this to do with this discussion? What is a "small conference?" We know that the Los Angeles is, for it is nearly exactly the size, as to the number of its lay members, of the Clarendon District; and we know that the East Columbia, Montana and New Mexico are each small conferences, since combined they are nearly exactly the size of the Vernon District, and the whole four nearly exactly equal to the Fort Worth District. Any of these conferences in Texas would be considered a small district. Size is relative, and our reasoning faculties refuse to take hold of it in the absence of a standard. Our Church has no standard by which to decide the proper size of an Annual Conference. This may account in part for our accumulation of a number of small ones. Our elder and larger sister on the north of us, feeling the need of such a standard, has undertaken, in her contemplated new constitution, which is as yet in the hands of a committee, to erect a standard. The report of this committee, at their last General Conference, advises that no Annual Conference shall be organized in future with fewer than twenty-five clerical members. When the recruiting officers were puzzled in the early days of the Civil War to decide the normal length of the legs of a man, it is said that they referred the matter to the Chief Executive. Mr. Lincoln, ever ready with wisdom or wit, replied: "Gentlemen, it is a matter which I have not considered, but it seems to me that a man's legs should be long enough, at the least, to reach from his body to the ground."

It is not a question concerning which we need puzzle ourselves further than to ask, Will this organized body of Methodist preachers and laymen perform well all the functions of an Annual Conference? The Methodist Episcopal Church says if they have twenty-five clerical members they are large enough to be set apart, that they may be tried. Conference No. 1 has four times twenty-five. In this connection, let me mention the North Georgia Conference, to which the General Conference at its last session gave permission to divide itself within the next quadrennium, and which refused to exercise the privilege. It is a pity that they did not divide, for its minutes show that, with ninety-six thousand members, it failed to add in a year but a little more than three hundred souls. A case of arrested growth may be found in Georgia as well as Texas. I have heard how division over in Georgia was defeated. A prominent member set the burden, other prominent ones caught up the refrain:

"We are large, we are powerful, we are attractive; hence 'no pent-up Utica for me.'"

Speaking of the North Georgia, with its almost a hundred thousand communicants—"the largest solid block of Methodists in the world"—and its almost no additions to the Church, provokes me to say that we have about as many conferences which are too large as we have those which are too small. The Northwest Texas in one of these. We are too large, (1) as to area of territory, and consequent expense and labor of annual gatherings; (2) to secure at these gatherings, without great inconvenience to our hosts, comfortable entertainment, (3) or a hall in which to hold sessions with effectiveness and satisfaction; (4) to know and love each other as we would if we were fewer; (5) to properly conduct the work of the Cabinet in one short week. Let me here remind the presiding elders and the Board of Missions of our failure in the last few years to do our usual very important preliminary work because the Bishops have claimed Tuesday for a Cabinet day.

I now conclude with the main argument why we must divide—because 1902 will slice us if we do not. I make this contention for the following reasons:

1. We are too large, as has just been shown—and as a majority of our conference knows.

2. The Texas Conference and the West Texas think that we are too large, and think at the same time that they need more territory.

3. The East Texas Conference is indifferent, except that they naturally lean to the weaker side.

4. The North Texas Conference, which has ever been our fast friend in our efforts to hold our territory intact, will not aid us longer in a course now so unquestionably wrong.

5. The impression generally prevails among all General Conference delegates, as far as they know or care anything about our affairs, that we have been using "sharp practice" to keep from dividing or being sliced. However unjust this may be, the impression prevails.

6. At least one North Texas delegate to the General Conference of 1898, and one Texas, and one West Texas, as well as this writer, and I do not know how many others, think that our delegation returned from Baltimore tacitly pledged to memorialize the General Conference of 1902 to divide us. What man with a head on him can review this array of reasons and say that slicing is not inevitable? If another reason is necessary, here it is:

7. The anti-divisionists themselves are admitting that if the conference does not at its approaching session show a "solid front" against division, we will be sliced. Where is their solid front?

Finally, if any prefer largeness of size, with a doubtful cohesion and greatness of power not expressing itself in an ability to save souls, if any would have glitter of exterior, provoking admiration from afar, rather than the beauty of holiness shining from within, they may catch up the refrain, "We are large, we are powerful, we shine; hence 'no pent-up Utica for me.'"

As I said before, "let the Bishop fix my future on either side the line," but do pray let him, if we do not divide, fix it now well out of reach of that dreadful but inevitable hack-knife of 1902.

SAM'L P. WRIGHT.

Waco, Texas.

DIVISION OF THE NORTHWEST TEXAS CONFERENCE.

THE LION ROARING AT THE LAMB.

Notwithstanding the courteous suggestion of the editor, "enough on division," I beg space to pay my respects to Bro. Geo. S. Wyatt, who boasts of having "smitten me twice." I have no other cheek to turn. That issue of the Advocate having been misplaced, I did not read his first article—beg pardon—much less knew that the lion was roaring at the lamb. If the affectionate (?) terms of the second article are samples of the first, "the lion must want to lie down with the lamb"—the lion on the outside. By reference to this same book my brother will learn that love vaunteth not itself, is not puffed up," "thinketh no evil," "is not easily provoked," "doth not behave itself unseemly," and has more ways of expressing itself than with an iron rod in a mailed hand.

I bear my brother record of having a zeal, if not according to knowledge, in rushing to the rescue of his presiding elder. Dr. Nelms promised that "the other points in his (my) article" "will be fully met by other pens." Two on one in the good old days of fisticuff, when men stood up like men and knocked it out, would have been called "foul play." The inference is, in this instance, my opponents had an understanding and agreed that it was necessary to "double team." Bro. Wyatt says: "I will not notice the points of issue between him and Dr. Nelms, taking it for granted that Dr. Nelms is able to take care of himself;" then proceeds in characteristic style, holding the same pen, with almost the same fill of ink, to "notice" and discuss at length the points at issue between Dr. Nelms and myself—to-wit, "Bowie District," "missions" and "small conferences." What about people living in glass houses, preaching from the text, "Consistency, thou art a jewel?"

BOWIE DISTRICT.

That banging at the Bowie District is another one of Sam Steel's squirrels, where Bro. Wyatt's vision was obstructed by a something in his eyebrow. My article read, "the Panhandle Conference, not counting the Bowie District."

MISSIONS.

Bro. Wyatt submits this question: "How can the Central Conference find an outlet for her men in the evangelization of the 'foreigner,' when she has given all her money to the Panhandle Conference by taking an increased assessment for foreign missions?" I answer:

1. The fallacy that lurks in the argument of this question consists in supposing that the ability to pay to missions and the relation of the two conferences would be the same for all time to come—no "taking from" the more on the Central Conference nor "adding to" the less on the Panhandle Conference. The anti-divisionists are great on "arrested growth." My language was explicit: "Thus not a cent would be lost, but with the consequent development by division, there is a fine prospect of gain." The Central Conference would not have more money to evangelize the foreigner the very moment division took place, but all the future would be open to her for the "gain of consequent development by division" in doing the work of missions.

2. By division the territory in the Central Conference would be better able to meet "an extra assessment for foreign missions." By concentrating on interior missions, these fields would quickly respond to large investments and themselves become sources of revenue. The Board of Missions appropriated to Mulkey Memorial, in 1889, $500; and in 1890, $200; and in 1891 this plant became self-sustaining, and ever since has made an annual return to missions—last year, $326. Morrow Street Church declares an annual dividend of $120 in favor of missions, on the appropriations of $250 and $200 in 1888 and 1889. Had the board have had $500 last conference to have put down in West Corsicana, we are assured, the oil flow of a second church would have been the result. With $700 appropriation in 1901 and $500 in 1902,

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the problems of Methodism in Waco would be largely solved, and the conference be presented with another and the leading Church of the city.

3. With the prestige and the inspiration of an Annual Conference, the Panhandle Conference would have "no increased assessment for foreign missions" to burden either the General Board or Central Conference. That this territory is abundantly able to pay her pro rata of the foreign assessments and take up all of her own domestic drafts no one acquainted with the facts will deny. Taking the support of the pastor as a standard, charges in this section are not paying as much to missions as those in the eastern part of our conference. According to the last conference journal, Vernon Station, 432 members, paid the preacher in charge $1200 and was assessed for foreign missions $60, domestic missions $60, total conference collections $227, while Mexia Station, 335 members, paid preacher in charge $1300 and was assessed for foreign missions $133, domestic missions $133, total conference collections $581. Chillicothe Circuit paid preacher in charge $500 and was assessed for conference collections $130, while Corsicana Circuit paid preacher in charge $565 and was assessed total conference collections $194. Abilene Station paid preacher in charge $1200 and was assessed conference collections $215, while Waxahachie Station paid preacher in charge $1300 and was assessed conference collections $481. Clarendon Station paid preacher in charge $800 and was assessed $225 20, while Belton Station paid preacher in charge $979 and was assessed $253 for conference collections. First Church, Weatherford, paid preacher in charge $1500 and was assessed conference collections $535, while Corsicana Station paid preacher in charge $1500 and was assessed for conference collections $666. These figures reveal the fact that the West has the long end of the stick in raising the conference collections, and the further fact of an untaxed ability to pay to missions that will answer to responsibility. Living in the same house, it is hard for us to realize that the boy is "21." A doting mother insists on keeping him in knee pants and tied to her apron strings. Give him his majority.

It will not be necessary for an Annual Conference to "dictate" to the General Board where to place their "assessments," for the board, having an eye to business, will always place them where they will be paid.

SMALL CONFERENCES.

Bro. Wyatt's array of statistics proves nothing, for he acknowledges "these conferences have been selected at random." Conferences, like men, to be compared, must be taken under the same circumstances, same conditions. What intelligent information can possibly be gained by comparing what our small conferences in China and Japan pay per capita for missions and our large conferences in Tennessee and Georgia, of the United States, pay per capita for missions? They are too dissimilar for comparison. So are the struggling small conferences in the Northwest and our Northwest Texas Conference and the "old Jerusalem." However, it is noticeable, according to Bro. Wyatt's own figures, every one of these small conferences in the Northwest, except East Columbia, paid more per capita for missions than did the older and larger conferences. I compared the West Texas and Texas and Northwest Texas Conferences, all located in the same State, and operating under the same conditions. Testing by missions, which index the intelligence, liberality and piety of the Church, these small conferences last year made a better record than the large one in proportion of 34 cents and 38 cents against 28 cents per capita. The force of this argument has not yet been gainsaid nor resisted.

Bro. Wyatt turns logician and propounds a syllogism: "If the smaller the conference the more per capita for missions," "then we stand in our own light if we do not divide our conferences ad infinitum." He, on general principles, advocates a large conference; then, according to his own logic, "we stand in our own light" if we do not enlarge ad infinitum. A large dose of calomel is a good thing, double the dose better, and calomel dosed ad infinitum best of all. Suppose our brother tries the formula and takes his own medicine. In all things there is common sense and a golden medium. A too large conference, like a large, fat man, is in its own way of doing good, while a conference too small—oh, well, Bro. Nelms says the Bishops object.

The pastor, working a membership of "196 3-5 more thoroughly and to better advantage than he can one of 317 2-5 members, and therefore, by closer oversight, induce the 196 3-5 members to pay a better per capita than the 317 2-5, whom he can not work as closely," as Bro. Wyatt says, is an unanswerable argument for division, and furnishes a fine illustration of the gain by having two smaller conferences instead of one large one. If, as Bro. Wyatt says, "the smallness or largeness of our Annual Conference has nothing in the world to do with the amount per capita paid for missions"—missions standing for everything—then why not divide the Northwest Texas Conference and have two conferences instead of one and double the marching and operating force of the Church; save the expense of travel; lighten the burden of entertainment; recognize merited talent; prevent slicing and have peace; evangelize the foreigner, and develop interior missions; give to the great Northwest the prestige and influence of an Annual Conference on the ground—in a word, multiply our resources two-fold for the glory of God and the salvation of sinners?

"A REFLECTION ON THE INTEGRITY OF PREACHERS AND LAYMEN."

The appeal to passion is a new argument in this discussion. Desperate indeed must be a cause when to rally to its support its advocate, as Bro. Wyatt, feels the necessity of stirring up strife among his brethren by using such inflammatory language and offensive epithets as "a reflection upon their integrity," "fewer puppets among Methodist preachers and laymen," "a body of Methodists like so many cringing cravens," "and of the same balderdash"—language for which there was no warrant under the shining sun. My brother mistakes the intelligence and fair-mindedness of the preachers and laymen of the Northwest Texas Conference. These men of God know me, and they know Bro. Geo. S. Wyatt. For more than sixteen years I have invariably treated every one of my brethren with a deference due a Christian gentleman, for I have esteemed each as such. I have insulted the "integrity" of no man by canvassing him for his vote on division. Can Bro. Wyatt say as much? How do the following paragraphs, taken from a circular letter, and received by more than one preacher of the conference, strike you as campaign matter?

"We must give no uncertain sound at our ensuing conference, and by as large a majority as possible, or we will be carved by the next General Conference. It is unnecessary for me to go through the arguments, already made in the Advocate, why we should or should not be disturbed, for you have doubtless read them and studied them. * * *

"I sincerely trust that you will not only vote against division, but you will also use your influence with others why they should not do the same thing. I would be glad to hear from you at your earliest convenience. * * * Yours truly,

(Signed) "GEO. S. WYATT.

"Temple, Texas, Sept. 6, 1900."

Comment is unnecessary. My strictures, that unwittingly caused Bro. Wyatt to roar with pain, were on tactics, not men. He writes for the Advocate, "that every member of the Northwest Texas Conference at Georgetown will vote as he ought," while at the same time he was working the conference with a circular letter trying to vote the Christian freeman and use him in getting other votes. He makes no argument (these, he said, had already been made in the Advocate), but simply relies upon the prestige of his superior wisdom and conference standing to influence a young and inexperienced brother's vote. To prove that the above is true, he closes by exhorting him to send in his vote at once, by saying, "Let me hear from you at your earliest convenience." The boys—and fathers, too—will be heard from at the right time.

JNO. R. NELSON.

DIVIDE OR SLICE—WHICH?

Conference division has been discussed variously, and should be faced squarely. Sentimentalism may be effective in deciding our judgments in many things, but whatever else may be said in favor of sentimentalism, it can not be considered argument. Of course there are some good reasons why we should not divide our conference, but are there not great reasons why we should divide also, the strongest of which have never been mentioned?

There is a letter being circulated against division, which says "we must give no uncertain sound," but gives not a single reason why we should not divide, merely adverting to the "arguments presented in the Advocate," etc.

Taking the facts of the past in evidence, there is but one of two things for us to choose—either "division" or "slicing." One or the other is inevitable, all sentiment to the contrary notwithstanding. The conditions in the Texas and the East Texas Conferences absolutely demand slicing, and the only way to avoid that mutilation is to divide. How? Approximately with the line indicated, except interference with the North Texas boundary. Let that remain undisturbed. Texas and East Texas have about thirty-two and thirty-six counties respectively, while our conference has ninety-two and a half, not counting Greer County. It will be a very difficult task to convince the General Conference that we can not spare territory to the weaker conferences unless we stand solidly against slicing and for division. It is a fact that the foreign population is encroaching upon us in these older conferences, and we are moving westward, giving up the field to them. In some sections of our older conferences, where once prosperous charges were maintained, our work has been reduced to the lowest point of existence, and in many instances abandoned altogether. Many of our church buildings and other Church property have gone into the hands of our neighbors from across the sea. No one can question these facts. Somewhere back in the past the surging billows of the mighty deep were clamoring for broader sweep, when one said: "Here shall thy proud waves be stayed"—and they were stayed.

Can not American Methodism measure up to the demands of the present? The religion of our brethren from across the sea needs to be imbued with the self-sacrificing spirit of our Methodist Protestantism. To do that we must meet it as it comes to our land, not in a belligerent spirit, but in the spirit of "Him who counted not his life dear unto himself," but sought to save men by showing them a better way, as he taught them the things of God. But if we teach and show them the things of God and a better way, we must not retrench. This is the age of desperate enterprises in every department of life. Why should not Methodism undertake desperate things, since her mission is God-appointed and her commission God-given, and her agencies Holy-Ghost-anointed? What desperate thing must be done to save those coming to our territory, and at the same time develop our Western territory? Slice? No; divide. Thus shall "the proud waves" of a lax religious sentiment be stayed, and the encroachment of foreign institutions and customs be checked.

Division or slicing is inevitable—there's no alternative. Slicing bids for further encroachments—not encroachments upon landed estates, etc., paying their money for those they are entitled to, but foreign sentiments and customs upon our American Protestantism and spirit, etc.

To divide our conference will put the older conferences in the position of David Crockett when he ignorantly made his bed in a "tree-top" with a cougar. Finding himself in a desperate situation, he arose and asserted his manhood and demonstrated his superior power. It was that or worse. To him everything was to gain or lose. Methodism finds herself in a similar situation in the South and East, with the same results before it—life or death. It is sure death to run; it may be death to stand; but if victory comes while we stand (and it will), then it is eternal life to thousands of our European neighbors. Have we not sliced enough to demonstrate its failure to maintain these older conferences? Then divide; and if these old conferences are going to yield their territory and cease to be, when they have no more to give, let us define our south line as it now stands, make a new conference and "stay in the field till the battle's over."

If we try to hold our present territory, slicing is as sure as fate; if we divide, it will stop all slicing. Which shall we do, divide or slice?

M. L. MOODY.

IN FAVOR OF DIVISION.

I write to put myself on record in favor of division, and to indorse Bro. John R. Nelson's article as the fairest and most unselfish argument made, the writer manifesting a Christian spirit all the way through, and successfully meeting every objection made against division.

Bro. Bishop, in his article headed "No Pent-Up Utica for Me," stated that in the Northwest Texas Conference there were no cliques or rings. My father told me when a boy that to deny a thing before I was accused was a sure sign of guilt. If any writer had made any such accusation, I failed to see it.

There was a time when Speck could spread herself and hover the chicken, but it has grown to such an enormous size that it is now impossible to hover and protect, although Bro. Bishop, who always spreads himself and does what he can, Bro. Wyatt and Bro. Nelms may think otherwise. A Bantam can not hover and give protection to a half-grown Buff Cochin, although she may try ever so hard. The good of our Zion and the glory of God demand a speedy division. J. M. BAKER.

Morgan Mill, Texas.

SPRING CONFERENCES.

I notice some want spring conferences, and Bro. Trimble speaks of wood and feed stuff, which is a fact. The time of the meeting of our conferences is bound to keep our preachers in suspense, not prudent to prevent anything until they know where they are going. Late in fall makes it the more necessary for them to have a house, wood, provender, etc., immediately on their arrival at their new field. At this time of the year these things cost more, especially for the preacher, as he has no time to look around and get the bargains. Suppose the stewards (though I am not a steward) at all appointments see to it that wood, provender and even water are ready for the pastor; that is, enough to last a while at least. I feel for a Methodist preacher. I am acquainted with them, for I was rocked in a "Methodist cradle." Yes, sir, an "old-time," home-made Methodist cradle." My father's home was the preacher's stopping place. Can't help but love them. "By the way," Mr. Editor, your editorials are just right—plain, practical and sensible—just like your preaching was at Abilene Camp-meeting—my ideal of the way of doing things. You insist on doctrinal preaching (controverted subjects, of course), which you should.

Bro. J. H. Trimble preached three sermons a while back, to-wit: "Christ's Baptism not Christian Baptism," but for his priesthood. The mode of affusion is Scriptural and open communion. They have done good. Were so plain "The way-faring man, though a fool, should not err therein." Opponents can't confute it in a legitimate way.

Bro. Chapman's time is up on this district. One thing certain he will leave it in good shape and will leave universally loved with very few exceptions. He has always been firm in every respect, and yet so kind, and especially to us local preachers. God bless him and his wherever they go.

Again, by the way, that secular paper is all right; in fact, the whole paper (Advocate) is. I like to know that an editor holds the reins. Like when the spiritual state of the Church was a-going and division of conference, some folks never can stop until some one stops for them, so I will stop.

J. N. SAMPLE.

Border Chapel, Texas.

I GAVE MY LIFE FOR THEE.

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave my life for thee,
What hast thou given for me?"

Some have willingly and gladly given of their thought, time and substance for carrying and spreading the Light into darkened homes and countries. Theirs is a peaceful and tranquil life, for I dwell in them and they in me. Some have for a time given cheerfully of their possessions till earthly ambition holds them in his grasp, and give from a sense of duty and not love; and in old age they see it leave them faster than in the time of prosperity it came to them.

Others there are who give nothing, either of time, means or influence, but use all to gratify the desires of the flesh, and when they reap the reward that is promised to those who sow to the flesh, are ready to exclaim: "The Father is not just!"

"My Father's house of light,
My glory-circled throne,
I left for earthly night—
For wanderings sad and lone.
I left, I left it all for thee;
Hast thou left aught for me?"

Some have left homes of luxury and lives of ease to live in a land of spiritual darkness and mingle with the unlearned and unsympathetic that are to be found only where the True Light has not penetrated. "Whosoever loseth his life for my sake shall find it."

Others there are who do not leave their couches of ease to go out in the highways and hedges to speak a cheering word to the lonely and depressed, and ask them to come and partake of the bread of life, which is free to all. Some have not left companions which will only be a friend to them as long as you have money to spend in debauchery and reveling, and when habit has them in its coils and home and character are gone, are ready to brand them as worthless and an outcast—to spend a few hours in my Father's house, to learn of One who has left so much for you.

"I've suffered much for thee—
More than thy tongue could tell,
Of bitterest agony
To rescue thee from hell.
I've borne, I've borne it all for thee,
What hast thou borne for me?"

Some have borne the reproach and misunderstanding of friends whom they counted dear, and worked and prayed, though fiery darts were hurled at them on every side, yet trusting their all in the Great Searcher of all hearts, knowing he would in his own good time right all wrongs.

Numbers there are who could not bear the taunts and sneers of those whom they considered their friends, and rise up and make a bold fight for the right. Could they not suffer a few pangs for One who has suffered so much for them?

"Whosoever is ashamed of me in this wicked and perverse generation, him shall I be ashamed of before my Father and his holy angels."

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;
I bring I bring rich gifts as these;
What have they brought to me?

Some have brought gifts rich and rare and laid them on God's altar, and he has used them as blessing and brightening and uplifting degraded humanity.

Some have brought their all, either time, influence or money and laid it at their Master's feet, feeling it a very small thing to bring to him who has brought so much to them.

Others have only brought an humble and contrite heart, but this is not despised, and out of weakness there has come strength.

Many have come from the great schools with their minds full of knowledge and hearts so full of self that there is no room for me and mine.

Others have brought themselves to my Father's service, to have their ambitions gratified, and worked for a while, but soon are not known any more, for "whosoever exalteth himself shall be abased."

All that we can give and have and suffer and bring is nothing for what Christ has done for us.

MRS. ETTIE GILLILAND.

Ledbetter, Texas.

NO SHADOW

Of outward misfortune can darken the smile of the loyal wife and loving mother. But when disease comes the smile slowly fades, and in its place comes the drawn face and tight closed lips which tell of the constant struggle within.

When the delicate womanly organism is disordered the whole body suffers; the form grows thin and the sunny disposition dull. The first step toward health is to cure the diseases which undermine the woman's strength.

Dr. Pierce's Favorite Prescription establishes regularity, heals disagreeable drains, heals inflammation and ulceration and cures female weakness. The wonderful cures of womanly diseases effected by the use of "Favorite Prescription" place it at the front of all proprietary medicines specially prepared for the use of women.

"I suffered much with pain in my side, and was very nervous. My appetite was poor, I was very much run down, and could not sleep nights. I tried many medicines, but none helped me like your 'Favorite Prescription.' I recommend this medicine to those troubled as I was, and believe it will do them good. I cannot thank you for your medicine enough for my health."—Mrs. Ella Gaines, Box 1, Gaines, Tioga Co., Pa.

Dr. Pierce's Pleasant Pellets cure biliousness and sick headache.

A CHEMIST SPEAKS

Of Predigested Food.

"After having tested and tried every form of predigested food on the market, and experimenting in my own family, my attention was attracted to an article headed 'Brawny Scots.' Not mentioning eggs and Grape-Nuts, I carefully tested the new food and finally began its use in my family, with most gratifying results.

"My little boy at that time was a pale, anæmic child and very poorly nourished. Now, thanks to Grape-Nuts, he is as fine a specimen of infantile strength as I could wish for. My own personal experience means much to me. For some years I was troubled with dyspepsia, that is, I could not eat bread or any preparation of bolted wheat flour, such as cake or any of the starchy preparations without a fit of indigestion, sour stomach, costiveness, and headache.

"As soon as I quit that sort of food and used Grape-Nuts, which has the starchy part predigested, I began to recover. The change has been remarkable. I formerly weighed 122 pounds and now weigh 147. Am strong, have more nerve force than I ever possessed, appetite perfect, sleep sound and can endure any amount of work. I know exactly where the change has come from, and it is from your truly scientific and wonderful food, which is worthy of the highest commendation."—Chas. B. Prior, C. of P. Class '94, Middletown, N. Y.

Secular News Items.

The skins of upwards of 100,000 animals are used to cover Oxford Bibles alone.

During the present century 400 human lives, $125,000,000 and 200 ships have been lost in fruitless efforts to find the North pole.

The population of Florida as officially announced by the Census Bureau is 528,542 as against 391,422 in 1890. This is an increase of 137,120 or 35 per cent.

The population of Indiana as officially announced by the Census Bureau is 2,516,462 as against 2,192,404 in 1890. This is an increase of 324,058 or 14.7 per cent.

The population of the State of Vermont as announced by the Census Bureau is 343,641, against 332,422 in 1890. This is an increase of 11,219, or 3.3 per cent.

The tax roll of Galveston County has been received by the Comptroller. The total assessed valuation is $25,998,590, which is a decrease of $560,254 from last year.

The census shows that the city of Mexico has a population of over 400,000. The population of the Federal district, including the capital city is in excess of half a million.

Last week an earthquake in Venezuela destroyed two cities, San Caismor Cua and Charallano. An islet situated at the mouth of the Nevi River has entirely disappeared. Many people were killed and injured.

The late William L. Wilson had a death almost exactly parallel to that of Robert E. Lee. The two men not only died in the same office, but in the same house, in the same room and in the same bed, and they were buried from the same chapel.

Rubber stamps were used by the Moors a thousand years before Christ, and about the time Rome was founded the same ingenious race invented the self-registering turnstile, such as is used to-day to check the admissions to places of public amusements.

The report of the Auditor of the Postoffice Department covering the fiscal year ending June 30, 1900, shows that the total revenues for the department for that period were $102,354,579 and the expenditures $107,249,298, leaving a deficit of $4,894,718.

The daily tale of British casualties is heavy. During the month of October they lost 167 killed in action, 71 who died of wounds, 367 who died of disease, 22 who died of accidents, and 97 captured or missing, a total almost equal to the monthly average for the duration of the war.

Dr. Edward A. Ross, who has been at the head of the department of economics and sociology in Stanford University since 1893, has just been elected an associate member of the Institut International de Sociologie at Paris. There are only five other members of this society in the United States.

The 3,871 National banks of the United States held on September 5 last, $2,686,759,642 loans and discounts, and $2,508,248,557 individual deposits. The reserves of the central reserve centers averaged 27.53 per cent, and the ordinary reserve cities 21.93 per cent. The total resources of the banks increased during the year $397,783,365.

Discovery of pearls in the upper Mississippi River has caused a tremendous rush to the clam beds. House boats are crowding the river and more than 1,000 persons are encamped along the river bank. One of the pearls recently found weighed 102 grains, and is said to be the largest perfect pearl yet taken from the river. It sold for $3,000.

The following report on the cotton crop of 1900 is taken from the Times-Democrat:

The crop is an exceedingly spotted one. Texas and the Indian Territory have been especially favored and Arkansas has done fairly well. Louisiana gives very varied reports of the yield. Mississippi has suffered a veritable disaster. In the States to the eastward the result seems to be much below the hopes which have been raised by the late coming of the frost. The marketing of the crop has generally proceeded with great expedition, although many farmers have held back in expectation of higher prices. The concensus of opinion appears to be that, making allowance for a moderate increase of acreage a maximum of 9,790,000 bales is on the cards. This would mean an excess of about 600,000 bales compared with the actual production of 1899. The superabundance of Texas has been offset by the comparative dearth of the remainder of the belt.

The Marquis of Lansdown has been appointed to the foreign secretaryship. The appointment has called forth a storm of newspaper comment in England. Lord Salisbury is condemned for acting contrary to the feelings of his party. It is hoped, however, that latent ability may be shown by Lord Lansdown.

Count Boni, of Castellane, who succeeded several years ago in carrying off the American heiress, Anna Gould, has, it seems, made good use of his opportunities. So great has been their extravagance that the Civil Tribunal of France has appointed George Gould trustee for his sister. He will hereafter see that her property is protected.

Henry Reid, a farmer living seven miles south of Van Alstyne, in attempting to start a fire, used a five-gallon can of oil. The oil ignited bursting the can and scattering the flames all over the room. The mother and one child were burned to death, and the father and two other children were badly burned. The loss of property amounted to $700.

Dr. George Bruce Halstead, of the University of Texas, is in receipt of a most urgent letter from Prof. Christoforo Alasia de Quesada, President of the Royal College in Oristana, Sardinia, inviting him to be co-editor of Le Mathematiche, which is published in Italian and devoted to mathematical science. Dr. Haistead will be the only American representative on the Board of Editors.

The pecan crop of Texas is said to be very short this year. While it is but one-third of an average crop, it is an increase over the crop of last year, which was only one-fifth of the average. On the Brazos and Colorado Rivers, where the crops are usually good, there is practically nothing this year. The finest nuts will come from the banks of the Guadalupe. These nuts are exceptionally large and very meaty, and will compare favorably with the cultivated nuts of Louisiana.

King Victor Emmanuel, of Italy, who only the other day declined to accept the resignation of Lieut. Bresci, the brother of Humbert's assassin, and who promoted him to the rank of Captain and appointed him to the command of a fort on the Austrian frontier as a token of his continued confidence in the loyalty of this gallant and most deserving officer, has now granted him permission to abandon the name of Bresci and assume instead thereof the maiden name of his mother.

Thomas Finlay Brown, 12 years old, died from injuries received while being hazed at the Porter Military Academy last week. Brown was new at the academy, and the other boys, following their former custom, dropped him into a cemented swimming basin twelve feet deep. The basin was dry at the time and the lad received internal injuries from the fall. Before he died he did not give the names of the cadets who had ill treated him, and it is said no action will be taken in the matter.

The South African situation is now improving and Lord Roberts will shortly return to England with a majority of his staff. Arrangements are being made in Cape Town to send the first batch of refugees back to Johannesburg and accommodation is being provided at Bloemfontein for a garrison of 7,000. On October 26 a commando of 300 captured a garrison of thirty men at Reddersburg, but afterwards released them. Trains from the south to Pretoria are attacked by the Boers almost daily. On October 24, the burghers occupied Koffyfontein.

Gov. Sayers has issued the following Thanksgiving proclamation:

"Notwithstanding the severe affliction upon the coast, the people of Texas have much to be thankful for. Good health, abundant crops, peace and happiness have prevailed, to an unusual extent, elsewhere throughout the State. For these and other blessings, I, Joseph D. Sayers, do, as Governor, designate Thursday, the 29th day of November, 1900, as a day of thanksgiving to Almighty God, and do invite all the people to then abstain from every manner of secular employment and to commemorate the same by appropriate religious services as our fathers have heretofore done.

"In testimony whereof I have hereunto set my hand and caused the seal of the State of Texas to be hereto affixed, at the city of Austin, on this, the 3d day of November, A. D. 1900.

"JOSEPH D. SAYERS, Governor."

By the Governor: GEO. T. KEEBLE, Chief Clerk, Acting Secretary of State.

As we go to press, the election returns are coming in from all over the country. From the indications now at hand, McKinley has swept the field, and the Republicans will also have a good working majority in Congress. Bryan made a gallant fight, and his popular vote is largely in advance of four years ago, but this did not help his electoral vote.

A comical "mother hubbard" parade took place in Wheeling, W. Va., the evening before the election. The members of the marching clubs of all parties came together and joined in a great demonstration in honor of Mrs. Catt, the Woman's Suffrage candidate for President. Over 20,000 people lined the streets and laughed at the queer and ridiculous costumes the 2,000 marchers wore. The real woman's suffragists entered an emphatic protest against the demonstration, but the opposition seemed to add to the favor with which the public looked at it.

In competition with European manufacturers, an American steel company last week obtained an order for £1,000,000 worth of rolling stock for South African railways. Wehrner, Beit & Co., one of the great South African mining corporations, asked for a bid on coal wagons, to be delivered to the mines at the earliest possible date. The Pressed Steel Car Company of Pittsburg, is the successful bidder. The American company not only made a bid, a third lower than any other company, but beat the best European bidder in time by eight months.

Charles F. Jones, secretary and valet to the late William Marsh Rice, made a desperate effort last week to commit suicide in his cell in the tombs. When discovered he had been bleeding for half an hour or more and would probably have died had he gone fifteen minutes longer without medical aid. Having received medical attention at Bellevue Hospital, he is now on the road to recovery. Before his attempt to commit suicide Jones made a full confession concerning the death of Rice. Jones charges Albert T. Patrick, who was Rice's lawyer, with the murder. Patrick in his defense will try to prove that Jones is insane.

Dyspepsia is difficult digestion, due to the absence of natural digestive fluids. Hood's Sarsaparilla restores the digestive powers.

TWENTIETH CENTURY WATCH-NIGHT.

By Bishop Charles B. Galloway.

As President of the Board of Education of the Methodist Episcopal Church, South, I suggest that on Monday night, the 31st of December, a great Methodist watch-night service be held in every Church of our vast connection, in the interest of the Twentieth Century Fund. The last day of the year and the last day of the century ought to be made memorable. Watching a new year come in and a new century dawn, should be a momentous occasion, like the wonderful spiritual feasts of early Methodism. On Sunday before, in all the circuits and country places, let Twentieth Century services be held, and thank-offerings laid upon the altar of the Church. In all villages, towns and cities the greatest feast should be on Monday night. I suggest that pastors begin at once preparing for that night of watching and consecration. Addresses should be delivered by those previously selected on the various triumphs and developments of the now dying century, and an appropriate sermon preached and grateful offerings made, closing with a prayer of consecration as the clock strikes twelve and then the jubilant singing of Methodism's thrilling watch-night hymn.

"Come let us anew, our journey pursue."

Then with an exchange of new century greetings, we will go out, under the baptism of another Pentecost, to achieve greater things in our Lord's wonderful to-morrow.

Brethren of Southern Methodism, let us make this great watch-night another such spiritual scene as was witnessed in that historic love-feast in Fetter Lane, London, January 1, 1739. If so, the glow and glory of it, will abide through the century.

Jackson, Miss., Nov. 1, 1900.

Notice to Our Readers.

We wish to call the attention of every reader of the Texas Christian Advocate to the fact that Dr. Blosser offers to send by mail to every sufferer a free sample of his valuable remedy for Catarrh, Bronchitis, Asthma, etc. Dr. Blosser is a reliable man and this offer shows his strong faith in his remedy. If you desire the free package write to Dr. J. W. Blosser & Son, 20 Broad St., Atlanta, Ga.

ANNUAL CONFERENCE NOTICES.

NORTH TEXAS.

RATES TO THE NORTH TEXAS CONFERENCE.

All parties attending the session of our conference, to be held in Denton, Texas, will get rates at one and one-third fare, on certificate plan. Tickets sold November 20, 21 and for trains entering Denton on morning of 22d, good for return until November 29. See your ticket agent beforehand and ascertain if he has instructions to this effect. Immediately after the election of the Conference Secretary, present your certificate for his signature. This will save a great deal of time and worry.

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

The North Texas Conference Brotherhood will met at the Methodist Church in the city of Denton, November 21, at 7:30 p. m. Rev. R. Gibbs Mood will deliver the annual address. All the members are requested to be present on time. Other members of the North Texas Conference and the public generally are cordially invited to attend.

JAS. W. HILL,
Pres. N. T. C. B.

EXAMINING COMMITTEES.

We, your brethren and colaborers, believing much good would result from uniformity in our work, and desiring best methods, that we may have best results, ask all the Examining Committees of the North Texas Conference to meet in Denton November 20, 1900, at 4 p. m., in joint session for conference concerning the work committed to us.

J. A. BLACK,
E. B. THOMPSON,
C. M. HARLESS.

The class of the first year and committee will meet in the First Baptist Church on Tuesday, November 20, at 7:30 p. m.

THREADGILL,
CARTER,
BARTON,
Committee.

The committee and class of the second year will meet in the Hickory Street Christian Church, in Denton, at 9 a. m., November 21. J. A. BLACK, Chairman.

The committee and class of the third year will meet in the M. E. Church, South, in Denton, November 20, at 7 p. m. C. M. HARLESS.

The class of the fourth year will meet the committee in the Cumberland Presbyterian Church on November 21, at 9 a. m. S. A. ASHBURN, Ch'm'n Com.

Candidate for admission on trial meet the committee at the Presbyterian Church, 9 a. m., November 21, 1900
E. B. THOMPSON, Chairman.

EAST TEXAS.

The class for admission on trial in the East Texas Conference will please meet the Examining Committee at the Methodist Church in Pittsburg November 27, at 7 o'clock p. m. No candidate will be examined who comes in after the conference has opened. E. H. GREATHOUSE, Chairman.

The presiding elders of the East Texas Conference will meet at the Methodist Church in Pittsburg on Wednesday, November 28, at 10 a. m.

JOHN ADAMS.

Dear Brethren—It is our desire to entertain the coming session of the East Texas Conference, to convene at Pittsburg, November 28, pleasantly and comfortably, and we hope no one will fail to comply with our request: 1. We want the members who expect to bring their wives. 2. The members of Conference Boards, who are not lay delegates. 3. The officers and delegates of the Woman's Home Mission Society. 4. Those who expect to visit our conference—to please send me their names not later than the 5th of November. Now, brethren, I am willing to serve you in every way that I can, and will take pleasure in providing entertainment for you, but unless you comply with my request and send me your name, you will disturb my plans and I can not promise entertainment.

JAS. W. DOWNS.
Pittsburg, Texas.

The class of the third year will meet the committee at the Methodist Church, Pittsburg, Texas, November 28, 9 a. m., prepared for written examination.

A. A. WAGNON, Chairman Com.

TEXAS.

To the Preachers of the Texas Conference, Greeting:

Dear Brethren—Have all applications for aid from the Board of Church Extension in the hands of Secretary, Rev. H. C. Willis, Houston, Texas, as soon as possible. The board will meet in the Methodist Church at Rockdale, Tuesday, December 4, at 2 o'clock p. m.

W. WOOTTON, President.
H. C. WILLIS, Secretary.

LIVER ILLS.

DR. RADWAY & CO., New York:

Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing in and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it was bile on top of the stomach. My bowels were very costive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully,

BEN ZAUGG,
Hot Springs, Ark.

Radway's Pills

Price, 25c. a Box. Sold by Druggists or sent by mail. Send to DR RADWAY & CO., 55 Elm Street, New York, for Book of Advice.

The Youth's Companion

Free Every Week to January 1, 1901.

We shall be glad to send to any one requesting it our Illustrated Announcement of the new volume for 1901, and also a sample copy of a recent issue containing Mary E. Wilkins's article, "When People Wrote Letters."

There is no Better Investment For $1.75 Than This.

THOSE who subscribe now, sending $1.75, the yearly subscription price, with this slip or the name of this publication, will receive all the remaining issues of The Companion for 1900, including the Double Holiday Numbers, FREE, and then the issues for fifty-two weeks, a full year, until January 1, 1902. This Offer includes the gift of the new Companion Calendar, lithographed in 12 colors from exquisite designs painted expressly for The Companion.

The Youth's Companion,
Boston, Mass.

FREE A HANDSOME COUCH

Think of it, you can get an Upholstered Couch, 2 pairs of Lace Curtains & a handsome set of Table Silverware, for selling our Remedies. There is no chance or deception about this advertisement. We speak the truth & nothing but the truth. We are determined to introduce our Remedies into every household, and every person answering this advertisement who will sell only 6 boxes of our Positive Corn Cure, a positive cure for corns, bunions and callous feet, will receive our generous offer of a handsome Upholstered Couch & two pairs of Nottingham Lace Curtains, with a Sterling Silver plated Butter Knife, Sugar Spoon, & a beautifully engraved Salt & Pepper Set, which we give absolutely free for selling only 6 boxes of Salve at 25 cts. each. If you agree to sell the Salve, write today and we will send them by mail. When sold you send us the $1.50 & we guarantee if you comply with the offer we shall send you with the Silverware the Upholstered Couch & 2 pairs of Nottingham Lace Curtains will be given absolutely free. We are an old, reliable concern, with a reputation for square & honest dealing, & we guarantee to do exactly as we say. Our Lace Curtains are 3 yards long & over 1 yard wide. The Silverware is guaranteed silver-plated on pure metal. The Couches are full size, over 6 feet long & over 2 feet wide. They are well stuffed, beautifully upholstered with substantially covered springs, and when shipped are sent from the factory by freight direct to your address.

MANUFACTURERS' SUPPLY DEPARTMENT E, No. 65 FIFTH AVE., NEW YORK CITY.

INDIAN MISSION C

MINUTI

Of the session of the Annual Conference Episcopal Church, Vinita, Indian Terr October 25, 1900. P Key, President; M. tary.

1. Who are admitted G. Gregory, Hanis P L. Mauldin, Timothy ney M. White, Albert H. Fullingame, Wm. Brannon, C. S. Shire G. G. Hamilton, J. Dumas, of second ye class.

2. Who remain o Brooks, W. F. Dunkle F. Roberts, C. P. Co Jno. L. Hanson, W. Debnam, F. M. Dykes A. W. Shelton.

2. Who are discontin lace, M. P. Hines, J. W

4. Who are admitte nection? J. H. Stone, Mitchell, U. V. Wyatt B. McCunce, R. A. Co

5. Who are readmitt word, H. L. Henry, elder from Baptist Ch elder from M. E. Chu

6. Who are received other conferences? J. L. Sullivan, A. R Jackson, L. M. Broyl B. Mitchell, J. E. Saw son, T. G. Whitten, W Linebaugh.

7. Who are the dea M. L. Roberts, C. O. B Orlando Shay, W. Mounger, J. L. Gage, M. K. McElhannon. W

8. What traveling elected deacons? E. Stone, J. B. Mitchell, J. Hildebrand. In this

9. What traveling dained deacons? J. Ware, J. B. Mitchell.

10. What local prea deacons? W. I. Steve Jno. Taylor Armstron man, Noah G. Gregor W. A. Dickey, M. L.

11. What local prea ed deacons? W. I. Ste er, G. T. Armstrong, W. M. Kerr, M. L. Ch

12. What travelin elected elders? J. A Averytt, A. H. Home ney.

13. What traveling dained elders? J. A Averytt, A. H. Home ney.

14. What local prea elders? W. O. Lew Lusk, Lewis H. Fu Hughes, J. W. French

15. What local prea ed elders? W. O. Le L. H. Fullingame, D.

16. Who are locate W. Sawyer, W. T. R A. T. Galloway, C. J.

17. Who are superna Duncan, Wm. Buck, T

18. Who are supera Walker, J. W. Kerr, F. M. Moore.

19. What preachers the past year? B. J. Yelton.

20. Are all the pre in their life and off tion? They were ca and their characters.

21. What is the preachers and membe circuits, stations and conference? 22,243. G

22. How many infant tized during the year?

23. How many adult tized during the year?

24. What is the nu Leagues? 59.

25. What is the nu League members? 18

UNBEAR ITCH

Felt It Would Be a B From Back. Cured

I had a breaking out The itching was almost times I felt that it would the skin off my back. scriptions, and several even relief. I read of yo dies in the Indianapolis applications, my back qui time the box of CUTICURA used the breaking out had J. B. THO 2510 Cornell Ave.

CUTICURA TH

Complete External an ment for Every Humor CURA SOAP (25c.), to clean and scales, CUTICURA Oint itching, and soothe and he VENT (50c.), to cool and cle throughout the world. Port CORP., Sole Props., Bos Itching Humors," free.

INDIAN MISSION CONFERENCE.

MINUTES

Of the session of the Indian Mission Annual Conference of the Methodist Episcopal Church, South, held at Vinita, Indian Territory, beginning October 25, 1900. Bishop Joseph S. Key, President; M. L. Butler, Secretary.

1. Who are admitted on trial? Noah G. Gregory, Hanis P. Lasley, Henry L. Mauldin, Timothy J. Cephas, Pinkney M. White, Albert S. Cecil, Lewis H. Fullingame, Wm. M. Kerr, Asa M. Brannon, C. S. Shires, D. W. Hughes, G. G. Hamilton, J. L. Burns, A. W. Dumas, of second year, left in this class.

2. Who remain on trial? J. R. Brooks, W. F. Dunkle, S. J. Clark, T. F. Roberts, C. P. Cox, Moss Weaver, Jno. L. Hanson, W. S. Lee, A. B. C. Debnam, F. M. Dykes, W. A. Dickey, A. W. Shelton.

3. Who are discontinued? E. C. Wallace, M. P. Hines, J. W. O'Bryant.

4. Who are admitted into full connection? J. H. Stone, E. A. Ware, J. B. Mitchell, U. V. Wyatt, W. O. Luton, J. B. McCunce, R. A. Cosby, J. L. Brown.

5. Who are readmitted? J. L. Southword, H. L. Henry, Geo. L. Snyder, elder from Baptist Church; I. R. Smith, elder from M. E. Church, South.

6. Who are received by transfer from other conferences? C. L. Browning, J. L. Sullivan, A. R. Waters, T. M. Jackson, L. M. Broyles, A. L. Boyd, J. B. Mitchell, J. E. Sawders, W. F. Wilson, T. G. Whitten, W. M Taylor, N. L. Linebaugh.

7. Who are the deacons of one year? M. L. Roberts, C. O. Ray, J. E. Lovett, Orlando Shay, W. B. Moon, W. H. Mounger, J. L. Gage, M. H. Whelan, M. K. McElhannon, W. H. McKenny.

8. What traveling preachers are elected deasons? E. A. Ware, J. H. Stone, J. B. Mitchell, J. V. Baird, H. J. Hildebrand, in this class.

9. What traveling preachers are ordained deacons? J. H. Stone, E. A. Ware, J. B. Mitchell.

10. What local preachers are elected deacons? W. I. Stevens, C. S. Walker, Jno. Taylor Armstrong, Chas. L. Norman, Noah G. Gregory, Wm. M. Kerr, W. A. Dickey, M. L. Checote.

11. What local preachers are ordained deacons? W. I. Stevens, C. S. Walker, G. T. Armstrong, N. G. Gregory, W. M. Kerr, M. L. Checote.

12. What traveling preachers are elected elders? J. A. Parks, W. H. Averytt, A. H. Homer, W. H. McKinney.

13. What traveling preachers are ordained elders? J. A. Parks, W. H. Averytt, A. H. Homer, W. H. McKinney.

14. What local preachers are elected elders? W. O. Lewis, Alpheus M. Lusk, Lewis H. Fullingame, D. W. Hughes, J. W. French.

15. What local preachers are ordained elders? W. O. Lewis, A. M. Lusk, L. H. Fullingame, D. W. Hughes.

16. Who are located this year? G. W. Sawyer, W. T. Ready, S. B. Cox, A. T. Galloway, C. J. Stewart.

17. Who are supernumerary? W. A. Duncan, Wm. Buck, T. H. Prim.

18. Who are superannuated? J. H. Walker, J. W. Kerr, John McIlhenny, F. M. Moore.

19. What preachers have died during the past year? B. J. Hartsfield, J. L. Yelton.

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

21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? 22,243. Gain, 2.

22. How many infants have been baptized during the year? 698.

23. How many adults have been baptized during the year? 1718.

24. What is the number of Epworth Leagues? 59.

25. What is the number of Epworth League members? 1879.

26. What is the number of Sunday-schools? 234.

27. What is the number of Sunday-school teachers? 1435.

28. What is the number of Sunday-school scholars? 10,663.

29. What amount is necessary for the superannuated preachers, and the widows and orphans of preachers? $2250.

30. What has been collected on the foregoing account, and how has it been applied? $1459.02.

31. What has been contributed for missions? Foreign, $2327.63; domestic, $1870.23.

32. What has been contributed for Church Extension? $418.56.

33. What has been done for the American Bible Society? $41.04.

34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, $1293.05; preachers in charge, $24,106.92.

35. What has been contributed for the support of the Bishops? $484.32.

36. What is the number of societies, and of houses of worship owned by them? Number of societies, 478; number of houses of worship, 235.

37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, $141,268.

38. What is the number of pastoral charges, and of parsonages owned by them? Number of charges, —; number of parsonages, 109.

39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, $49,596.35.

40. What is the number of districts, and of district parsonages? Number of districts, 10; number of district parsonages, 4.

41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, $4200.

42. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? (No answer.)

43. What are the insurance statistics? Insurance carried, $15,400.

44. What are the educational statistics? Four schools, 35 teachers, 548 scholars, $931 collected.

45. Where shall the next session of the conference be held? Chickasha.

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

CHEROKEE DISTRICT.
P. B. Hicks, P. E.

Vinita Station—C. L. Browning.
Vinita Circuit—J. L. Brown.
Tahlequah Station—Frank Naylor.
Tahlequah Circuit—N. Bitting, supply.
Chelsea Station—A. M. Belcher.
Bluejacket Circuit—A. M. Brannon.
Chateau Circuit—A. L. Boyd.
Claremore Station—M. W. Whelan
Afton and Fairland—J. S. Lamar.
Miami Station—J. E. Sawders.
Grove Circuit—T. M. Jackson.
Grand River Circuit—W. I. Stephens, supply.
Nowata Circuit—J. R. Smith.
Adair Circuit—J. M. Russell.
Stilwell and Westville—J. H. Messer.
Salina Circuit—W. A. Brewer.
Bartlesville and Pawhuskie—W. M. Snyder.
Spavinow Circuit—W. O. Lewis, supply.
Willie Halsell College—T. F. Brewer, President.
Cherokee Orphan Asylum—J. F. Thompson, Superintendent.
Student Central College—W. H. Mounger.
District Interpreter—B. J. Hildebrand.

CANADIAN DISTRICT.
A. N. Averytt, P. E.

Muskogee Station—M. L. Butler; L. G. Ellington, supply.
Wagoner Station—H. J. Brown.
Muskogee Circuit—P. C. Atkins.
Fort Gibson Circuit—H. L. Mauldin.
Webber's Falls Circuit—J. B. Blackwell.
Vian Circuit—G. A. Lovett, supply.
Muldrow Circuit—J. D. Edwards.
Sallisaw Circuit—M. D. Hill.
Spiro Circuit—U. V. Wyatt.
Poteau Station—J. E. Vick.
Cameron Station—M. Sturgeon.
Bokoshe Station—J. L. Burns.
Whitefield and Stigler Station—G. W. Damon and one supply.
Enterprise Circuit—M. K. McElhanan.
Canadian Circuit—To be supplied.
Howe Circuit—To be supplied.
Spaulding Institute—C. M. Copedge, President; W. F. Wilson, Vice-President.

OCMULGEE DISTRICT.
N. E. Bragg, P. E.

Checotah Station—J. B. McDonald.
Eufaula Station—F. E. Shanks.
Holdenville Station—T. O. Shanks.
Tulsa and Bristow—C. W. Myatt.
Sapulpa Station—J. M. Porter.
Sapulpa Circuit—M. L. Checote, supply.
Okmulgee Circuit—A. M. Lusk, supply.
Wetumpka Mission—J. P. Atkins.
Wetumpka Circuit—To be supplied.
Clarksville Circuit—W. M. Kerr.
Mounds Circuit—H. P. Lasly.
Ettowah Circuit—Orlando Shay.
Springfield Circuit—N. G. Gregory.
Seminole Circuit—William Jimboy.
Checotah Circuit—Thomas Randall, supply.
Weewoka Circuit—Gimson Grayson, supply.
Broken Arrow Circuit—Mottie Tiger, supply.
Collinsville Circuit—D. C. Carn, supply.
Coweta Mission—To be supplied.
Student Central College—C. P. Cox.

McALESTER DISTRICT.
A. K. Miller, P. E.

McAlester Station—J. J. Lovett.
South McAlester Station—W. F. Dunkle.
Krebs and Hartshorn—I. M. Carter.
South Canadian Circuit—W. T. Burke, W. O. Luton.
Coalgate Circuit—J. Y. Brice, supply.
Kiowa Circuit—J. H. Godfrey.
Calvin Circuit—S. J. Clark. T. J. Minnis.
Colbert Circuit—D. D. Mullins, supply.
Wapanucka Circuit—B. E. Scively, supply.
Pontotoc Circuit—B. F. Stegall.
Tishomingo Circuit—F. C. Mabery.
Atoka and Caddo Circuit—J. A. Trickey.
Bokchito Circuit—A. B. C. Debnam.
Durant Station—J. F. Sherwood.
Durant Circuit—J. T. Hall.
Albany Circuit—J. M. Carroll, supply.
Stringtown Circuit—I. B. Hickman.

CHOCTAW DISTRICT.
M. A. Clark, P. E.

Antlers—C. F. Mitchell.
Kiamitia Circuit—W. H. McKenny and one supply.
Boggy Circuit—L. W. Cobb.
Clear Creek Circuit—T. J. Cephas.
Kullituklo Circuit—A. H. Homer.
Allkchi Circuit—To be supplied.
Talihina Circuit—J. V. Baird.
Wister Circuit—R. A. Cowan, supply.
Sugar Loaf Circuit—A. S. Williams.
San Bois Circuit—Sim Colbert, supply.
Dokesville Circuit—J. R. Brooks.
Chickasaw Circuit—H. B. Scruggs, Gipson Grayson.

ARDMORE DISTRICT.
W. J. Sims, P. E.

Ardmore—Broadway—J. M. Gross.
Carter Avenue—J. W. Morris.
Overbrook Circuit—W. B. Moon.
Marietta Circuit—J. L. Sullivan.
Lebanon Circuit—W. D. Salels.
Cumberland Circuit—J. L. Gage.
Oakland and Madill—S. W. Warner, supply.
Washita Circuit—L. Y. Colbert, supply.
Mannsville Circuit—E. M. Garrett and I. F. Walker, supplies.
Springer Circuit—A. C. Briggs.
Cornish Circuit—J. L. Southword.
Orr Circuit—T. H. Kinzer.
Leon and Barneyville—J. D. Rogers.
Hargrove College—T. G. Whitten, President.
Chickasaw Orphans' Home—W. S. Derrick, Superintendent.

DUNCAN DISTRICT.
L. L. Thurston, P. E.

Duncan Station—N. L. Linebaugh.
Terral and Ryan—C. O. Ray.
Comanche Circuit—P. M. White.
Bailey Circuit—J. T. Armstrong, supply.
Marlow Circuit—N. R. Waters.
Chickasha Station—E. D. Cameron.
Minco and Union—T. F. Roberts.
Fort Sill Circuit—B. F. Gassaway.
Anadarko Circuit—A. E. Battenfield, supply.
Mechvin Institute—J. J. Methvin, President.

WEATHERFORD DISTRICT.
W. A. Randle, P. E.

Weatherford Station—J. L. Henson.
Cloud Chief Circuit—C. S. Shires.
Cordell Circuit—A. S. Credle.
Wood Circuit—C. J. Hall, supply.
Cheyenne Circuit—J. H. Stone.
Gin Circuit—I. R. Hann.
Edwardsville Circuit—J. C. Schally.
Arapahoe Circuit—To be supplied.
Woodward Circuit—J. A. Parks.
Grand—R. H. Grinstead.
Mountain View Circuit—J. E. Lovett.
Burrs Circuit—Moss Weaver.
Geary and Butte—Z. B. Whitehurst.

OKLAHOMA DISTRICT.
S. G. Thompson, P. E.

Oklahoma City—L. M. Broyles.
Moore and Choctaw Circuit—J. A. Rowan.
Council Circuit—F. M. Dykes.
Yukon Circuit—W. M. Taylor.
El Reno Station—C. F. Roberts.
Hennessey and Wandel—P. T. McWhorter.
Billings and Fold—B. A. Cosby.
Byron Circuit—J. B. McCunce.
Perry and Morrison—T. P. Pickin.
Pawnee and Jenning—D. W. Hughes.
Stillwater Station—A. W. Dunny.
Chandler Circuit—To be supplied.
Keokuk Falls Circuit—L. H. Fullingame.
Fairborn Circuit—J. W. Lloyd.
Shawnee Station—J. C. Fowler.
Tecumseh Circuit—R. W. Cummins, supply.
Dale Circuit—M. D. Long.
McLoud Circuit—H. K. Munroe, supply.
Guthrie Station—J. B. Mitchell.
Student Central College—G. H. Ray.

WYNNEWOOD DISTRICT.
E. L. Massey, P. E.

Wynnewood Station—A. J. Worley.
Norman Station—W. D. Matthews.
Purcell Station—T. F. McKenzie.
Noble Circuit—W. P. Pickin.
Lexington Circuit—H. B. Henry.
McGee Circuit—P. A. Smith.
Franklin Circuit—W. S. Lee.
Maysville Circuit—S. H. Berry.
Pauls Circuit—J. K. Florence.
Pauls Valley Station—A. B. L. Hunkapillar.
White Bead Circuit—H. B. Goode.
Erin Springs Circuit—J. W. French, supply.
Davis Station—W. H. Averytt.
Dougherty Circuit—John M. Holt, supply.
Hickory Circuit—I. M. Woodward.
Ada Circuit—W. A. Shelton.

WANTED.

An unmarried preacher for a nice little charge in Oklahoma District, Indian Mission Conference. A fine opening for a good young man. Address Rev. S. G. Thompson, P. E., Oklahoma City, O. T., care Grand Avenue Hotel.

TWO PREACHERS WANTED.

To fill vacancies in the Weatherford District, Indian Mission Conference. Single men preferred, who intend joining the conference later. Either of the places will support a single man well. Must be well recommended by the presiding elder and others. Must be able to come at once. A parsonage on one work.

W. A. RANDLE, P. E.
Weatherford, O. T.

Who is he who leads a truly noble life?

PROCEEDINGS FARMERS' CONGRESS.

The proceedings of the Farmers' Congress, held at A. and M. College, College Station, Texas, in July last, is now off press and ready for distribution. The book was compiled by President J. H. Connell and Secretary B. C. Pittock, of College, and was published by the Literary Bureau of the Sunset-Central Lines at Houston. It contains over 250 pages, devoted to a complete and accurate history of the Congress, with the various papers and discussions which occupied the attention of the assembly.

The volume will prove of value to the agriculturists generally, and may be secured by enclosing 10 cents in stamps to President J. H. Connell, College Station, Texas, or to the Literary Bureau Sunset-Central Lines, Houston, Texas.

To substitue the good is the best way to eradicate the bad.

Notes From the Field.

EAST TEXAS CONFERENCE.

MALAKOFF.

G. V. Ridley, Nov. 3: The Woman's Home Mission Society of Malakoff has just forwarded to Mrs. Oxley $50 worth of new clothing for distribution to the needy. Our W. H. M. S. is only about nine months old, but is doing a work worthy of emulation. Much of the clothing sent was cut and made here.

FARR'S CHAPEL.

M. I. Brown, Oct. 29: We closed our meeting at Farr's Chapel last Friday night. Despite rain and sickness, we had some real good services. Several conversions and reclamations, and seven accessions to the Church. The Lord has dealt very graciously with us this year, for which we feel very grateful.

LARISSA.

Miss Fanale J. Thurman, Nov. 6: We once had a flourishing Church at this place, but misfortune has befallen us from some means. But God has blessed us this year with a dear old preacher, and we have had some fine meetings. While outsiders have not seemed to be much interested, those that are true to the cause were greatly blessed. We have young preachers that are very promising, yet we wish to retain Bro. Mills for next year.

EMORY CHARGE.

G. M. Fletcher: The fourth Quarterly Conference for Emory charge convened at Ford's Chapel October 16. We had a very pleasant session. Bro. Smith preached a most excellent sermon. We had a fine dinner on the grounds—just like those good sisters always have at Ford's Chapel. All the places were represented but Point. Finances were very good. The Lord has blessed the people with a good crop. The salary of preacher in charge is nearly paid. Woosley has overpaid. We are working at the conference collections, and believe will be able to report everything in full at conference. We serve a good people.

NORTH TEXAS CONFERENCE.

BROOKSTON AND HIGH.

J. F. Archer: The fourth Quarterly Conference for Brookston and High was held this morning, with a full attendance of the official members. Our efficient presiding elder, Dr. T. B. Pierce, was promptly on hand, preaching and presiding to the satisfaction of all. The stewards overpaid the salary by some $70, and the conference collections are nearly all in sight. The Lord has wonderfully blessed us spiritually; so we will go to conference with a glad heart.

KINGSTON.

T. M. Kirk, Nov. 2: We are now closing our second year's work on the Kingston charge. These have been two years of hard labor for the pastor. I have done a large amount of hard manual labor apart from my ministerial duties, and yet the work is not done. The workmen are now at work on our church building, and when they shall have finished we will have repainted, repapered, put down a new carpet and put in a new pulpit. W. R. Cole, our very worthy Sunday-school superintendent, and some of the good women, deserve credit for their valuable assistance in this work. So the new preacher will have a nice house to worship in when he gets to Kingston; also a nice parsonage, as we have also repainted it, torn away the old porch and built a better one. We have had forty-six conversions this year. Thirty accessions to the Church. The work will pay for all purposes nearly a thousand dollars. The Kingston and White Rock appointments have paid everything in full. The other appointments are behind and will not pay out. We will pay for all purposes nearly a thousand Century Thank-Offering, but not the amount asked for. This preacher has been well cared for by the Kingston people this year, and if returned we expect to work next year, as the two past, for God and the upbuilding of the Church.

NORTHWEST TEXAS CONFERENCE.

AMARILLO.

J. A. Whitehurst, Oct. 30: Better days for Methodism in Amarillo. We have a net gain to report. Some valuable material has been added to our Church. Collections ordered by conference will be in excess. Do not know about preacher's salary. Stewards made a large assessment on members. We have a beautiful church building going up. It is well located. When complete will be worth $2000 or $2500. We regard the subscription almost equal to demands. We trust our presiding elder and Bishop will be able to secure a man for this charge suitable in every respect for the delicate work. The present pastor regards himself a misfit. Not ours to judge. Last Sunday evening we had given to our Church, by Jas. E. Beasley, a handsome $175 organ, one of the very best, and at reception of this lovely instrument we had a joyous meeting. Mr. Beasley is a member of our Church, and has a music house here. Sells Jacob Doll pianos and organs.

ABBOTT.

G. W. Stewart, M. D., Nov. 5: Our conference year will soon close. We have had good revivals all around the Abbott Circuit. Some seventy additions to the Church. Have built two new churches and repaired two others in the last two years. Spent about $4000 on the work on churches. Everything paid for. Preacher's salary and all other assessments paid in full. Twentieth Century Fund amounts to about $1.50 for each member. This is Bro. Ferguson's fourth and last year, and we regret very much to have to give him up. He has done a noble and good work for us, and he will always have a warm place in the hearts of the people of the Abbott Circuit. We heartily commend him to the people that are so fortunate as to secure his services in the future. The Advocate is a welcome visitor to a great many of our homes.

Keep Yourself Strong

And you will ward off colds, pneumonia, fevers and other diseases. You need to have pure, rich blood and good digestion. Hood's Sarsaparilla makes the blood rich and pure as no other medicine can do. It tones the stomach, creates an appetite and invigorates the whole system. You will be wise to begin taking it now, for it will keep you strong and well.

Hood's Pills are non-irritating. Price 25 cents.

Public wrongs will not be righted till men are saved from personal sin.

Teachers' Agency. Christian teachers' attention. For a nominal fee, and without taking any percent of the salary if a position is obtained, the Teachers' Bureau of the Methodist Episcopal Church, South, gives the most careful attention to the placing of Christian teachers in public and private schools, and in colleges. For further information address

BOARD OF EDUCATION, M. E. C. SOUTH.
Methodist Pub. House, Nashville, Tenn.

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

SANTA FE EXCURSIONS.

Excursion tickets will be sold as follows (on dates mentioned):

Georgetown, November 12 and 13, account Northwest Texas Conference, M. E. Church, South.

For rates, limits, etc., call on nearest Santa Fe ticket agent, or address

W. S. KEENAN, G. P. A.,
Galveston.

MARRIAGES.

Farrington-Simmons—At the residence of the bride's parents, in Cisco, Texas, at 11 a. m., October 25, 1900, Dr. J. H. Farrington and Miss Clara Belle Simmons, Rev. S. W. Turner officiating.

Jones-Mulkey—At the Methodist parsonage, in Quanah, Texas, (not in a hearse), Mr. T. C. Jones and Miss Vida Mulkey, daughter of Gill Mulkey and wife, Rev. S. W. Turner officiating, at 2:30 p. m., October 28, 1900.

Tucker-Wilson—At the home of the bride's father, in Quanah, Texas, at 5:45 p. m., October 28, 1900, Mr. T. H. Tucker, of Mustange, Cooke County, Texas, and Miss Lillie Wilson, of Quanah, Rev. S. W. Turner officiating.

Taylor-Ledger—At Florence, in the Methodist Church, October 17, 1900, at 8 p. m., Mr. A. J. Taylor and Miss Beulah Ledger, Rev. Jas. M. Sherman officiating.

Greenlock-Gossett—At the parsonage in Denver, Texas, October 22, 1900, at 7 p. m., Mr. G. J. Greenlock and Miss Emma Gossett, of Denver, Texas, Rev. Jas. M. Sherman officiating.

November 8, 1900.

R ILLS.

& CO., New York:

ave been sick for nearly have been doctoring with st expert doctors of the I have been bathing in ot water at the Hot ut it seemed everything good. After I saw your thought I would try your nearly used two boxes; at bedtime and one after hey have done me more ing else I have used. My n with the liver. My vere all yellow; I had eelings; felt like a drunk- ght above the navel, like on top of the stomach. very costive. My mouth most of the time. Appe- ed would not digest, but my stomach, and some of food come up again. t light food that digests end "Book of Advice."

BEN ZAUGG,
Hot Springs, Ark.

dway's Pills

. Sold by Druggists or sent DR. RADWAY & CO., 55 York, for Book of Advice.

es in after the conference B. H. GREATHOUSE, Chairman.

elders of the East Texas meet at the Methodist burg on Wednesday, No- a. m.

JOHN ADAMS.

—It is our desire to en- ing session of the East ce, to convene at Pitts- 29, pleasantly and com- e hope no one will fail our request: 1. We want ho expect to bring their members of Conference not lay delegates. 3. The legates of the Woman's ociety. 4. Those who ex- our conference—to please ames not later than the r. Now, brethren, I am you in every way that I ke pleasure in providing for you, but unless you ny request and send me will disturb my plans romise entertainment.

JAS. W. DOWNS.

as.

the third year will meet at the Methodist Church, s, November 28, 9 a. m., itten examination. GNON, Chairman Com.

TEXAS.

rs of the Texas Confer-

—Have all applications e Board of Church Ex- hands of Secretary, Rev. uston, Texas, as soon as board will meet in the rch at Rockdale, Tues- , at 2 o'clock p. m. WOOTTON, President. S, Secretary.

Free Every Week to January 1, 1901.

to any one uncement of so a sample ing Mary E. rote Letters."

nvestment

ng $1.75, the yearly or the name of this ining issues of The le Holiday Numbers, -two weeks, a full fer includes the gift ographed in 12 colors y for The Companion.

ion,

6 feet long 27 ins. wide.

Sterling Silver-plated Butter Knife, utely free for selling only 6 boxes will send them by mail. When sold end you with the Silverware: the absolutely free. We are an old, to do exactly as we say. Our Love ant-ed silver-plated on pure metal, ell stuffed, beautifully upholstered by freight direct to your address AVE., NEW YORK CITY.

UNBEARABLE ITCHING

Felt It Would Be a Relief to Tear Skin From Back. Cured by CUTICURA.

I had a breaking out all over my back. The itching was almost unbearable, and at times I felt that it would be a relief to tear the skin off my back. I tried doctors' prescriptions, and several remedies, without even relief. I read of your CUTICURA remedies in the Indianapolis News. After three applications, my back quit itching, and by the time the box of CUTICURA Ointment was half used the breaking out had all disappeared.

J. B. THOMAS,
2519 Cornell Ave., Indianapolis, Ind.

CUTICURA THE SET $1.25

Complete External and Internal Treatment for Every Humor, consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, CUTICURA Ointment (50c.), to allay itching, and soothe and heal, CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "How to Cure Itching Humors," free.

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Write Well Once Tried — Wear Long Always Used

Select a pen suited to your handwriting from 12 different patterns, which will be sent by mail on receipt of 6 cents in postage stamps.

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DROPSY
Treated Free.

We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of TESTIMONIALS and 10 DAYS treatment FREE.

DR. H. H. GREEN'S SONS,
Box K. ATLANTA, GA.

Our Young Folks

THE FAITH OF CHILDHOOD.

A little girl six years old was playing on the veranda of a summer hotel the other day, and a lady sitting near said to her:

"Do you remember Jessie, with whom you used to play?"

"Yes, we were in the same reader (reader). Jessie has gone up to live in heaven with Jesus."

"There are four of Jessie's family there—a little sister and two little brothers—Jessie and Florence, Harry and Arthur."

"How nice!" said the little girl simply, and with an air of conviction. It was to her as if the four little ones had gone away together to a very pleas nt place, to be very happy, as indeed they had.

The faith of childhood accepts lit r-al'y the promises of the Sav or. If we could all become as little children!—Selected.

BAD COMPANY.

"Girls," said May Lewis to a group playing in the shade of a tree, "do you see that girl over there standing by that tree? She is the new scholar. I overheard Miss Barber telling the professor about. She said that the girl is a mixture. Doesn't seem to understand the regulations of a school, but in spite of her rough-and-ready manners, she is warm-hearted and teachable, and is anxious to do right. She said in arithmetic she is above the average, as her father keeps a store somewhere in the backwoods, and this girl has been his chief clerk for some time."

"Well, we shall have to sound her, and see whether she is good for fun," said Jennie Dicks, her eyes dancing with mischief, as she glanced at the new scholar.

The bell clanged imperatively, and the pupils filed into the schoolrooms. Ruby, the new scholar, walked behind the rest, feeling very much out of place among so many strange faces, some of which turned to regard her curiosity, and not a few were thoughtlessly unkind by allowing an expression of ridicule to show in the glance; yet when she passed to her seat, Miss Barber smiled upon her so kindly that she felt suddenly warmed and encouraged.

The first class called was the reading class. Ruby's labored efforts and hideous blunders so convulsed the class that the teacher took pity on her, and told her to be seated, resolving to give her private instruction until she could acquit herself creditably before the class.

Next came the mental arithmetic class, and Ruby was on familiar ground at once. She listened to each formula with interest, and wondered what was the use of going through all the rigmarole, when she had the answer long in advance. The girl next to her rose, and went smoothly through the example:

"Charles has forty-eight cents, and buys a slate-pencil for sixteen cents; how many cents has he left?"

Ruby had just time to think that Charles ought to have had more sense than to pay sixteen cents for a slate-pencil, when she was asked to rise while the teacher read the following example:

"There are thirty-six wild ducks in a flock, and a huntsman fires at them and kills eighteen; how many are left?"

Ruby forgot everything, and exclaimed in an incredulous tone:

"What, at one shot? I don't believe it! Father is a fine shot, but he never killed eighteen ducks at one clip in all his born days!"

"But, Ruby, I didn't make the statement. It is only example which I ask you to solve," said the teacher kindly.

"No, no, please, schoolma'am, my folks brung me up to speak the truth, and I couldn't say such a lie as that, even it is printed in a book," and Ruby shook her head sadly for feeling obliged to refuse her teacher anything.

"Since you look at it in that light, dear, you may work the next one."

"In school there are twenty-seven boys and thirty-six girls; how many more girls than boys?"

"Now, that's something like," said Ruby, casting a triumphant glance at the boys' seats. "Girls don't run away from school to go fishing, as boys does."

The children burst into a laugh.

"Such remarks disturb the class, Ruby, so please don't make them."

The school giggled, and Miss Barber smiled in spite of herself. The girl glanced about her in ludicrous dismay. She knew she had blundered, but she did not know how. An old saying of her father's came to her mind: "A quiet tongue makes a wise head;" and she resolved to act upon it in school hours.

At recess Ruby stood alone watching the other at play. She was chubby Dutch girl of about twelve years of age. Her face was honest and good-natured. It was the habit of a certain group of girls to "sound" a new pupil, to decide whether she was "good fun" or to be "one of us." They now approached Ruby, asked her name, age, and where she lived. Ruby answered readily, glad to have some one to speak to. Then a girl with tow-colored curls and white blue eyes slipped up to her.

"You are 'way up in elocution, I noticed," she said, with a sly glance at the group.

"Can't hold a candle to you though. My! when you stood up there and yell-ocuted, the shivers ran up and down my back all the time," said Ruby, with honest admiration.

At this the girls laughed merrily, and clapped their hands. The answer was so pat, for the questioner was rather vain of her elocutionary efforts, though a high-pitched voice gave one a feeling of uneasiness, instead of pleasure, while listening to her. Her part in the "sounding" process proved unlucky for her, for even her mates thought the joke too good to keep, and from that hour teased her about her "yellocution."

"Do you think you will like the school here," asked the gentle-faced Mary Lewis, who never approved of the "sounding" process.

"I'm bound to. Pap says none of us is eddicated, and he wants me to get eddicated; so I'm going to," said Ruby, with determination.

"Pap!" exclaimed several voices at once, thinking the time had arrived for some "fun." "Who is 'pap,' please?"

"Humph, you are queer if you don't know."

"How do you like town society?" asked the girl with the white blue eyes.

"It's just as pap said—dogs and town young uns are alike."

"How's that?" asked the girl piqued by the comparison.

"Oh, he says, let a country dog come to town, and all the town dogs pitch into him," answered Ruby, monchalantly.

This was a telling truth, and some of the girls had a moment of honest shame, but the questioner turned red with resentment, which changed quickly to spite.

"I saw a wild girl at a show one summer. Your sister, I suppose?"

"Shame!" exclaimed several girls under their breath; but Ruby was capable of fighting her own battles, her very innocence and honesty being her best shield.

"My sister, just as much you are a ladylike town girl. Some folks think if they wear kid gloves and a feather bo-wer they is a lady. My mother don't know much book learning, but she's a lady at heart, and if you was to go to our house, she would treat you like a lady," said Ruby, looking the girl calmly in the eye.

"There, Clara, that serves you right, and you brought it upon yourself," one girl exclaimed.

"Come, girls, she had better be one of us," said Blanche Masters, thinking one so gifted in repartee would better be mustered in at once.

"If you think I am going to join you, and help pick o nto new scholars, you're mistaken. I won't do it. I'll head 'em off every time," said Ruby soberly.

"Oh, we don't mean any harm! It's only in fun," exclaimed one feeling ashamed to be reproved by this untaught, ungainly country girl.

"Queer fun it must be to torment one another."

Here the school-bell called them indoors.

For several days Ruby avoided the "charmed circle," as they flatteringly called their special group, and played very contentedly with the little girls. It was seldom that one of the "big girls" deigned to notice the little ones, but Ruby had not only called upon all the little housekeepers ranged along the high board fence, but she introduced new plays into their imaginary houses, and helped them to have a good time.

In school hours Ruby gave her whole attention to her studies, and had already shown remarkable advancement in them. She was a comfort to her teacher, for she gave heed to her instructions, and never had to be told the same thing twice. By and by it began to dawn upon the older girls that Ruby was purposely avoiding them, and they had a curiosity to discover why. So at recess one day Jennie and Blanche linked arms in hers, and asked her to join them in their play. Ruby gently freed herself, and slowly backed away.

"Excuse me, but I'd rather play with the little girls."

"Don't you like us?" asked one.

"My folks are very strict about the company I keep. They are always telling me not to go in bad company, but to choose such as will help me be good," said Ruby thoughtfully.

The girls looked at one another aghast. "Bad company!" and they from some of the best families in town! Preposterous! Yet this simple-hearted backwoods girl believed that they were undesirable associates.

"You see," she explained, "my folks say we get to be like those we go with—and—and I want to learn manners, and how to do things proper, like Miss Barber. I never had much chance, and I want to grow up the best woman I can. The little girls don't make fun of other girls, nor of their teacher, nor make faces and be sly; so I guess I'd rather play with them, if you'll excuse me."

And Ruby walked away with a half dozen little children clamoring for her help.

"There, girls!" exclaimed May Lewis, "we have had an honest mirror held before our faces, and the reflections ought to be good for us. We 'see ourselves as others see us.' We are looked upon as 'bad company,' and I don't wonder. We have behaved shamefully. 'Bad company!'"—and May laughed bitterly.

"I for one am ashamed of myself, and I mean to win that girl's respect yet," exclaimed Jennie contritely.

"Now I understand," said May, after a thoughtful silence, "another way by which Ruby has been measuring us—it is by the expression of Miss Barber's face. She has taken Miss Barber for a model, and well she may, for she she is a lady, and I begin to see that we have not treated Miss Barber w l either. I have often noticed when one of us has annoyed or worried her, Ruby would look so indignant, and, no doubt, mentally placed a black mark after our names, and so has decided to avoid us. So the only way we can win her friendship will be through Miss Barber, by making teaching a pleasure, instead of a burden, to her."

"Then I mean to be so good that Miss Barber's face will be wreathed in smiles when I'm in school," said Jennie, with a little choke in her laugh.

"Girls," exclaimed Blanche, impulsively, "let us all agree to turn over a new leaf, and be good, and make our influence be felt for good."

"Who votes for the new leaf?" said May, holding up her hand.

Hand after hand went up, even the towcurls joining.

Miss Barber was certainly amazed at the sudden good behavior of her "special trial," as she mentally termed the "charmed circle." Being girls looked up to their ways were copied by others of their age. There was no more sly fun in school hours, and their attention to the work in hand helped their teacher to give them her best. Ruby began to regard the girls in a more favorable light. Her genuine nature and honest-heartedness had so attracted them that each felt a desire to "grow up the best woman I can," and Ruby little dreamed that it was herself who had awakened in them this desire.—Hightstown Gazette.

AT THE END OF THE JOURNEY.

A small boy sat quietly in a seat of the day-coach on a train running between two of our western cities. It was a hot, dusty day, very uncomfortable for traveling, and that part cular ride is perhaps the most uninteresting day's journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly, and replied with a smile:

"Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and, like the lonely litt'e lad, "not mind it much," because our Father too, will be waiting to me t us at our journey's end.—Selected.

PETER.

Dorothy lived with her grandparents on a little farm among the mountains. She loved animals, and was never without a pet of some kind.

One day, as Dorothy's grandfather was taking the cow to pasture, he noticed three little creatures playing near a large rock. He thought they were young foxes, and he started to catch one; but, before he could reach the place, two of the little fellows had tumbled into their hole. The other was about half in when Dorothy's grandfather grabbed him.

It was not a fox, but a baby woodchuck,—a queer, fuzzy little ball of fur, with beady black eyes, stumpy tail, and big yellow teeth.

The baby woodchuck bit and scratched, and struggled to get away. But at last, he was tied in a handkerchief, and then he was carried to Dorothy.

Dorothy was delighted with this new and strange pet, and, though her grandfather said woodchucks rarely became tame, she was sure this one would. She named him Peter, and then took down her old squirrel-cage and lined it with soft hay, and placed him in it, with some fresh-cut clover and a little dish of water.

For a few days Peter was very wild. He insisted on spilling his water, and he would snap and bite whenever his little mistress replaced it. But by and by he saw that Dorothy did not mean to hurt him. Then he gave up biting. In two weeks he would drink from his dish without upsetting it, and would nible clover from Dorothy's hand, and let her scratch his funny little head.

In a month Peter had grown to twice his former size, and had become so tame that he would let Dorothy take him in her arms and carry him about.

One day little Dorothy forgot to fasten the cage door and Peter walked out. But he did not go far, and went back to his cage of his own accord. The door was never fastened again, and all day long Peter would play about the veranda or nibble grass in front of the house. He always returned to his wire house for the night. By this time he had learned to answer to his name. He would run to Dorothy whenever she called him.

One day Dorothy's grandmother was baking cookies and she gave one to Peter. It was funny to see the little woodchuck taste it, then taste again, as if he were not quite able to make up his mind whether he liked it or not. Finally, he decided that he did like it; and he ate it all. From this time cookies were his favorite food. As soon as Dorothy's grandmother began to bake, he would run to the kitchen, and sit on his haunches in the doorway, and wait patiently until his cooky was given him. Then he would scamper off to one of his grassy nooks, and eat it at his leisure. He would hold it in his forepaws, and nibble here and there in the very cunningest way, until it was all gone.

Several times during the summer Peter wandered off to the woods and spent the day. At last, one cool October day, Peter went off and did not return.

Dorothy was afraid some one had killed him. All winter long she mourned for Peter.

One fine morning in April, as Dorothy was walking down the road with her grandfather, they espied a big red woodchuck sitting on a stump in a field.

"O grandpa!" cried Dorothy. "See that woodchuck! Doesn't he look just like my dear old Peter?"

"Perhaps it is Peter," said her grandfather. "Call him and see."

Stepping to the side of the road, Dorothy waved her hand, and called, "Peter, Peter! Come here, Peter!"

And what do you think happened? Why, the big red woodchuck first looked at Dorothy for a minute, with his head on one side, and then came running across the field; and it was her dear old Peter, safe and sound, coming back to her after his long winter sleep.

Dorothy took the great red fellow in her arms, and hugged and kissed him. Peter seemed to share her delight. He rubbed his nose against her cheek, and grumbled down in his throat, as woodchucks do when they are pleased.

Of course, Dorothy carried Peter home, and fed and petted him, to make up for all the time he had been away. That afternoon Dorothy's grandma got out her baking tins and rolling pin. And the moment Peter heard the sound, he started up and ran to the kitchen door, and took his old place again, to wait for his cooky. So you see that during his long winter sleep he had not forgotten about the cookies.—A Hyatt Verrill, in Little Folks.

AT THE BEGINNING.

Albert discovered that he had made a mistake somewhere in the addition sum on his slate. He added up the figures again and again, only to meet with the same answer, which he knew was not the correct one.

"Go back to the beginning, and see whether you have put down the correct figures," his teacher advised.

Albert did so, and found that his mistake had been made at the commencement of his work. He could never have obtained the correct answer with the figures as they stood.

When a mistake occurs, it is best not to try to smooth it over on top. It saves time to "go back to the beginning."—Selected.

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"IT IS FINISHED."

As we compare the Gospels, we find that these words were spoken "with a loud voice." It was, in fact, the shout of a conqueror. "Finished," the long list of prophecies, which closed, like gates, behind him. "Finished," the types and shadows of the Jewish ritual. "Finished," the work which the Father had given him to do. "Finished," the matchless beauty of a perfect life. "Finished," the work of man's redemption. Through the eternal Spirit he had offered himself without spot to God; and by one sacrifice for sin, once for all and forever, he had "perfected them that are being sanctified." He has done all that was required to "reconcile the world unto God," and to make an end of sin.

Finished! Let the words roll in volumes of melody through all the spheres! There is nothing now left for man to do but enter on the results of Christ's finished work. As the Creator finished on the evening of the sixth day all the work which he had made, so did the Redeemer cease on the sixth day from the work of atonement; "and lo, it was very good."—Rev. F. B. Meyer, B. A.

TOLERANCE.

Do you show your love by your works? While you have time, as you have opportunity, do you in fact "do good to all men," neighbors or strangers, friends or enemies, good or bad? Do you do them all the good you can, endeavoring to supply all their wants, assisting them both in body and soul, to the uttermost of your power? If thou art thus minded—may every Christian say yea—if thou art but sincerely desirous of it, and following on till thou attain, then "thy heart is right, as my heart is with thy heart."

"If it be, give me thy hand." I do not mean, "Be of my opinion." You need not; I do not expect or desire it. Neither do I mean, "I will be of your opinion." I can not; it does not depend on my choice; I can no more think than I can see or hear, as I will. Keep you your opinion, I mine, and that as steadily as ever. You need not even endeavor to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other; only "give me thine hand." I do not mean, "Embrace my modes of worship; or, I will embrace yours." This, also, is a thing which does not depend on your choice or mine. We must both act as each is fully persuaded in his own mind.—John Wesley.

ALL TEARS WIPED AWAY.

In that surpassingly beautiful description of the New Jerusalem with which the book of Revelation closes, it is said that God shall there "wipe away all tears" from the eyes of his people. There will be tears then to wipe away. Many believers will pass out of this world with their eyes still full of these waters of sorrow. The troubles which afflict them will last as long as they are in the body. Down to the very latest hour of their probation they may expect to encounter opposition, to bear burdens, to feel the sting of inward grief. There is no way of escape from such things. To look for anything of the sort is to waste time and energy. But in the better life there is perfect release. The good Father, with the gentlest of hands, will himself wipe away the bitter tears from our eyes, and thereafter "there shall be neither sorrow, nor crying, neither shall there be any more pain."

No one can adequately conceive the felicity of that state, but thousands look forward to it as the consummation of all their hopes and desires. It is the folly of the pulpit in the present day that it has largely ceased to concern itself about the future. A greater mistake could not be made. The future is the fulfillment of the present, and out of it are drawn all the highest and most commanding motives that can affect human conduct.—Christian Advocate (Nashville).

A REVERIE.

I had a dream, whether in day or night it matters not if the dream comes true. There came before me a picture. It was the morning of that great day coming, when all, small and great, poor and rich, bad and good, shall be there. There was the great white throne, and the Judge of the whole earth sat thereon. From before his face fled the stars and the whole company of heaven, and the dear old earth with its hills and vales, its cities and towns with their palaces and huts, the beautiful fields with their cottages, and all scenes of joy and woe, faded out of sight, and there was no place found for them.

Then the dead of the ages, those who had been buried in pomp and splendor, as well as the one who had no funeral; those whose graves had not been known, and those who had gone to the bottom of the sea for a resting-place; all in obedience to one mighty call stood before their God. Then the books, those wonderful books, were opened. Oh, with what trembling many waited! How the past loomed up before them; the dark deeds of the night, how they stood out before the world!

Methinks there were some surprises, for the act which seemed so trifling away back years ago had brought forth wonderful results. The word spoken had set on foot a terrible movement whose fruits stood before the originator. That infidel speech had started an influence which brought before the orator now a host of lost souls. The author of the bad book written so long ago, now saw before him a company in whose faces he read the title of his work, and their eternal doom as the result. The man who had been untrue to the most sacred of all trusts stood aghast at the motley tribe who arose before him claiming, and rightly, to be his progeny. "It can not be," he says; "surely all these creatures are not the result of my sin." How he calls unto the mountains and the rocks to hide him from such a sight! But no escape; he must face his, and their, doom.

Methinks in the throng I see a being who once on earth was a fair young girl. Those nights of frivolity which she thought were buried with her youth, now come up before her, with the astonishing revelation that their influence has been reaching down the years bearing fruit for the lost world. Oh, the idle words, the impure thoughts, the unjust deeds, how they will be garnered then, having brought forth a thousandfold. The use of this world's goods even by those who thought themselves Christians will be answered by those who starved to death, and by others who died without the knowledge of God, until the many who thought they would escape will read their eternal destiny in the results of their own actions then revealed.

The mother who in many ways makes her child what he is, in the throng forgets her own misery in the sight of the wretch by her side who once was an innocent babe on her breast, a soul given her by God to train for eternity. Is this sight not hell enough, even if punishment ended here?

One shining face I see greeted by myriads of glorified ones. From whence all these? The face brightens with glad surprise as she receives this answer: "That soul you led to Jesus years ago turned the whole course of a life, which set into action a mighty force for good, and those saved souls are the fruitage; and the sight of their joy would be reward enough, even if there was no other. Oh, the glory to be revealed for those whose sins are under the blood!"

I awoke from my reverie repeating the words, "According to their works," "The deeds done in the body." O God, help us to live to-day for eternity.—Mrs. Ada Lee, in Indian Witness.

A CHRISTIAN.

A Christian is one who has experienced a "change of heart"—one whose mind has undergone a change or transformation; one who has been "quickened;" one who has been "born again;" "born of the Spirit;" hence a child of God and member of his family. A Christian is one who has not only heard the pleading of the Spirit, but has yielded to it, and been accepted of God, having the evidence or "witness within himself" that he is a child of God. As expressed in the beautiful hymn, he is one who has opened the door of his heart, and "let the Savior in." "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Eph. 2. 19.)

With the evidence in the heart, corresponding fruits will become apparent. Fruits which speak louder than words can not be concealed. When regeneration takes place, the fruits of "love, joy, peace, long suffering, gentleness, patience, goodness, faith," will manifest themselves. Harmony will exist between the fruits and the consciousness of being a "child of the King;" else the fact will not be recognized either by those having or not having the same experience. It will then be unnecessary to speak of one's fruitage. When a Christian yields the right kind of fruit, those with whom he is associated will not be slow to recognize and appreciate the fact. A tree is known by the kind of fruit it bears.

A Christian spirit is not without manifestations. Certain graces are more prominent in some persons than in others. Certain fruits correspond with certain talents or gifts. "All have not the same gifts," neither do all yield the same "manner of fruit."

There is perhaps no grace which more conclusively adorns the life of a Christian than that of patience. To be patient under some circumstances and "grievously vexed" under others does not indicate a Christlike spirit. The Christian garb should be worn at all times and under all circumstances. A Christian behavior or dress on Sabbath and a checquered and passionate displaying during the week does not become one professing to be the "temple of the Holy Ghost."

Nothing characterizes an exemplary Christian so much as patience and meekness. One who under the most trying and vexing circumstances possesses a calm and composed mind certainly commends himself as a Christian of the highest type. On the other hand, those who speak hastily under the cloak of "nervousness," and are fretful, do not commend themself as professing godliness; yet, doubtless, in many cases the perplexities and reverses are of such an unusual and trying character as to make it impossible for flesh and blood to withstand. In such cases it would be unChristlike to condemn, not being able to administer a remedy.

Even the Christian will have his faith tried, his patience tried, his Christianity proved, his charity tested. Christ himself, immediately after his baptism and the descending of the Spirit like a dove upon him, was tempted with almost every form of temptation. Doubtless the enemy sought to find a weakness in his nature through which he might be able to induce him to yield. The enemy is aware that the weakest point succumbs first. Thus we are tested, and if there is a weak spot, the test may result in broken covenants or shipwrecks of faith. Christ gave one admonition especially to all: "Watch!" If we realize that our strength is failing in certain particulars, we would do well to guard more faithfully those points.

One may have no disposition to murmur, fret or worry, and yet he may harshly criticize those who do. He may lose Christian forbearance for such as do, thereby overlooking the "greatest of these"—"faith, hope, charity." Another may be of very even temper; he may have abundant charity and sympathy for all, and yet may lack faith, and we read that "without faith it is impossible to please God." Still another may have faith so that he could remove mountains, and yet have some other very manifest weakness.

By carefully guarding the weak points, we may develop strength where it is most needed to make us strong Christians. We may "gain other talents," and finally become "well-rounded" and "evenly-balanced" Christians.—Ezra Lamborn, in The American Friend.

GOVERNOR SHAW TO COLLEGE STUDENTS.

"When you go out from school you will find 'the other fellow,' as Sam Jones says. He has not been to college, but he is occupying the place which you want and he is four years ahead of you. He will stay there, too, unless the work you get in college better prepares you for his place. If a person can do one thing, and do it well, he will be worth something. It makes no difference what you do, as long as you do it better than it has ever been done before.

There is no visible opening in any line you might select. On the other hand, there is a splendid opening if you can try a case better than any other attorney. There are many attorneys, but not so many lawyers; many pedagogues but few teachers; many medical men but few doctors. One-fouth of the lawyers in Chicago can try a case no better now than when they began, and all through Wisconsin there are women who can cook no better than they could the day they were married—and they are told so three times a day.

The world is ready to pay any price for excellence. The difficulty with the average man, and the rest of them, is that they do not pay enough attention to detail. No matter what profession you master, you must also master detail."—Selected.

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Texas Christian Advocate

L. BLAYLOCK, - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

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

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

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TEXAS ANNUAL CONFERENCES.

Held by Bishop W. A. Candler.

Northwest Tex., Georgetown, Tex	Nov 14
North Texas, Denton	Nov 21
East Texas, Pittsburg, Tex	Nov 28
Texas, Rockdale, Tex	Dec. 5

THE THANKSGIVING OFFERING.

Last week we called attention to the fact that a general Thanksgiving service ought to be held in all of our Texas Churches the 29th of this month, and a special offering made for the rebuilding of our broken Church houses in the storm region. The suggestion has met with favor and we hope the service will be made the most successful one in the history of our Methodism. Bishop Candler read our notice of the matter in the last issue of the Advocate and while presiding at the West Texas Conference he heartily approved of it and commended it in strong terms. He also insisted on all the preachers making special arrangement for the service, and urged them to do all in their power to gather fine results from it. Therefore let every preacher in Texas arrange for the observance of this day, and in the meantime work up such an interest in it that our people will do something worthy of the Church in this great State. If any brother is absent at the time attending conference, let him provide for the service before he leaves, so that it can go right on swimmingly. A united effort at this time will secure our interests in Galveston, and we must not permit the opportunity to fail.

GOOD LITERATURE DAY.

Heretofore we have been having "Children's Day," "Missionary Day," "Day of Prayer for Colleges," and a number of other days, but now there has been projected another day which has indeed a decided importance. It is to be called "Good Literature Day." The pastors of our Church will be requested to observe this Sunday—preach a sermon on good literature, present the subject in some form to the Sunday-school and the Epworth League—say, have the literary department of the latter take charge of the service. The purpose of the day is, of course, to stimulate a deeper interest in good books and good papers.

In this day when every one can read and does read, what to read becomes the chief care of those who have the guardianship of the culture and morals of our land. While the subject of pernicious literature has from time to time been rehearsed in the ears of Methodists, still the time is far distant when we should desist in our efforts. Rather we should augment them, for the importance of good literature is seldom appreciated.

On "Good Literature Day" let the excellence of our Church organs be stressed—everything from the Children's Visitor to the Methodist Review. Especially the fealty of Texas Methodism to its own organ, the Texas Christian Advocate, and further, the facilities of our own Publishing House for dispensing all that is good in literature.

The West Texas Conference has already decided on the second Sunday in December as the day which they will observe. It is expected that all the other conferences will fall into line, and appoint their day at their sessions to be held in the next few weeks.

We believe that this movement is a happy one—one that will do much to promote the literary culture of our Church, further its own institutions and raise Methodism in general to a higher plane of living.

A NOTEWORTHY MOVEMENT.

At the session of the West Texas Conference, which was recently held in Gonzales, a movement was begun which, in our opinion, is very timely and will be prolific of much good. A resolution was passed which provides for the establishment of a "Summer Institute for Preachers" at Southwestern University at Georgetown, Texas.

This institute will meet each year immediately after commencement and will continue for about fifteen days. The present plans provide for two grades of study—one for the undergraduates and one for the more advanced students. The curriculum will consist of all the branches of theological study usually included in the courses of such institutes, and the management will provide lecturers, not only from our own conferences, but from abroad.

This is a movement that provides for a long-felt need of our young preachers. Heretofore Vanderbilt University and other distant colleges and seminaries have been the only ones that offered the requisite training, and the incidental expense of these is far too great for the Texas preacher to attend them. Young students have been compelled to do their study at home under very unfavorable conditions, without the direction and advice of instructors.

At the West Texas Conference, twenty-five or more young preachers readily and gladly signified their intention of attending next summer. The expense will be at a minimum, as board may be secured at a very reasonable rate.

A similar resolution will be presented at all the Texas Conferences, and everything goes to indicate that every one of them will hail the movement with just such enthusiasm and zeal as was demonstrated at Gonzales.

After the conferences, there will be a meeting in which all the further details will be worked out.

THE WEST TEXAS CONFERENCE.

CONTINUED FROM PAGE ONE

a movement of this sort, he thought it possible to inaugurate something of this nature next summer. The proposition excited a great deal of favorable comment, and the outlook is that the West Texas Conference will act approvingly on the suggestion.

The Bishop spoke to the question, and he commended the project very heartily.

At this juncture the class for admission into full connection was called, and the Bishop addressed them. We give a few of the epigrammatic deliverances:

"You now want to pass from the local ranks into the traveling connection. There are questions we must ask you, and your answers we are entitled to. There is one thing you must have, and that is a definite religious experience. Christ made this very plain to his disciples when he asked them, 'Whom do men say that I, the Son of man, am?' One said John the Baptist, others said still other things, but Peter said, 'Thou art the Christ, the Son of God.' Then Christ said, 'Flesh and blood have not revealed this unto you, but my Father who is in heaven.' Upon this, not necessarily his divinity and certainly not the primacy of Peter, but the realization of the Christ in the heart, is the Rock upon which the Church rests, and the gates of hell shall not prevail against it. This you must have. With this experience, then, you are to go on to perfection. We want no low type of piety. But you will not understand me to cheapen the great doctrine of perfection by limiting it to certain emotions. Emotion is not character. Such an idea as this is an evidence of mental decay and not of Christian growth. Hallelujah is a good word, but some people are now making very light use of it. In their mouths it means nothing. Perfection is found in deep conviction, thorough regeneration and continuous development. The will has much to do with perfection, for the will pulls the whole life after it. Get your wills right, and your motives, your thoughts and your purposes will fall into right lines. Do not make the mistake of substituting your emotions for Christian perfection. Christ said, 'Not my will, but thine, be done.' I am not so sure, either, but that some time is required to bring virtues to perfection. Patience is not the result of a day. The tribulations of a lifetime develop patience. A sermon that you are satisfied with, the people want you to quit preaching. A life that you are perfectly satisfied with, is a life about which you need to give yourselves grave question. Have you faith in God? Are you going on to perfection?

"Then you are to devote your lives to the work of the Church. No man can study for you any more than he can get religion for you. You must study for yourselves. No other man can make sermons for you. Let skeletons of sermons gotten up by others alone. A man who uses such skeletons usually preaches grave-yard sermons. Let God use you in your own individuality. He never made another man just like you, and perhaps he will never make another. Be yourselves in God's hand, and you will do something. Visit the people. A preacher never lost anything by cultivating the life of his people.

"Preach on the great trunk lines of Bible thought. Let current events alone. Steer clear of sciences. God never called you to expound Darwinism, cosmic forces, electricity and the like. These things are not inspired. Leave them to the experts in the classroom. You preach Christ and him crucified. That is what you are called to do. The world must have Christ.

"Look well to your private business. Some preachers say that they are bound to live like a gentleman. Well, I don't. My gentility does not depend upon a full crop or a fine coat, if these are the result of debt. If you get but little, live on it and be honest.

"Do not put in your time down town playing chess or out on the golf grounds. You can get into contact with men through better methods. Adhere to our order of service. Open by singing a hymn standing, by prayer kneeling and then by preaching a sermon. It may take time to do this, but take it. However, when the sermon is through, then stop. Don't let any choir master or tuning fork manipulator interfere with this. Be Methodists. Paul never had a crowd back of him to wink at him when to begin. The thing is unthinkable. He preached, and he kept on till he got through. Some young preachers say that Wesley's sermons are dull. Their trouble is that they are spiritually dead or intellectually dwarfed. Anthracite coal must have a heavy draft and a long smokestack, and then it makes heat. Some preachers are lacking in draft and smokestack. Give them these and they will make heat and steam in their studies and pulpits. Wesley is not prosy to that sort of preachers. Go wherever you are sent. Beware of the man who goes round in dog days scattering conference news and making appointments. He usually knows more than is so. Do not bother about these matters. Do your work like men, and there will always be a good place for you. You will not be overlooked. Men are too scarce for that. Folks are plentiful, but men are scarce. You are not going into any martyrdom. It is a glorious work before you. Do good and be faithful, and you will have a joyous career."

I have never listened to an address of the kind that surpassed it in the scope of its thought, the plainness of its speech, the directness of its point, the humor of its illustrations and the aptness of its subject matter.

San Antonio was unanimously chosen as the next seat of the conference. The brethren accepted the invitation with enthusiasm.

At night a large congregation gathered to hear the Bishop on the Twentieth Century Movement. We give below a few of the pungent utterances of this wonderful speech. These I merely picked up as the Bishop proceeded. To give even a synopsis of it here would not do justice to it. I only give a fragment of it here and there in order that the reader may get a glimpse of it:

"This movement originated with an English layman in the Wesleyan Church. It took with favor there, and then it came across the water and met with favor also with the Methodists of America. Our branch of the Church has taken it up, and we started out to raise one million and a half of money to devote to our educational institutions. This is what we are now trying to do. We have not begun it too early, for the South is behind in matters of education. We are not putting large moneys into our schools. We need to be up and doing. We ought to read the signs of the times. We sometimes fail to read our impressions correctly. But we ought to be able to read the leadings of God in our day. God did not exhaust himself in the first century. Our God is not a vanishing quantity. He is with us to-day and this is the age of His special benefits. The Christian world is richer than any other age of the world. This is due to Christian tuition. It is not so anywhere else in the world. The open Bible is the source of wealth. The tax assessors of this country tell us that the United States is worth ninety billions of dollars. Tax returns do not lie. A man never overstates his wealth when he renders his property to be taxed. So we are rich. We also have the inventions. We are making the products of the world. We have the manufactories of the world to a large extent. Really the Lord has taught us how to make wealth. And Christianity is bringing the world into unity. Wonderful things have taken place in this century. Methodism has been born and we now have twenty millions of members. Along with Methodism came the right of the individual man. This idea is found in the doctrine of the witness of the Spirit. No priest now has any right to come between God and man. Civil liberty and spiritual sonship are inwrought with Methodism. These give us safety and security. But this is not all. This century has been productive of the great missionary movement of the world. At no time in the past history of the world could there have occurred such a meeting as that great missionary meeting in New York awhile back. Our missionaries are everywhere. In view of these great facts, what are we to do? We want to get a firm grip on the world with Christ's truth. We want to go into the next century with the full truth of God's word. We want a more vivid apprehension of God in our conscious experience. With this force within us, we can use our wealth and liberty for the glory of God and the promotion of the gospel. Along with this we want education. Our Methodism can not get along without it from this time forward. The increased intelligence of the world demands it. We must have men in our ministry of trained intellectual force. I have no patience with literary Pharisaism. But I do advocate the highest possible culture of the broad and deep sort in our preachers. We want institutions that will do this for us. It can not be done with a college built out of pine poles and cut worms. It takes money to build a Methodist college, and the time is come when our money is in demand. We want great schools. Some men can build a college quicker than a hen can hatch. But we want no such colleges. We want big ones. This can be done only by persistent effort. Keep on telling the people their duty, and they will heed.

"This Twentieth Century Movement calls with trumpet tones to the Church of this day to gird herself for a heroic sacrifice of our wealth upon the altar of Christian education, that our children may have a chance."

The above gives no adequate idea of the address, which lasted an hour and thirty minutes. The great audience hung spellbound on the lips of the speaker from the time he began till he closed. Every sentence was like the falling of a trip-hammer, and a very profound impression was left upon the listeners. Bishop Candler has no patience with "Higher Criticism." His antipathy to it does not grow out of narrowness, for he is a man of broad education. It grows out of his conviction that such criticisms of the Word of God do the people no good, but harm. In the course of the above address, he made this reference to the matter: "You preachers better preach the gospel and let higher criticism alone. God never called you to find flaws in his Book, but to preach its truths to dying men and women. These small higher critics remind me of an incident. When I was a boy my brother and myself went down to the barn and found a hole in the granary floor. We began to throw corn down into it, and the ducks picked it up greedily. Then we concluded to have a little fun. So we got some fish hooks and put grains of corn on them. Then we flung a handful of corn in, and the hooks along with it. The ducks grabbed up all in sight, and directly Charles and myself were leading ducks around over the lot. Our mother happened to spy us, and called us in and held a protracted meeting with us. Oh, but we had a melting time! So it is with these teachers in our schools of higher criticism. They fling down a good deal of corn, but they put hooks in a few of the grains. Our small ducks and geese can not discriminate, and swallow it all. Hence these teachers hook them up and lead them around by strings. Then they go out claiming that the Bible is inspired in spots! They find something wrong with Deuteronomy and Isaiah and others of the inspired writers, and if we are to take them for our guides, we had better give up the old Book and preach a gospel of speculation and of doubt. As Methodists we have our place in the world and in the Church of Christ by preaching justification, repentance, regeneration, adoption, sanctification and a life of righteousness. When we leave these old staples and turn aside to the husks of higher criticism and stuff of that sort, we had better fold our tents and retire from the field. The people need salvation, and the old Book tells us how to give it to them. Now, if any of you preachers feel that you are called upon to preach a gospel diluted or inspired in spots, I wish you would apprise me of that fact before I make the apointments. The Methodist Church has got no pulpit or house of worship dedicated to that sort of a gospel."

Saturday morning was another bright, cool day, and the brethren were on hand to participate in the opening religious services. The Bishop has a way of interesting the members in this part of the proceedings.

Rev. C. W. Godwin, for a number of years a member of the conference, asked for and was granted a location.

One brother said that his people were opposed to the Twentieth Century Movement, and talked against it, because they could not send their children to college, and got no benefit from colleges. The Bishop remarked: "No man living can say truthfully that he gets no benefit from colleges. Every farm implement comes to us from men who have wrought on material matters. Quinine was discovered by a chemist. The English Bible is the result of the college. John Wesley was the product of the college. The wholesome results of education are touching all classes of people. Why any of them should talk as you say is a mystery to me. I can only account for it on the ground that God has given the power of speech, but nothing in that part of their heads above their mouths. There is nothing but ignorance in that sort of argument."

Dr. Morris Evans, one of the oldest active members of the conference, asked for a superannuate relation. He is a Kentuckian by birth and education, and spent his early ministry there. A good many years ago he transferred to the Pacific Slope, and labored in that section a long time. He has been in this conference about ten years. After these long years of service, he now retires from the active field.

Also, Rev. A. G. Nolen, one of the aged and hard workers of the conference, was granted this same relation.

The name of San Antonio Female College has been changed to that of McKinnon Seminary. This is in memory of the late John McKinnon, who did so much for this institution during his life. The name is a happy and an appropriate one. The school was never in so good condition as now.

Sunday was a great day. The love-feast at 9 o'clock put the audience in fine fix for the service to follow. The Bishop came in looking fresh and vigorous. The singing by the choir was excellent, and all of the introductory exercises were good to the use of edifying.

First chapter Romans and sixteenth verse: "I am not ashamed of the gospel of Christ," etc. We give a few of the thoughts of this sermon, as they were picked up in passing:

"It is an easy matter to empty the Scriptures in some of their great texts of their real meaning and to refill them with some of our speculations. This text is one of this sort, and it has suffered at the hands of some preachers. But we are fortunate in that it was written by one who seemed to know whereof he wrote and spoke. With him the word gospel had a definite meaning. This meant the facts that centered in and clustered around Jesus Christ. Hence, he was not ashamed of such a gospel. He gloried in its truth and power. It required courage and faith to inspire such an utterance at that time. But Paul had these qualities to perfection. Even to nearly all of the Jews, Christ crucified was a positive offense, and to Romans it was at first preposterous and contemptible. But the great apostle was not ashamed of a gospel like this, either in Jerusalem or in Rome. Our religion is a religion of blood, and men do not like it. But Christ's gospel was not a bleached gospel. When you take the blood There is nothing left but emptiness. out of our gospel, you emaculate it. Ethics, esthetics, or culture can not poultice over the sores of humanity. They have been tried, but failed. Nothing but the blood of a crucified Christ can reach the root of moral evil. Sinful human nature calls for a sacrifice to bring it back to God. This is found only in the Savior. Wherever we have had any voice from heaven, you find God approving sacrifice. When the eternal Father looked upon that sad-faced man on Herman, he said, 'This is my beloved Son, in whom I am well pleased.' Now, what the earth requires and God approves is good enough for me. It was good enough for Paul. Therefore, you can not put the atonement into the formula of a theory. It surpasses the effort at technical definition. It is unsearchable—it is past finding out in this way. Yet our poor hearts cry out for it, and we get it in experience.

"Our Savior is a suffering Savior. The Holy Spirit has nothing else to do in this world but to deliver the force of this crucified Savior upon the con-

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sciences of men. This Spirit goes with every man who preaches Christ to men, but he has nothing to do with the man who preaches anything else. The Holy Spirit does not deal with little things, but he does enthrone Christ crucified in the penitent heart, and then all big and little meannesses will depart.

"Far from the humanity or the divinity of Christ being in the way of God reaching the needs of men, these are effectual in accomplishing the ends of salvation. Hence the atonement originated in the heart of God. The divinity of Christ is proof of this, and his humanity is its revelation.

"My brother, if we are going to a broken and tragic world, we must take a broken and bleeding Savior, and then the Holy Spirit will manage the rest. It matters not whether we go as the Calvinist Spurgeon or the High Church Liddon, or the Low Church Brooks, or the polished and big-souled Wesley, or the homely speech of a Moody, the result will be all the same if the Holy Ghost will go with us. No wonder Paul was not ashamed of this sort of a gospel, for the very center of the universe is a suffering Savior. There is no place to be ashamed of him, in Rome or anywhere else. And by and by we will see him in another city where angels and archangels bow before him. Then will he be ashamed of us? No; we will not be ashamed of him here, and he will not be ashamed of us up there. Let this word of truth be preached in all tongues and in all companies till this old world shall join in singing 'All hail the power of Jesus' name,' and when we get up yonder we will all continue to sing. This is the old, old story I have loved so long. Even there we shall know him by the prints of the nails in his hands."

I have never heard a sermon on this subject that surpassed it in the clearness of its truths. Following it was the ordination of the class of deacons.

The memorial services and the ordination of the elders took place at 3:30. Four of the brethren had died during the year, and four were ordained to take their places. Thus God buries his workmen, but carries on his work. A more tender and refreshing service one rarely ever attends than the one this afternoon.

Quite a large congregation assembled at the Church Monday morning to hear the appointments. After the preliminaries were finished the Bishop said, among other things: "After these appointments are read, if you are not perfectly satisfied with them, do not complain at the presiding elders. These are my appointments. The elders did not make them. I alone am responsible. I have gotten advice from them, and then acted on my own judgment. I have studied your cases and the needs of the work, and have done the best I could. I have acted in the fear of God. The appointments are not ideal; neither are you ideal men. But there is no appointment in this conference that can not be made a good one. And there is no preacher in this conference who can not make a good preacher. To do this you must study and grow. It never pays any one to cultivate eccentricities. You just be like folks. Your peculiarities are in your way. There is an animal on these prairies which has abundant voice and lots of don't power, but you can not imitate him. Cultivate will power, but not don't power. I have had to move some of you because of these eccentricities. Do not exercise the accusative case toward your brethren. It is an easy matter to criticise your brethren, but such people do not grow. I have noticed that whenever brethren indulge in the mean habit of picking faults in each other, generally make a conference of scrubs. Dwell together in unity and in the bonds of peace. You have a great opportunity in this country. Your country is filling up with a money-making spirit. To meet the demand, you want to make haste to produce a deep, broad Christianity. Stick to the gospel. Save the people. The Church outranks everything else in her ability to make a great country. Do not waste time on side issues. Let geography, geology, science and the like alone in your pulpits. Study these things privately if you want to, but do not take them into the pulpit. The merit of the old Bible is still left, notwithstanding its critics, and you will do well to preach this. It will afford you material enough at least for one year. If you must have help in your work, get one of the pastors near by to come to your assistance. You do not need specialists to help you. I do not like specialists in the ministry. A revival Church is the salvation of this country. Let every preacher go out from this conference a flaming evangelist, and at the same time look after the affairs of the Church. Stand in your place, and God will go with you and make you strong."

After this Mrs. Madden Fly sang very beautifully, "I will go where you want me to go," and the appointments were read and the conference was a thing of the past.

All things considered, it was a delightful conference. The people of Gonzales gave to all a royal entertainment, and the brethren voted them and Pro. Harris a warm resolution of thanks.

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WEST TEXAS CONFERENCE NOTES.

Bishop Candler changed forty-three of the eighty-eight preachers in the conference, and in doing it gave almost universal satisfaction. Everybody seemed pleased.

There was but one presiding elder whose four years were up, and he was put in a good station. That was Brother Morris, of San Marcos. He did a fine work on the district, and will now find the pastorate a restful change for him.

Sterling Fisher, who served West End, San Antonio, for four years, most acceptably, goes on the San Marcos District. He is one of the strong men in his conference, and comes from a long line of fine Methodists, and he will meet the expectations of his present position. He is also the delegate appointed by the Board of Bishops to represent his conference at the Ecumenical in London next September.

Rev. J. D. Scott was going on crutches at the conference caused by piercing his foot with a nail some time back. This year he goes to San Angelo station, and the people will find in him a man of sterling worth. He is a systematic pastor, an earnest preacher, and a man of great energy and enterprise. That high altitude will also be good for his health.

The presiding elders were in a sort of quandary during the whole of the conference. They were dealing with a new man, and they hardly knew how to size him up. He had them with him often and consulted them on various points, but did the appointing after they retired, so it is said. As he arose to read the appointments they looked about as anxious as the other preachers, but they did not get hurt.

Rev. New Harris was returned to his old charge at Gonzales. He has done a fine work in building up his congregation and in erecting one of the most attractive edifices in Texas. His people were very anxious for his return. His appointment was the last one read out by the Bishop and the people broke forth in spontaneous applause. They were delighted.

Wesley Peacock, a prominent layman and teacher of San Antonio, was present, and made to feel at home among the brethren. He has a fine school for boys and it is a great success. It is on the order of the Webb school at Bell Buckle, Tennessee. The other night during the Fair, one of his boys entered a saloon and drank some liquor, and Peacock has entered suit against the saloon man and his bondsmen for considerable damage. If he wins it, it will teach saloon men a needed lesson.

The conference recommended the inauguration of a Summer Institute at Georgetown for the undergraduates of our Texas Conferences, to be conducted under the management of Regent Hyer and others. It will also contemplate a higher course for more advanced preachers. Good men will be selected to take charge of the different departments, who are experts in their lines. We look upon this with great favor. The cost will be nominal, but the advantages great. We hope all of the conferences yet to meet will accept the suggestion and make it a great success.

Dr. Tigert was our only connectional man and the brethren received him most kindly. He spoke and preached with great acceptability. In his mixing with them, he gathered in about fifty subscribers for the Review. It is his purpose to attend two or three of the other conferences and press the claims of this important periodical. And if possible he will take them all in and work up a special interest in this behalf.

Profs. Stanfield and Thomas, of the Coronal Institute, were at the conference, and gave good accounts of their school. This is one of the good county schools, and it is held in popular esteem by the brethren and friends generally. San Marcos is especially devoted to it, and it does not lack for facilities to promote all of its interests. It is full of pupils this term, and very prosperous.

Bro. Harrison reported the San Antonio Female College, now named McKinnon Seminary, by a recommendation of the board, in very fine condition. The property is greatly improved and much enhanced in value. The attendance is in advance of any previous year, and its outlook very flattering. The school carries a fine course of study, and the young ladies who complete it are well prepared for the work of life. Everything in connection with it is modern and up to date.

There was only a gain of thirty-two in the membership of the Church, and the Bishop made this the basis of a fine talk to the preachers as to their duty with reference to saving the souls of the people. He said that, after all, the progress of the Church in matters material and spiritual depends upon the preachers. And he urged greater fidelity in the preaching of the gospel and pastoral work upon the part of the ministry.

The conference also adopted, at the recommendation of the Committee on Books and Periodicals, a good literature day to be observed throughout the conference. They agreed upon the second Sunday in December for this enterprise. The preachers will preach a special sermon to their people on the importance of circulating our books and periodicals and bring this matter of good reading before the attention of their flocks, and we hope to see fine results from it. Will not all of our conferences follow this example and thus do something special for our publications?

Brothers Blaylock and Everett were well received at the conference and did an excellent business. Preachers paid their old accounts and provided for an increase of enterprise next year. The Advocate seemed to be in great favor with them and they pledged additional energy in its circulation.

The publisher and his son were hospitably entertained at the home of Mr. and Mrs. W. M. Fly. It is only necessary to see the names of the hosts to know that the sojourn under that roof was pleasant in the extreme.

The banking house of Miller & Sayers, of Gonzales, treated the conference royally. The Advocate is under special obligations to them.

CONFERENCE NOTES BY H. G. H.

Bishop Candler was born about the time the writer of these notes transferred from the Georgia Conference to the old Rio Grande Conference. To look at the Bishop and feel a twinge of "rhumatiz" makes us imagine a few years have swept by.

The young Bishop has the faculty of "drive" in him, yet with the best of humor and with the evident high purpose of bringing things to pass.

There was pathos in the gentle reminder of Theo. Gillett that the brethren do not write to the old superannuates—a neglect not to be remedied by a slap on the shoulder at conference, with "How goes it, brother?"

Alanson Brown, James P. Rogers, M. W. Francis and Ed. Duval have died this year. Three of these were superannuates, and Francis in the vigor of youth.

Take Black, Fisher, Stovall, Napier, Sims, Thompson, and a clean shave has not improved their personal beauty a bit.

Theo. Lee reported more prevailing epidemics on his district than ever heard of before in the mountains, and yet to look at him one would say, "Why, these mountains are the places for health and expansion."

H. T. Hill, the theologian and legal mind of the conference, retires from the active list with white hair and feeble body—a true man and safe guide.

From the start, it was evident we were to have a business session, and yet the Bishop had many things to say all along in the proceedings—fresh and vigorous comments—sometimes talk-ing like a man who had come from North Georgia.

Warren A. Candler is the 60th Georgia Bishop who has been sent out to look after our conferences, and there are over one hundred preachers from the same State who have preached in nearly all parts of Texas.

Dr. Rankin is no better looking than some of our men, but no editor of the Advocate was ever more welcome among us.

R. M. Leaton's talks to the conference are unique and original, but for beauty they can not surpass those of W. J. Joyce.

The new court-house, in which the sessions of conference were held, is the most complete structure of the sort we have ever seen, and its use was very acceptable, for mud was plentiful and deep.

The solid old town of Gonzales—the Lexington of Texas—received us under difficulties, but treated us with warmth and abounding hospitality. Much improvement was evident in the stately stores and residences.

San Marcos District reports to Isaac T. Morris. His labors have been abundant and successful.

The Bishop sold about forty men wanted to transfer to our conference.

The faces of our good conference women were absent. We missed them, for they are always helpful and inspiring.

J. S. Gillett, who superannuated Thursday, was the last member of the old Rio Grande Conference who was still on the active list of the West Texas (its successor) up to Ante. Other members of that old conference live, but they are not with us.

For forty-three years this writer has been hearing the name of J. S. Gillett called in Annual Conference, and at each conference the response was: "Nothing against Bro. Gillett." That is the record of high Christian manhood.

The old men of our conference are yet prominent and active on committees and boards. They seem never to tire of the work.

T. F. Dimmitt, Hiram Graham and W. A. Bowen asked for locations. Stan-

CONTINUED ON TWELFTH PAGE.

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Sunday-School Department.

FOURTH QUARTER. LESSON 6. NOVEMBER 11.

THE RICH MAN AND LAZARUS.
Luke 16:19-31.

Golden Text: "Lay up for yourselves treasures in heaven."—Matt. 6:20.

Dr. John Potts, in the International Evangelist, gives us the following points on the lesson:

The 16th of Luke contains two lessons—each remarkably impressive, and each demanding earnest and prayerful study and teaching. Last Sunday the subject of "The Unjust Steward" led us to see that we were only servants of a higher order, and to whom have been entrusted talents of various kinds, to be used for the Master who committed them to us.

The lesson of to-day is startlingly solemn and practical, and should be taught in the spirit of great responsibility. In this lesson we are made to touch two worlds, and to see what there may be in store for us.

Striking contrasts are presented in this portion of God's word. The basal contrast is in character. Whatever else the rich man was, he was not a Christian, and whatever else Lazarus was, he was what the other was not—a Christian. Not only in character, but in circumstances, was there a notable contrast. "A certain rich man" and "a certain beggar." These two descriptions could hardly be more opposite and more distant from each other in the social scale. There is no virtue in poverty, and certainly there is none in the possession of wealth. There are beggars who are selfish and proud in spirit, and there are men of wealth who are men of God. In this case, however, the beggar was the spiritual millionaire, and the rich man in purple and fine linen was a moral pauper in the midst of the good things of this life. There is mystery in the providence of God, in relation to the circumstances of the saved and unsaved in this world.

The contrast deepens when the veil is lifted, which separates time from eternity. There could be no greater contrast than in the phrases "Abraham's bosom" and "in hell." Here we have the highest and the lowest; here we have felicity and misery; here we have a picture which language is unable to interpret. This terrible contrast is unchangeable and eternal. The teaching of Abraham, or what was put into his mouth by Christ, is of the utmost value as to the sufficiency of revelation for the salvation of the children of men.

Epworth League Department.

Topic for November 11: "Decision for Christ."—Luke 14:25-35.

Decision means the final settlement of any question upon which we have been hesitating. Decision for Christ means the absolute, unequivocal reception of him for our present and sufficient Savior, and the consecration of ourselves to his service for time and eternity. In the language of our lesson, Jesus states the difficulties in following him in order that each one may know just what he is doing; may "count the cost," and enter his service with full understanding of all that it involves. Self-denial, cross-bearing and obedience are the three inevitable conditions of Christian service. There is no neutral ground. Like the general or the builder, the sinner is to look over the whole enterprise, and then to irrevocably choose Christ with all the possible consequences. Consider three things:

I—THE NECESSITY FOR DECISION.

God has made us free moral agents. No compulsion is forced upon us. If we follow Christ we must choose to do so. Hence the necessity for decision. As long as we hesitate to choose, we decide against Christ. Drifting, neglecting, hesitating, we fall of salvation. We must decide if we would be saved. God has done his part of the work. The provisions are made, the door is open, the fount is flowing, the invitation is given; the thing left to do we must do, decide to receive the gift, enter the service, obey the Christ. The inducements are many, but nothing will avail until we actually settle the question and take Christ. Saul prostrated in the Damascus road; midshipman Foote on the deck of the ship; the penitent at the altar, each must decide, and the decision there made means salvation, service, suffering, sacrifice and self-denial until death. Bibles, Churches, praying parents, sermons, invitations and Spirit-given impressions will not avail unless we decide for God. Epworth Leaguer, have you made this absolute decision for Christ?

II—THE TIME FOR DECISION.

The Bible has only one time—now. This is the acceptable time and the day of salvation. Procrastination is not only the thief of time; it is the destroyer of souls. The old proverb runs, "The road of by-and-by leads to the town of never." The multitude of lost souls in hell, now, fully intended to be saved some time, but were never quite ready to say "now." Decision is the present duty of each soul. Now, the way is easy; later, it will be hard. Now Jesus calls; later he will be the Judge. Now habits may be formed for good; later habit will be a barrier between us and Christ. Now splendid opportunities lie before us for service; later these will have passed forever. Now we have life and youth; by and by both will have passed forever. "To-day if ye will hear my voice," is the suggestive language of the Word.

III—THE RESULTS OF DECISION.

Everything hinges upon the decision you make now. Jean Paul Richter's allegory of the old man at the window on New Year's night is a sad but true picture of thousands who now look back on a misspent life and wasted opportunities. Upon the choice you make this day may depend your life. One choice means usefulness, helpfulness and heaven. The other means uselessness, loss of capacity and eternal deprivation. How much depends upon the decision you make to-day! Life, happiness, eternal destiny, are conditioned on the decision you are making. Friends urge you, the Spirit calls you, the Church invites you, Christ stands waiting for you, but you must decide. Angels are interested, heaven is attentive, loved ones are praying, but all depends on your decision. It is your privilege to say, like the prodigal, "I will arise and go to my Father."

What must I give up? Choosing Christ, I must give up: 1. Every known sin. 2. All unholy associations. 3. My own selfish and sinful way. 4. Worldly ambitions which conflict with duty. 5. My love of life for the life of love.

What shall I receive from Christ? Deciding for Christ, he gives me: 1. The peace and joy of pardon. 2. The fellowship and help of his Spirit. 3. A title to a heavenly mansion. 4. Ability to help and save others. 5. "A hundred fold in this life, and in the world to come, eternal life."

The great question: Do I now decide for Christ?—Christian Advocate.

MOTIVE: MONEY NOT PHILANTHROPY.

In the absurd publications with which compress owners fill certain Southern papers they fail to inform the public that their motive is not philanthropy but dollars. Long accustomed to make big profits out of the necessity of reducing the old bale's size by a second compression, they have come to believe that cotton is grown in order that it may be compressed. The farmer, however, does not labor early and late merely to provide a fat living for a privileged class. He sells his cotton to the man who will give him the most money, and he has it baled in the way that will cost him the least. If he is within reach of a Roundlap bale plant, he hauls his cotton there because he knows that by having it put in Roundlap bales the burlap covering used will cost him about 50 cents per bale less than bagging and ties, and that his cotton, not needing to be recompressed, will sell for a premium more than sufficient to pay the baling charge. He knows, too, that if the time should ever come when it will not pay him to have his cotton put up in Roundlap bales he can have it baled in some other way that will pay him.

A DREAM.

In my old age God gave me a beautiful baby girl. My other children were grown or nearly so, the youngest one being sixteen years old; so I loved my baby so much—it was so bright and beautiful—and when it was almost three years old God took it back to heaven, and for a time it seemed I could not live without my darling baby. Soon after it died I had this dream: I was on a journey, the road was exceedingly narrow and very straight and was very rough. I had my baby with me. I was alone, and yet not alone. I could not see any one, but felt that there was some one near me. I asked how far it was, and a voice said eleven miles, and it spoke again: "You will never get there with the baby. You had better give it up," but I said: "No, I will not give up my baby." At first it seemed one of my daughters was with me, but I lost sight of her and pressed on. I was like walking over a trestle. I could look down and see horrible sights, the blue flames almost touching my feet, and just when I could go no further I awoke. My arms were empty; baby was gone. I thought then I would live eleven years, and watched for the time to come, but it was not me, but my dear daughter Rachel that went home to God just eleven years and five days from the time Maggie died. Such was my dream. I have never told it often. I believe God knew best, and the time will not be long now till he will take me to my children.

MRS. W. DAVENPORT.

REV. RICHARD LANE, M. D.

"Know ye not that there is a prince and a great man fallen this day in Israel."

Of tall, commanding figure, benign, intellectual face, the impersonation of Southern chivalry, Richard Lane was every inch a man—an ideal Christian man and minister.

At the roll-call of sixty Annual Conferences he has been found "blameless in life and official administration." He was St. James' "perfect man," that "offended not in word, and was able also to bridle the whole body"—a pure, clean man, that never brought reproach upon the cause of Christ, but, "by manifestation of the truth, commended himself to every man's conscience in the sight of God." He had none of the weakness of Diotrephes, "who loveth to have the pre-eminence," but illustrated the apostolic injunction, "in honor preferring one another."

He had something of the majestic bearing of Bishop Soule, never indulging in idle or trifling conversation—his presence a menace to everything of a doubtful or unseemly character. No slang ever escaped his lips in, or even out, of the pulpit.

He was a faithful student of the Bible—a mighty man in the Scriptures, drawing his arrows from God's own quiver. When conditions favored, the forest was his favorite resort for study, meditation, prayer and sermonizing. He was never slovenly in thought, diction, or in personal appearance, regarding Paul's advice to Titus, "let no man despise thee," hence was painstaking and laborious in his preparations for the pulpit, presenting "beaten oil"—his best thoughts—in accurate statement, and withal baptized with the Holy Ghost. He was rather uniform in his efforts, never failing to impress and edify his congregations, not solely by the intrinsic merit of his sermons, but by the great heart and life from whence they emanated—it was what was said, plus the man that said it—the discourse magnified by the life of the preacher. He was perhaps singular in that he was a member of no secret order—the Church and ministry demanded his whole time, and the Bible was the rule and only rule of his faith and practice, and, with him, comprehended every duty and obligation; hence he would not temporize with secondary agencies when original sources were at hand, and in God, and God alone, he found the hidings of power and secret of success.

In a beautiful tribute to his memory, and by one who knew him well, Rev. J. F. Pierce said in a recent issue of the Advocate: "No prayerless days entered into the history of his life; he thought on his ways continually, and examined his heart daily."

In a private letter to the writer, Rev. I. W. Clark thus characterizes him: "He was clean in his life and conversation, true to his convictions, and heroic in the discharge of duty." Though naturally timid, and desirous of living "peaceably with all men," yet when occasion required he could be as bold as a lion and courageous as a martyr in the discharge of duty.

"Good men" are possibly God's best gifts to men. What a boon and benediction was Richard Lane to our conference and people; what a model for young preachers; what a vindication of our holy religion!

BIOGRAPHICAL.

For the following items of history we are mainly indebted to our Conference Secretary, Rev. J. M. Nichols, and Rev. R. A. Morris:

Bro. Lane was a native of Georgia, born February 21, 1816. His father, Henry Lane, was also a Georgian, and his mother a Virginian. Both parents were of a decided Methodistic and Southern impress, which characteristics were markedly manifest in their children. Bro. Lane had good school advantages for his day. In addition to good private schools, he was privileged at a proper age to enter the Georgia Conference Manual Labor Institute, under the presidency of Dr. Alexander Means, which institution was the incipiency of Emory College, hence Bro. Lane's claim to have been one of the first—possibly the first—matriculate of Emory College. In the twentieth year of his age he enlisted as an officer in the war against the Creek Indians, and for this service was awarded a pension from the Government of $96 per annum. His first aim was to become a physician, and graduated from one of the medical schools of Philadelphia—the best of his day. He practiced medicine but a short while, feeling called to the work of the ministry.

Baptized in infancy, he professed religion October 9, 1826, and soon after was licensed to exhort by his pastor, Rev. Windsom Graham, according to the usage of that day. He was licensed to preach in 1839, and the same year was admitted on trial in the Georgia Conference. He was ordained deacon by Bishop Andrew in 1842, and elder by Bishop Soule in 1844.

He was united in marriage with Miss Margaret Hunter Pope, of Washington, Ga., January 6, 1841. Nine children were born unto them. Only one survives—Mrs. Anna Melville Reynolds, of Coleman, Texas. After a happy union of over forty years, he buried the mother of his children and companion of his young manhood—a lady highly connected, intellectual, pious and devoted to her family. His home and heart having been made desolate by the ravages of death, on the 11th of November, 1888, he was united in marriage with Mrs. F. A. Ellington, relict of Col. John J. Ellington, a most interesting lady, who contributed much to his comfort and happiness in the evening of his life.

Resuming his ministerial life, Bro. Lane served acceptably in the Georgia Conference until 1858, when he was transferred by Bishop Pierce to the East Texas Conference and stationed at Marshall. He was presiding elder of the Marshall District in 1859, when the writer was recommended by the Rock Spring (now Scottsville) Quarterly Conference for admission on trial in the East Texas Conference.

At the division of the East Texas Conference, in 1866, into the East Texas and Trinity Conferences, Bro. Lane adhered to the Trinity Conference, known as the North Texas Conference since the General Conference of 1874. For his integrity, fidelity and ability, Bro. Lane has ever been held in highest esteem by his brethren, filling such conspicuous apointments as Marshall and Jefferson Districts and Marshall Station, and complimented by his election as delegate to the General Conferences of 1870 and 1878.

In 1881, he superannuated on account of bronchial trouble and partial loss of voice. In 1887 he was restored to the active work, but soon discovered that his voice was too uncertain to assume the responsibility of a pastoral charge, and from 1888 was kept on the superannuated list, but continued to study and preach as opportunity might offer and health permit. To the very last, he was engaged in preparing new sermons, and had written an article for the Advocate on the Sonship of Christ, which was lost in the fire that consumed his home only three months before his death.

His last sermon was preached at Sherman only five weeks before his death, in the pastoral charge of Rev. I. W. Clark, who writes as follows:

"Bro. Lane preached in my church while visiting his wife's daughter (Mrs. Warren). He seemed to be himself of thirty years ago, when he traveled the Jefferson District. He read several passages of Scripture, and announced that his theme would be experimental religion. For nearly an hour he held the large congregation in perfect attention. His sermon was filled with Scripture quotations, and the appropriateness and fitness of the Scripture used produced a marked impression on the hearers. Bro. Bickley was present, and we agreed it was a wonderful sermon, and differed from his old-time preaching in the probable fact that he used more Scripture, though he always was a mighty man in the Scriptures. When I stated to the congregation that the man who had just preached to them was eighty-five years old, they looked incredulous, and many remarked that it was one of the best sermons they had ever heard."

From Sherman he went to the home of Rev. R. A. Morris, of Pittsburg (Mrs. Morris being his step-daughter), and in this kind, Christian home he received every attention and service that loving hearts and hands could give, and after an illness of a few weeks, on the 15th of September, 1900, the great and good man "fell on sleep"—loved and lamented by all who knew him.

The life-long introspection to which Bro. Lane had subjected himself was continued to the end. And without any disparagement of the faith and hope of this honored servant of the Church, we are informed by Dr. John Adams, who visited him often in his last illness, that "he wept and prayed, and had him to pray, that he might have an assurance of his salvation"—and well may Dr. Adams add, "There is not the least shadow of a doubt in my mind that he is in heaven." In this, we are reminded of the death-bed scene of the illustrious Dr. Lovick Pierce, one of the saintliest of men and greatest of preachers, who had Pauline forebodings, lest, "when he had preached to others, he himself should be a castaway." Bishop Haygood being present, and knowing the sure foundation on which the grand old man's faith rested, could not treat his misgivings seriously, and tantalizingly asked the dear old Doctor, if he were sent to hell, if he did not think "that the first thing he would do would be to start a prayer-meeting," and his "ruling passion, strong in death," came back with the emphatic answer, "Yes." What meant that inexplicable ejaculation of the Savior on the cross, "My God, my God, why hast thou forsaken me!" What all this but the echoes of the last struggle with the adversary, from whom we are not exempt even in death, and have need to pray, "Suffer us not at our last hour, for any pains of death, to fall from thee?" We can have no special concern about the little incidents and accidents of death. The one great question is, How did he live? Life determines destiny—character is everything with God. Our dear old friend is safely, surely and securely in heaven. Let us meet him there!

By his own request he was buried in the cemetery at Jefferson, where sleep most of his family.

For the bereaved wife and only surviving child, we would offer our sincere prayers for the comfort that God alone can give, and for their reunion with the dear departed one. And for our brethren of the conference would we devoutly pray that the mantle of our ascended Elijah might descend upon us, and with it a double portion of his spirit.

JNO. H. McLEAN.

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DOING CHRIST'S BUSINESS IN A BUSINESS-LIKE WAY.

No one will deny that Christ's business on earth should be transacted in the most business-like way possible. Probably no one will deny that as a general rule it is not so transacted. If men managed their own business matters with the same looseness and lack of system with which they manage those of the Church, there would be a great many more cases of bankruptcy than there now are.

It may be laid down as a sound business principle that every work should be so systematized as to make the performance of it as easy as possible. The invention of the riding plow makes plowing easier work, and hence makes it possible for the farmer to plow more land. If a man buys a piece of property to be paid for partly in the future, business principles demand that his payments be so arranged as to fall due when it will be easiest for him to meet them. By so doing, he can manage to buy a more valuable piece of property than he otherwise could.

This same principle should apply to Church business. Matters should be so arranged that our Church payments can be made at such times as will be easiest for us—easiest for the givers and easiest for the causes supported.

Look at the matter first from the latter standpoint—that of the cause supported. How miserably we fail of doing Christ's business in a business-like way in these matters is perhaps known only to those who have been members of the families of ministers of the gospel, or who have been closely connected with Church enterprises.

Take the case of a minister with a salary of $1000 a year. In the large majority of cases, these men go through eleven months of the conference year with an income of not over $40 a month. In the last month of the conference year, the preacher receives fully half of his year's salary. This, of course, is conditioned on the fact that he serves a Church with enough common honesty to pay its debts.

The fact that the salary is finally paid is no excuse whatever for the unbusiness-like manner in which it is paid. A rush of money at the end of the year does not make reparation to the preacher for the strain under which he has been caused to go through the year. It will not repair his credit, injured by the long-standing debts which he has been unable to pay. It is a well-known fact that even the necessities of life cost more when bought on time, especially on long time, than when paid for in cash. It is, furthermore, a fact that a sudden inflow of money is not in itself a good thing in a business way to a family that has long been in financial straits. It tempts to an extravagance which is well-nigh excusable under the circumstances, but is nevertheless unwise.

Preachers are not the only ones who suffer from this unbusiness-like way of transacting the business of the Church. It would be infinitely better for the mission cause, the cause of Church extension, for the widows and orphans of our deceased preachers, and for every person or cause that is near and dear to our hearts, if our payments were made in a business-like way at regular intervals through the year, instead of in a lump at the end.

If you think I exaggerate this evil, ask any one who knows. I once attended a quarterly meeting on a work where a preacher was supporting a good-sized family on a salary of $600 a year—not an overly easy undertaking, at best. He reported that during the quarter just ended he had received as salary the sum of $14! How he had lived through it I do not know. What I do know is that he and his wife and children would have been saved many pangs, tears and heartaches, if only the men who are transacting God's business in that region had displayed the same amount of business sense and business consideration displayed by the man who runs the little butcher shop on the corner. Such instances are by no means rare.

This lack of system in managing the business matters of the Church is utterly indefensible. It is ruinous to the cause supported, and it is the hardest possible way, from the standpoint of the giver himself. It is vastly better for the giver to pay moderately every month than to be rushed at the end of the year to give an amount which it inconveniences him to give at one time.

I believe that the fault in this matter lies largely with the Official Boards of our Churches. They are the leaders in business matters in the Church. It is my right, at the beginning of the year, to know just exactly how much I will be expected to give for all Church purposes during the year, so that I may plan to give it in the easiest, most business-like way possible. It is also the right of every other member of the Church.

It should be remembered that a large majority of the Methodists of Texas are neither millionaires nor paupers. Most of them are people of moderate income, who are both willing and able to give some part of that income to support the work of the Master. It is due them that they be allowed to do this in the most business-like way possible. Many of them, like myself, are wage-earners. Business sense demands that they look carefully to the spending of what they make. They know that so much must go every month for rent, so much for groceries, so much for clothing, and so much for the life insurance or other investment which every prudent salaried man must make for the sake of his family. These people are often among the most willing to help, and it is due them that they be allowed to do so in a business-like manner. It is also due the Church, for, by so arranging, it becomes possible for these people to give more than they otherwise could. In many a family, it is possible to give $5 a month without inconvenience, while it would really be a hardship to give $25 in any one month. The latter might even mean the non-payment of a month's grocery bill, or the postponement of buying needed shoes for the children.

If it is alleged that an opportunity for such a method is already given to such as desire it, I reply that such has not been my experience. I have never known one such Church, at certainly has not been the case with any Church to which I have ever belonged.

The Church to which I now belong is as business-like as any, and much more business-like than most; but in it systematic giving is well-nigh impossible, nevertheless. At the beginning of each year the preacher's salary is fixed, and each member is assessed so much for it. A little later on, subscriptions are taken for all the conference collections. So far, so good. Most of us cheerfully accept our assessments and conscientiously subscribe for the other funds. Then we arrange to make weekly or monthly payments to meet them. Some months later, some other fund is suddenly thought of. Possibly it is an organ fund, insurance money to be raised, repairs to be made, or something else equally worthy of support. A man who does not subscribe to these is ranked as not liberal. Late in the year it is discovered that there is a deficit in the collections, caused by the failure of certain members to subscribe, or the failure of some one else to ask them to subscribe. Also, some of the assessments for the pastor's salary have not been accepted, and there is a deficit there. We are asked in a public meeting to make up these deficits. Perhaps the pastor looks over at Bro. Blank, who is acounted faithful to the extent of his limited means, and asks him by name how much he expects to give. If he names a small amount, he is counted niggardly by a congregation that neither knows nor cares how much, if anything, he has given or promised before.

Please do not understand that I complain that I give too much, or am asked to give too much. Such is not the case. What I do complain of is that I am not allowed to give it in a systematic, business-like way. Whether I give $20 a year or $200, it is my right, and the right of my family, that I be allowed to give it in such a manner as will not inflict any unnecessary hardship on me or on them.

Does any one ask what remedy I have to propose? It is a very simple one. Here it is:

Let every Official Board, at the very beginning of the conference year, sit down and carefully figure out all the expenses for the coming year. If necessary, let them take several sessions for doing this. First, let them fix the pastor's salary, doing so as liberally as they reasonably can. Then let them add all the conference collections. Let them discuss whether or not it will be prudent for them to buy the new pipe organ during the year. Let them decide what repairs will likely be needed on church or parsonage. A few minutes of investigation will ascertain whether or not any fire insurance policies expire during the year and should be renewed. Let them do these things carefully, and with business prudence but liberally. If there is a Twentieth Century Offering to be taken, let them figure that in. Then let them add a little extra fund for unforeseen emergencies. Then let them foot up the total. They need not fear, even if it does seem unduly large. Then let them assess every member of the Church to cover the entire amount. If the members think their assessments large, assure them that they will not be asked to pay another cent during the year. If the board thinks best, voluntary subscriptions might be taken instead of the making of assessments. At any rate, let every Church member know the exact amount the Church will be expected to raise during the year. Then either inform him as to his individual share, or else leave it to his own conscience to determine it. In one way or another, it is his right that he should know it. When once the amount is fixed, nothing less than a tornado, a flood, or some other dispensation of Providence, should be an excuse for changing the amount.

Will our Official Boards adopt this plan? If not the only thing left is for the individual to act for himself. If our board does as it did last year, it will assess me $24 a year for the pastor's salary. They considered this my proportional part, and I did not think it too much. If they do so again, I expect in reply to write them some such note as this:

"Brethren: I have received your note fixing my assessment for pastor's salary at $24. I cheerfully accept this. Furthermore, I bind myself to pay, in addition to that amount, the sum of $36, making $60 in all. You and the pastor may use parts of this for the conference collections, or for any other Church object you may see fit. You may apply it on a new pipe organ, if you get one, on church repairs, on church fire insurance, or on such other objects as in your wisdom you see fit. However, I must notify you that this is all that I conscientiously feel able to give, and it will be useless to call on me for any other amount, unless it be occasioned by cyclone, flood or something equally unforeseen and unavoidable. I will pay the amount named in monthly installments."

Such an arrangement would enable the giver to regulate his giving in a business-like way. It would make it possible to carry on the Master's business in a business-like way. The $5 paid out of every month's salary would do more to educate the children of the family to systematic giving than would a gift of $50 at the end of the year.

JAMES SMITH.

SCROFULA The Blighting Disease of Heredity.

In many respects Scrofula and Consumption are alike; they develop from the same general causes, both are hereditary and dependent upon an impure and impoverished blood supply. In consumption the disease fastens itself upon the lungs; in Scrofula the glands of the neck and throat swell and suppurate, causing ugly running sores; the eyes are inflamed and weak; there is an almost continual discharge from the ears, the limbs swell, bones ache, and white swelling is frequently a result, causing the diseased bones to work out through the skin, producing indescribable pain and suffering. Cutting away a sore or diseased gland does no good; the blood is poisoned. The old scrofulous taint which has probably come down through several generations has polluted every drop of blood.

Scrofula requires vigorous, persistent treatment. The blood must be brought back to a healthy condition before the terrible disease can be stopped in its work of destruction. Mercury, potash and other poisonous minerals usually given in such cases do more harm than good; they ruin the digestion and leave the system in a worse condition than before.

S. S. S. is the only medicine that can reach deep-seated blood troubles like Scrofula. It goes down to the very roots of the disease and forces every vestige of poison out of the blood. S. S. S. is the only purely vegetable blood purifier known. The roots and herbs from which it is made contain wonderful blood purifying properties, which no poison, however powerful, can long resist. S. S. S. stimulates and purifies the blood, increases the appetite, aids the digestion and restores health and strength to the enfeebled body. If you have reason to think you have Scrofula, or your child has inherited any blood taint, don't wait for it to develop, but begin at once the use of S. S. S. It is a fine tonic and the best blood purifier and blood builder known, as it contains no poisonous minerals. S. S. S. is pre-eminently a remedy for children.

SAVE THE CHILDREN.

When my daughter was an infant she had a severe case of Scrofula, for which she was under the constant care of physicians for more than two years. She was worse at the end of that time, however, and we almost despaired of her life. A few bottles of Swift's Specific cured her completely, as it seemed to go direct to the cause of the trouble. I do not believe it has an equal for stubborn cases of blood diseases which are beyond the power of other so-called blood remedies. S. I. BROOKS, Monticello, Ga.

Our medical department is in charge of experienced physicians who have made Scrofula and other blood diseases a life study. Write them about your case, or any one you are interested in. Your letter will receive prompt and careful attention. We make no charge whatever for this.

SSS

Address, THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

SINFUL AMUSEMENTS—CARD-PLAYING.

No. 10.

The Morning Register of this city, speaking of the "Flower Carnival" held here in April, took occasion to say: "If in some quarters there is a lack of labor, it must be borne in mind that this has been an unusually gay winter for society folks, and many of the most popular maidens and matrons are worn out physically and mentally. One of the prettiest and most popular girls in society wondered if it were her duty to work for the flower carnival. 'I am so tired,' she sighed; 'I have just counted my score-cards, and I have played at thirty-three afternoon card parties. Do you wonder that I feel little inclined for this new labor?'" Indeed, I do not. Nor do I wonder that she felt little inclined for any other labor, or anything else but just to play at cards. A little puppet—a card-player by profession. Wasting life and life's opportunities, and gliding swiftly into eternity, and the meanwhile playing cards. Now, we have proven by the evidence that card-playing is fascinating, and leads to neglect of life's duties.

We shall now charge that it is selfish and opens up the way for dishonest dealing. I do not charge that all who play cards cheat—are dishonest—but it is a temptation in that line and often leads to it. Can anything be more selfish? What profit is there in these games to any one? Take the case of the young lady referred to above as an example. I suppose she is a fair representative of her class. She testifies that she played at thirty-three afternoon card parties. Suppose these parties were of five hours duration, then she spent in one card season about twenty working days of eight hours length playing cards. Now, if we divide time into three parts, giving one-third to sleep, one-third for recreation and the little routine duties of life, and one-third to work, then we have in even numbers 121 days for work out of the 365, and twenty of these given to this one amusement. Did you say that this is an exceptional case? No; for she was the member of a club. Now, suppose that there were ten ladies in that club, then multiply twenty by ten, and we have two hundred working days given to card-playing by one club during one season in the city of Fort Worth. Now, who was profited? Not society. No hungry person was fed, no destitute person was clothed, no sick one was visited, no soul was helped to a better life. In fact, they were shut in from society—from the world. The participants themselves were not profited, for one of them, our witness, says she was exhausted and did not feel inclined for new labor, and the Register also testifies that many of the most popular maidens and matrons were worn out "physically and mentally." Then the participants were injured—exhausted physically and mentally. Who was profited? Echo repeats the interrogation, Who was profited? Another point has been scored against this amusement by the evidence produced. But let us take another step in the argument. Card-playing is an enemy to religion, and separates the heart from God. Dr. P. W. Sinks says: "It often proves a snare to enthrall the life in impiety; it ministers to dissipation, and it is an attendant of degradation. Certainly the devil has used it to recruit his dominion. It induces spiritual leanness, and destroys religious usefulness. * * * It is the testimony of many and many a pastor—East, West, North and South—in whose Church progressive euchre holds sway among its members, that this amusement is killing the spiritual life of the Church in proportion as it is indulged." Dr. Bland declares "that it acts like a blight upon the moral life of the young." As corroborative of this, I quote Stephens' "History of Methodism." In speaking of some Methodists who had come to New York from England, he says: "They had lost their religious zeal and strictness, and some of them were playing at cards." Again, writing of Peter Vannest, he quotes him as saying: "At South Brittain the society consists of three members. I preached there in an underground kitchen. A young man came to the meeting with a pack of cards in his pocket, for company to go to a public house near by to play with; but the Lord smote him, sent him home to burn his cards and spend part of the night in prayer to God to have mercy on his soul." So in those days card-playing was incompatible with the profession and possession of religion, and so it is to-day, and so it must ever continue to be. And yet we are told that "there is no harm in playing cards." If there is none, then tell us why, during the war between the States, when a battle was pending and the order was passed along down the lines, "Cap your guns," and the march was continued in the direction of the enemy, many of the soldiers who had in their possession decks of cards threw them away. It mattered not how wicked a comrade might be, he would not venture to pick up these instruments of evil in the presence of immediate danger on the field of battle. But as soon as the impending danger had passed, if an opportunity were given, there were plenty of men who would gather up the discarded cards. What does this mean? That deep down in our moral nature there is an innate protest against this fascinating sin, and this protest is effectual in the presence of impending danger. To the foregoing I desire to add that I have never known an habitual card-player who was a regular attendant on prayer-meetings and class-meetings, and who had an experience of grace to relate that was of an edifying nature. In a word, I have yet to find a regular card-player who is at all external. But I shall assume that card-playing is a temptation and a snare and leads to gambling—it is gambling. Let us hear from Mr. H. W. Beecher on this matter. He says: After the relish of playing for a stake, no game can satisfy them without a stake. A few nuts are staked; then a bottle of wine and oyster supper. At last they can venture a sixpence in actual money—just for the amusement of it. I need go no further—whosoever wishes to do anything with the lad can do it now." He submits this timely warning: "To every young man who indulges in the least form of gambling, I raise a warning voice! Under the specious name of Amusement, you are laying the foundation of gambling. Playing is the seed from which comes up gambling. It is the light wind which brings up the storm. It is the white frost which precludes the winter. You are mistaken, however, in supposing that it is harmless in its beginnings. Its terrible blight belongs, doubtless, to a later stage; but its consumption, its destruction of industry, its distaste for the calmer pleasures of life, belong to the very beginning." A greater than Beecher has said: "Whatsoever a man soweth, that shall he also reap." If we sow cards, we shall reap gamblers. This is the law of cause and effect at work. We need not expect card-playing to lead to any good whatever.

R. C. ARMSTRONG.

Fort Worth, Texas.

Rain may to us seem lost when it falls on a desert but it fulfills some purpose of God. So the Gospel word falling on the hard heart, it sometimes works a change at last, and even if not so it leaves men without excuse.—Fausset.

TAKE A RECORD.

See How Many Friends Are Hurt by Coffee.

It would be just as reasonable for a temperance advocate to drink a little diluted whiskey as to drink coffee, for one is as truly an intoxicant as the other, and persistency in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (and ultimately heart failure), frequently constipation, kidney diseases, many cases of weak eyes and trembling condition of the nerves.

This is only a small percentage of the great variety of diseases which come from an unbalanced nervous system caused by the persistent daily use of the drug caffeine, which is the active principle of coffee. Another bit of prima facie evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of control.

Any one interested in this subject would be greatly surprised to make a systematic inquiry among prominent brain workers in America. There are hundreds of thousands of our most prominent people that have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill health, nervous prostration, and consequently inability to work, has in times past, pushed them back and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and the Postum put in its place.

THE WEST TEXAS CONFERENCE.

CONTINUED FROM PAGE NINE.

field Gardner and B. D. D. Greer withdrew from the ministry and membership of our Church. W. H. Killough returns to active work, and W. O. Shugart superannuates.

Those who imangine the work of the missionary is over in China have but to hear Dr. Reid, of Korea, and learn that the forward movement on the kingdom of darkness has just commenced.

Nath Thompson made an excellent report as to his work as Financial Agent of the Rescue Home. Nath has his way, but about his success there is no question.

It seemed to us that the spiritual condition of many local Churches was judged a little too severely by the numbers added or dismissed and the financial reports.

Here in old Gonzales once lived three of our greatest preachers—William H. Seat, James C. Wilson, Asbury Davidson—giants all, who have laid their armor by.

The old pastors of this Church, B. Harris, W. H. H. Biggs, A. C. Biggs and others, walk about the magnificent new church with proud delight. New Harris has put on the material capstone, but some of these old fellows laid the foundations of Methodism here in years gone by—and nobody envies New Harris his immense popularity in Gonzales.

Just across the river, and nearly in sight of the conference room, stands Santa Anna Hill, upon which the old dictator planted his cannon in 1836, when Sam Houston and his army began their retreat from this side, which culminated in the victory of San Jacinto. During the great spring overflow here, a large number of people fled to this hill for safety.

In the streets of this old town Sam Houston marshaled his army, the McCullochs drilled their rangers and James C. Wilson taught a regiment of enthusiastic Confederates the manual of arms.

In this town we have heard the gospel preached by Jesse Boring, John B. McFerrin, John C. Keener, H. N. McTyeire, Dr. O. Fisher, R. K. Hargrove, Wm. H. Seat, Asbury Davidson, Bishop Wilson, Andrew Jackson Potter, Warren A. Candler, Robert Alexander, John Wesley DeVilbiss, Homer S. Thrall, and in the court-house yard the grand form of Houston has stood up and warmed the jackets of his political foes.

IF YOUR present employment does not take up all of your time, it is quite possible that you can double your income by taking the agency for your town for

The Ladies' Home Journal

AND **The Saturday Evening Post**

You can surely make every minute of your time profitable. We want energetic workers to secure new subscribers and renewals.

We Allow Liberal Commissions

Also, liberal rebates for large clubs. And, in addition, **we are going to reward 764 of our most successful agents with $18,000** at the end of the season. You may make five hundred or a thousand dollars during the winter in addition to commissions that would ordinarily be deemed ample compensation for the work. Write.

THE CURTIS PUBLISHING COMPANY
PHILADELPHIA

CHURCH EXTENSION.

Received from all pastoral charges current year, by districts:

	Assessed.	Paid.
San Marcos District	$ 225 00	$210 00
San Antonio District	250 00	207 00
Cuero District	225 00	113 70
Beeville District	270 00	224 80
San Angelo District	185 00	121 95
Llano District	195 00	89 90
Totals	$1,500 00	$997 35
Remitted to General Board		$498 70
Retained by Conference Board		498 65
Balance from last year		1 00
Total for Conference Board		$499 65
Expense of March meeting		5 20
Balance on hand		$494 35

Following donations have been made at present session:

Karnes City Church, Karnes County, Beeville District	$200 00
Sherman Street Church, San Antonio	75 00
Sutherland Springs Church, Wilson County, Beeville District	57 50
Willow City Church, Gillespie County, Llano District	57 50
Skidmore Church, Bee County, Beeville District	100 00
For incidental expenses	4 35

General Board has assessed Conference Board $500 for ensuing conference year, which has been apportioned to districts, on basis of numerical strength, as follows:

	Members.	Assessed.
San Marcos District	2,635	$ 227 00
San Antonio District	2,826	256 00
Cuero District	2,748	248 00
Beeville District	3,025	274 00
San Angelo District	2,155	194 00
Llano District	2,231	201 00
Totals	16,640	$1,500 00

J. S. GILLETT, President.
H. G. HORTON, Secretary.

APPOINTMENTS.

SAN MARCOS DISTRICT.

Sterling Fisher, P. E.

San Marcos Station—I. T. Morris; J. W. Vest, supernumerary.
San Marcos Circuit—W. H. H. Biggs.
Seguin Station—J. C. Wilson.
Luling Circuit—F. H. C. Elliott.
Gonzales Station—New Harris.
Lockhart Station—L. C. Matthis.
Lockhart Circuit—J. A. Pledger.
Kyle and Pleasant Grove—J. T. Graham.
Buda Circuit—J. J. Franks.
Dripping Springs Circuit—W. H. Killough.
Belmont Circuit—J. A. King.
Waelder and Thompsonville—J. W. Sims.
Student in Southwestern University—M. A. Turner.

SAN ANTONIO DISTRICT.

B. Harris, P. E.

San Antonio, Travis Park—J. M. Moore.
West End—Byron C. Roach.
Prospect Hill—J. T. King.
Sherman Street—S. B. Beall.
Comal Street—C. S. Mills.
South Heights and South Flores Street—R. S. Pierce.
Pleasanton Circuit—J. E. Buck.
Carrizo Springs and Batesville—To be supplied.
Bexar Circuit—E. B. Galloway.
Pearsall Station—A. C. Biggs.
Cotulla Circuit—J. C. Russell.
Uvalde Station—V. G. Thomas.
Eagle Pass Station—F. B. Buchanan.
Moore Circuit—M. T. Allen.
Hondo and Devine—E. E. Swanson.
Utopia Circuit—To be supplied by T. G. Woolls.
Del Rio Station—T. F. Sessions.
San Antonio Female College—J. E. Harrison, President.
Agent of Rescue Home—J. M. Moore.

BEEVILLE DISTRICT.

J. M. Alexander, P. E.

Beeville Station—W. T. Renfro.
Goliad Station—R. H. Passmore.
Corpus Christi and Rockport—J. M. Linn.
Laredo Station—J. T. H. Miller.
Alice Circuit—R. S. Adair.
Oakville Circuit—G. M. Gardner.
Floresville—J. F. Webb.
Lavernia Circuit—I. S. Napier.
Wade City Circuit—Carper Williamson.
Sutherland Springs—W. H. Newkirk.
Stockdale Circuit—A. H. Bezzo.
Blanconia Circuit—To be supplied by W. A. Myers.
Kenedy Circuit—J. W. Gibbens.

CUERO DISTRICT.

J. W. Stovall, P. E.

Cuero Station—Thomas Gregory.
Victoria and Port Lavaca—A. L. Scarborough.
Edna Station—J. W. Long.
Ganado Circuit—To be supplied by F. A. Knox.
Sweet Home Circuit—C. W. Perkins.
Hallettsville Circuit—Wallace A. Dunn.
Nursery Circuit—F. L. McGehee.
Leesville Circuit—C. F. Annis.
Clear Creek Circuit—F. J. Perrin.
Yoakum Station—W. J. Johnson.
Rancho Circuit—J. L. Kennedy.
Runge and Helena—A. W. Wilson.

LLANO DISTRICT.

I. K. Waller, P. E.

Llano Station—James Hammond.
San Saba Station—M. A. Black.
San Saba Mission—To be supplied by Robert Paine.
Kerrville Station—W. A. Govett.
Center Point Station—L. B. Ellis.
Blanco Circuit—J. J. Rape.
Boerne Circuit—J. B. Davis.
Bandera and Medina—M. K. Fred.
Willow City Circuit—E. T. Campbell.
Cherokee Circuit—J. D. Worrell.
Round Mountain Circuit—J. P. Garrett.
Kingsland Circuit—To be supplied by C. W. Godwin.
Rock Springs Circuit—A. J. McCulloch.

SAN ANGELO DISTRICT.

Theophilus Lee, P. E.

San Angelo Station—J. D. Scott.
San Angelo Mission—Hal A. Burns.
Sherwood Circuit—To be supplied by J. N. Broyles.
Ozona and Sonora—Nathan B. Thompson.
Sterling City and Water Valley—S. J. Drake.
Paint Rock Circuit—J. S. Rice.
Brady Circuit—T. J. Lassetter.
Pontotoc Circuit—J. M. Shuford.
Milburn Circuit—J. A. Phillips.
Menardville and Junction City—M. J. Allen.
Mason Circuit—David A. Gregg.

Mrs. Baird's Quick Hair Restorer Given Away.

Big Money Made Making and Selling It.

It restores color to gray, streaked, faded or bleached hair in a few days. It stops the hair from falling out. Makes the hair grow long, heavy, soft, glossy and beautiful. Makes hair grow on bald heads, cures dandruff and itching scalp. Guaranteed perfectly harmless. Does not discolor the scalp. Any one sending me 50c in stamps, I will send, prepaid, one package and the formula for making it. This is a splendid opportunity for those out of employment to accumulate money. Particulars free. Address

MRS. MARTHA BAIRD,
No. 2651 Laclede Ave., St. Louis, Mo.

UNANSWERED LETTERS.

Nov. 1—J. L. Massey, sub. J. A. Kerr, sub. D. H. Aston, sub. J. A. Walkup, has attention. J. L. White, subs and trial subs. W. S. P. McCullough, sub. Mrs. A. M. Ireland, sub. E. W. Solomon, sub.

Nov. 2 and 3—J. C. Carter, sub; o. k. J. A. Walkup, sub. A. L. Scales, subs. R. J. H. Thomas, sub. D. W. Gardner, o. k. G. R. Hughes, o. k. J. D. Hudgins, subs. Walter Douglass, sub.

Nov. 5—J. W. Hill, subs. E. L. Shettles, sub. J. P. Skinner, sub. J. E. Short, sub has attention. E. G. Hocutt, sub. J. A. Wyatt, subs. Geo. S. Slover, sub. R. J. Tooley, sub.

Nov. 6—W. H. Wright, sub. Geo. S. Slover, sub. R. R. Young, sub. C. D. West, subs. H. P. Shrader, sub. W. B. Ford, has attention. G. C. Hardy, sub.

Nov. 7—Miss Mattie Wright, sub. C. C. Davis, subs. W. W. Gollhugh, sub. J. L. Sullivan, sub. W. W. Graham, sub. J. M. Armstrong, sub. I. Alexander, sub. Chas. U. McLarty, sub. E. A. Smith, subs. W. H. Matthews, subs.

What Would You Give

To be cured of catarrh? If you or your friends have this disease, you know how disagreeable it is. Its symptoms are inflamed eyes, throbbing temples, ringing noises in the ears, headaches, capricious appetite, and constant discharge of mucus. Fortunately its cure is not a question of what you will give, but what you will take. If you will take Hood's Sarsaparilla, the great constitutional remedy, which thoroughly purifies, enriches and vitalizes the blood, you may expect to be completely and permanently cured. The good blood which Hood's Sarsaparilla makes, reaching the delicate passages of the mucous membrane, soothes and rebuilds the tissues and ultimately cures all symptoms of catarrh.

Llano District—First Round.

(In Part.)

Boerne Circuit—Preaching at Selma Nov. 11; Quarterly Conference at Salado Dec. 29.
Kingsland cir. ..... Nov. 17, 18
Llano sta. ..... Nov. 25, 26
San Saba cir. 11 a.m. Dec. 1, 3 p.m. Dec. 2
San Saba sta. ..... Dec. 2, 3
Cherokee cir. ..... Dec. 8, 9
Willow City cir. ..... Dec. 15, 16

District stewards Llano District—G. M. Watkins, T. Y. Elton, J. P. Ware, J. F. Montgomery, J. F. Scott, G. P. Deats, W. A. McDonald, J. A. Brown, N. C. Galloway, J. G. Brown, J. A. Hudspeth, T. W. McLaughlin and J. Ber—will please meet me in the church at Llano November 24, at 7:30 p. m.

I. K. Waller, P. E.

If the Baby is Cutting Teeth

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums allays all pains, cures wind colic and is the remedy for diarrhœa. Twenty-five cents a bottle.

WEST TEXAS CONFERENCE, 1899-1900.

DISTRICTS	No. Local Preachers	Total Members This Year	Additions on Profession of Faith	Additions by Certificate and Otherwise	Removals by Death, Cer. & Otherwise	Infants Baptized	Adults Baptized	No. of Societies in Charge	No. Houses of Worship	Value Houses of Worship	Indebtedness on Houses of Worship	No. of Parsonages	Value Parsonages	Indebtedness on Parsonages	Value of District Parsonages	Indebtedness on District Parsonages	Value of Other Church Property
San Marcos	17	3,654	126	596	657	52	59	36	26	$50,325 00	.....	12	$11,950 00	.....	$1,600 00	.....	$30,225 00
San Antonio	12	2,836	159	354	290	71	51	33	29	73,850 00	858 00	13	12,550 00	$450 00	3,500 00	$900 00	15,100 00
Beeville	10	3,033	149	256	212	70	69	45	25	36,575 00	204 15	10	12,700 00	.....	500 00	.....	2,573 00
Cuero	9	2,748	151	189	517	79	72	46	29	34,000 00	265 00	12	12,600 00	600 00	2,000 00	.....	150 00
Llano	24	2,221	175	149	346	43	71	40	25	26,432 00	.....	9	7,500 00	.....	500 00	.....	580 00
San Angelo	8	2,145	148	183	232	66	67	44	20	27,960 00	500 00	11	5,212 00	100 00	.....	.....	150 00
Total	80	16,647	908	1,727	2,554	381	389	244	154	$219,682 00	$1,927 15	68	$60,642 00	$1,150 00	$7,500 00	$900 00	$98,768 00
Total last y'r	.....	.....	1,218	1,473	2,153	480	424	257	158	244,352 00	3,708 00	71	58,634 00	1,908 00	6,500 00	1,035 00	110,889 00
Increase	.....	.....	.....	254	401	.....	.....	.....	.....	4,732 00	.....	.....	2,008 00	.....	1,000 00	135 00	.....
Decrease	.....	32	310	.....	.....	108	65	13	4	.....	1,880 85	3	.....	748 00	.....	.....	12,121 00

DISTRICTS	Money Expend'd for Churches & Parsonages	No. of Churches Damaged or Dest'd	Amount of Damage	Insurance Carried	Ins. Premiums Pd	Losses Sustained	Collections on Same	Assessed for P. E.	Paid P. E.	Assessed for P. C.	Paid P. C.	Assessed for Bishop's	Paid for Bishops	Assessed for Conf. Claimants	Paid for Conference Claimants
San Marcos	$18,985 00	1	$20 00	$26,650 00	$201 16	.....	.....	$1,085 00	$1,021 35	$7,850 00	$7,421 50	202 50	180 50	982 50	859 50
San Antonio	3,784 90	....	.....	21,500 00	145 00	.....	.....	1,1[illegible] 70	1,110 40	9,512 00	8,9[illegible]1 45	154 50	146 25	751 00	644 25
Beeville	4,886 00	....	.....	4,100 00	44 00	.....	.....	1,142 00	1,124 15	7,420 00	7,358 40	160 00	148 20	800 00	724 00
Cuero	2,259 05	1	15 00	8,200 00	74 75	.....	.....	1,151 00	837 45	7,020 00	5,672 20	169 10	103 25	799 55	414 75
Llano	386 47	....	.....	2,000 00	18 00	.....	.....	795 00	604 80	5,955 00	4,587 15	116 60	78 50	574 10	368 65
San Angelo	2,166 00	....	.....	5,450 00	62 50	.....	.....	800 00	647 45	5,025 00	3,976 25	115 00	85 70	575 00	429 00
Total	$32,467 52	2	.....	$68,000 00	$545 41	.....	.....	$7,072 70	$5,345 60	$42,782 00	$37,922 95	$917 70	$742 40	$4,482 15	$3,459 15
Total last y'r	11,700 89	....	.....	54,300 00	816 70	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
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DISTRICTS	Assessed for Foreign Missions	Paid for Foreign Missions	Assessed for Domestic Missions	Paid for Domestic Missions	Assessed for Church Extension	Paid for Church Extension	Assessed for Education	Paid for Education	W. F. M. S.—Paid	W. H. M. S.—Paid	Paid to American Bible Society	Assessed for Delegates to Gen. Conf.	Paid for Delegates' Exp. Gen. Conf.	Paid Other Objects
San Marcos	$655 00	$564 05	$1,170 00	931 55	318 50	240 00	$414 87	$228 97	$129 40	$117 95	$37 50	$87 25	$72 00	$2,581 45
San Antonio	501 50	437 65	908 00	786 05	247 00	207 00	302 55	231 75	68 20	1,186 35	17 91	64 00	52 50	6,846 77
Beeville	541 00	490 60	992 00	877 00	270 00	224 80	364 00	279 40	.....	666 95	25 03	80 00	74 00	3,562 56
Cuero	552 20	310 30	907 95	486 80	270 80	113 70	358 75	96 30	.....	235 75	21 40	67 80	26 60	2,571 35
Llano	288 10	240 05	712 60	474 20	191 05	89 90	260 90	127 85	116 00	293 10	12 75	54 70	29 75	382 80
San Angelo	366 00	284 85	683 00	498 20	185 00	121 95	229 15	141 35	.....	.....	10 70	45 00	17 00	373 70
Total	$3,003 80	$2,327 50	$5,373 55	$3,858 80	$1,482 35	$997 35	$1,930 22	$1,133 62	$313 00	$2,500 10	$125 29	$398 75	$271 85	$16,318 63
Total last y'r	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Increase	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Decrease	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

WOMAN'S DEPARTMENT.

NOTICE.

If we have a full report of our work at the coming session of our Annual Conference, it will be necessary for the Second Vice-Presidents of our auxiliaries to report to me at once. I urgently but respectfully request you to give your prompt attention to this work. I have furnished cards for the reports. MRS. L. M. FOWLER,
Second Vice-President W. H. M. S., East Texas Conference.

We cannot create spiritual power, but we may create its conditions.

DISTRICTS	Total from All Sources	No. Epworth Leagues	No. Epworth League Members	No. Sunday Schools	No. Officers and Teachers	No. of Scholars	Amt. Collected for Sunday Schools	Amt. Collected for Missions by S. S.	Amt. Collected on Children's Day	Amt. Collected for Other Objects	Total Amt. Raised in Sunday Schools
San Marcos	$23,537 55	14	370	25	217	1,654	$512 53	$116 47	$19 45	$193 80	$851 33
San Antonio	22,462 89	19	484	28	223	1,918	823 71	180 34	37 76	138 78	1,174 89
Beeville	18,579 90	17	486	29	233	1,853	503 68	159 18	25 45	98 28	721 56
Cuero	11,762 15	8	270	29	156	1,381	327 62	81 02	23 23	88 50	537 47
Llano	8,801 60	13	448	23	168	1,441	382 15	86 72	11 66	31 75	502 13
San Angelo	8,782 90	6	292	17	120	1,135	509 80	40 91	3 40	40 65	596 01
Total	$93,926 99	77	2,350	151	1,127	9,382	$2,959 49	$664 64	$121 05	$591 76	$4,403 39
Total last y'r.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Increase	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Decrease	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Book De

All Books reviewed page have been boug are commended sole

BARBEE & SM
DALLAS.

On this page of th lished a blank order literature for the fi It is hoped that th and secretaries will and place their orde way all delay of orde day rush will be schools will receive due time.

The most appropr the most popular, is the Bible. The H complete line of Bib the Southwest, rang 25 cents to $25. Th from $1.45 to $3, are and by far the best ket for the price. for one of their des of Bibles and Testa

The last book fro Kendrick Bangs is at Home," and is Idiot." All the flo has rippled in Mr works reappear in will be found a nev for languor and tedi works are somethi way of literature, is phenomenal. Pri

The Washington Baltimore Conferen commends a more ex among our young p dren's Visitor, whic be the best Sunday- lished in this coun ment finds a respon as well as in the Methodist home sho Visitor. Price, per y in clubs of ten or m 40 cents each. O House.

Farrar's "Life of lished more than has proved to be on ly read religious bo generation. "The L ther Studies in the a new book upon th the same author, an tant one. In it De attempted to travers as before, but has in a topical rather tive manner. It sh the most important the year. Price, pos

A book for every Tyeire's History o keen interest in growth of our Ch feature of our re book that should b dist library and r Methodist hearthst Tyeire was the ma act and readable literary merit to th of the book. The the following forma ings, cloth, $2, post ings, cloth, $2.50, p rocco, marbled ed Turkey Morocco, g paid.

Rev. C. M. Harles the Methodist Chur ton, is the author booklet which desc every Christian in booklet referred to ence Against Bot Bible." This is me the author preache strong solicitation duced him to publish his discourse Bro. these three proposit tian Science is not Christian Science is and dangerous form conceived in the mi or devil, and procla dane sphere; third, tian Science to be es Harless has demons propositions to the most fastidious min is the strongest reb lous form of idealism book contains 74 p in paper. Price 10

Those who have Sunday-school Time years will be glad notes and miniature terson du Bois has to its first page hav in book form, unde of "Chat-wood." T are a few contribut national Evangel an pages. There is no revel in the admir ths which these

Book Department.

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

BARBEE & SMITH, Agents.
DALLAS, TEXAS.

On this page of the Advocate is published a blank order for Sunday-school literature for the first quarter of 1901. It is hoped that the superintendents and secretaries will take notice of this, and place their orders at once. In this way all delay of orders during the holiday rush will be avoided, and the schools will receive their supplies in due time.

The most appropriate, and naturally the most popular, gift on the market is the Bible. The House has the most complete line of Bibles ever brought to the Southwest, ranging in price from 25 cents to $25. The Workers' Bibles, from $1.45 to $3, are in fact fine books, and by far the best things on the market for the price. Send to the House for one of their descriptive catalogues of Bibles and Testaments.

The last book from the pen of John Kendrick Bangs is entitled "The Idiot at Home," and is a sequel to "The Idiot." All the flowing humor that has rippled in Mr. Bangs' previous works reappear in this. This volume will be found a never-failing antidote for languor and tedium. The author's works are something unique in the way of literature, and his popularity is phenomenal. Price, postpaid, $1.10.

The Washington District Conference, Baltimore Conference, "especially recommends a more extensive circulation among our young people of the Children's Visitor, which they believe to be the best Sunday-school paper published in this country." This sentiment finds a responsive note in Texas as well as in the East. Indeed, no Methodist home should be without the Visitor. Price, per year, 60 cents, each; in clubs of ten or more to one address, 40 cents each. Order through the House.

Farrar's "Life of Christ," first published more than twenty years ago, has proved to be one of the most widely read religious books of the present generation. "The Life of Lives: Further Studies in the Life of Christ," is a new book upon the same subject by the same author, and is a most important one. In it Dean Farrar has not attempted to traverse the same ground as before, but has treated the subject in a topical rather than in a consecutive manner. It should prove one of the most important religious books of the year. Price, postpaid, $2.20.

A book for every Methodist is McTyeire's History of Methodism. A keen interest in the history and growth of our Church is a natural feature of our religion. This is a book that should be in every Methodist library and read beside every Methodist hearthstone. Bishop McTyeire was the master of a very exact and readable style, which adds literary merit to the historical worth of the book. The volume is issued in the following forms: Without engravings, cloth, $2, postpaid; with engravings, cloth, $2.50, postpaid; half morocco, marbled edges, $3, postpaid; Turkey Morocco, gilt edges, $4, postpaid.

Rev. C. M. Harless, A. M., pastor of the Methodist Church, South, at Denton, is the author of a masterly little booklet which deserves to be read by every Christian in our State. The booklet referred to is "Christian Science Against Both Science and the Bible." This is merely a sermon that the author preached, and which the strong solicitation of his friends induced him to publish. In the course of his discourse Bro. Harless lays down these three propositions: First, Christian Science is not science; second, Christian Science is the most insidious and dangerous form of infidelity ever conceived in the mind of man, woman or devil, and proclaimed on this mundane sphere; third, the claim of Christian Science to be esoteric is fun. Rev. Harless has demonstrated each of these propositions to the satisfaction of the most fastidious mind. This little book is the strongest rebuke to this ridiculous form of idealism to be found. The book contains 74 pages, nicely bound in paper. Price 10 cents, postpaid.

Those who have been reading the Sunday-school Times for a number of years will be glad to learn that the notes and miniature essays which Patterson du Bois has been contributing to its first page have now been issued in book form, under the dainty title of "Chat-wood." Together with them are a few contributions to the International Evangel and perhaps to other pages. There is no Christian but will revel in the admirable lessons and truths which these essays contain. This is a volume not intended to be read at one sitting, but to be read slowly, thoughtfully and prayerfully. It is replete with good humor, timely instruction, kind reproof, religious advice and encouragement. They are illustrated by anecdotes fresh and touching. In speaking of "Honorable Defeat," he says: "It is better to be defeated than to conquer by unfair means. Character is won where 'points' are lost, and defeat is an honor when it comes through being honorable." "Chat-wood" is a neatly bound 18mo. volume, containing 185 pages. Price 50 cents, postage paid.

A recent number of the "Day's Work Series" is "Graven on the Tables," by W. E. Love. This is a small 12mo. booklet, nicely bound in art cloth, and its mechanism is up to the standard of first-class book-making. It is a story of a strike of the hands in a large iron foundry. The owner and manager had, by reducing wages and lay-offs, ground his employes down to the direst poverty, and had made them so dependent upon him that they were helpless in his avaricious grasp. The wife and babe of John Hardcorn, one of the men, had died on account of his inability to provide for them the necessities of life. A pious yet practical Methodist preacher preached to his congregation a powerful sermon from the text, "He that maketh haste to be rich, shall not be innocent." The manager's conscience was pricked. That night he could not rest. At length he fell asleep from exhaustion, and dreamed that he had died and was among the multitude before the judgment seat of the Almighty, and that the angels of heaven clamored his guilt. He woke from his dream with a shudder, renounced his avarice, and began a new life. His striking miners were reinstated at their former wages, and prosperity threw a generous smile over the foundry and its men. Seldom has so powerful a rebuke been given to avaricious capitalists as there is in this book. Price, postpaid, 35 cents.

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

As Told By the Enemy.

One of the most interesting and spirited romances of the American Revolutionary War is "Philip Winwood," by Robert Neilson Stephens. This volume has now passed the 50,000 mark, and its popularity is still in its floodtide.

It is a story of social life in New York City during the time it was occupied by the British Army. The conditions and intrigues are presented to the reader in a very captivating manner, with now and then a glimpse of the military life of that era. The characters are not the conventional, time-worn figures of hackneyed fiction, but possess a striking individuality of their own. The book has double merit—merit in character delineation and merit in plot movement.

The hero, Capt. Philip Winwood, is an officer in the American Army, and the story is told by his enemy in love and war, Herbert Ruffell, a Lieutenant in the loyalist forces. Capt. Winwood is an unpretentious, steady, conscientious man, with a keen sense of right, and one who can suffer with resignation and fortitude, but yet possessing a vigor of vindictiveness that is marvelous. He holds the reader's admiration and sympathies from the first chapter on.

But perhaps the most artistic and deftly portrayed character is that of Margaret Faringfield, Winwood's wife. She is beautiful, magnetic and popular, but the key to her character is an inordinate ambition for social prestige, and this last quality becomes the motive force of the plot. Her ambition leads her into an intrigue against the Americans, and, of course, her own husband. Margaret and Philip become estranged, and the scene shifts to England, where Margaret leads a fast but unsatisfying life. Winwood and his wife are finally reconciled, and all ends well.

Throughout the story is depicted the faithful love of a true lover, Philip Winwood, one of the most heroic characters in recent fiction. The book readily holds the reader's attention, and is, all in all, one of the most absorbing books on the market.

The book is handsomely bound and illustrated, and contains 412 pages. Price, postpaid, $1.12.

Peloubet's Notes for 1901.

This excellent commentary on the International Sunday-school lessons for 1901, which has been prepared by F. N. and M. A. Peloubet, has just been published. These "Select Notes" need no introduction to many thousands of people. For twenty-six continuous years they have been proving their worth in nearly every Sunday-school in the civilized world. Every year brings its new volume, and each one is better in many essentials than its predecessor. The issue for 1901 is no exception to this quarter-of-a-century rule, for scholars will find in this year's book not only all the familiar helps and material, but also many new features. In preparing this year's "Select Notes," Dr. Peloubet has not only exhausted his own unrivaled Biblical library, but searched the leading reference and theological libraries of this country, in order to concentrate into this one volume all the clearest thoughts and latest determinations of the world's scholars. He has thus made "Select Notes" for 1901 a veritable store-house of selected facts, explanations and comments of the highest possible value to every student, and which are positively essential in order to attain a correct understanding of the subject matter. No student of the International Lessons can afford not to have this commentary for 1901.

Bound in a handsome cloth binding, handsomely printed, and replete with illustrations. Price $1.00, net, postpaid.

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

Better Unsaid.

When John Duncan Quackenbos, M. D., published his "Enemies and Evidences of Christianity" two years ago, its concise and forcible arguments in favor of Christianity won for the author the respect and attention of the book world. And if he had ceased his literary efforts with the publication of this volume, he might have escaped a burden of disdain. But now he has befouled his reputation as a man of a healthy mind and intelligent wits by publishing his volume entitled "Hypnotism in Mental and Moral Culture." In this last work he shows that he has so far departed from the orthodox ways of thought that he has discredited his claims to the confidence of his former readers.

The author asserts that by the use of hypnotism, and especially by "auto-suggestion" (in which the patient suggests to himself the propriety of a given course of action), all nerve diseases, and such moral maladies as drunkenness, cigarette habit, kleptomania, gambling and the like, can readily be cured. In point of fact, every man is his own physician, and needs no external asistance for his physical or spiritual perfection. There was no need, then, for a Savior to have come into the world and to have died an ignominious death for the redemption of a fallen race. If only Dr. Quackenbos had been sent instead, with his system of "hypnosis," it would have been a great improvement on the divine plan for the reclamation of the world.

We have no word of adverse criticism for Dr. Quackenbos merely because he has departed from the tenets of accepted orthodoxy—merely because he has advanced a new theory. We would not circumscribe his freedom of thought. Not that at all. It is the privilege of any man to advance new ideas, provided only he can justify his course by some form of logical processes. But herein Dr. Quackenbos utterly fails. He assumes at the very start some very untenable—unproved, to say the least—hypotheses.

The author asserts that man has "a double self or duplex personality, each self having a distinct state of consciousness." That is, he has both an objective and a subliminal soul, the latter of which has only a secondary consciousness and "holds those mental procedures of which we know nothing." Confessedly, then, we have no knowledge of this secondary soul. Now, to the comon-sense mind, this negative proof of its existence is positive proof of its non-existence.

The book renounces Christian Science, faith cure and the ilk in caustic terms as frauds, and then in turn explains their cures on the hypothesis of hypnotism. Oh, the irony, the irony of such quackery!

The principle of this system of hypnotic cure is an absurdity that would tax the digestion of an ostrich or turn the stomach of a boa constrictor. It has no semblance of a science, or even common sense. It is the merest quackery clothed in scientific phraseology—a veritable jay in the gaudy plumage of decent fowls. "Which of you by taking thought can add one cubit unto his stature?" Physical conditions can not be altered by "taking thought," any way.

"Who can hold a fire in his hand,
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite
By the bare imagination of a feast?"

The system of hypnotism is a mere absurdity and fit only for the superstitious, to say nothing of the possibility of using it in "mental and moral culture."

The Triumphant Hymnal, the new song book for revivals, Sunday-schools, Leagues, etc., is rapidly growing in popularity. Its songs are fresh, spirited and spiritual. Price, by express, not prepaid, 25 cents each, or $25 per hundred. Send 30 cents, and the House will mail you, postpaid, a sample copy.

WE PUBLISH BELOW A BLANK order for Sunday-School literature for the first quarter, 1901. It is insisted that superintendents and secretaries give these orders their immediate attention, and that they do not wait until the holiday rush is on before their orders are sent in to the House. This early notice is given for the convenience both of the Sunday-schools and the Publishing House. The same rule will apply to orders for holiday goods. Place them at once.

Sunday School Order Blank.

PLEASE MAKE YOUR ORDER ON THIS SHEET.

☞ Remit by Bank Draft, Post-office or Express Money Order or Registered Letter. Send stamps only when necessary. Please fill all blanks correctly, and write names of persons and postoffices very plainly. Any remarks necessary may be written on the blank space below.

BARBEE & SMITH, Agents, 296 Elm Street, Dallas, Texas.

Please send to

Name P. O.

County State

SEND CASH WITH ALL ORDERS.

NO. COPIES.	PERIODICALS.	PRICE—EACH 3 Mos.	PRICE—EACH 1 Year	How long to send	AMOUNT.
	The Sunday School Magazine	12½c	50c		$
	The Senior Quarterly	4c	15c		
	The Home Department Quarterly	4c	15c		
	The Intermediate Quarterly	2c	7½c		
	Illustrated Lesson Paper	2½c	10c		
	Our Little People	1½c	6c		
	Weekly Children's Visitor (in clubs of five)	10c	40c		
	Monthly Children's Visitor (in clubs of five)	5c	20c		
	Sets Olivet Picture Cards	2½c	10c		
	Bible Lesson Pictures	75c	$3 00		

And find enclosed for same, - - - - - - $

BOOKS FOR OFFICERS AND TEACHERS.

Please Send ORDER ON THIS THIS SHEET.

NO.		PRICE.	AMT.
	Banner Sunday School Record. Prepared by Rev. W. R. Thornton. With 500 blanks, $1; extra blanks, per 500, 25 cents		
	Complete Sunday School Record. For schools of 12 classes, 50 cents; for schools of 25 classes. Contains weekly attendance roll, summary for classes, and blanks for weekly report	$1 00	
	Infant Class Teacher's Roll Book. For register and attendance of 100 scholars one year. Each	25	
	Model Collection Envelopes. Cloth lined	5	
	Model Library Card. Per hundred. For scholars ordering books where the "Pigeonhole System" is used	50	
	Model Library Check. Colored cardboard. Per hundred. For keeping track of each book issued to the Librarian under "Pigeonhole System," the only approved plan; this check is the latest and best	50	
	Model Sunday School Library Record. By J. A. Lyons. No. 1 $1; No. 2 (same, small size) For keeping track of books where the ordinary open shelf library case is used this book has no equal	50	
	Model Sunday School Record. For the Secretary and Treasurer. By J. A. Lyons. Handsomely bound. For 25 classes and 500 scholars or under	1 00	
	Modern Sunday School Teacher's Class and Guide Book. Contains four excellent maps, a thousand practical hints and suggestions to teachers. Records of attendance, etc., for one year	5	
	Model Sunday School Treasurer's Account Book. By J. A. Lyons. Covers all the financial transactions of the school for 5 years	1 00	
	Reward Cards and Tickets. Write for list.		
	Teacher's Class Card. Per dozen. For record of attendance of class three months	12	
	Young People's Hymnal. Round or shaped notes, postpaid, each 30c.; not postpaid, each	25	
	Young People's Hymnal, Word Edition, postpaid, per dozen, $1.25; not postpaid, per dozen	1 00	

Find enclosed for same

REMARKS:

☞ The Quarterlies begin with January, April, July and October. As far as possible, let all subscriptions begin with the quarter, and run to the end of the year.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 190 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: 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.

LOWERY.—The death of Mrs. John Lowery, of Rosenberg, occurred at the home of J. J. Armstrong, in Wolmar, October 31, 1900, at 4 a. m. Greatly loved and respected by all, and a most exemplary and useful Christian, a member of the Methodist Church, she has gone to her reward. W. F. BRINSON.

CHISHOLM.—The death angel has visited the home again of Bro. Z. A. and M. A. Chisholm and taken away little Lela, the infant daughter. Lela was born October 18, 1900, and died September 17, 1900. She lacked only one month of being one year old. Little Lela was too sweet and pure to stay in this wicked world. She was laid to rest at Chisholm Chapel, at Terrell, Texas. Weep not, dear parents, for little Lela, for she has only gone to meet her little brothers on that beautiful shore. AUNT NELLIE.

POWELL.—Tommy Powell, son of James and Mary Powell, and grandson of A. E. and E. M. Powell, was born April 17, 1889, and after several days of intense suffering, on September 28, 1900, the sweet, loving little Tommy went home to heaven to his reward. "Oh, will they miss me at home? Say, papa and mamma and sweet little sisters, who will sit in my vacant chair? I am at home in this beautiful home. Now, say, will you meet me in the sweet by and by? I am watching at the beautiful gate, looking for the loved ones to come." THOS. REESE.

JOHNSON.—William Johnson was born in 1818, and died October 2, 1900. Bro. Johnson leaves a wife and nine children. Bro. Johnson was a kind father and husband. He professed religion in early life and joined the M. E. Church, South, but afterward united with the Baptist with his wife. I was present and talked with Bro. Johnson before he died. He said he was ready and willing to go. I preached his funeral at the grave at Varga Chapel, where loving hands laid him to rest while tears flowed freely. Hope looks beyond the grave. Mother and children, look up; father is calling you—come home. J. N. BROYLES.

HENDERSON.—Ellie E. Henderson was born September 28, 1867; departed this life October 2, 1900; converted at eleven years of age at home—on coming into the house told her mother that she felt so good, and that the love of God was in her heart. lived a consecrated life till death, singing glory to Jesus all through her sickness, which was more than seventy days, often saying that the Lord would take care of her, and just before death she said the Lord was going to take her home. She was obedient to parents and obliging to friends. May the God of all grace sustain the broken-hearted parents and children. L. CHRISTIAN, P. C.

ARENDELL.—The subject of this notice, J. W. Arendell, was born in Perry County, Ala., October 15, 1837, was married to Miss Isabella Henderson November 28, 1867; professed religion and joined the M. E. Church, South, in 1867; came to Rusk County, Texas, in 1872; afterwards lived in Smith, Coleman and Millam Counties. He has four children living and two dead. Bro. Arendell departed this life July 17, 1900. He died in perfect peace, and went to join the assembly of the Church in heaven. May the Lord bless the widow and children, at whose request and in loving memory of our deceased friend we offer this tribute. His pastor. H. T. HART.

ODOM.—Leona Odom, sweet little daughter of W. F. and Garra Odom, and granddaughter of A. E. and E. M. Odom, was born May 23, 1897, and after suffering a short time, went home to heaven on July 29, 1900, to meet her loving Savior, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Good-bye, little sweet Leona; we will meet you again in the sweet by and by. Many loved ones has she in that beautiful home, who have gone up through the blood of the Lamb. "I am waiting and watching for my pa and ma to come to this beautiful home. Oh, say! will you come to see your dear child?" THOS. REESE.

MARTIN.—Mary Wesley Martin was born March 13, 1882, in Greer County, then thought to be of Texas. She died near Denver, Montague County, Texas, July 24, 1900. She was the first-born of Mrs. Nancy and J. A. Martin. Her kind disposition, her cheerful manner and her faithful obedience to her parents' wish, won for her a warm place in the hearts of her family. The same virtues claimed the favor of her neighbors and friends, and her pastor's heart was touched by her warm welcome when he visited the family. Let her mother and family not grieve, for she awaits to welcome them to another home, and there to dispense joys through service. Let us watch and be ready when the summons comes. ATTICUS WEBB, P. C.

EVERITT.—Eli Andrew Everitt, the subject of this sketch, was born October 10, 1881, and died August 21, 1899, with slow fever. Andrew was a good boy. He was loved by all who knew him. He was a member of the M. E. Church, South; converted at Holly Springs Church, under Bro. Sam Allen's preaching; baptized by Bro. W. A. Smith in infancy. Oh, how we do miss him in our home—one so gentle, so kind and loving. We loved him so much it breaks our hearts to give him up. But God in his wisdom saw fit to take our darling to live in a more beautiful world than this, where there is no sorrow nor parting, and there's no death there to separate us from our loved ones. We mourn not as those that have no hope, for we have that hope of meeting our darling again in a world above. Andrew was a son of Rev. J. F. and Sarah J. Everitt. He leaves a father, mother, four brothers, two sisters and a host of friends to mourn his absence. In the cold, moist earth we laid him, when the summer was almost gone, and we wept that one so lovely should have a life so brief; yet not unmeet it was that one—that darling boy of ours—so gentle and so beautiful should pass away with the summer flowers. MAMMA.

Palace, Texas.

WHITE.—The reaper Death, with sickle keen, has severed the cords that linked a flower to the home of Mr. and Mrs. W. A. White, of Pottsville, Texas. For three years, three months and thirteen days the light from the life of Una Graham made bright the home of these parents, brothers and sisters; but on the 23d of October they realized that light had vanished—their darling had left them for a better world than this, where sickness, sin and death never enter. Oh! it is hard to clasp our darlings for the last time on earth, but sweet to know our loss is their gain, and that the Christian has a hope, a sweet hope, of reuniting. Una, so sweet, gentle and affectionate, will welcome you there. FRIEND.

HAMILTON.—Little Edith Hamilton, daughter of Dr. and Mrs. Hamilton, died August 20, 1900, at 9 o'clock. Jesus dismissed the patient mother's and father's care, and she was borne from her great suffering on angels' wings into that beautiful beyond, to await the coming of daddy and mamma. Oh, how hard to say farewell to their only precious little girl! How they long once more to hear her footsteps and prattling tongue, and for her presence to make home happy again! All the world is sad and dreary to them without their precious darling; but look up, dear daddy and mamma. Don't think of Edith as dead. She is with the angels, enjoying the beautiful mansions above. God took her that you might have an interest in heaven. May God comfort you, dear brother and sister, and may you meet Edith in the sweet by and by. M. E. G.

HOLMES.—Mrs. Mary E. Holmes was born in Barbour County, Ala., on the 12th of March, 1838. In her girlhood days, while with her parents in Alabama, she joined the M. E. Church, South, and lived right through all the remainder of her life; so she could die without fear. Seven years ago—four years after her marriage—she moved to Texas and placed her Church membership at old Hayes Chapel. Last Thursday, October 25, the soul of this good woman was privileged to break away from the narrow prison cell that has held it for these thirty-two years, and go home to God. The husband and five children, with her father and mother in declining years, a number of sisters and brothers and a host of friends, mourn their loss. The husband, who is not a member of any church said to me: "You to-day pay tribute to as noble a wife and as kind a mother as ever lived—always kind, loving, thoughtful. God lived with her." May God's love warm his heart and enlighten his mind, so he may train his children right. J. W. MILLS.

CHENAULT.—Lillie Alma, the little daughter of W. M. and Maggie E. Chenault, was born October 8, 1896, at Robison Fork, Marshall County, Tenn.; came with her parents to Rockwall County, Texas in 1898, and died June 15, 1900. She was baptized in infancy; was converted and joined the Methodist Episcopal Church, South, July, 1897, in a revival conducted by the writer at Bethel, near Heath, Texas. Lillie suffered a great deal before her pure, innocent soul swept out of the sick body up to our Father's home above. She left behind to mourn her departure her parents and three little brothers, with other loved ones in Texas and Tennessee, and a large circle of friends. She was a sweet, lovable child. She loved her Bible, hymn book and Sunday-school literature. Now she worships her Lord and Savior in "a building of God, an house not made with hands, eternal in the heavens." Parents, you miss your darling now, but be faithful to the Lord a few more years, and then, thank God, you can go and meet Lillie beyond this world of labor and disease and death. D. T. BROWN.

DEBOSE.—Millard Eugene Debose was born in Barbour County, Ala., October 7, 1861; died October 26, 1900, and was buried in the Birdston Cemetery; was converted about twenty years ago; joined the Methodist Church about four years ago. He was a good man, a devoted husband and father, therefore a lover of home. He had not an enemy, but was loved and honored by all. As a citizen of his community he had no equal, as a steward in the Church he was faithful and true. His purse, his heart, ever stood open to every call of charity. No one could go in want in his community. Just as his dear wife and nine little children, Church and neighborhood all needed him most, he was called away. To this sad dispensation of God's providence we all bow in humble submission. The angel of the Lord will certainly encamp round about his afflicted family. She is in the midst of good people. They will not let her come to want. May she and the children be true to the God he served and loyal to the Church of which he was a member, and some sweet day meet husband and papa again. MAC M. SMITH, P. C.

WHITE.—At his home in Lancaster, Texas, September 17, 1900, at twenty minutes to 7 o'clock, F. M. White (familiarly known as Uncle Frank), laid by his armor and quietly passed over the river to rest. He was born in White County, Tenn., October 18, 1828; came to Texas in 1852, and has been a resident of Dallas County since. For the last twenty-eight years his home has been in Lancaster. He served his country in the Confederate War faithfully and bravely, and, while his heart bled for the lost cause, he has gone to wear palms of victory as a reward for his successful achievements in the spiritual battle of life. He loved his Church and her institutions, and as a member of her Official Board he was faithful in the discharge of duty. His name in his community was a synonym for honesty and just dealing. His character was marked with simplicity, modesty, transparency and goodness, yet resting on strong convictions and fixed principles. He was one of the purest men I ever knew. He has gone, but did not leave us in darkness. A sun that knows no setting threw a rainbow of light over our tears as he talked so sweetly to each one in regard to right living. Of his son Forrest, who was in Galveston during the fearful storm and could not be communicated with, he said: "He is a good boy. Tell him it is my desire that he continue on that line. I want him to do all the good he can in the world, and meet me in heaven." To his tender, devoted wife, he said: "I hate to leave you. God will care for you." May his children emulate his noble example, cherish his memory, and so live as to meet him again in the home of the good. Funeral services were conducted in the Methodist Church, after which the brotherhood of Masons took charge and buried him. He sleeps in Lancaster Cemetery, beside the dust of loved ones, to await the resurrection morn. J. P. APPERSON.

REINHARDT.—Bro. Elijah Reinhardt was born near Shelby Springs, Ala., July 4, 1849, and was called from earth to his reward in heaven September 13, 1900. He was converted in the spring of 1866, under the ministry of Rev. L. M. Wilson, at Columbia, Ala.; came to Grayson County, Texas, in 1879; moved from Grayson to Leon County in 1897 or 1898. Bro. Reinhardt was one of the best men I ever knew—an ardent worker in the Methodist Church; always ready to help his pastor in every way to advance the cause of Christ; kind to all about him; loving and devoted to his family, he was greatly beloved by all who knew him. He will be greatly missed; but we sorrow not as those without hope. When the Heavenly Father said, "It is enough, come up higher," he had his lamp trimmed and burning. He left a devoted wife, seven children, two brothers and one sister, besides many friends, to mourn their loss. Dear Sister Reinhardt and children, look up through your tears. Your husband and father, who loved you so well, is watching and waiting for you at heaven's gate. His pastor. D. W. GARDNER.

VICKERS.—Dorothy E. Vickers was born December 6, 1818, in Hancock County, Ga.; died October 22, 1900, at her daughter's, Sister Wm. C. Kendrick, in Grimes County, Texas; was married January 17, 1838, to J. R. Vickers. There were born to them nine children. They moved to Texas in 1852, and settled in Austin County. She professed religion at about fifteen years of age, and joined the Methodist Church. Grandma Vickers lived and died a consistent Christian. She was resigned to die—was watching and waiting for the death angel to come. She had the honor of being the mother of four generations. Her home was always a welcome resort for the tired Methodist preacher. About a month before her death she thought she saw her husband beckoning for her to come. Three days before her death she said: "Oh, if I had wings, I would fly away." She leaves seven children and a host of relatives and friends to mourn their loss. Dear friends, you know where to find her, and the only way is to be faithful yourselves. May the Lord bless you all and house you with Grandma. E. M. MYERS.

EVERITT.—William Bartley Everitt, son of J. F. and S. J. Everitt, was born August 2, 1882, and died May 6, 1900, in Van Zandt County, Texas. He only lived eight days after being taken sick. He was converted at old Holly Springs, but, like most boys, got off the track a little, though when he was called on to bid a last farewell to his dear brother Andrew in this world, it had a lasting effect on him. He began to think, and for some time before he was taken sick his countenance fairly beamed with a Savior's love. He was a great lover of music. After taken sick, he would try to sing some of his favorite songs. He begged mamma not to grieve, for he said: "We will not be separated long. We will meet beyond the skies. Mamma, I know that you have been praying for me." Oh, how hard it seems to have to give up our darlings, but God doeth all things well. His ways are past finding out. The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord. Bartley, as he was familiarly called, was loved by all who knew him. He leaves a father, mother, three brothers and two sisters, and a host of friends in this county and other places where he was known. Let all of us try to live as dear Bartley did the last eight months of his life in this world—near to our Lord—and then we will compose an unbroken family around the throne of God. MAMMA.

Palace, Texas.

WILEY.—The subject of this sketch, Miss Fannie Wiley, was born July, 1880, in New Boston, Bowie County, Texas. She professed religion at the age of fourteen, joined the M. E. Church, South, and lived a consistent member until her death, which sad event took place at S. C. Junction, at 12:45 o'clock, October 7, 1900, where she was teaching school. Miss Fannie was one of the sweetest girls I ever knew. She held a charter from the White Baron Normal, and was one of our best teachers. Every one loved her. In a recent letter to her mother, she said: "I know my health is bad, but I am living every day like it was the last, and, mamma, I am ready at any time. Love to Sister Hughes." She was a member of my Church. I knew her. She was a true Christian, a loving and confiding child. I know of but few girls that had the praise that she had. A flower is plucked from us, never to be filled. I visited her poor, heart-broken mother a few hours after her death. My sister, you have lost something, for a truth. You had something to lose. Only one of the family was with her when she died—her sister Ada, and she never knew her. Miss Ada sat a few minutes before her death she kissed her, and Fannie looked her in the face, but never spoke. Her sweet spirit went home to God while her father was on the way to see her; her weeping mother at home with the little children. Weep not, loved ones. Fannie is not dead, but gone to live with the angels. She will know when you are coming. G. R. HUGHES.

New Boston, Texas.

BALL.—Sister Mamie Ball was born in New Boston, Texas, August 11, 1877; died October 1, 1900, of typhoid fever. She was happily married to John F. Ball, one of New Boston's successful merchants, October, 1896. To them were born two sweet girls, who, with their father, still live to mourn their loss. She was the daughter of J. W. Wever, and granddaughter of the father of Methodism in our town, A. G. Hopkins. She has soon followed him and her godly mother to the good world. She professed religion in childhood, and joined the M. E. Church, South, and lived a consistent member till death. She came of a Methodist family, and of course she was the preacher's friend, true to God, loved her Church. A faithful mother, wife and daughter, a loving sister, a good neighbor. True in this, everybody loved her. She was educated at Georgetown, Texas. I was with her often during her illness. I never heard her murmur. I never saw stronger faith in God. She said to her husband: "Carry my body to the church, have Bro. Hughes preach my funeral. Tell all my friends I am in heaven." When being asked by her sister, Mrs. Dr. Burrows, if she was much sick, she said: "Oh, no, sister; I am so happy. I do wish you could see the angels as they come after me." She is in heaven to-night, while you, husband and children, father, brothers and sisters, are left to weep. We laid her to rest in the New Boston Cemetery, amidst a large crowd of friends and loved ones, to await the resurrection morn. I do believe, had our spiritual eyes been opened, we would have seen that saintly mother, with that convoy of angels, as they came after Sister Mamie. "Blessed are the dead that die in the Lord; they shall rest from their labors and their works follow them." G. R. HUGHES.

New Boston, Texas.

WALKER.—Mrs. Carrie Walker, the daughter of F. M. and Missouri E. Andrews, was born March 18, 1878, and was married to W. H. Walker December 27, 1897; died October 21, 1900. She leaves husband and child, besides a number of relatives and friends, to mourn their loss. She was converted and joined the M. E. Church, South, in July, 1895, at Lhas Grove Church, near Courtney, Texas, under the pastorate of Rev. R. P. Adams. She was buried in the old University Cemetery, and Bro. Hooper, her pastor, preached her funeral. How sad it was to give up our dear sister; but it is sweet to know that she is at rest. At the time of her death she was living near Navasota, Texas. She was a good worker in her Sunday-school, and always met her class only when her health would not permit it. She loved her Bible, and put all her trust in the great promises of our Lord, and was a great believer in prayer. She was a good neighbor, a sincere friend, a loving mother, a devoted wife, a dear sister and a true Christian. Do not mourn, dear mother. Let us all so live that when the final day comes we all will meet her in the bright beyond. Her brother GIDEON.

Galveston, Texas.

WALKUP.—Mrs. Emma J. Walkup was born July 11, 1851, in Fayette County, Tenn.; married to John W. Walkup in Cleburne, Ark., October 9, 1870; moved to Texas in the fall of 1872; died in Eddy, Texas, October 25, 1900, and doubtless moved from earth to heaven, to live forever and ever with God and the angels. The above brief record of dates and facts are taken from the life of Mrs. Emma J. Walker (nee Cogbill), whose body now rests in Eddy's city of the dead, where, amid a crowd of weeping friends and loved ones, we laid it away on Thursday, October 25, to await the coming of our Lord in the resurrection morn. Sister Walkup was converted in early childhood. She united with the Methodist Church when about nine years of age. Hers was a life of affliction. Her frail body had not often known what it was to be free from pain. For the last six months of life she gradually grew worse. Many of her last days were filled with suffering. With marvelous patience she bore it all, seldom or never complaining. She loved her Church, and ever had a welcome and kind word for her pastor. She has gone to rest—to her, indeed, a blessed rest. She leaves a husband and four children, together with several brothers and sisters and other near relatives, to mourn their loss. The character of her children to-day is the living monument of a mother's loving care and earnest living. God grant that they and all of us may so live as to some day join her in the skies. A. E. CARRAWAY.

JULIFF.—Mrs. John Juliff was born in Tavystock, England, in 1850, and soon afterward came to Canada with her parents (Edmond Powell) in the year 1861. In 1868 they moved to Marquette, Mich., where she joined the Methodist Church. In 1871 she was happily married to John Juliff in Galveston, Texas, and from thence they went to Sandy Point, Texas, and have lived there and at Juliff since that date. She was in ill health for two years. On July 1, 1900, she went to Marquette, Mich., for her health. She died at that place July 7, surrounded by her daughter and relatives. She peacefully passed from earth to heaven, and was tenderly laid to rest by the side of her loved ones, July 11. In her girlhood she gave her heart to God, and has lived a devoted Christian life ever since. She possessed a bright and hopeful nature and a strong and well-trained intellect, which made her a desirable help-mate. She was a fine conversationalist, and her pleasing manners made her home a pleasant place. The preachers were always welcome guests in her home. As wife, she was always a wise and safe counselor, aiding and encouraging her husband in everything good. Her children can never forget her Christ-like example in her daily life and her lessons of truth and honor. Her presence was a benediction, and she left light and joy wherever she went. She suffered much in the last few years. Through this we see her real character, which has a charm and dignity that always tells, for it is the result of proved honor, rectitude and consistency. She was a devoted wife and a loving mother; she was sympathetic and warm-hearted; she had lived a good life, and was ready for the summons of her Lord. She leaves a devoted husband and three loving children, two sisters and two brothers to mourn their loss. Her death is indeed a great loss to that community, but she leaves them the heritage of her beautiful and unselfish life. Loving hands did all they could for her, but in spite of all their help and medical aid, her soul slipped away to the fields of eternity. She is now enjoying God's rest and music. We shall see this noble woman again. May God bless the bereaved ones and help them to follow her as she followed Christ. JNO. R. WARLICK.

Houston, Texas.

Tonight

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

Hood's Pills

And you'll be all right in the morning.

$3 a Day Sure. Send us your address and we will show you how to make $3 a day absolutely sure; we furnish the work and teach you free; you work in the locality where you live. Send us your address and we explain the business fully; remember we guarantee a clear profit of $3 for every day's work; absolutely sure; write at once. ROYAL MANUFACTURING CO., Box 285 Detroit, Mich.

Torture at Elmira.

MR. FRANK REMMELT TELLS OF A REMARKABLE TRIAL.

From the Telegram, Elmira, N. Y.

Torture greater than human ingenuity could invent, pain so exquisite that those who have not suffered it can form no idea of its intensity, is often the fate of those whom that dread disease, rheumatism, has marked for its victims. The disease generally begins with a slight pain in the joints and, if proper treatment is begun in time, the agonies that would otherwise follow can be averted. Even in cases that have become aggravated a remedy now exists that promises a certain and lasting cure, as will be seen by the following sworn statement. Mr. Frank Remmelt, of 709 McGee Street, Elmira, N. Y., was laid up with rheumatism which resulted from standing, during his work, upon a damp floor. He says:

FRANK REMMELT.

"About a year ago I was attacked with rheumatism in my feet and legs, chiefly in my legs. They swelled greatly and became very stiff and sore. Whenever I attempted to walk the pain was awful. I had been suffering in this way for about three months when someone handed me a pamphlet advertising Dr. Williams' Pink Pills for Pale People. I read it through carefully and made up my mind to give them a fair trial, for I knew that unless I could get relief I would soon have to give up work and this I could not afford to do.

"I got two boxes at first and by the time the second one was used up I began to feel decidedly better. The swelling was going down, the stiffness and pain were much less and I found I could get about much better. I got three more boxes and by the time the last of them had been taken I was entirely free from the swelling, the pain and the stiffness. In fact I was cured and I am glad to say that I have had no return of the trouble since."

Signed, FRANK REMMELT.

Subscribed and sworn to before me this 27th day of June, 1900.

E. SHAY, *Notary Public.*

At all druggists or direct from Dr. Williams Medicine Co., Schenectady, N.Y., on receipt of price, 50 cents per box; 6 boxes $2.50.

Epworth Organs are easy to buy

Example: Style 61 is $45.00 payable as follows: $22.50 when organ is received and approved, $11.25 in three months and $11.25 in six months. Factory prices, no agents. Send Catalog, Mention this paper.

WILLIAMS ORGAN & PIANO CO. 31 Washington St., Chicago

MEN WITH MUSIC IN THEIR SOULS

Love the "Concord of Sweet Sounds" made by a

JESSE FRENCH PIANO

$10.00 A MONTH

will pay for one of these Peerless Instruments, famous everywhere for their Faultless Action, Purity and Sweetness of Tone and Superior Construction.

We have reached the Highest Standard of Excellence in Pianos and Organs.

WRITE for details of our new Easy Payment Plan, Handsomely Illustrated Catalogue FREE for the asking.

JESSE FRENCH PIANO & ORGAN CO., Dept. R. ST. LOUIS, MO.

OPIUM COCAINE AND WHISKY

Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

PARALYSIS Locomotor Ataxia conquered at last. Doctors puzzled. Specialists amazed at recovery of patients thought incurable, by DR. CHASE'S BLOOD AND NERVE FOOD. Write me about your case. Advice and proof of cures FREE. DR. CHASE, 224 N. 10th St., PHILADELPHIA, PA.

$83.33 Monthly Salary payable weekly with expenses. Men or Women to represent us in their own state, to take charge of collectors and attend to collections. NO INVESTMENT REQUIRED. This is a strictly bona-fide salary proposition. IT INVOLVES NO CANVASSING whatever. Expenses remitted in advance and salary forwarded from headquarters. NO EXPERIENCE NECESSARY. Give references. Position steady. Address CO-OPERATIVE CO., 1176 Star Bldg., CHICAGO.

SO CONVENIENT —OCTOBER 23

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

ODD ADVERTISEME

Curiously worded adv which are funny without common in the London would seem. A contempor offered a prize for the be of such advertisements, a lowing is the result:

"Annual sale now in. I where to be cheated—com

"A lady wants to sell h she is going abroad in a frame."

"For Sale—A pianofor erty of a musician with

"Wanted—A room by men about thirty feet lon feet broad."

"Lost—A collie dog b Saturday evening answe with a brass collar round a muzzle."

"Wanted—By a respect passage to New York, w care of children and a go

"Mr. Brown, furrier, nounce that he will mak capes, etc., for ladies out skins."

"Bulldog for sale; will very fond of children."

"Wanted—An organist blow the same."

"Wanted—A boy to be and partly behind the c

"Wanted—For the sum for a small family with age."

"Lost—Near Highgate umbrella belonging to with a bent rib and a b

"Widow in comfortable ces wishes to marry two

"To be disposed of, a the property of a gent movable headpiece as g

The last is a copy of painted on a board wh fence in Kent.

Notis—If any man's cows gets into these here her tail will be cut off a be."

A TEXAS WONI

HALL'S GREAT DIS

One small bottle of Hal covery cures all kidney troubles, removes grave betes, seminal emission lame backs, rheumatism regularities of the kidne der in both men and wom bladder troubles in chil sold by your druggist, o mail on receipt of $1. O tle is two months' treatm cure any case above me E. W. Hall, sole manu Louis, Mo., P. O. Box. 6 testimonials. Sold by al

Halletsville, Texas, Feb that my wife was troubl in her left hip, suppose them, and also derangem neys, and was relieved of Hall's Great Discovery. one bottle and thinks she cured. LEE GREEN, Bay

Be what nature inten and you will succeed.—S

INDIAN MISSION CON

Oklahoma District.—F

Oklahoma sta.
Moore and Choctaw, at

Council cir, at Pleasant V
Yukon cir, at Yukon.
El Reno sta.
Guthrie sta.
Perry and Morrison, at P
Pawnee and Jennings, at
Stillwater sta.
Chandler, at Chandler.
Keokuk Falls, at Pleasant

Earlboro, at Earlboro.
Shawnee sta.
Tecumseh cir, at Tecumse
Dale, at Bethel.
McLoud cir, at Cornerch
Hennessey, at Hennessey
Billings and Enid, at Enid
Byron cir, at Byron.

The district stewards a the presiding elder in Church, South, at Okla Thursday, November 1, a. m. S. M. T

Ardmore District.—F

Overbrook, at Overbrook
Marietta, at Marietta.
Marietta, at Marietta
Cumberland, at Cumberla
Carter Avenue, Ardmore
Lebanon, at Lebanon.
Broadway, Ardmore.
Oakland, at Madill
Leon and Burneville, at
Cornish, at Cornish
Washita, at Washita.
Springer, at Springer.
Orr, at Simon.

District stewards at Broadway Methodist c December 8, 1900. W

Canadian District.—F

Fort Gibson.
Webber Falls.
Vian.
Stilwaw.
Muldrow.
Spiro.
Bokoshe, at Cowlington.
Poteau.
Howe.
Cameron, at Harrel's Cha
Wagoner.
Muskogee.
Muskogee cir.
Enterprise, at Palestine.
Whitefield, at Higler.
Canadian, at Texanna.

The district stewards a to meet at Vian Novemb A. N.

ODD ADVERTISEMENTS.

Curiously worded advertisements, which are funny without intent, are common in the London papers, it would seem. A contemporary recently offered a prize for the best collection of such advertisements, and the following is the result:

"Annual sale now in. Don't go elsewhere to be cheated—come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"For Sale—A pianoforte, the property of a musician with carved legs."

"Wanted—A room by two gentlemen about thirty feet long and twenty feet broad."

"Lost—A collie dog by a man on Saturday evening answering to Jim with a brass collar round his neck and a muzzle."

"Wanted—By a respectable girl, her passage to New York, willing to take care of children and a good sailor."

"Mr. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skins."

"Bulldog for sale; will eat anything, very fond of children."

"Wanted—An organist and a boy to blow the same."

"Wanted—A boy to be partly outside and partly behind the counter."

"Wanted—For the summer a cottage for a small family with good drainage."

"Lost—Near Highgate archway, an umbrella belonging to a gentleman with a bent rib and a bone handle."

"Widow in comfortable circumstances wishes to marry two sons."

"To be disposed of, a mail phaeton, the property of a gentleman with a movable headpiece as good as new."

The last is a copy of an inscription painted on a board which adorns a fence in Kent.

Notis—If any man's or woman's cows gets into these here sites, his or her tail will be cut off as the case may be."

A TEXAS WONDER!

HALL'S GREAT DISCOVERY.

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

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

Be what nature intended you for, and you will succeed.—Sidney Smith.

INDIAN MISSION CONFERENCE.

Oklahoma District—First Round.

Oklahoma sta.....Nov. 10, 11
Moore and Choctaw, at Sunny Lane.....Nov. 17, 18
Council cir, at Pleasant Valley.....Nov. 24, 25
Yukon cir, at Yukon.....Nov. 25, 26
El Reno sta.....Dec. 1, 2
Guthrie sta.....Dec. 8, 9
Perry and Morrison, at Perry.....Dec. 15, 16
Pawnee and Jennings, at P.....Dec. 15, 16
Stillwater sta.....Dec. 16, 17
Chandler, at Chandler.....Dec. 22, 23
Keokuk Falls, at Pleasant Valley.....Dec. 23, 24
Earlboro, at Earlboro.....Dec. 28, 29
Shawnee sta.....Dec. 30, 31
Tecumseh cir, at Tecumseh.....Jan. 5, 6
Dale, at Bethel.....Jan. 6, 7
McLoud cir, at Centerville.....Jan. 12, 13
Hennessey, at Hennessey.....Jan. 12, 13
Billings and Eight, at Eight.....Jan. 19, 20
Byron cir, at Byron.....Jan. 26, 27

The district stewards will please meet the presiding elder in the First M. E. Church, South, at Oklahoma City, on Thursday, November 15, 1900, at 9 o'clock a. m. S. G. Thompson, P. E.

Ardmore District—First Round.

Overbrook, at Overbrook.....2d Sun. Nov.
Manville, at Manville.....4th Sun. Nov.
Marietta, at Marietta.....1st Sun. Dec.
Cumberland, at Cumberland.....2d Sun. Dec.
Carter Avenue, Ardmore.....3d Sun. Dec.
Lebanon, at Lebanon.....4th Sun. Dec.
Broadway, Ardmore.....5th Sun. Dec.
Oakland, at Madill.....1st Sun. Jan.
Leon and Burneville, at L.....2d Sun. Jan.
Cornish, at Cornish.....3d Sun. Jan.
Washita, at Washita.....4th Sun. Jan.
Springer, at Springer.....1st Sun. Feb.
Orr, at Orr.....2d Sun. Feb.

District stewards will meet in the Broadway Methodist Church, Ardmore, December 6, 1900. W. J. Sims, P. E.

Canadian District—First Round.

Fort Gibson.....Nov. 10, 11
Webber Falls.....Nov. 17, 18
Vian.....Nov. 24, 25
Sallisaw.....Dec. 1, 2
Muldrow.....Dec. 4
Spiro.....Dec. 6
Bokoshe, at Cowlington.....Dec. 8, 9
Poteau.....Dec. 11
Howe.....Dec. 12
Cameron, at Harral's Chapel.....Dec. 15, 16
Wagoner.....Dec. 22, 23
Muskogee.....Dec. 30, 31
Muskogee cir.....Jan. 5, 6
Enterprise, at Palestine.....Jan. 12, 13
Whitefield, at Higler.....Jan. 19, 20
Canadian, at Texanna.....Jan. 27, 28

The district stewards are hereby called to meet at Vian November 24, at 9 a. m.
A. N. Averyt, P. E.

EAST TEXAS CONFERENCE.

Beaumont District—Fourth Round.

Jasper and Kirbyville, at J.....Nov. 10, 11
Quarterly Conference at 7:30 p. m.
Chester, at Camden.....Nov. 20
Leggett, at Darby.....Nov. 22
Livingston.....Nov. 24, 25
T. J. Milam, P. E.

Marshall District—Fourth Round.

Kilgore, at Bellview.....Nov. 10, 11
Arleston, at Bethel.....Nov. 17, 18
Church Hill, at Oakland.....Nov. 24, 25
C. R. Lamar, P. E.

Pittsburg District—Fourth Round.

Dalby and DeKalb, at DeK.....Nov. 10, 11
Redwater, at Redwater...Friday, Nov. 16
Fairview.....Nov. 17, 18
Texarkana, State Line.....Nov. 18, 19
Musgrove.....Wednesday, Nov. 21
Daingerfield, at D.....Nov. 24, 25
John Adams, P. E.

San Augustine District—Fourth Round.

Appleby mis. at North Street.....Nov. 10, 11
San Augustine and Chireno, at San Augustine.....Nov. 17, 18
Center sta.....Nov. 18, 19
Carthage cir, at Carthage.....Nov. 24, 25
A. J. Weeks, P. E.

Palestine District—Fourth Round.

Jacksonville cir, at Pine Springs.....Nov. 10, 11
Brushy Creek, at Naches.....Nov. 14
Groveton cir.....Nov. 17, 18
Grapeland cir.....Nov. 21
West Palestine.....Nov. 24, 25
V. A. Godbey, P. E.

Tyler District—Fourth Round.

New York, at Murchison.....Nov. 10, 11
Troup and Overton, at Omen.....Nov. 17, 18
Whitehouse, at Walnut Grove.....Nov. 24, 25
J. T. Smith, P. E.

NORTH TEXAS CONFERENCE.

Bonham District—Fourth Round.

Gober.....2d Sun. Nov.
Randolph, 2d Sun. Nov., night and 2d Monday morning.
Fannin.....3d Sun. Nov.
Bonham, 3d Sun. Nov., night and Monday night.
T. R. Pierce, P. E.

Greenville District—Fourth Round.

Merit, at Merit.....2d Sun. Nov.
Weston, at Anna.....Nov. 14
Quinlan, at Quinlan.....3d Sun. Nov.
I. S. Ashburn, P. E.

Sherman District—Fourth Round.

Howe cir.....Nov. 10, 11
Van Alstyne sta.....Nov. 11, 12
Willow Street.....Nov. 17, 18
Travis Street.....Nov. 18, 19
J. R. Wages, P. E.

Bowie District—Fourth Round.

Post Oak, at Post Oak.....Nov. 9, 10
Crafton, at Crafton.....Nov. 10, 11
Chico, at Pleasant Grove.....Nov. 11, 12
Bowie cir, at Saloma.....Nov. 17, 18
Alvord, at Foster's.....Nov. 18, 19
Bowie sta.....Nov. 20
E. W. Alderson, P. E.

Gainesville District—Fourth Round.

Aubrey, at Aubrey.....Nov. 10, 11
Dexter, at Dexter.....Nov. 17, 18
J. M. Binkley, P. E.

Paris District—Fourth Round.

Maxey mis.....Nov. 10
Emberson cir, at Hopewell.....Nov. 11, 12
Lake Creek cir.....Nov. 14
Roxton cir, at Atlas.....Nov. 17, 18
W. D. Mountcastle, P. E.

Sulphur Springs District—Fourth Round.

Campbell.....2d Sun. Nov.
Sulphur Bluff, at Pleasant Hill.....11 a. m., Nov. 14
C. B. Fladger, P. E.

Terrell District—Fourth Round.

Reinhardt cir.....Nov. 10, 11
F. O. Miller, P. E.

Dallas District—Fourth Round.

Grand Prairie.....Nov. 10
First Church.....11 a. m., Nov. 11
Trinity.....8 p. m., Nov. 11
Lancaster.....Nov. 17, 18
Floyd.....8 p. m., Nov. 18
Jno. H. McLean, P. E.

TEXAS CONFERENCE.

Brenham District—Fourth Round.

Patterson, at Brookshire.....Nov. 10, 11
Sealy.....Nov. 17, 18
Dacilla, at Tracy.....Nov. 24, 25
Pleasant Hill, at Salty.....Dec. 1, 2
Rockdale.....Dec. 3
J. B. Cochran, P. E.

Huntsville District—Fourth Round.

Hempstead.....Nov. 11, 12
Waller cir, at New Hope.....Nov. 17, 18
Zion cir, at Zion.....Nov. 22
Willisville cir, at Midway.....Nov. 24, 25
Milliken cir, at Alexander.....Dec. 1, 2
Bryan.....Dec. 3
J. C. Mickle, P. E.

Calvert District—Fourth Round.

Durango, at Gena.....Sat., Nov. 10
Petteway, at Boon.....Sat., Nov. 17
Lott, at Lott.....Sat., Nov. 24
Rosebud, at R.....Mon., Nov. 26
Bremond and Reagan, at B.....Sat., Dec. 1
Marlin.....Mon., Dec. 3
H. M. Sears, P. E.

Austin District—Fourth Round.

Webberville, at Webberville.....Nov. 10, 11
McDade cir, at McDade.....Nov. 17, 18
Manor.....Nov. 18, 19
Merrilltown and Walnut, at W.....Nov. 24, 25
Cypress, at Cypress.....Dec. 1, 2
Geo. A. LeClere, P. E.

Houston District—Fourth Round.

Rosenberg, at Rosenberg.....Nov. 10, 11
Richmond.....Nov. 11, 12
Columbia, at Columbia.....Nov. 17, 18
St. Johns.....Wednesday night, Nov. 21
Dickinson.....Nov. 24, 25
Alvin.....Nov. 25, 26
Angleton, at A., Thanksgiving Day.....Nov. 29
Shearn.....Wednesday night, Nov. 28
Washington Street.....Nov. 27
Tabernacle.....Dec. 1, 2
McAshan and City mis. at McAshan.....Nov. 30, Dec. 2
O. T. Hotchkiss, P. E.

Hunt's Lightning Oil for fresh cuts and burns has no equal. The most penetrating oil on earth. You should never be without it. Cures Headache, Rheumatism and Neuralgia. Sold under guarantee. Price 25c. and 50c.

There are many forms of skin diseases producing an almost intolerable itch which are not called by that name no matter if the sensation is there, a cure is what is wanted. Hunt's Cure is the ideal, never-failing cure for such troubles. It cures quickly and completely, Ringworm, Tetter, Eczema and all like troubles. No internal treatment necessary. Strictly guaranteed.

Nurse—Tommy, there's some jam on your cheek." Tommy (with interest)—There isn't any worth eating, is there?—Punch.

If you are going to California this winter or expect to visit Arizona or Northern New Mexico, it will pay you to make the trip via the Trinidad Gateway, using the unequaled service of "The Denver Road," in connection with the Santa Fe through service to the coast.

BURLINGTON'S SECRET OF HEALTH AND LONG LIFE.

The human body is as a house which has windows and doors through which that which sustains life must enter. These windows and doors of the human body are the mouth and nostrils; through these, lurking in what we eat, drink and breathe into our bodies, the atomies of health enter into our internal organism, and immediately begin their direful work. Some constitutions are strong enough to repel these invasions of the germs or microbes, with astonishing success. But it is only a question of time with the strongest; for if the internal organism is not kept fortified against the constant coming in of these seeds of sickness and disease, the very strongest constitution will ultimately become diseased. In robust health today and prostrated with a burning fever to-morrow, or some other serious ailment, without any apparent cause, is the common experience of the human family.

Thirty years ago I discovered the merits of a well-known vegetable agent that is an absolute paralyzer of all disease germs. While this vegetable agent is in the system it is as impossible for that system to be seriously affected by the germs of sickness or disease as it would be to set a bucket of water on fire with a lighted match. This agent, so powerful in destroying disease germs, is absolutely harmless to the system of even an infant. I do not offer to send this agent to any one, because all may procure it much cheaper than it could be sent to them, and they will know, as soon as they are told what it is, that it is harmless and contains virtue.

It will build up the run-down system while it is destroying disease germs, and will give those who use it according to directions, a fresh lease of life.

It is not claimed to be a cure-all; for nothing can cure those whose constitution has become an absolute wreck. But it will prevent all kinds of sickness, disease, infections or contagions. And it is far better to lock the door before the thief enters the house than to depend on ejecting him after he enters. This agent will stand guard in the system and paralyze the thief of health as he enters the door. It is so convenient to take that it becomes a pleasure to take it every morning upon rising. Then you are safe from disease so long as you keep it up. For thirty-five years I have taken it and would make an oath to the fact that I have never been sick during the time. If you take it regularly for three months you will continue it during your lifetime.

It matters not what your ailment may be, if anything will cure it this agent will, because it will destroy the germs that are annoying your weak point or points, and nature will do the rest. No medicine on earth can do any more than this, aside nature. This agent is not a drug. But my folder, revealing my "Secret of Health and Long Life," will make it all plain to you and furnish you with much valuable information. It will be worth more to those who procure it than a free drug store, and a free doctor at their constant command.

Every family should have it. If you have children, you know how distressing it is to have these dear little ones stricken down with burning fever or other ailment caused by some disease germ or microbe, you know not what, and often the doctor is left to conjecture at the cause. But "Burlington's Secret of Health and Long Life" will enable you to keep your children in constant good health. What is $2.00 when compared with one night's uneasiness at the bedside of a suffering child?

Hundreds of families in Texas have sent for "Burlington's Secret of Health and Long Life," and not one who has been heard from has failed to express satisfaction with it. If you want it, cut out the following pledge and properly fill out blank for postoffice address, name and date, and enclose it and $2.00 to

TEXAS CHRISTIAN ADVOCATE, Dallas, Tex.,

and you will receive the copyrighted folder containing the revelation of the secret.

PLEDGE OF HONOR.

I hereby promise, upon my word of honor that I will not by word of mouth, inscription, hint, sign or allusion reveal or in any way make known to any one the contents of the booklet or folder containing the information called "Burlington's Secret of Health and Long Life." I furthermore promise that after I have used the treatment three months, I will, if called upon to do so, give a fair written statement of the effects I may have experienced under this treatment. And if I should violate this pledge in any way, I hereby confess, in advance, that I will be guilty of a breach of promise with J. H. D. Burlington.

Postoffice and State.....

.....

Sign Name.....

Date.....

Dr. G. W. Christian, one of the most prominent physicians in Texas, who is practicing in Austin, says of this treatment: "Since most diseases are of germ origin, the field of usefulness for this remedy is as broad as the very earth itself, and it will prove a boon to suffering millions. Its simplicity, harmlessness, effectiveness and cheapness will commend it to the masses."

AUSTIN WHITE LIME CO. Manufacturers of the Celebrated WHITE LIME and dealers in Portland and Rosedale Cements, Plaster, Hair, Sewer Pipe, Fire Brick, etc. AUSTIN, TEXAS.

BED-WETTING CURED. Sample Free. Dr. F. E. May, Bloomington, Ill.

MACHINE AND THE ADVOCATE 1 YR. $22 GETS A FIRST-CLASS SEWING

A TWENTY DAYS' TOUR TO HAVANA and RETURN for $150.

Captain J. E. Labatt, of Fort Worth, will conduct a select party of fifty on a tour to Havana and the surrounding country. Special sleepers will leave Fort Worth and Dallas on the evening of November 6, arriving Galveston next morning, leaving at noon via Mallory Line, arriving Key West the following Wednesday morning, leaving the next evening and arriving at Havana Friday morning. A complete itinerary has been prepared for ten days' entertainment at Havana and surrounding country within a radius of sixty-five miles. This tour will be under the personal direction of Captain Labatt, who has spent nineteen months at Havana in the service of the U. S. Government, and is familiar with the surroundings and will be in position to entertain tourists in a manner and under conditions and circumstances that are not open to the general public. The amount noted above, $150, covers all expenses, including hotel fare and carriage hire at Key West and Havana.

For further particulars and complete itinerary, address Capt. J. E. Labatt, care Santa Fe Office, 709 Main St., Fort Worth.

SO CONVENIENT —OCTOBER 23

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

SENT FREE

"The Illustrator and General Narrator."

ABOUT TEXAS

A handsomely illustrated monthly magazine, published by the I. & G. N. R. R., giving timely descriptions of the matchless resources and opportunities of TEXAS; the special subject matter of each issue to date being as follows: MARCH, 1900, Texas; APRIL, Houston County; MAY, Montgomery County; JUNE, Cherokee County; JULY, Leon County; AUGUST, Anderson County and Palestine; SEPTEMBER, Rusk County; OCTOBER, Walker County; NOVEMBER, Bexar County and San Antonio; DECEMBER, Brazoria County; JANUARY, 1900, Harris County and Houston; FEBRUARY, Fort Bend and Trinity Counties.

This magazine is of great interest to the investor, sportsman, tourist, health-seeker and home-seeker; and will be sent free to any one paying the postage, which is 25 cts. for one year or 7 cts. for sample copy. Back numbers may be had if desired.

Please mention this paper.

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

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The greatest watering place in the South. It is reached only

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WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY.

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

For further particulars address

P. E. BOCK, Superintendent, Weatherford, Texas.

4 IMPORTANT GATEWAYS 4

THE TEXAS AND PACIFIC RAILWAY

2 FAST TRAINS 2 DAILY

FOR St. Louis, Chicago and the East

SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS. HANDSOME NEW CHAIR CARS (SEATS FREE)

ONLY LINE Running Through Coaches and Sleepers New Orleans without Change.

Direct Line to ARIZONA, NEW MEXICO and CALIFORNIA.

L. S. THORNE, Third Vice-Pres't and Gen'l Mgr. E. P. TURNER, Gen'l Passenger and Ticket Agt.

DALLAS, TEXAS.

NEW SERVICE

VIA

THE M K AND T

MISSOURI KANSAS & TEXAS

TO

SAN ANTONIO

VIA

Waco, S. A. & A. P. and Sou. Pac.

AND TO

AUSTIN

Via Elgin and H. & T. C.

Through Tourist Sleepers to

CALIFORNIA

Via San Antonio and Sou. Pac.

Quickest and Best Line to

MEXICO

"KATY FLYER"

TO

St. Louis, Chicago, Kansas City

ALL TRAINS HAVE FREE KATY CHAIR CARS And BUFFET SLEEPERS.

THE MONEY QUESTION

Does not worry the residents in the Texas Panhandle. Famous for its CATTLE, marvelous as a WHEAT country, producing MELONS preferred by Eastern markets, rich in TREMENDOUS CORN and COTTON, this section is now

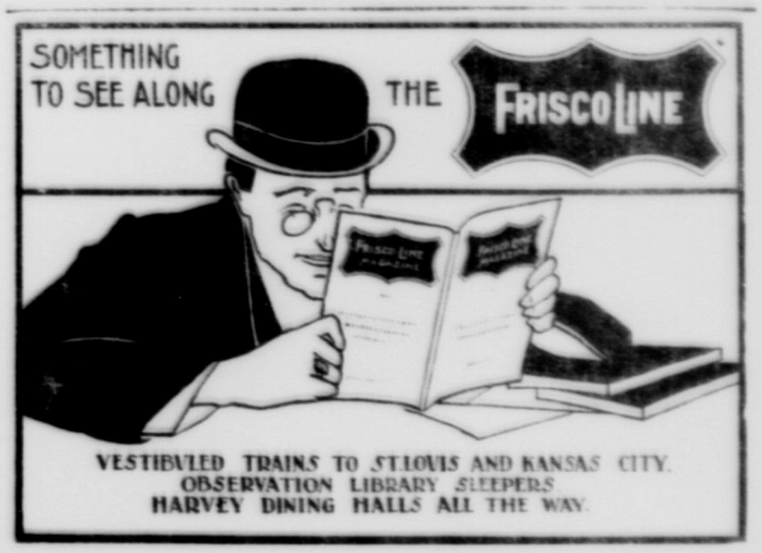
ATTRACTING ATTENTION.

Take a run up there and

Investigate for Yourself.

You will find the same handsome Pullmans, Cafe Cars and Coaches (all broad vestibuled) which delight the California tourists and cause them to say: "You don't have to apologize for riding on the Denver Road."

W. F. STERLEY, A. G. P. & P. A.
A. A. GLISSON, G. A. P. D.
CHAS. L. HULL, T. P. A.
FORT WORTH, TEXAS



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L. BLAYLOCK DALLAS, TEXAS

A CHAT WITH THE LOCAL PREACHERS.

As we promised in our last issue, we give way this week to our correspondents whose papers have accumulated on our hands for want of space, until they seem to be getting out of date, but such is their interest to us and their importance to our comon brotherhood that we are determined to give them to our readers, though long delayed, as soon as space will allow.

Austin, Texas.

Rev. W. C. Young:

Dear Brother—I have watched with increasing interest the Local Preachers' Conference, and would have been glad to be with you, but my health and infirmities have prevented me from even writing you. But a kind Providence is gradually restoring my health, and I feel like I would be glad to give our Zion a note of encouragement. I served a while in the itinerant ranks in old Georgia, and speak from a large experience when I say the local preacher has a grand field for usefulness, and if it can be enlarged by having a Local Preachers' Conference, I bid you goodspeed, and promise, if not providentially hindered, as I was this year, I will attend the next session of the conference.

G. M. ROBINSON, L. E.

Marshall, Texas.

Rev. J. F. Riggs:

"I am decidedly opposed to a separate organ for the local preachers. I suggest, conditionally, the enlargement of the Texas Christian Advocate so as to give a Local Preachers Department. The conditions are that the local preachers furnish an additional number of subscribers to justify the manager in enlarging the Advocate. I also suggest that the conference appoint an editor for that department, who shall act under the direction of the regular editor, and also to provide for the remuneration for his services. I am sorry I could not attend the meeting. I believe, if we could get the local preachers interested personally in the Advocate, the subscription list could be doubled in less than a year."

Denton, Texas.

Rev. F. M. Griffith:

While I am absent in person, I am present in heart. Poverty alone keeps me from being present at your meeting. I heartily indorse the enterprise. If there can be anything done to advance our usefulness, I say amen! I have been a resident of Denton County nearly twenty-six years. My relationship, at present, is a local elder in Denton Station. I have been preaching sixteen years. I have been a member of the great Methodist family forty-three years. I have never been a Bishop nor presiding elder, but have filled almost all other positions down to Secretary of the Church Conference. I have been in the local ranks most of my time since I have been preaching. I had some noble pastors, who have shown me due regard and appreciation. * * * I have generally had about all I felt able to do. The Lord has blessed my ministry and given me many precious souls for my hire, which is about all I ever did get except the glorious realization of having served my Master to divine acceptance. I have been sadly afflicted for nearly ten years with that dreadful disease, sciatic neuralgia, but I never cease to preach, bury the dead and solemnize the rites of matrimony. But I feel that "the time of my departure draweth nigh." I want to fight a good fight, keep the faith, for I know there is a crown laid up for me at the right hand of God. I am sixty-two years old, but if I can better serve my Master by being a member of the Local Preachers' Conference, and if it will widen my field of usefulness, enroll my name.

I am somewhat surprised to find the indorsement given this enterprise, which seems to prevail amongst those in high authority. There was a move made in this direction some twenty years ago, * * * but it was vigorously assailed by our papers. Since that time I have heard no more of it until now, except the agitation some two or three years ago, when the question of a local preachers' paper was suggested by some brother in Dallas; and I believed then that it would have been a success under proper management. * * *

Now I am in perfect accord with our Church, in doctrine and government, but not with any abuses.* * * Give me the old-time Methodism, when the pastors rallied their local preachers, exhorters, class-leaders and singers, and held their camp and protracted meetings without any importations; * * * when the hosts of Israel marshaled their forces and made the welkin ring with the shouts of newborn souls.

I am glad to see in some of the reports of the pastors of their meetings this year that they have used their local preachers and God has blessed their efforts. * * *

Now, Bro. Young, if you think proper, read this ill-provised missive to your assemblage, and if there is anything in it worthy of the occasion, I send it forth in the name of Christ.

The foregoing papers were sent us by our friends who are in full sympathy with us, but were providentially hindered from being with us in our convention on the 6th ultimo. They are fraught with momentous interest, and will be read by our brotherhood with intense satisfaction. Some of the suggestions may now seem premature, but when we become thoroughly organized and all the local preachers fall into line with us, they will then be in order. W. C. YOUNG.

No. 345 Wall St., Dallas, Texas.

We wish to call the attention of our readers, especially those who are interested in education—and all Methodists are interested in education—to the notice of our Teachers' Agency, or Bureau, which appears in another part of our issue. Let our teachers, and those employing teachers, keep constantly before them this truth, that an education which is not saturated with the principles of Christianity is not an education in its highest, truest sense. The Methodist Church was born in a university, and its greatest work has been done by men sent out from colleges and universities, not only to preach but to teach. Recognizing that the strength of the Church, and the strength of society at large, lies in the young life, we have, in connection with the work of the Board of Education, established a Teachers' Bureau, the purpose of which is to supply all classes of schools with Christian teachers. It is not proposed to make money, but to advance the interests of the highest education. Is it asking too much that all Methodists, as well as all Christian people, engaged directly, as well as those engaged indirectly, give this enterprise of our Board of Education their hearty support?

TEXAS PERSONALS.

Rev. I. Z. T. Morris was at Gonzales, and seemed to be very much at home among the brethren.

Rev. F. B. Sinex was at the Gonzales Conference, and did some good work among the preachers and laymen for Georgetown. Sinex is a success.

Rev. J. O. Davis, of the Holston Conference, has been transferred to the North Texas Conference, so we see from the list of Holston appointments.

Miss Violetta Oda Wallace, daughter of Rev. and Mrs. J. A. Wallace, of Crawford, was married to Mr. J. C. Guest, of Cleburne, the 7th inst. We congratulate the happy young couple, and bid them godspeed.

In a letter from Rev. J. B. Rabb, of Lone Oak, he says, among others things: "My health is poor—quite feeble, yet I can read, think and pray." We appreciate the words of encouragement from from these noble old men of God.

Rev. Nath Thompson, who was the agent for the Rescue Home the past year, takes regular work again as a pastor. He went to Emory College about five years while Bishop Candler was President, and he enjoyed the Bishop very much at conference.

In a private letter from our old and loved teacher, Dr. J. H. Brunner, of Tennessee, he says: "If you chance to be in Tennessee the 10th of December, call on us, as my god wife and I expect to celebrate quietly our golden wedding. To us have been born seven children. Two of them went to heaven in infancy. Twenty grandchildren have been added to the family, one of whom has also joined the angel band." God bless our dear old friends, whom we hold in great love and veneration.

Rev. A. C. Pickens, of the Indian Mission Conference, has been transferred by Bishop Key to the North Texas Conference. Bro. Pickens is a strong and useful preacher, and went from Texas to the Territory some years ago. He has filled the best appointments in that conference.

STORM SUFFERERS' FUND.

Abilene, per Rev. C. E. Brown, pastor	$ 10 00
B. F. Forrester, Boz, per Rev. W. A. Gilleland	5 00
Revier Sunday-school, Rural Route No. 3, Hillsboro, per Miss Lula Revier	2 00
Rev. John Moore, Sanger	2 00
Winnsboro Church, per Rev. D. T. Brown	5 00
Mrs. A. E. Hall, Us	2 00
Per Rev. R. V. Gallaway, Thornton, as follows:	
Mrs. W. W. Gunter	5 00
Mrs. S. E. Hyde	2 00
Miss Zeme Gates	1 00
V. V. Caver, Roach	2 50
Bridgeport Sunday-school, per D. A. Martin, Sec	1 20
T. Friend in Corsicana	5 00
Per Rev. J. A. Wyatt, Emberson Circuit, as follows:	
Bethel League	10 00
Mt. Tabor class	8 10
	$ 61 90
Previously reported	3,651 28
Total	$3,713 18

L. BLAYLOCK.

ACKNOWLEDGMENTS.

Nashville, Tenn., Nov 3, 1900.

Received of L. Blaylock, Dallas, Texas, $11.65 contributed by the people of Texas for benefit of famine-stricken people of India. J. D. HAMILTON, Treas.

$202.22.

Received of L. Blaylock, Texas Christian Advocate, two hundred and two dollars and twenty-two cents ($202.22), for the wrecked churches of the Texas Conference. O. T. HOTCHKISS.

Houston, Texas, Nov. 2, 1900.

THE BRETHREN ARE RESPONDING

Bridgeport, Texas, Nov. 5, 1900.—Mr. L. Blaylock, Dallas, Texas—Dear Brother: Enclosed please find P. O. money order for $2.25 (less postage), from the children of the Methodist Sunday-school at Bridgeport for the needy Sunday-schools in the storm-swept district of South Texas.
D. A. MARTIN, Secretary.

Roach, Texas, Oct. 22, 1900.—Dear Bro. Blaylock—Find enclosed $2.50, to be disposed as you think best for the Galveston sufferers. May heaven's blessings go with it to some poor suffering soul. Yours truly, V. V. CAVER.

Thornton, Texas, Nov 5, 1900.—Mr. L. Blaylock—Dear Brother: I enclose check for $5, for repairing churches and parsonages, Houston District. This is $5 from Anderson Circuit. We send our prayers with our contributions. Yours truly,
R. V. GALLAWAY.

Sanger, Nov. 2, 1900.—Dear Brother—Enclosed find $2, which you will please apply where most needed. Am arranging for a thank-offering to cause before long. Yours fraternally, JOHN MOORE.

Winnsboro, Texas, Nov. 3, 1900.—L. Blaylock, Dallas, Texas—Dear Brother: Please find enclosed postoffice money order for $5, given by our Church here, for our Churches in Galveston. D. T. BROWN.

Hillsboro, Texas, Oct. 29, 1900.—Mr. L. Blaylock, Publisher—Dear Sir: I being Secretary of the Sunday-schol at Revier, Rural Route No. 3, am instructed to send you $2, which amount, enclosed, is contributed by the Sunday-schol scholers for the Galveston flood sufferers. Yours respectfully, LULA REVIER.

Abilene, Texas, Oct. 24, 1900.—L. Blaylock—Dear Brother: Enclosed find $10 for the Galveston storm sufferers. Put it "From Abilene, by C. E. Brown, pastor," as it comes from four of us. Yours,
CHAS. E. BROWN.

Midlothian, Texas, Oct. 31, 1900.—Mr. L. Blaylock, Dallas, Texas—Dear Brother: Enclosed find $5 for flood sufferers. This is from B. F. Forrester, Boz, Texas. Yours truly, W. A. GILLELAND.

Corsicana, Texas, Nov. 5, 1900.—Rev. G. C. Rankin, Dallas—Dear Bro. Rankin: Enclosed find $5, to help rebuild the Old Ladies' Home at Galveston. Eight years ago my mother went to her home in the "city which hath foundations whose Maker and builder is God." I want to give this. Please forward. Very truly yours,

Sumner, Texas, Nov. 5, 1900.—Dear Blaylock—You will find enclosed a check for $9.30 for the storm sufferers' church building fund, from Emberson Circuit. Your brother, J. A. WYATT.

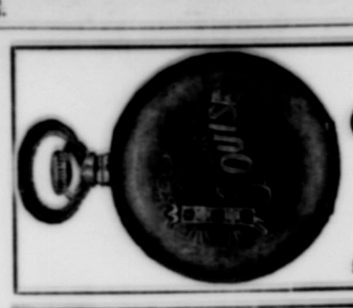
For Sick Headache

Take Horsford's Acid Phosphate.

Dr. H. J. Wells, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

"Boys, when in Church, take a seat with your parents and sisters. A back seat may be as comfortable as any, but whispers, gigglers, light-headed girls and soft-brained boys seek that quarter. It is more homelike to see the family seated together."

MORPHINE, Opium, Cocaine, Whiskey habits cured at home. No suffering. Remedy $5. Cure guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc., free. Tobacco-line, the tobacco cure, $1. Estab. 1892. WILSON CHEMICAL CO., Dublin, Tex.



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Our readers, no doubt, have noticed, scattered through the columns of the Advocate, the line: "So Convenient—Oct. 28." The explanation of this is given in this week's paper. The following will further explain the matter:

The Sherman, Shreveport and Southern Railway was extended from Jefferson, Texas, to Shreveport, La., in August, 1900, since which time the new track has been thoroughly ballasted and gotten into condition for the running of fast trains. The natural route from Texas to the Southeast is through Shreveport. It is the short line to nearly all of the important cities, but until the completion of the Sherman, Shreveport and Southern this gateway has received very little attention, principally on account of lack of through service. The new service commencing October 28 will be up to the "Katy Flyer" standard in every respect. Through cars will be run on the "Katy Flyer" via Dallas and Greenville to Shreveport, the "Flyer" arriving Shreveport at 3:00 p. m., making direct connection with the new solid vestibuled trains over the Queen and Crescent Route, leaving Shreveport at 3:15 p. m., arriving Birmingham about 6:00 a. m., Chattanooga 8:00 a. m., Atlanta 10:00 a. m., etc. This is a saving in time of from eight to ten hours over any schedule heretofore in effect to the Southeast. In addition to this fast time, the train on the Queen and Crescent Route is brand new—just out of the shops—up-to-date, consisting of combination baggage and smoking car, handsome day coaches, Pullman sleepers and a dining car, in which meals will be served a la carte—that is to say, you order what you want and pay accordingly, and the prices are reasonable.

All of this simply means that a new era of travel from Texas to the Southeast has opened. You can leave Dallas on the "Katy Flyer" at 8:05 a. m., and take your breakfast next morning in Birmingham, Chattanooga or Atlanta; and, by the way, there are no omnibus transfers when you go through Shreveport. You don't have to ride in a rickety 'bus for thirty or forty minutes going the new way. The entire train crosses the river at Vicksburg on a new steel ferry-boat. No grabbing up hand baggage, wraps and bundles, and out into the crowd to be hustled and jostled as at other Southeastern gateways. The ferry takes you and your baggage across the river in the car you are occupying.

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