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TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00 OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH Dallas, Texas, Thursday, November 7, 1901. No 11

At The West Texas Conference

The West Texas Conference met in San Antonio last week, and having arrived in the place on Wednesday, the day before the session, I took advantage of the time to look around a little. The city is unlike any other town in Texas. Its foundation was laid and its plan outlined long before the State of Texas was born. Hence it is the oldest city in the State; and according to the United States census it is the largest city in Texas. Its business houses are mostly of stone and pressed brick. Many of the residences are of yellow brick and others of stone and adobe. There are seventeen parks and plazas, covered with trees and flowers. Many of these growths are tropical. The streets are wide and for the most part well improved. The churches are stone structures, and a number of these are covered with climbing ivy. A large number of Mexicans reside in San Antonio, and portions of the city look like a Mexican city. A great deal of prosperity obtains there, as it is headquarters for large cattle industry. Many wealthy stockmen live there. Roman Catholicism flourishes, and they own a good deal of valuable school and church property. But Protestantism also has a firm foothold, and it is rapidly growing. Our Church is moving up finely. We have made wonderful progress within the past few years. There is no doubt but that San Antonio has a wonderful future. It has the climate and the territory, and foreign capital is finding a medium of distribution throughout that section. I spent half a day at the San Antonio Fair. This was its third opening. It has developed into a wonderful success. The industrial exhibits were fine, and a better display of live stock I have never seen. The agricultural industries were shown to fine advantage. If properly conducted, it will prove a wonderful agency in the development of that part of the State.

The present Travis Park Church, in which the conference was held, is a beautiful stone structure, and it occupies a fine corner lot in a very prominent place. It is oblong in shape, with the front rounded in circular form. The windows are filled with handsome art glass and very prepossessing. The walls are tastefully papered, and on either side of the pulpit are inscribed the Ten Commandments and the Lord's Prayer. A splendid pipe organ occupies the choir niche in the rear of the pulpit. The whole floor is carpeted and the ceiling is splendidly decorated. Nevertheless, this structure has fallen behind the needs of the rapidly-growing congregation. Hence Rev. Jno. M. Moore and his people have purchased the large adjoining lot, and the foundation of a large edifice is all ready and the walls are going up. The inside wall of the old building will be taken out and the present building will be a part of the new church. The whole enterprise, when completed will be one of the finest church properties in the State. The front will be stone and the rest will be pressed yellow brick. These improvements will cost not much less than \$25,000, making a property as a whole worth more than \$50,000. Dr. Moore is a man of extraordinary en-

ergy and superb ability. He has wrought a transformation at Travis Park Church. No preacher in Texas has brought larger things to pass within the last half dozen years than he. His present work when finished will stand the Travis Park people in hand for years and years to come. Promptly at 2 o'clock, Thursday morning, Bishop Wilson took the chair and called the conference to order. The conference hymn was announced. It was sung with the spirit and with the understanding also. This was followed with devotion, led by the Bishop. The fifteenth chapter of John was read, and Sterling Fisher, former Secretary, came forward and called the roll. The most of the members answered to their names. The committees were then announced, and the conference business was then proceeded with. The Bishop was in good trim for the work, and his voice was clear and strong. Among the brethren introduced to the conference were: Drs. Hoss, Fritchett, Whitener and Dulless, of our confessional force. Dr. Dulless, who could only spend one day, addressed the conference on the League subject. The list of old ministers was called and they were referred to the Committee on Conference Relations. The presiding elders were called.

Rev. R. Harris: "The San Antonio District is perhaps in better condition than ever before. We have had some church building and improvements. We have had no great revivals, but a steady growth all along the line." Sterling Fisher: "The San Marcos District is in good shape, notwithstanding the shortness of crops. I think the reports on missions will show the collections in full for that work. Have had some church improvements, and at least 200 have been added to the Church on profession of faith. But we will have to report a loss in the membership on account of the exodus of many people to other parts of the State." J. W. Stovall: "On Cuero District we are in better condition than last year. Several churches will report collections in full. We will have an increase in membership, I think. The preachers have held their own meetings. Have made progress in church improvements. The outlook is now encouraging."

J. M. Alexander: "The Beville District work is encouraging. I have now finished my four years on the work. A large per cent of the preachers' salaries has been paid this year, and 80 per cent of the collections ordered by the conference. We have had a good increase, but will report a loss of membership. This is caused by the moving out of many of our people." I. K. Waller: "Llano District has suffered greatly from the drought. We have not made a half crop, yet our collections are in advance of last year. We have had many remarkable revivals. We will have some increase in membership. My preachers have stood by the work manfully." Theophilus Lee: "We have had a good year on the San Angelo District. Have had an increase of 190, and the collections ordered by the conference

are all in full. A few failed, but others made up the deficit. Have built two new churches, and all of the churches are out of debt but two. Have built a district parsonage. Other parsonage improvements have been made."

A good class of young men were present and voted to order.

At night Dr. Hoss preached a very fine sermon to a large audience. This was his first appearance before the West Texas Conference, and the brethren were delighted to hear him. The sermon was evangelical, pointed and wonderfully thoughtful. There was no effort to be at display or unselfishness. It contained the very marrow of the gospel and it was delivered with forcefulness. Dr. Hoss is one of our most thoroughly equipped preachers, and he is eminently an expositor of the gospel.

The morning session on Friday opened well. There was an air of cheerfulness on the faces of the brethren, and there was a good attendance of the local membership of the city. The house was filled with interested people. Dr. James Atkins, Sunday-school Editor, was present and was introduced to the conference. Following this was a memorial signed by a number of the leading members of the conference to the General Conference, asking for a readjustment of the conference lines in the State. It was unanimously adopted.

Dr. J. E. Harrison of the San Antonio Female College, made an excellent showing for this school. The present school year has begun with a large increase in attendance. There is an enrollment to date of one hundred and thirty young ladies, eighty-three of whom are boarders. The property is valued at \$41,000, making a gain in value in the past six years of \$25,000. In addition to the above, there has also been an increase in value upon furniture, separate pianos, etc. of \$500 per year during the past six years. The college has a course of study of very high grade, and the pupil taking it comes out of the institution a thoroughly educated young lady. Dr. Harrison has done a wonderful work, and his school stands high in the esteem of his brethren and patrons.

Dr. P. H. Whitener, Secretary of the Board of Church Extension, addressed the conference at length upon the work committed to his charge.

Rev. W. H. Vaughan mixed with the brethren and received from them the full amount of the assessments upon the conference for the Octobers. This made him happy, and he wants the other conferences to do likewise. We hope they will.

Dr. Hoss was introduced and addressed the conference. "When I was elected to my present position twenty years ago, I was a young man, fresh from the school, and I had everything to learn. Bishop Keener met me the same day I was elected and said: 'My young brother, I am glad you are in, but at the end of five years you will not have a friend on the face of the earth.' Well, the Bishop was not altogether right. True, I have made some enemies, but, thank God, I have made

and still hold many friends. True, I esteem and love more than twenty times as many churches, and all of the churches are out of debt but two. Have built a district parsonage. Other parsonage improvements have been made."

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CONTINUED ON PAGE EIGHT

AT THE ECUMENICAL CONFERENCE

The subject for discussion on September 6th was "Methodism and International Peace." The Hon. R. W. Parks of the Wesleyan Church, generally known as the originator of the Twentieth Century Movement, made an address on "Classes Which Make for War." This touched upon some rather delicate questions of English politics. The Hon. S. B. Adams, of our Church, was to follow. In his absence Bishop Wilson was appointed as substitute. See the Daily Recorder. "The important speech of the venerable Bishop was one of the clearest exhibitions of the day. He began by quoting St. Paul, whom he held to be first and authority. I do not hesitate to recommend Bishop Wilson's speech as worthy of attentive study."

BISHOP WILSON'S ADDRESS.

Mr. President, I shall not waste any time making apologies. If I say anything, it is my own; and if I do not, you charge it to the original, who ought to be here, and is not. Laugh away. The question itself is narrowed down, I think, to a very small space. A complete abolition of the arms is what we mean. The Church of God, except in relation to international peace, will that non-provise everywhere, lifting up their hands without wrath or doubting. I am first of all that prayers, supplications, intercessions, giving of thanks, for the sake of all men, for kings and all that are in authority, that we may lead peace and peaceable lives in all godliness and honesty. My impression is that the spirit of the world-matter lies there. We may organize Peace Conferences and pass peace resolutions in our Conventions, and we may resolve in the newspapers, and all that sort of thing. But they are mere incidents, and if they be not sincere and genuine expressions of the spirit and power that sanctify our relations to God and to humanity, they are nothing more than the passing breeze, and amount to nothing. The extent of power in Methodism has always been at the bottom. We have had great struggles upon spiritual life, we have insisted upon the spiritual, and we have insisted in every other department of our religious life, that that is the essential thing, and that nothing is available to us as effective in service without that. Is it not so clear to you? We do manufacture public opinion, but we do it in that quiet, invisible process which works within the secret channels of human souls, and through the agencies of living experience—Christian life. There is more power to accomplish the peace of the world in our own closets than there is in all the open conferences that can be held (I think) here. The men that move the world are the men that keep talking with God day by day. And I have no doubt that the multitudes of these silent workers who have influenced so largely the modern life of Christendom, unobtrusively and quietly, have done more to bring about a condition of things that promises peace in the future than we have done with our more open conferences, and more active efforts. (Hear, hear.) I am satisfied that in the future, after all, we have to get back to these first principles. Let the strength and our Lord Jesus Christ, presented to the soldiers, and gave them directions as to their method of life, but did not say a word about wars, or the causes of wars, except that they would be. They taught us to talk as to the reason why wars should be carried on, or why wars should cease. They only let us know that something all the commotion and trouble and disturbances and passion and strife of this world there were elements at work which in time would cause them all to subside and settle down into permanent and final, complete rest, and it is to these elements that we are looking under a sort of chemical process that we cannot see or define; but the element is there, and the force is there—the vital force, and when Methodism takes its true place in relation to the nations of the world and international relations, it will be found after all that the power that has controlled and influenced and directed the whole course of events was, simply the individual religious life of the great body of the Church of God. I am quite satisfied that that must be the case. We have had a great deal of effort made in these last years to influence legislation. I never had much faith in it. I do not look to law to promote temperance, or almost anything else that is good. I have never been satisfied that methods and agencies of that sort, except as the voluntary expression of an uncontrollable and all-powerful principle and vital element within, would avail any-

thing. You may put some obstacles out of the way, and bring in some incidental agencies that may smooch things over, but that which will work the result, after all, will be the consciousness that God is at work within men, and through the whole course of society and of nations too. "The nations and the kingdoms"—that was the lesson which we heard this morning—"shall serve him;" and unless they come to the recognition of him, we shall never get to that state of civilization and that position in relation to all the elements of a highly refined and cultured and pure life that we are seeking. Our Methodism needs, first of all, cultivation of its spiritual power and life—recourse to the closest, more than anything else, ceaseless daily prayer to God, which avails more than anything else besides. Pray for kings and all that are in authority, with a distinct view to the fact that they may lead quiet and peaceable lives. Mr. President, I should speak for an hour. I do not know that I could say anything more than that. I hold St. Paul to be a first-class authority, and I am very well satisfied that when we get outside the range—narrow as it may seem—of the prescriptions and provisions of that Gospel and that New Testament of ours, we shall be very apt to go astray. All the rest of it is mere conjecture and speculation, and effort, oftentimes baseless, of our human reason and human energies, but when we get to that we are on solid ground. We cannot make any mistake there. What Jesus Christ has said is absolutely certain. What St. Paul says we take upon divine authority. We are sure that the things that they tell us to do are exactly the things that we ought to do, and that if we do them the necessary result will follow. We complain that we have lived so long since Christ spoke and Paul talked without having achieved the result. Well, have we done any better on any other line? Our great aim has been right against sin. We have been fighting it through all these centuries; yet it is about us every day, open, barefaced, unashamed. We see it, and we hardly take notice of it. We simply shrug our shoulders if it is a little more pronounced than usual, and turn away and smile. We do not feel that awful horror at its presence which took the Psalmist when he saw people violating the law. And so it is with wars and tumults, and things of that sort. We have to get rid of the sin first, and then we will get rid of the wars. Strike at that, the root of the whole business. Aim at the very fundamental and essential evil of the matter, and when you have got that out of the way you will get all the rest out, for Christ came "not to send peace on the earth, but a sword," until the sword should hew down everything that stood against Him, and when that is done we can look for quietness and assurance forever.

THE ECUMENICAL ADDRESS.

The recent Ecumenical Conference adopted this Ecumenical Address to Methodists throughout the world. We, the members of the third Ecumenical Methodist Conference, now assembled in Wesley's Chapel, London, send our fraternal greetings to all Methodists throughout the world. The special circumstances of our meeting have taken us back to the days of old. In this hallowed and historic place, where the apostolic and revered John Wesley lies buried, his name appeals to us with quite unique power, and we have vividly realized our historic continuity, our living fellowship, and the precious heritage of the past committed to our care. But we have also felt the power of the present. Through your representatives we have been brought into direct sympathy with you. We have heard you speak to us through them. Our hearts have been filled with a great faith in your future. We desire, therefore, before we separate and return to our widely-scattered homes, to send you a message of encouragement and sympathy, which has been graciously borne in upon us by God during the course of our deliberations. We can never cease to pray that God may bless you with all spiritual blessings in Jesus Christ our Lord. Years, and even decades, pass quickly, but we see with joy the signal advance made by universal Methodism since we met in Washington in 1891. It is computed that there are now nearly eight million members in our different Methodist folds, not including upwards of twenty million adherents—an increase of more than one million members, and two and a half millions of adherents, during the past ten years. Our foreign missions are fast spreading throughout all heathendom. The Twentieth Century Funds indicate not only the growing wealth, but also the cheerful liberality and the aggressiveness of our people. There has also been progress in the culture and scholarship of Methodism, and especially marked has this progress been with regard to our colored brethren, who, for eloquence, thought, and power, have surpassed all expectations. Untrodden areas are being occupied one after another by the Methodist preacher. Methodism is now a world-fact, the largest of all Protestant communities, a potent energy everywhere working for civilization, an incomparable instrument, humanly speaking, for the evangelization of the race. It was, of course, to be expected that, in our Conference, the sentiment of Methodist union should receive an impetus. All the choice spirits of

Methodism are praying for it, even though for the present they may deem it to be impracticable. The story of the progress and triumphs of United Methodism in Canada is itself the strongest of all arguments for union, and since the last Ecumenical Conference, partly as a result of what took place in that Conference, Methodist Union has been consummated in Australia. Dreamers are already dreaming of a United, or at least, Federated Methodism on each side of the Atlantic. Dreamers are often the truest prophets. As Oliver Cromwell said: "A man never mounts so high as when he knows not whither he is going." One thing is clear, the trend of Methodism is in the right direction. Nor can we be too thankful that the secret of this dream of union and the desire for it, lies in a deep, rich, common, spiritual experience; for the nearer we get to God the nearer do we get to one another. From this Ecumenical vantage ground, we are able to see, perhaps with exceptional clearness, the vital brotherhood and the growing sense of brotherhood, between the two great nations of the Anglo-Saxon race. In our view this is the most notable fact of our time, the greatest of all guarantees for the freedom, peace and progress of the world. In this unifying process Methodism has been, and still is, a factor. English and American Methodists love each other all the more because they are Methodists. Probably at no time, not even when the beloved Queen passed away, has this feeling of brotherhood been more powerfully evoked than during the last few days in our gatherings. The news of the cruel assassination of President McKinley touched with terrible intensity a responsive chord in every breast. The mighty emotion which passed over our Conference can never be forgotten. Those of us who belong to the British Empire admired the departed President as the chief of a great people bound to us by the three-fold tie of blood, language, and religion, but we loved him as a Methodist in whose public career and personal character the spirit of Jesus Christ so beautifully shone. The lonely widow lady will be remembered in our prayers. By a tragic coincidence the lamented death of President Garfield took place during the sittings of the last Ecumenical Conference in London, 1881. Lincoln, Garfield, and McKinley—what glorious sons of a great people! The three stricken Presidents by their deaths even more, it may be than by their lives, have done much to make the two nations in sympathy indissolubly one. The path of progress is indeed one of agony. "It is God's way. His will be done." Still further, it may be claimed that Methodism is destined to play an influential part in the future expansion of the whole Anglo-Saxon race. Some of its empires—if so we may call them—Canada, Australia, and South Africa, are in the making. America has still the influx of foreign populations to assimilate. The old country has its own problems not less formidable. How can the Anglo-Saxon race in all its branches be truly Christianized? Methodism must have a voice in answering momentous questions. Into politics, as such, it must not intrude. But politics are ultimately determined and controlled by spiritual forces, and Methodism is a worldwide spiritual force. It deals with the individual. It works for the conversion of the man. It creates happy homes. It befriends the poor, and it preaches the stewardship of wealth. It believes in the Kingship of Jesus Christ. It stands by the ethics of the Sermon on the Mount. It is the inveterate foe of drink, gambling, and social impurity—the three deadly scourges of the people. It makes for righteousness, thrift, brotherhood, domesticity, education, purity, simplicity. And just as in the early part of the nineteenth century it helped to make reforms in this country beneficent and bloodless, so it must be an ever increasing and saving power in the future development of the Anglo-Saxon race on both sides of the broad Atlantic. It cannot be too strongly pressed home that the genius of Methodism is evangelistic and missionary. Evangelism made Methodism. John Wesley lived to save souls. He saw more clearly than perhaps any other man since St. Paul the glorious meaning of salvation by faith, and he preached it to the people. He was imbued also with missionary enthusiasm, for Missionaryism and Evangelism are essentially one. We rejoice to know that the work of foreign missions throughout Methodism is being prosecuted with untiring energy and with distinguished ability, and we beseech you to support the work to the utmost of your power. Let your missionary enterprise be aggressive, bold and liberal. The duty of evangelizing the people at your own doors is of almost equal urgency, and it is a most glorious and promising fact that the strongest and best men in Methodism to-day are intensely evangelistic. We pray

you all to come nearest to those who need you most. Carry the Gospel to the poorest of the poor and compel them to think about the Savior. And particularly may we impress upon you how suitably in this work you may enlist the ministry of good, sympathetic, and consecrated women. Methodist culture and refinement must be laid at the foot of the Cross. There is no subject which Methodists are called upon to consider more deeply and seriously than the doctrine of the Church. John Wesley himself laid great emphasis upon it, and within the past ten years the Wesleyan Methodist Conference has officially discarded the word "society" and substituted for it the word "Church," as recognizing its spiritual and ecclesiastical status. The change is Scriptural and deeply significant. Every duly organized Methodist society, if made up of converted people, is a Church. Where Christ is there is the Church and to use His own words, "Where two or three are gathered together in My name there am I in the midst of them." The Church is the Body of Christ, the fulness of Him that filleth all in all. Sacrosanctity, although intellectually groundless, is louder than ever in its pretensions, the priest claiming to perpetrate the sacrament of the Lord's Supper into a propitiatory sacrifice, claiming to hold the keys of the kingdom, and daring to dishonor the crown rights of our Redeemer. To this not the least important antidote is the New Testament conception of the Church. No priest and no State can make or unmake the Church, but only Christ, its unseen Lord. We counsel you to value your membership with the Church. Put into it your best, not wood and hay and stubble, but gold and silver and precious stones. Believe in the communion of saints. While disowning all priestly pretensions, yet holding, as we do, that the ministry is called of God for the perfecting of the saints, and is justified by historic expediency and advantage, we ask you to consider how best to promote the culture and effectiveness of the ministry. Do not despise the preaching of the Word. Produce local preachers in greater abundance, and love them for their work's sake. Promote, in every way you can, a wider reverence for the Sabbath. Especially ought you to recognize the sanctity and dignity of the ordained Sacraments of Baptism and the Lord's Supper, and to avoid all that is unseemly and irregular in the observance of them. The loving care of all young people in the Church was never more important than it is to-day. Nor must we forbear to call your attention to the commanding importance of the old-fashioned prayer meeting and the class meeting. A Church with out prayer and testimony, whatever its worldly resources, has seen its best days. As you guard the sanctity of the Church, so guard the sanctity of the home. Family ties are as old as humanity, let them be neither weakened nor relaxed. And in these days, when the world is too much with us, it may not be unnecessary for us to enjoin upon you the duty of family prayer, and of the definite religious instruction of your children. And ye fathers, provoke not your children unto wrath, but bring them up in the nurture and admonition of the Lord." But, after all, the true strength of Methodism lies, as in the old days, in the individual, happy confident, experience of God. The Methodist saints of old, carrying about with them the assurance of pardon, enjoying the witness of the Spirit, realizing in their own lives the victorious power of Christ to conquer inbred sin, gifted with the power of long continuance in prayer, deeply versed in the Word, consumed with holy passion for the conversion of their fellow-men, were the men who built Methodism. Yet they indulged in no self-laudation, either personal or sectarian, so reverently did they adore their Lord. They welcomed the burden of personal responsibility for their work, and they gathered personal inspiration from the warm breath of the living God. They dwelt near to the heart of things. They knelt at the foot of the Cross. Oh, for a return of the old Methodist saintliness! Why should there not be a league of prayer by all Methodists for this crowning blessing of perfect holiness? Then should we have a revival of religion which would fill the coming decade and encircle the whole world. "Grace be to you and peace from God our Father and from the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

THE AGE LIMIT IN THE MINISTRY.

Bro. Browne, having drawn to criticize the article of Bro. Barcus, need not be surprised if his article should become the subject of much adverse criticism. He is very kind and considerate in much he says of the older brethren, but offers certain reasons in

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Montevallio, Ala THE RACE G NUT! It will be both structive to the know that Dr Rn his version of the was so disgraceful late Ecumenical don. The intellect tor, coupled with mate acquaintance of this vexed ques experience with n Britishers (those ped in an impene timental prejudice one best fitted to And the clipping t in the British We ought to be widly our Northern br black—as well as l ple of all colors, the exact truth. quoting our Bisho line, also, with th Rankin. As inter extend the clippit those British folk ers Church on ano ing to our advance British Weekly, fr

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THE AGE LIMIT IN THE MINISTRY. Bro. Browne, having drawn to criticize the article of Bro. Barcus, need not be surprised if his article should become the subject of much adverse criticism. He is very kind and considerate in much he says of the older brethren, but offers certain reasons in

some nearest to those who most. Carry the Gospel to the poor and compel us about the Savior. And may we impress upon you in this work you may enjoy of good, sympathetic, refined women. Methodist refinement must be laid of the Cross.

no subject which Methodist upon to consider more seriously than the doctrine of John Wesley himself emphasis upon it, and within years the Wesleyan conference has officially disordered "society" and substituted word "Church," as spiritual and ecclesiastical change is Scriptural and cant. Every duly organized society, if made up of people is a Church. Where is the Church and to words, "Where two or three are gathered together in My name I am in the midst of them." The Body of Christ, the Church that filleth all in all, although intellectually louder than ever in its priest claiming to represent of the Lord's Supper, pitiful sacrifice, claim keys of the kingdom, and honor the crown rights of the State can make or unchurch, but only Christ, its We counsel you to value hip with the Church, or best, not wood and le, but gold and silver stones. Believe in the saints. While disown pretensions, yet hold that the ministry is called the perfecting of the justified by historic advantage, we ask you to est to promote the eulogous of the ministry, the preaching of the local preachers in ice, and love them for ke. Promote, in every wider reverence for the ally ought you to recitancy and dignity of nents of Baptism and r, and to avoid all that irregular in the ob n. The loving care of e in the Church was erant than it is to-day eadear to call your attending prayer meeting prayer meeting. A Church with estimony, whatever its est, has seen its best

the sanctity of the d the sanctity of the s as old as hills e neither weakened d in these days, when touch with us, it may ary for us to enjoy ty of family prayer, e religious instruction e. "And ye fathers, children unto wrath, p in the nurture and e Lord."

the true strength of is in the old days, in ppy, confident, experi- Methodist saints of ut with them the as n, enjoying the wit it, realizing in their ctorious power of r inbred sin, gifted long continuance in ersed in the Word, e passion for the e fellow-men, were Methodism. Yet they eif-laudation, either rian, so reverently e Lord. They wel- of personal respon- rork, and they gath- spiration from the e living God. They eart of things. They of the Cross. Oh, old Methodist saint- old there not be a y all Methodists for- sing of perfect hold- e we have a revival ould fill the coming e the whole world. ou and peace from nd from the Lord e be with all them Jesus Christ in sin-

ING IN THE MINIS IV."

ving dared to crit- Bro. Barcus, need his article should t of much adverse y kind and consid- says of the older certain reasons in

vindication of the policy pursued in giving the preference to young men that seem unworthy and untenable. The athletic phase of the contention does not much concern the older brethren. It is true that they can not jump a ditch or climb a greased pole as readily as young men, but console themselves with knowing that spiritual success is not conditioned on physical force. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Most of these older brethren are fond of pastoral visiting, and cheerfully do all legitimate work in that line. They have, however, learned that mere gadding around among and gossiping with the people may do harm. Besides, Bro. Browne may be surprised, when he takes the time to investigate, to find how slender is the Scripture authority for so-called pastoral visiting. We are glad of an opportunity to visit the people at their homes and places of business. However, it requires years to learn when to go and when to leave. In our younger days we were the innocent cause of many a burnt cake and skillet of biscuit for lack of knowing "the time of day."

He is right in demanding that we should care for the children, but must be mistaken in supposing that the young preachers are more likely to win their confidence and affection. As a class the children are transparent in their character and are not easily deceived. Intuitively they know the difference between the real and the artificial. They love those who love them. Ability to win and conserve the young life of the Church is not determined by age. So far as it may affect the question, the odds are in favor of the aged brethren. Age tends to transparency and softens the nature. "Once a man, twice a boy." Age brings back the child nature, and that is the highest type of the Christian. As a rule, grandparents love their grandchildren better than their own. The children quickly respond to this and in turn love them. The unmarried preacher is bold and dogmatic in teaching parents how to train their children. Experience has a tendency to make them conservative.

His third reason is financial. Young preachers are preferred because they make better agents. I am not able to identify Bro. Browne, but he carries the "ear marks" of a steward. It has occurred to some of us as a perversion of Scripture to make our pastors financial agents. That seems his idea, and as young men usually make the better agents, therefore give them the preference. If he can show from the Bible that such work is any part of a preacher's commission (not to say the chief), then his plan is worth consideration. He can find in the sixth chapter of the Acts a different and better plan. Perhaps, being divine, it is "the" best plan. The apostles spoke wisely: "It is not reason that we should leave the word of God, and serve tables." The Lord mercifully guided them in the formation of a plan that proposed to deliver the preachers from the very unseemly and damaging task to which our Bro. Browne wishes them assigned. Let the preachers preach. Let the stewards "serve tables." The great and good men tell us that the pulpit is the preacher's throne. So our young theologues are taught. One Bishop and many thoughtful men have discovered the incongruity of the present trend. They demand a change. We are tired of acting as mere collectors for the different enterprises of the Church. We are not only lessening our influence, but depriving a worthy and divinely-appointed class of men (stewards) of a high privilege and great reward. Succrase, beloved!

M. H. WELLS
Monteralvo, Ala.

THE RACE QUESTION IN A NUTSHELL.

It will be both gratifying and instructive to the Advocate readers to know that Dr. Rankin was sought for his version of the race question, which was so disgracefully dragged into the late Ecumenical Conference in London. The intellectual force of the Doctor, coupled with his close and intimate acquaintance with every feature of this vexed question from a life-long experience with negroes, struck those Britishers (those who were not wrapped in an impenetrable cloak of sentimental prejudice) as making him the one best fitted to give them the truth. And the clipping below, which I found in the British Weekly of September 26, ought to be widely copied and read by our Northern brethren—white and black—as well as by our Southern people of all colors. It certainly states the exact truth. The little paragraph quoting our Bishop Fitzgerald is in line, also, with the remarks of Dr. Rankin. As interest to our readers, I extend the clipping to include what those British folks think of the Southern Church on another matter pertaining to our advance in scholarship. The British Weekly, from which these clip-

pings are made, is one of the most widely read and influential of the great religious newspapers of the Kingdom, and being Presbyterian in sentiment, it will be accepted by all as entirely unprejudiced as regards any differences between Methodists. The paragraphs are as follows:

"It is said that the Methodist Episcopal Church representatives thought that too much consideration was shown to the colored representatives; and the representatives of the Church, South, were highly amused as again and again they saw some learned brother of the North Church supplanted by a colored man. And here it may be said that if the English Presidents showed any preferences in their ruling, it was in favor of the colored man. Talking this over with Dr. Rankin, of Dallas, Texas, he said the feeling against the negro was stronger in the North than in the South. The people of the South had nothing against the negro as a man. He had been nurse to their children and protector to their homes during the war. They had been brought up with him, and loved him. But they were embittered by the policy of the North after the war. The negroes had been set against them and put over them, and they had been obliged to take special steps to prevent themselves from being overwhelmed. Hence the lynchings. Hence the manipulation of the ballot-boxes. He put the whole case in a nutshell when he said, 'In the South it is class hate; in the North it is race hate.'

"Those who were present at the two previous conferences have noticed a very great improvement in the style, education and general ability of the colored brethren, showing what Bishop Fitzgerald has said is true—that they are really seeking to fit themselves for taking their true position in the Church."

I will put the above against every- thing said against the Southern attitude to the negro as compared to that of the North. WM. A. BOWEN.

SHORT SKETCHES OF THE WAR BETWEEN THE STATES.

(With Illustrations of Scenes in the Field.)

BY REV. W. A. BOWEN.

Waller's Battalion on the Mississippi River.

The operation of the battalion provoked an unusual sensation. It was unexpected, and the enemy had been both surprised and damaged. By the next morning a large expedition had been fitted out and commanded by Gen. Paine, to subdue and if possible to destroy our little battalion. A serious business was pending. There was something in the air that gave a token.

Just before day that beautiful moonlight night, the scout that had gone to burn the gunboat came dashing into camp with foaming steeds, and reported that a number of gunboats and transports loaded with troops were on their way up the river and were no far off. "Saddle up, mount, form line, forward march," were orders quickly repeated one after another. The intention was to retreat from this sudden and imminent danger, to take the first possible way through the swamp and leave the Mississippi River. But there was none nearer than the road we had traveled the day before, and it was ten or more miles up the river. We marched on, seemingly in no hurry, half hidden by the levee, but had scarcely gone a mile before the boats of the enemy came up with us and began to pass. It was a beautiful but dreadful sight as those gunboats and transports rode by our side and passed us, especially the tall Mississippi frigate of war of thirty-two guns. But not a gun was fired. We marched on in hope that the expedition was not after us. It was about all the little battalion could do. But directly our advance guard was heavily fired on. They came running back, and among them two riderless horses. The enemy had hedged our retreat and cut us off far from the road we hoped to reach. They had landed in large numbers, and with artillery in the field. Also, artillery and small arms were soon heard in our rear. Col. Waller ordered a left file march along a road through the sugar cane in the direction of the swamp. About this time the gunboats and frigate-of-war opened on us heavily, but, shooting over the levee, their shells exploded high in the air and scarcely did us damage.

After we retreated below the cane fields, every eighth man was detailed to hold horses, and we went forward and formed line. The last I ever saw of the mule with the bowitzer he was standing at the foot of a road through the sugar cane, with the muzzle of his gun pointing in the direction of the enemy. Everything was now very still, and we began to breathe easy. The enemy did not know where we were. But we had along a soldier everybody called Dock. His gun had often been known to go off at the

wrong time. The boys were in dread of Dock at this hour. They began to whisper and ask where Dock was and whether his gun was loaded. They were at this moment in as much dread of Dock as they were of the enemy. They knew that it was one of Dock's best opportunities to do something. And sure enough, bang went Dock's gun. It seemed that he had shot it louder than he had ever been known. It sounded worse than our mountain bowitzer. When the echoes of it died away in the cypress swamps there was dead stillness for a moment, but Dock's gun had told the enemy where we were, and suddenly two batteries brought into the field opened on us, one enflaming our line from the left, the other from the right. A regiment with small arms opened on us directly in front, and at the same time the friends and gunboats shelled us with their thundering sound. Could the enemy have seen us we certainly would have met with great disaster. If not annihilated, which a retreat was ordered I can not say. Some one cried out: "There they come!" It was Company A that had broken line and was retreating through the woods to the left of Company B, and came very near being fired into through mistake. Soon there was a cry: "They are all gone!" This cry broke up Company B, and we retreated in great confusion.

In what followed I can say little of others, for I now had to take care of myself, and shall ask no apology for a few personal statements. The field had ditches almost full of water. I came to one that I could not leap over. There was no time to stop and look for pieces. I struck one foot about the middle of it, thinking I would touch bottom in a few inches and sound over, but I found myself straddling in water up to my armpits. When I got out I felt almost like a fellow with nightmare. With my wet clothes, I could hardly run at all. It threw me with the very kindest. When I got to the place where our horses were kept, all were gone and scarcely a man in sight. But after awhile I came to a horse-mounted man and went in a hurry. I suppose I had gone three or four hundred yards in full tilt, when I overtook and was passing three soldiers about one of them cried out: "Get off my horse, you preacher, give me my horse." I knew I was the only preacher in the command, and that he earnestly meant me. I stopped, dismounted and gave him his horse, and saw him make haste to leave me far behind amidst the flying shot and burning shells.

The next horse I found was one of pony form and had lost his saddle. I mounted, rode to the swamp and found a Captain on my horse. I said: "Come off my horse, Captain." He replied that it did not matter what horse we rode. I said: "I know it does, for I was dismounted up yonder in the thickest of it." Catching him by the leg and half-way helping him down, I mounted my own charger, and had immediately a much better feeling.

I will conclude this chapter by stating that our loss in killed, wounded and captured was forty or fifty men and all our horses. The soldier who dismounted me was captured. How or under what circumstances I never learned. I have thought sometimes, solemnly, that perhaps I was the most demoralized and had no other thought than to get away. Moreover, I was always in dread of prison, and thought such misfortune would be the end of me.

The police seized an edition of Count Tolstoy's brochure, "The Meaning of Life," at a Leipzig publishing house.

The Italian authorities took vigorous measures to prevent contemplated anarchist demonstrations in celebration of the electrocution of Czolgosz.

Gov. Otero, of New Mexico, has issued a proclamation of quarantine against cattle from Texas from November 1 to March 5, owing to the prevalence of Texas fever in Texas.

The Brussels correspondent of the London Times and the New York Times says the scheme to boycott British commerce has failed ignominiously so far as Belgium is concerned.

Mitchell Day was observed at Wilkes-Barre, Pa., by the United Mine Workers by a parade, in which 15,000 miners marched and which was headed by John Mitchell, the President of the union.

Heavy snows fell in various parts of Northern Arizona October 20. Ten inches fell at Williams, and in the extreme north it was even deeper. It is of immense value in providing water on sheep and cattle ranges.

Ocean freights are still falling, and some firms having many time charters of large steamships stand to lose heavily, says the New York World. Freight on cotton has tumbled nearly cen-

third. One vessel has even been chartered to carry 727,000 gallons of oil to Colombo and Shanghai for 21c a barrel five gallons, the price formerly being 40c to 50c.

A dispatch to the London Times from Constantinople says that the Turkish Ambassador at St. Petersburg has informed the Sultan of Turkey that the annexation of the island of Crete to Greece is imminent and inevitable.

In the Chilean Senate the Minister of Finance announced that the budget for 1902 showed an equilibrium between income and expenses. He promised to open new sources of revenue by imposing taxes on alcohol and tobacco.

The Official Gazette of Copenhagen publishes a denial of the statement that King Edward is suffering from cancer and declares as untrue the report that specialists were in consultation regarding him during his recent visit to Denmark.

Joseph Herring, the well-known German-American war correspondent, who was present at the battle of Taku, is said to have been expelled from Peking, the ground alleged being violation of military service a number of years ago.

Twenty-five of the principal harbors of the United States now have a sufficient number of heavy guns and mortars mounted to permit of effective defense against naval attack, says Gen. Gilhousie, Chief of Engineers, in his annual report.

Brewster Sims was tried and convicted in the County Court at Waxahatchee, October 26, of violating the local option law and the punishment assessed at a fine of \$100 and twenty days in jail. The offense was committed in the Daily precinct.

The apple famine which dealers have been predicting for several months is now an assured fact, says the New York Tribune. One dealer is quoted as estimating the crop at 22,000,000 barrels, as against 45,000,000 barrels last year and 10,000,000 barrels the previous year.

W. B. Crossland, of Guthrie, Ok., is in receipt of a letter from Washington stating that he had been granted a patent on his invention of a sectional religious pole. This pole is put together consisting like a pointed roofing iron, and can be shortened or lengthened at will.

A special agent of the Government who has been investigating alleged frauds in the Indian reservations recently opened to settlement, has already discovered a number of instances where forged reconnaissance maps have been sold. He is securing evidence, and additional arrests will follow.

The Colombian Government is confident that the insurgents will not be able to maintain the blockade at Tambo. The insurgents secured the protection there during the temporary absence of the Colombian general Boyaca, and the Government is hopeful of being able to raise the siege very soon.

The first autograph of President McKinley offered at public auction at New York since his death has just been sold by a Fifth Avenue firm. It was simply his name in full, "William McKinley," written across an original cabinet photograph of him. After a brief bidding the autograph was secured by George D. Smith for \$5.75.

Justice McLean, in the Supreme Court of New York, granted a writ of habeas corpus in the case of Johann Most, editor of the Freiheit, an anarchist paper, in order to stay his sentence of twelve months' imprisonment for the publication of an article entitled "Murder vs. Murder," which appeared on the day of President McKinley's assassination.

Cable advices from Colombia received in New York October 26 announce the discovery of a conspiracy against the Government, in which the Minister of War, Gen. Pedro Gomez, is implicated. Gen. Ospina has been deported and is now imprisoned in the Panopticon military jail of Bogota. Senor Jose Vicente Concha has been appointed Minister of War in his place.

The State Department has been advised by its agents in Constantinople and Sofia that communication has been established with Miss Swan. No details are furnished. United States Consul General Dickinson has left Sofia, Bulgaria, for Samokov in order to be able to superintend more closely the readiness being taken for the release of Miss Swan and her companion, Miss Tsika.

Lieut. Gen. Miles, in his annual report, gives the total strength of the army at the present time as 84,732, of which number 32,872 are in the United States, 43,279 in the Philippines, 4914 in Cuba, the remainder in small detachments being in Porto Rico, Hawaii, China and Alaska. He says it is expected that the force in the Philippines also can be reduced. Gen. Miles does not approve of the present organiza-

GIRL WOMEN.

The general standard of measurement for women is based on "good-up-neck." When a girl is measured in a school and arrives at the height of training skirts and dresses, her growing body is linked upon a young woman. But a young woman knows nothing of such standards. When the womanly measure is established, womanhood is attained according to her standards, and there is need of woman's care and caution. It is a perilous ignorance, more or less, at this critical time which often results in long years of after misery.



Mothers who perceive the evidences of functional derangement in young girls should promptly have them begin the use of Dr. Pierce's Favorite Prescription. It is a powerful purgative, purifies the blood and builds up the whole system.

Only women who are in good health can be successful in any of the professions, and the only way to secure good health is by the use of Dr. Pierce's Favorite Prescription. It is a powerful purgative, purifies the blood and builds up the whole system.

Dr. Pierce's Favorite Prescription is the best and most reliable of all the blood-purifiers and stimulators.

One of the greatest dangers to the health of the young woman is the use of cheap, unwholesome, and unscientific remedies. The only safe and reliable remedy is Dr. Pierce's Favorite Prescription.

President McKinley's national proclamation of October 3, 1900, suspending the draft law, has been interpreted as a signal for the beginning of a new era in the history of the United States.

The New York Herald has asked the State Department whether it would be possible to have the draft law suspended for the purpose of allowing the young men of the United States to go to the front in the Philippines.

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PARALYSIS AND COFFEE. Symptoms, Insomnia, Weak, Ungainful, Anorexia.

The well-known fact that coffee is a powerful stimulant, and that it is a habit-forming drug, is a fact that is well known to all who are acquainted with the habits of the human mind. It is a fact that is well known to all who are acquainted with the habits of the human mind.

Secular News Items.

Mrs. Roosevelt is forced to deny that she ever said she dressed on \$200 a year.

The port of Liverpool, England, has been declared infected with the bubonic plague.

It is reported from Sofia, Bulgaria, that brigands have carried off the mother of the Chief of Police of Sofia, in Macedonia, about fifty miles northeast of Salonika, to the same spot where Miss Stone is detained.

A dispatch from Sanigor, Bulgaria, says the latest snowstorms must hasten negotiations for the release of Miss Ellen M. Stone, the kidnapped mission-ary, because fears are entertained about her health.

The Chamber of Deputies at Madrid, October 31, voted an expression of fraternal affection to the Hispano-American Deputies in answer to a demonstration of sympathy with Spain on the part of the Pan-American Congress in the City of Mexico.

The Pan-American Exposition at Buffalo, N. Y., ended November 2 at 12 o'clock. It has not been a financial success, but it is believed the benefits derived from it will be of great value to the commercial interests of the country. The financial loss is in the neighborhood of \$1,000,000. The deficit will fall upon the holders of the common stock, the holders of second mortgage bonds and the contractors who erected the buildings.

The last shipment of 15,000 Texas cattle arrived at Elkhorn, S. D., October 26. These cattle are being put on the range in Western South Dakota to be fed for Eastern markets. The movement of Southern cattle for the season to these ranges has aggregated 200,000 and has created considerable strife among the cattle and sheep men for supremacy. Most of the cattle will go to market during the coming winter and spring.

The farmers in a neighborhood near Temple have met in a mass-meeting and resolved to do what they can to protect the grain. It has at last been ascertained by farmers that birds cut loss and that they eat crops. When this finally gets a good impression on the agricultural brain, then only will birds be protected. The farmers throughout the State should be quick to follow in the footsteps of their brethren near Temple. Farmers alone can protect the birds.

Dea. Fuller, Cross and Putnam, the specialists who were requested by District Attorney Perry to examine into the mental condition of Leon F. Conroy, the assassin of President McKinley, have made public their report, in which they state that as the result of frequent examinations of Conroy, of the accounts of his matches and his language in court, they have concluded that he was sane at the time he planned the murder, when he shot the President and when he was on trial.

The Railroad Commission of Texas, October 29, examined the adoption of a rate of 10 per cent for the transportation of cut round hails and meal straight or mixed carloads, from all stations on the International and Great Northern Railways, between San Antonio and Laredo. The above special low rate is the result of representations made to the commission that on account of the drought in the Southwest the cattle are without grass and are starving to death.

The statement of the condition of the national banks of Texas, exclusive of Houston, at the close of business September 30, as reported by the Comptroller of the Currency, shows average reserves held at 26.14 per cent, against 22.21 per cent on July 15. Loans and discounts increased from \$2,428,221 to \$2,917,157, gold coin decreased from \$1,109,709 to \$2,210,702, total specie from \$2,121,662 to \$2,051,157, lawful money reserves from \$8,620,529 to \$8,307,922, individual deposits from \$72,007,129 to \$69,329,118.

System Bishops of the Methodist Episcopal Church met at Cincinnati, Ohio, October 29, in their biennial session, which will continue for a week.

Advertisement for Heiskell's Ointment, including text about its benefits for various ailments and contact information for Johnstone, Holloway & Co., 531 Commerce St., Philadelphia, Pa.

WEST TEXAS CONFERENCE, 1900-1901.

Table with 13 columns: No. Local Preachers, Total Members, 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 House of Worship, Indebtedness on Houses of Worship, No. of Parsonages, Value Parsonages, Indebtedness on Parsonages, Value of District Parsonages, Indebtedness on District Parsonages, Value of Other Church Property.

Table with 13 columns: Money Expended for Churches & Parsonages, No. of Churches Damaged or Destroyed, Amount of Damage, Insurance Carried, Ins. Premiums Paid, Losses Sustained, Collections on Same, Assessed for P. R., Paid P. R., Assessed for P. C., Paid P. C., Assessed for Bishop's, Paid for Bishops, Assessed for Conf. Claims, Paid for Conference Claims.

Table with 13 columns: 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. M. S.—Paid, Paid to American Bible Society, Assessed Expenses Delegates to General Conference, Paid for Expenses Delegates to General Conference, Paid Other Objects.

Table with 13 columns: Total from All Sources, No. Epworth Leagues, No. Epworth League Members, No. Sunday Schools, No. Officers and Teachers, No. of Scholars, Amt. Collected for Sunday Schools, Amt. Collected for Missions by R. B., Amt. Collected on Children's Day, Amt. Collected for Other Objects, Total Amt. Raised in Sunday Schools.

The session was occupied in receptions, greetings and opening addresses. The union of the Methodists, North and South, will be considered. The preliminary steps looking toward this end have been taken in Oklahoma Territory, where the Northern and Southern Methodists have united in building a Methodist college. This step was taken by Bishop Hamilton, and will come up before the Board of Bishops for ratification.

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

Further details have been received regarding the attack by the Boers under command of Gen. Louis Botha last week upon Col. Benzon's column near Benken Laag, Eastern Transvaal. It appears that Gen. Botha, who had been joined by another big commando, aggregating 1000 men, attacked Col. Benzon's rear guard October 26, and captured two guns, but was unable to retain them. Col. Benzon fell mortally wounded early in the fight. Major Woods Sampson took command, collected the convoy and took up a position for defense about 500 yards from entrenchments prepared by the Boers. The captured guns were so situated that neither side could touch them. The Boers made desperate efforts to over-whelm the whole British force, charging repeatedly right up to the lines and being driven back each time with heavy loss. The defense was stubbornly and successfully maintained through the whole of the following day and the succeeding night. Col. Barton, who had marched all night from Bushmank, brought relief in the morning of November 1. The Boers then retired. Their losses are estimated at between 200 and 300. Col. Benzon did not survive. Not only did Gen. Botha direct the attack, as already noted, but he personally shared in the fighting.

There was an intensely dramatic scene in Holy Name Cathedral, Chicago, Ill., November 2, when, in the presence of fully 1000 parishioners, Jeremiah J. Crowley, the excommuni-

ated Roman Catholic priest, was publicly humiliated by order of the authorities of the Church. Father Crowley had entered the church unobserved, passed up the center aisle and taken a seat almost under the pulpit. Solemn high mass was being celebrated at the time. When the presence of Father Crowley became known, Rev. Francis J. Barry, chancellor of the archdiocese of Chicago, was hurriedly sent. Upon entering the cathedral he went straight to the seat where the excommunicated clergyman was kneeling and ordered him to leave the church. Father Crowley refused to go, saying, "Put me out, if you dare!" The strain was intense, and one woman in the congregation fainted. There was no resort to force, however. Chancellor Barry signaled to a man in the choir, and the sound of the organ ceased and the singing of the choir was hushed. The priests in the altar stopped the solemn service at the end of the "Gloria," and walked to the benches and laid aside their golden vestments. The altar boys marched out of the sanctuary through a side door, and the priests, clad in their cassocks, followed. The next moment the hundreds of incandescent lights in the vaulted arches were extinguished and the candle lights on the altar were put out. The strain was broken when Chancellor Barry appeared in the pulpit and said: "Owing to the presence in this sacred edifice of an excommunicated priest, the solemn high mass has been suspended. We will proceed with a low mass."

President Roosevelt issued the following proclamation, fixing November 28 as a day of national thanksgiving: A Proclamation—The season is high when, according to the time-hallowed custom of our people, the President appoints a day as the special occasion for prayer and thanksgiving to God. This Thanksgiving finds the people still bowed with sorrow for the death of a great and good President. We mourn President McKinley because we so loved and honored him, and the manner of his death should awaken

us, and that true homage comes from the heart as well as from the lips and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow-men.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving, Thursday, the 28th of this present November, and do recommend that throughout the land the people cease from their wonted occupations, and at their several homes and places of worship reverently thank the giver of all good for the countless blessings of our national life.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 2d day of November, in the year of our Lord 1901, and of the independence of the United States 125.

THEODORE ROOSEVELT, By the President: JOHN HAY, Secretary of State.

BAILEY. W. J. Hildworth, Nov. 3: Our fourth quarterly Conference over. Dr. Hildworth presiding, present, doing his work to the satisfaction of all. Official members nearly all present. Preacher and presiding elder paid in full. Collections coming in well. All interests of the Church seen after.

Advertisement for G.F.P. (Gerstle's Female Pills) for women, featuring a circular logo and text describing its benefits for various ailments like constipation and menstrual issues.

Vertical text on the right edge of the page, including "November 7, 1901", "OAK C...", "Last Sunday...", "The undersigned...", and other fragments.

The Home Circle

A QUARREL.

There is a knowing little proverb,
From the sunny land of Spain,
But in Northland as in Southland,
In its meaning clear and plain,
Lack it is within your heart,
Neither love nor lead it;
Two it takes to make a quarrel,
One can always end it.

Try it well in every way,
Will you find it true,
In a fight without a foe,
"Fray what could you do?"
If the wrath is yours alone,
Soon you will expiate it,
Two it takes to make a quarrel,
One can always end it.

Let's suppose that both are worth
And the strife begun;
If one sides shall cry for "Peace,"
Soon it will be done,
If let one shall span the breach,
He will quickly mend it,
Two it takes to make a quarrel,
One can always end it.

—Harper's Young People.

AN EFFECTIVE LESSON.

A drunkard in New Orleans recently was saved from continuing his career of dissipation in a peculiar manner. The cause man in question was of a fine family and had splendid gifts, but was going down as fast as it was possible for a man to go through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult. One day one of them, who was a stenographer, determined to try a new tack with him. He was sitting at a restaurant one evening, when the cause man in question came in with a companion, taking the table next to him, and sitting down with his back to him and not seeing him. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his notebook and took a full sheeted report of every word he said. It was the usual muddled folly of a young man with his brain muddled by drink, and included a number of highly confidential details of his daily life—things which when he was sober he would as soon have thought of putting his hand to the fire as of speaking about to a casual acquaintance. The next morning the stenographer copied the whole thing neatly and sent it around to his office. In less than ten minutes he came tearing in with, "What is this, anyhow?" "It's a stenographic report of your monologue at the restaurant last evening," his friend replied and gave him a brief explanation. "Did I really talk like that?" he asked faintly. "Assuredly you did," was the reply. He turned pale and walked out. He never drank another drop.

There are many men who would have not only the sin of drunkenness, but other sins as well if they could see themselves as other see them.—Her old and Proverbs.

SENSITIVE TO SLIGHTS.

"The only person in this world who is never disappointed is the one who lives on the lookout for slights," once wrote a good-natured cynic. What a paradox it is that though never disappointed that some person is never happy? We know her—also, that the despised corners of her mouth, her peevish sigh, the deprecatory air with which she glances up on the street, inquiring the cost direct or the nod of attraction. She exasperates people into slighting her, good-natured people who never before dreamed of slighting any one in all their lives. Her attitude toward her family is that which we read Dora's aunts maintained toward their brother, Mr. Spenslow, and his household. "They had never quarreled," but on the occasion of Dora's christening, having been invited to tea when they considered themselves privileged to be invited to dinner, they expressed their opinion in writing that it was better for the happiness of all parties that they should stay away. Since which they have gone their road, and their brother has gone his."

One sees this disposition to feel slighted even in little children. One of the few best-remembered and used intelligently by a baby of two years was, "You've hurt my feelings!" sobbing out on every occasion. It was the forerunner of the sentiments of her maturer years. The sensitiveness of a child is a very real thing, one that should never be ignored, but neither should it be entitled or tended assiduously to. The little one who hides in dark corners and mourns because no one loves it needs a judicious as well as an affectionate mother, who will give it not only plenty of kisses and cuddling—these first of all—but also sunshine and beef-

steak, and a good quinine tonic, since the tendency, and one might almost say the determination, to be slighted indicates always a morbid condition, and needs medicine as well as tenderness.

There are few people in this world who go about willfully hurting others—so few that the chances are infinitely against our ever meeting any of them. Most of this human family are well meaning, kindly, and generous. If sometimes an acquaintance fails to return our greeting it is practically certain to be due to near-sightedness. If we are not invited, it is an unintentional oversight. To believe otherwise would be to cultivate that wretched "vice of sensitiveness" which we should determine to destroy in our minds as we would destroy poison-ivy in our gardens. The easily slighted person is, one may be very sure, one of limited acquaintance with life. To know much of others is to become optimistic and broad-minded, for one is compelled to see self-sacrifice and benevolent kindness if one is brought closely in contact with the multitude.

In Church work this tendency to feel slighted is shown both in men and women more strongly, perhaps, than elsewhere. The Church roll, if gone over in detail, would tell a curious story of hurt feelings. One couple's names had appeared as communicants in four Churches in ten years in a certain city. On being asked for a letter of dismission to a fifth Church their latest pastor led them to tell their reasons for such itinerancy, and discovered that in each Church they had failed to receive the attention they expected.

There was but one of many such cases. People often quit to be spoken to and somehow are not, and decide to move on. One good deacon, after seeing this over and over, solemnly charged his daughter: "Never wait for others to speak to you; speak first. Go half-way to meet everybody, and if that is not far enough, go all the way." Such a wholesome training in all Church-members would be a happy thing in a Church, and would absolutely prohibit hurt feelings.

It is rather a curious thing that those who most often feel slighted in a Church are those who have some social aspirations. If one's religious affections are used to further ambitious plans, dissatisfaction is pretty sure to be ahead. Frictions, dear and lasting, grow out of Church associations if they come about naturally, but if Church relations are formed with a view to such possible friendships, somehow they do not flourish.

If one has a disposition to be slighted, that alone is reason enough for an unhappy life. In the long run we are apt to get our deserts in this world. If we are intelligent and make the most of our opportunities we will win social recognition; if we are dull and indifferent, we will be dropped from sight. If we are loving, we will be loved, and if we are cold and self-absorbed, we will be let alone, what if we look for slights and merit them we will find them thick as leaves in Vallambrosa. Thackeray's words, "Life is a mirror, and gives back to every man the reflection of his own face," ought to be written on the walls of our nurseries and our school-houses.

If you have any degree of hypersensitiveness, get rid of it at all cost. Call it by its right name—morbidness, foolishness. Don't flatter yourself that you are made of finer clay than other people, and feel more deeply than others do, and so you somehow ought to have greater consideration shown you. Insist to yourself that you imagine slights where there are none. Go strong physically and morally, and banish the specters.

But are there not real slights, sometimes? Possibly—let us admit it with hesitation; but they are not worth a pang. Recall the oft-quoted words of the wife of the Vicar of Wakefield to her daughters: "Hold up your heads, girls. Handsome is that handsome does!" One's self-respect should be one's shield. If our intentions are "handsome"—kindly, simple, sincere—we can hold up our heads with such a rightful dignity that we shall see no slights, because there will be none to see.—Congregationalist.

COMRADESHIP IN MARRIAGE.

There are a good many books and articles about love and marriage but most of them miss the point that one of the important factors in a thoroughly successful marriage is that husband and wife should possess the capacity of being good comrades to each other. After the first transports of affection are over, the importance of that consideration will manifest itself. It is not quite easy to say in what good comradeship consists. It implies a certain identity of tastes, a certain geniality of disposition and a certain unselfishness in the habitual point of view. One of the best results of the higher education for women is not that it does something to fit them on

an emergency to earn their own livings, but that it develops their capacity of bringing the element of comradeship into their marriage with men of education; but graduation from a college does not always impart this. The faculty of appreciation and sympathy by a swift intuition is one of the great endowments of women, and it frequently compensates for a lack of technical education. And women have an equal right to look for this quality in their husbands. A man would do well to neglect some rather important matters rather than to let his wife miss this quality in him. We have been led to these observations by the recent death of the wife of Lord Salisbury. The two began life together in poverty. He had to earn his living by writing for the newspapers and reviews. Lady Salisbury had the fine gift of comradeship. Those who knew them well said that the successes of one were the triumphs of both, and when he succeeded to Hartfield and the peeriership, he had no more trusty counselor or loyal confidant than his own wife.—Northwestern Advocate.

A RARE ACCOMPLISHMENT.

If you had asked her about her accomplishments, she would have told you that she had none, and would have been quite sincere in her answer. She did not know how to play the piano, and she had never tried her hand at water-colors, or crayon sketching. She had never found time for embroidery. She got off the key when she tried to sing. In fact, one might run through the lists of what are called accomplishments without naming one at which she was expert.

Yet this sunny-faced, sweet-voiced girl had one accomplishment which outweighed all these she lacked, says an exchange in relating the above. Wherever she went, gloomy faces grew cheerful. You have seen drooping plants freshen at the touch of the summer rain, and it seemed as if her presence revived drooping hearts in very much the same manner. She was a happiness maker. Children stopped fretting when she came near. Old people came back from dreams of the past and found the present sweet. With-out being wise or witty or beautiful, there was an atmosphere of peace about her like the fragrance of a flower. Her smile had the comforting warmth of sunshine. The tones of her glad young voice stirred the heart like a song.

You girls who are fitting yourselves for life, and to adorn life, will do well to take into account this rare and valuable accomplishment. You have missed part of your preparation, unless you have mastered the art of making happiness.

THE CRYING NEED OF THE HOME.

What is the crying need of the home? Not money. Not intellect. Not refinement. Not wisdom. It is love, and warm demonstration of love.

Life is such a little thing, a short space of years at best, and to live it through and to have missed love in childhood from father and mother is the saddest thing in all the universe. Most people love their children. Few fathers and mothers would own to a lack of affection for their offspring.

But in many homes—shall I say in the majority?—there is a lack of the real living love and tenderness that fill the heart full to running over with love-words, kisses, fond caresses. The good-night kiss, the dear hand upon the little one's head and cheek, how these things expand the soul of the child and make it receptive to good influences.

To be a father or mother is to hold the keys of heaven and hell for the human race. The relation is a divine one, with infinite demands, and yet how often undertaken with no forethought, no sense of the awful responsibility. Wisdom, nobility, strength, goodness and patience are needed by the parent, and, above all, love.—Mrs. G. M. Oulvis, in Woman's Home Companion.

"PULLING EVEN."

Jerry and Dick were two brown horses, which lived in the country on Mr. Stratton's farm. In the winter time they did not have much to do, but when spring came they were busy every day, helping their master get the broad fields ready for the seeds.

Then, when hay-time came, they were harnessed to the big farm wagon and drew loads after loads of hay to the barn. There the sweet smelling clover, which they liked so well, was stored away in the lofts for winter.

Any one looking at the two horses would have said they were just alike. But if you had asked farmer Stratton, he would have shaken his head and answered at once: "Oh, no; Jerry is the best worker. Dick is just as strong and able to pull as Jerry, but he is not willing. If I don't watch them when

HOLIDAYS—HOLIDAYS

Don't wait, but send us your address at once and get our ILLUSTRATED CATALOGUE containing over one thousand articles to select from of Watches, Diamonds, Jewelry, Silver and Platedware. Have you an old Watch or Jewelry to repair, send them to us. We will put them in first-class order at reasonable prices. One trial will convince you. (Reference, this Paper.)

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they are working together, Jerry does all the work and Dick shirks. To make them work even I have to urge Dick and hold Jerry back."

"I wonder if boys and girls always 'pull even.'" You know there is work for us all in this world, and if we don't do our work, if we shirk, some one else must do our work or it will go undone.

I suppose Dick was quite willing to eat his share of the hay that was brought in. Don't you think it would be fairer if he should do his share of the pulling?—Corra S. Day, in Southwestern Christian Advocate.

A SCOTCHMAN'S INSPIRATION.

A Scotch writer gave to Hamilton W. Mable this illustration of the source of a Scotchman's inspiration: "One day in the early spring he was walking along the side of a mountain in Skye, when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed and his bonnet in his hand. My friend came up and said to him after a bit, 'I did not speak to you, Sandy, because I thought you might be at your prayers.' 'Well, not exactly that,' said the old man, 'but I tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world.' " Where untrained farming folk go out and take off their hats to the beauty of the world it is there that we may expect to find poets.

"GO, DISCIPLE."

"Teaching all nations" does not mean foreign missions only. It is really harder to go to all nationalities in our kitchens and workshops and streets, and make them disciples, than to say: "Here's my check; send somebody else to do this work at home and abroad." Oh, for such a vision as Isaiah had of the Lord of glory who gives this command "sitting on a throne high and lifted up"—the throne of the world—that we might listen with awe when he cries, in lack of messengers, "Whom shall I send?" and might not dare to answer with excuses, but rather say: "Here am I, send me." Every true Christian must "go an disciple" and must go where Christ wants him to go, whether near or far.

Many recently went for a few hours, and some for days and weeks, to the mountains or to the seaside resorts on our coasts. Was it to meet Him who is Lord of nature that he might impart "the strength of the hills" for "Christian service"? Otherwise our holidays, whether few or many, are likely to dissipate rather than recreate our powers.—Selected.

DID NOT BELONG TO HIM.

John Muir, the mountain-climber and naturalist, lives in one of the most beautiful parts of Contra Costa valley in California. A writer in *Ainslee's Magazine*, who had been sojourning with him, tells this story, illustrative of his fondness for birds and his wide humanity:

It was a fair picture of peace and plenty, under the soft blue September sky. A stream ran close at hand, shaded by alders and sycamores and the sweet-scented wild willow. On the bank nearest us stood a solitary blue crane, surveying us fearlessly. A flock of quail made themselves heard in the underbrush, and low above the vineyards a shrike flew, uttering his sharp cry. Noting him, I said to Mr. Muir:

"So you don't kill even the butcher-birds?"

"Why, no," he said; "they are not my birds."

TOPLADY'S SPIRITUAL BIRTH. PLACE A BARN.

"Rock of ages, cleft for me," the greatest of modern hymns, had its spiritual birthplace in a barn. About the year 1756 a bright lad of sixteen, the son of Major Toplady, was taken by his widowed mother to visit some relatives in Ireland. During this visit at

the hamlet of Codsmain an earnest layman was holding evangelistic services in a barn for the benefit of the surrounding peasantry. The young lad, Augustus Montague Toplady, was attracted to the place by curiosity. The homespun preacher's text that day was: "Ye who sometimes were far off are made nigh by the blood of Christ." Up to that time the boy had been a stranger to the great salvation, but the plain discourse led him to Jesus. He was converted that day, and the sermon which led to his conversion in the end gave to Christendom the matchless hymn, "Rock of Ages."—Selected.

THE SALARIED PHYSICIANS.

As many know, the Chinese physician receives a salary from his patients as long as they are well, and as soon as they get ill his pay stops. Some American families not disinclined to learn something from the other side of the world, having partially adopted the same plan; that is, they pay the salary whether they are sick or well; and it is, of course, the interest of the doctor to keep them well as much as he can so as to save himself the trouble of attending them.

When the Chinese method or the American modification of it, comes into general practice, it will be the interest of the physician who has charge of a family to study each member of it—physically, mentally, spiritually, to prescribe for them correct environments, proper diet and healthy habits, and to labor with the view of inducing them to keep in touch with all these.—Will Carleton's Magazine.

FORGOTTEN.

There is a certain type of traveler like the one who said, on hearing some mention of Rome, "Rome? Rome? Oh yes, that was the place where I got the bad stockings."

A similar case is that of the lady who joined a party of tourists and looked at all the objects of interest en route with conscientious eagerness. One day, however, she said, fractiously:

"I thought we were going to Budapest!"

"Why," said another traveler, in amazement, "we've been there! It was Budapest where we were yesterday, and you looked at everything that was shown us."

"Was it?" responded the grumbler, with a sigh of relief. Well, I do declare!"

TAKE THEM OUT.

Or Feed Them on Food They Can Study On.

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts.

A boy writes from Jamestown, N. Y., saying, "A short time ago I got into a bad condition from overstudy, but Mother having heard about Grape-Nuts Food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it."

After I had been using Grape-Nuts Food for about two months I felt like a new boy altogether. My face had been pale and thin, but is now round and has considerable color. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it was Grape-Nuts that saved me from a year's delay in entering college.

Father and Mother have both been improved by the use of Grape-Nuts Food. Mother was troubled with sleepless nights, and got very thin, and looked care worn. She has gained her normal strength and looks, and sleeps well nights." Don E. Cooper.

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4 W. Market Street,
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THE OSAGE CAMP-MEETING.

A few agreed to go and camp
Upon the dear old Osage grounds,
Where hundreds thither rife and tramp
To hear the strain of gospel sounds.

It has been forty years, and past,
Since first the fathers pitched a tent
Within that grove, to preach and fast
And pray for sinners to repent.

As each successive year rolls by,
Survivors rear an altar there,
And while the days of summer fly
They spend a week of song and prayer.

Within the shade of live oak trees
There is a cool, refreshing spring,
Together with a fanning breeze
Makes camping there a pleasant thing.

It is a place where often stroll
The proud and gay to pass the time,
And hear the bells of gospel toll
The curse of sin in fearful chime.

The young and old, the good and fair
Can point with pleasure to the spot
Where Osage did with gracious care
Show them heaven as their lot.

The sweet memories of that place
To many still are fresh and green,
Where first they saw the sky of grace
Kindle with stars before unseen.

And never can forgotten be
The dear old Osage camping-ground,
Where many found salvation free
And told its raptures all around.

CHAR. L. MILLER

A SILVER ANNIVERSARY—RETRO-SPECTIVE.

It was in the year 1876 that our work was permanently established on Brazil soil. Secular historians may never notice the fact, but it is recorded in heaven and will go down to future generations as a red-letter year in the annals of the Brazilian Methodist Church. At their last annual session, in the city of Rio de Janeiro, the Brazilian brethren enthusiastically celebrated the twenty-fifth anniversary of the work, and the retrospect on full of encouragement, justified their enthusiasm. Gratefully, with great heartiness, they sang "Praise God from whom all blessings flow," saying one to another, "What hath God wrought?" To some the result of twenty-five years' earnest work, as represented by the tabulated statements, may seem small. Those, however, who remember that mere figures can never fully report all that has been accomplished, and that owing to the peculiar conditions prevailing where Romanism has held sway for centuries, work in Roman Catholic countries must necessarily be slow, will see that much has been done in these twenty-five years. Through very feeble beginnings the work has grown until to-day we have a native Church second to none in spiritual life and aggressiveness, and we confidently predict that the Methodist Church will in the next decade become, as it is in most of the South American Republics already, the leading Protestant Church in Brazil.

It might be better to say that the work was re-established in 1876, for previous efforts had been made, but the work was abandoned. So, beginning with one missionary and a few interested foreigners in 1876, let us see how the good work has grown.

Missionaries.—Including one under appointment, the Parent Board has now fourteen. If we add to this the fifteen sent out by the Woman's Board, we have a total of twenty-nine missionaries—consecrated workers, devoted to the cause of God—in Brazil.

Native Workers.—Our hope under God is in an intelligent and spiritually active native ministry. It is gratifying, therefore, to note that we have now sixteen in our conference, including those on trial. Add to these seven who are employed as sundries, we have a total of twenty-three native workers who, at the last conference, received appointments from the Bishop. I would like to include the native Christian teachers and workers who are doing excellent work in our schools, but the statistics are not at hand. They, too, are valuable helpers.

Membership.—We have now a membership of some 2500. Amongst these there are, of course, some weak ones, but the vast majority are earnest, devoted and tried Christians. Most every charge has a considerable list of probationers. It seems to us that there would be no exaggeration in saying that we have a Methodist constituency of at least 20,000, and it is growing daily.

Sunday-schools and Epworth Leagues.—We have not neglected our young people. The last conference reported some sixty-five Sunday-schools (many are necessarily small), with a membership of some 2400. There are also seven Epworth Leagues, with 315 members. This may seem slow progress.

GILLOTT'S PENS,

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

but the Epworth League has not been long amongst us.

Woman's Work.—Under the heading—for the work of the Woman's Board is reported elsewhere—we call attention to the fact that there are some sixteen Ladies' Aid Societies, with a membership of more than 400 women. Right nobly have they helped the growing cause.

Educational Work.—Our educational institutions are in a prosperous and encouraging condition. The number is now eight, with some 700 pupils. The people themselves appreciate the value of this work, and are asking for more schools. One illustration: Recently the brethren of the Riberas Preto District started a boys' school in that city, and—please notice—all the aid they ask from the board is that they give them a missionary to superintend it. All the other responsibility they personally assume. Again, having long realized the need of an educated native ministry, much effort has been made to put our seminary on a solid basis. It is to be hoped that the home Church will finally yield to our appeals for aid in this much-needed work.

Literary Work.—While far from satisfied with present attainments, not a little had been done towards putting the literature of our Church in the hands of the people. We have the beginnings of a Publishing House, in which has been published not a few tracts, pamphlets and books, and where we print our Christian Advocate (an eight-page weekly) and our Sunday-school papers—the "Juvenile" for the children and the Quarterly for the adults. All these are excellent papers and a credit to our Church. Religious literature in the Portuguese language is very scarce, but our Book Depository keeps in stock what there is, and has been instrumental in spreading large amounts of it all over Brazil. Present means and equipment are utterly inadequate for the growing needs of our Church, and if this branch of our work is to be efficient, larger and more liberal things will have to be devised for it.

Self-Support.—Our people are doing nobly in this matter, and the movement has grown marvelously. A native self-supporting Church is the ambition now in a fair way to be realized. Instance: The some twelve church buildings put up by themselves without aid from any home board, the amount raised for pastoral support—enough to support eight of their own preachers; all incidental expenses paid by each Church; and last, but by no means least, the some \$10,000 contributed to the Twentieth Century Fund. We have mentioned the silver anniversary, and surely the people have been liberal in their offerings to the Church of their choice during this twenty-fifth anniversary year. The amount contributed for all purposes during the year—calculating on the basis of four millions Brazilian currency, to the dollar—reached the respectable sum of more than \$18,000. This is more than five dollars for each member. When we remember that we have no rich people amongst us, those figures are remarkable.

Reviewing all these facts, the conference could not be otherwise than jubilant and enthusiastic.

The anniversary program included discourses by missionary and native brethren and sisters, on such subjects as the following: "The History of Methodism in Brazil," "Our Educational Work," "Woman's Work in Brazil," and Bishop Galloway contributed to the occasion by giving, through an interpreter, an eloquent address on "Methodism the Child of Providence."

There was an excursion to the celebrated Fortress of Villomannon, a historic place in connection with the history of Protestantism in Brazil, and a pilgrimage to the last resting place of Mrs. Kidder, the wife of one of the first missionaries. Of these and other interesting incidents of the anniversary there will be more anon.

At the close of this memorable conference, the workers received their appointments gladly, and joyfully went forth to their respective fields with renewed consecration and encouragement for they could truly say, "Hitherto hath the Lord helped us."

M. DICKIE

Asheville Oct. 4, 1901.

CHURCH MUSIC.

Among the many advantages of public worship there are few of greater importance to the Church than congregational singing. This has been an acknowledged fact from time immemorial, and hence the forefathers of our Church wisely planned for the supplying of necessary hymns and Church music to be used in our religious devotions. The order for public worship in the Methodist Church is laid down in our Discipline, and the Church has been at considerable expense in supplying the necessary hymn and tune books to be used by our congregations and Sunday-schools, and our preachers

are expected to use these books in preference to any others. Particular pains have been taken to see that all hymns in their sentiments conform to the general doctrines taught by our Church; and also proper selections have been made from our hymns which are most appropriate to subjects for discussion by our preachers. Hence the importance of using our own hymn books, and not leaving to the choirs the sole privilege of using such hymns and tunes as may suit their particular fancy.

But there are many hymns in our standard book that seem to be obsolete, and many tunes in the tune book that are objectionable, and which are really devoid of spirituality, and hence our preachers are at a loss to know what to do, and therefore surrender their right to select the hymns for use in public service, and the result is sometimes detrimental to a proper devotional feeling which might otherwise prevail throughout the entire congregation. Somehow or other we do not have the same spirituality in public worship that we once had. The songs of Zion are not so emotional and so inspiring. "All the people" do not praise God as in days of yore. Somehow our harp is hung upon the willows, and we forget Zion. There must be something radically wrong, and this wrong should be remedied if possible. I do not attribute this falling off in spirituality altogether to the use of organs in our churches. I am not one of our old residing elders of other days, who said he would as soon have a Jew's harp in the church as to have an organ. No, the organ is an advantage, and it has come to stay; and it can be sanctified to spiritual purposes by being put into holy hands and by being manipulated by consecrated fingers. But the Church must furnish the necessary music to appropriate hymns; then our preachers must so that these, and only these, shall be used.

But reasonable objections must be met. Our hymn book was considered too large a few years ago, and our General Conference pared it down considerably, but the same objection may be urged now. At least, there are too many antiquated hymns, and many are never used in public worship, and there are not many needed for private or family devotions. Dr. Tillot, in his annotated edition of our hymnal, attributes two hundred and ninety-four hymns to Mr. Charles Wesley. Many of these are rarely if ever used, as well as many others by other authors, those of Dr. Watts, running up to one hundred and fifty. Why not displace many of the less important of these for other hymns of more recent date?

There is one almost insurmountable difficulty in the way of using our standard hymn book. There are Sunday-schools at almost every appointment, and the Young People's Hymnal is generally on hand, and the two books can not be made use of, and the supply of either kind is insufficient of itself. Now, it seems this difficulty might be remedied by incorporating into the Sunday-school tune book a sufficient number of the most suitable hymns of the standard book, letting such numbers attach to these as are given them in the standard book. We have already had five or six Sunday-school tune books. The cream, so to speak, of all these could be compiled and be put both in the standard and Sunday-school hymnal. But ah! we must have a new Sunday-school tune book every few years. The translation of the Bible into English lasted us over three hundred and fifty years. Why not a hymn book and a Sunday-school tune book last at least twenty-five years, or one generation?

Then as to the tunes used. We need no operative tunes in our Church, and music suitable for concerts only should be discarded. But many of the tunes in our hymn and tune book are obsolete and spiritless. No wonder our choirs dislike them. But there is a sufficiency of fine sacred music extant, both new and old, if we could only get it incorporated into our books. As our General Conference will convene next year, it may not be amiss to have a little ventilation along this line.

W. J. WILSON,
San Saba, Texas.

A PILGRIM'S EXPERIENCE.

I see some are giving their experience of religion, which I enjoyed so much I have often thought of writing up mine, and reading the sweet and cheering ones of those aged sons of the gospel has inspired me to make the attempt.

When I was only 12 years old I was convicted that I was not what I desired to be—an accepted child of the living Christ—and felt in my heart that I wanted to accept him as my Savior, and became so distressed about my condition I asked God in his great mercy to spare my life until an opportunity presented itself, which, I thought, in my childish way, was in attending protracted meetings. Often

have I gone off in the approaching twilight when none but God could bear and faithfully promise him that if he would only spare my life I would give him my heart, and when the meeting began I could hardly wait for the time to come to call for protracted, and I was one of the first to go up when the opportunity was offered by prayer. I was happily converted to God and joined the Church of Christ, and though quite young I have never doubted my conversion, and have always tried in my weak way to give him and bless and adore the name of him who has done so much for me. And when in the twilight hours of evening I would stand off to myself and hold sweet communion with him who ever lends a listening ear to all who call upon him, have I felt his presence near and been made to rejoice in his love. Trusting this will also commendation to some one, I am yours for Christ, your sister.

L. C. HAMBLIN.

Many papers are made by attempts to relieve poverty.

No tree can be truly cut without righteousness. Ram's Horn.

What Shall We Eat

To Keep Healthy and Strong.

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



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

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

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

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

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

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

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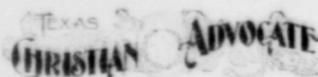
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MONTGOMERY, MOBILE, ATLANTA, SAVANNAH

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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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Table with subscription rates: ONE YEAR \$2.00, SIX MONTHS 1.00, THREE MONTHS .50, TO PREACHERS (Half Price) 1.00

TEXAS ANNUAL CONFERENCES.

Table with conference dates: General Mission, New Braunfels, Nov. 7; Northwest Texas, Corsicana, Nov. 11; North Texas, McKinney, Nov. 27; East Texas, Tyler, Dec. 1; Texas, Huntsville, Dec. 11

THE WEST TEXAS CONFERENCE.

Continued from page one. ... His home is at Sulphur Springs, within the bounds of the North Texas Conference. We saw him and enjoyed our pleasant and lively acquaintance with him a few weeks back while in his home town. He teaches in the Sunday school and does such other work as opportunity affords. He looked to be in good health, and he was bright and cheerful. The two brothers Gillett were present during the entire session, and they were looking happy as if in good spirits. They are universally popular, having rendered the Church long and useful service. Rev. Wm. Monk, one of the pioneers of the conference, was present for the first time in several years. He has a fine and firm composure in the pictures of Bishop Scott. He is a venerable and striking figure in the conference. Rev. H. M. Leaton, the most spirited old man, took a lively interest in the proceedings, and never failed to say amen to everything good that he heard. Rev. S. W. Keith looked a little thin, but he was bright in spirit and devoutly religious. Rev. A. G. Nolan, while not able to take part, is one of the foremost members of the body.

After the list of preachers had been called and their reports had been made, the Bishop congratulated the brethren on their success in view of the hard year through which they had passed, and he expressed the hope that the coming year would reward their most abundant.

The class for admission into full connection came to the bar of the conference three in number and the Bishop addressed them. In 1902 he said:

Brothers, this is the most critical moment in your ministerial life. You now set your feet from all former conditions and give yourselves wholly to the work of the gospel. As you take these vows, it is an end to all of your former ambitions and hopes of earthly sort. You are to become soldiers, whose lives are henceforth to be given to the glorification of the Master. But while this is true, Christ promises to be with you and guide you. Hence you have a right to rely any sort of tax upon the resources of the sky. In laboring under such an inspiration, you must bear fruit. I have a pity mingled with reverence for the man who is willing to go through life fruitless and barren. There is no excuse for such a life. A man who is thoroughly devoted to Christ and his ministry can not die. The work will live. Hence, you have these things to look to as incentives to your ministry. You are not to go simply where people want you, but you must go where they need you, whether you are wanted or not. The world is not friendly to Christ. You are not to seek popularity. This is an age when many men want popularity. They want to win the applause of men and be in demand. Such is not the spirit of Christ. You must seek to be faith-

ful, and so shut yourselves in with Christ and ask him, 'What wilt thou have me to do?' The answer to this question will solve these matters. Self-surrender to him will be the secret of true success. This will bring forth results now and in the years to come. You can not get into this ministry until you pledge yourselves to this special pursuit. For a hundred years we have required this pledge of our preachers. You are to go out and bring to the Church converted sinners. Do not rest until you find that men are groaning under the burden of sin, and be sure that it is genuine. We have shame enough in the Church of God, and now we want your ministry to produce something true and deep and lasting in human consciousness and character. This ministry, where men conform themselves to it, makes men of vigor and integrity out of you, and it will finally bring you into the everlasting kingdom of our Lord Jesus Christ.

The address was searching and profound, and it left a deep impression upon the entire membership of the conference.

Rev. H. G. Horton, our "H. G. H." is a small, wiry man, and though well advanced in life is one of the best men in the conference. His "Naves" will be found in this issue. Rev. J. T. Hill is modest and retiring, but he has ever been one of the hard workers in the ranks. He is now an old man in years, but young in spirit. Rev. A. H. Buzo is the post-luxuriant of the conference. He is a small, swarthy man, but he is full of fire and a persistent worker. Rev. S. G. Shaw is not in the most vigorous health, but he was able to meet the brethren and enjoy their fellowship. Rev. Geo. R. Winton, of the Mexican Border Mission Conference, took in the conference with much interest. Rev. H. M. Whaling was also a visitor to the conference. The West Elm Church, San Antonio, with Bro. Bunch as pastor, paid for all purposes during the year twenty-eight dollars per capita.

An afternoon session for the election of delegates to the General Conference was made the order of the day. On the first ballot, Rev. J. D. Scott was elected. Several ballots were then taken, and the last one showed the election of Rev. J. W. Stovall. Sterling Fisher and J. M. Alexander were elected alternates. Prof. J. R. Pritchett and John W. M. Allison were elected lay delegates. E. G. Gillett and Alonzo Reiss were elected alternates.

Corsica Institute, our school at San Marcos, is now in charge of Prof. John E. Pritchett. The school was reported to be in fine condition, with about 225 pupils in attendance, and with a faculty of twelve teachers. It has a large music class of nearly one hundred pupils. This is one of our old and well-established schools, for both boys and girls, and has a good history behind it. Much work has been done on the building and grounds during the past year, the furniture is entirely new, and the music department has been furnished with a fine lot of new pianos. Prof. Pritchett has spared no pains nor expense in furnishing the building. The faculty are all Christian men and women, and the school is doing a fine work. It is correlated with the Southwestern University and is in hearty sympathy with it. The situation at San Marcos is beautiful and healthful, and we doubt not the Institute will keep up the reputation it has already established and will steadily advance in all good things. The buildings are of brick, commodious, and well situated, and the property is reported as worth about \$25,000, and with no indebtedness.

A number of reports were read and adopted. The one on our own Southwestern University showed the school to be in excellent condition.

Then the conference voted on the place to hold the next conference. Some five places were put in nomination, and Floresville was selected.

SUNDAY.

The love feast was a deeply spiritual meeting, and the influence of it was fine. By the time the audience assembled for the regular services the conditions were favorable for the rich feast which followed. A great congregation was packed in the auditorium until all of its available space was occupied. Sees were turned away for lack of room. There was a general desire to hear the Bishop's sermon. The organ rendered some excellent music. When Bishop Wilson entered the pulpit there was a great congregation before him. The opening prayer was offered by Dr. Atkins. The first lesson was read from the 20th chapter of the book of Exodus, and the second from the 5th chapter of Matthew, beginning with the 13th verse.

The text announced was the 5th of Matt. and 17th verse: "Thine not that I am come to destroy the law and the prophets," etc. We give below a few of the pungent thoughts of this remarkable sermon. It was natural for the leaders of his day to criticize and despise the Son of God. He lived and taught a doctrine contrary to all of their manner of life and teaching. He exposed their shams and hypocrisies and uncovered their insincerity and lack of spiritual experience. It was very evident that the clash between him and them was irreconcilable; one or the other of them would have to go down. Yet he affirmed that he had not come to break down the law or to destroy any of the institutions of the Church. Hence, he was not an iconoclast, but there was in him an element of conservatism which found its root in the divine order of things then existing. He embodied in his teaching and life all of the plans and purposes of God as expressed in the old, old dispensation. It was the essence of those matters that Christ opposed and strove to reform. The substance he accepted, but the misuses and externals he abhorred. Not one of the old commandments did he abrogate; but he defended and spiritually applied them all to the life and character of the people. He did not abrogate the law, and the highest and noblest fruitage of the law is found in the gospel which he preached. He knew that the delinquencies of Israel had given to the world a new and vital order of things, and it was his purpose to take these great principles of ethics and religion and put them in their true place in the economy of divine teachings. There was nothing akin to anarchy in his delinquencies. He interpreted the law, and he was free from petty ambition and the caprices of men. Nothing of this sort ever disturbed him, and he was ready to do the truth which he taught. Hence he stood and said, "I am here to do God's will and not the will of man. It is my purpose to conserve everything of worth and merit in the old law."

Thereafter, he took up the moral elements contained in the old law, and showed what they were and what were their limits. In this sense the law was not the final and ultimate deliverance of God to men. This law applied itself to the acts of men, but it said nothing of the motives and intentions of the heart. This is good as far as it went. It was the best that the world had ever had at that time, but there was something even better to follow, and the Sermon on the Mount is the completion of the old law. In this Jesus Christ dealt not with the outer, but with the inner life of men. He seeks to cleanse the inside of man, and no one ever threw such a search-light into the hearts of men as did Christ. The old law said, "Thou shalt not kill," but Christ said, "He that hateth his brother is a murderer. The one was ethical, but the other is ethical and spiritual also. The old law was shut into the life that now is, but Christ gives us a law for the life that now is and the life that shall be. Look at the very first words of this wonderful Sermon on the Mount: They go down into the very depths of human nature. He starts us out with the thought that we are poor spiritual beggars and that we can not get into this new Kingdom until we pass through the experience of this poverty of spirit. And when he tells us, 'Blessed are they that mourn,' he goes to the bottom of the human heart and teaches us our absolute dependence upon God. And when he brings out the fact that only the pure in heart shall see God, he opens to us a vision that takes in eternity. The old law could never do this, however men might in that day try to conform to it. Hence, there is even an ethical element in the gospel not in the old law. It is not in anything else but the gospel. But if any man thinks that he can steal or kill or lie simply because he is now under grace, he will find himself under a harder task-master than he found in the old law. Christ couples deep spirituality with high morals and fits a man to be a true man not only in this world, but anywhere in the universe of God. He takes in time and eternity. He covers all that is comprised in the law and then reaches out into realms not mentioned or thought

of by the law. His is the kingdom of God in its widest sense.

Then again, the old law was dependent upon the existence and maintenance of a priesthood. Christ did not set aside the priest, but he took the priest from between God and men. He himself is the only priest, and by him alone men are to come to God. "No man cometh unto the Father but by me." We need no man now to intercede for us. Christ is now our only intercessor. He pleads our cause for us. And in him the lowest and the vilest can find forgiveness by repentance toward God and faith in Jesus Christ. The old priest could not accomplish such a result as this; neither could the old law; but Christ can do it. He can open up the kingdom of heaven to all men; and he stands with open arms and says, "Come unto me all ye that labor and are heavy laden and I will give you rest."

He did away with the ceremonial feature of the law, and in its place we find the truth: "God is a spirit and they that worship him must worship him in spirit and in truth." He cares nothing for our gorgeous rituals and arrays of priests, but he seeks the hearts of men and women. Hence, our gospel is the realization of all that the old dispensation foreshadowed, and all mankind without ceremony have access to God through Christ. The sermon was one hour and ten minutes in length and it was one of the finest expositions of the law and the gospel that we ever heard. At its close, three young men were ordained to the office of a deacon in the Church of God.

In the afternoon the writer preached at South Heights, of which Rev. R. S. Pierce is the pastor. At the close of the service the church building was solemnly dedicated to the worship of God. This is a very prosperous suburb of the city and our work has prospered there. At night Doctor Atkins preached to a large congregation and the Bishop ordained a class of young men to the office of elders in the Church. The conference memorial service was a very touching one. Three brethren had died, to-wit: Rev. J. W. Vest, Rev. James Hammond and Rev. J. S. Napier. These had wrought well and they died in the faith.

Monday morning there was a brisk meeting at the school. The school brethren had the floor. Prof. Pritchett spoke of the interests of the Corsica Institute and dwelt upon the work being done by that useful school. Dr. Hyer spoke of the Southwestern University. He gave a fine report of the present condition of this great school.

The membership of the Church within the bounds of the conference during the year is something over four hundred. There are seventy-nine pastoral charges and seventy-eight parsonages. There are six districts and six district parsonages. Three of the districts paid out in full their missionary assessment. A resolution to make the members of the joint Board of Publication of the Texas Advocate electively and quarterly instead of for life, was unanimously adopted. The members of the Board of Curators of Southwestern University are henceforth to be likewise elected.

Resolutions of thanks to the citizens of San Antonio for the hospitable entertainment given to the conference were adopted, also the railroad and the press were thanked for favors. This concluded the business of the conference and the appointments were read and another annual session of the West Texas Conference passed into history.

NOTES.

Rev. J. M. Alexander, who served the Beeville District for four years with such efficiency and success, was sent to West Elm Church, San Antonio. Texas Methodism has never had a harder worker in the preceding eldership than he. Rev. J. K. Waller, whose term on the Llano District expired, was sent to Floresville. He has done a faithful term of service in the preceding eldership and met all of its responsibilities with the utmost fidelity and acceptability. His people and his leaders pay glowing tribute to his labors. Our Methodism has no better man than Brother Waller.

Rev. W. H. H. Biggs, who goes as the new presiding elder to the Llano District, is a worthy member of long standing in the conference. He has been one of the field hands, and he has wrought well and successfully. We predict for him a fine career in this new sphere of work. Rev. J. F. Webb, who goes to the Beeville District, is one of the young men of the conference, and he is a rustler. He looks a trifle boyish, but he has the ways of a matured man.

The conference year was a successful one from every point of view. Spir-

itual matters have gone forward. The reports show a gain in membership. In Church and parsonage buildings there has been a marked advance, and the finances, notwithstanding the hard year, are in better shape than ever before. Bishop Wilson congratulated the brethren upon all of these matters, and he predicted great things for them in the years to come.

In the election of delegates for the General Conference, Rev. J. D. Scott went in on the first ballot, having received exactly the majority vote necessary. Close to him were Rev. J. W. Stovall and Rev. Sterling Fisher, with Rev. J. M. Alexander not far behind them. The two former had nip and tuck for several ballots and it was hard to tell which one of them would land. But finally, Brother Stovall was elected. The last election of delegates this same close race was made between them, and Brother Fisher won. Now they are even. They both enjoyed the contest, as they are the best of friends.

The session was exceedingly harmonious. From beginning to end there was not one discordant note.

San Antonio did the entertaining act to perfection. The preachers in the local Churches and the people left nothing undone to make the hospitality of the city complete. Every man thought he had the best home.

There was not a connectional or local collection taken during the conference session. The preachers were not asked to contribute to any cause whatever. Dr. Moore said it was his idea that they had given enough at their home charges and they would be asked for nothing at the anniversaries.

The editor, the publisher, and Louis Blaylock, Jr., were delightfully entertained at the elegant home of Brother and Sister J. M. Brown, than whom there are no better Methodist people in Texas. We had all in that home, in the way of entertainment, that guests could desire.

In another column will be seen two "Privileged Communications" from Brother M. S. Gardener, late of the West Texas Conference. This is both due him and the conference of which he was once a member. We met him in San Antonio and he seems to have regained his health.

We print in this issue a memorial passed by the conference unanimously with reference to a readjustment of the conference boundaries throughout the State. It contains some interesting reading for the other conferences, and the same memorial may be sent to them by the West Texas members whose names are attached to this document.

Bishop Wilson gave great satisfaction to the conference in his presidency. He was kind, patient and brotherly in his relation to all of the brethren. He conducted the business with dispatch, but he neglected no interest of the Church and he curtailed no man's privileges. Whether he has any rule or not as to changing presiding elders whose four years are up, from the presiding eldership back to the pastorate, we do not know, nevertheless the two presiding elders whose four years expired with the meeting of the conference, were given pastoral charges.

GENERAL CONFERENCE MEMORIAL.

Whereas, the present boundary lines of the five Annual Conferences in Texas, namely the Texas, West Texas, East Texas, North Texas, and the Northwest Texas, were arranged practically as they are at present more than thirty-five years ago; and

Whereas, since that time conditions have greatly changed in Texas, population has increased, cities have been built, railroads have been constructed so that at present there is a great disparity between these conferences in territory, men, membership and resources; and

Whereas, we believe the interests of Methodism in the entire State will be greatly advanced by a general readjustment and more equitable arrangement of conference lines; Therefore, we, the West Texas Conference in its forty-third session assembled, do hereby memorialize the General Conference of the Methodist Episcopal Church, South, whose session is to be held in Dallas, Texas, in the year 1902, that the said five conferences of Texas be resolved into one grand whole, and out of this, five conferences shall be made, so that the territory, the number of members and ministers, and the general condition of each shall be about equal to that of the other.

We would respectfully suggest that a commission composed of three Bishops, five men who have never been members of the present Texas Conferences, and five men from Texas, one from each conference, be appointed, whose duty it shall be to determine the

boundaries at new conference

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Wilson gave great satisfac- e conferees in his presi- was kind, patient and broth- e relation to all of us. He conducted the business ch, but he neglected no in- e Church and he curtailed e privileges. Whether he has e not as to changing presi- whose four years are up, e presiding eldership back to rate, we do not know, e the two presiding elders e years expired with the e conference, were given e.

CONFERENCE MEMO- RIAL.

the present boundary lines Annual Conferences in Tex- the Texas, West Texas, e North Texas, and the Texas, were arranged pre- they are at present more e five years ago; and, e since that time conditions e changed in Texas, popu- increased, cities have been eads have been constructed e present there is a great dis- cussion these conferences in e membership and re- e.

we believe the interests of e in the entire State will be e vanced by a general read- e more equitable arrange- e conference lines. Therefore, e Texas Conference in its e session assembled, do here- e the General Conference e odist Episcopal Church, e session is to be held in e ns, in the year 1902, that e conferences of Texas be e into one grand whole, and e five conferences shall be e hat the territory, the num- bers and ministers, and the e dition of each shall be e l to that of the other.

id respectfully suggest that e ion composed of three Bish- e who have never been e of the present Texas Confer- e five men from Texas, one e conference, be appointed, e it shall be to determine the

boundaries and names of the said five new conferences.

- JOHN M. MOORE. J. D. SCOTT. JNO. M. ALEXANDER. NEW HARRIS. I. T. MORRIS. STERLING FISHER. THEOPHILUS LEE. BYRON C. ROACH. J. E. HARRISON. B. HARRIS.

CONFERENCE NOTES. II. G. H.

First conference we attended in San Antonio was in 1869. Bishop James O. Andrew presiding and John W. DeVilbiss Secretary.

J. S. Gillett, J. T. Gillett and the present writer are the only living members of West Texas Conference to-day who were members of it in 1869.

Wm. Monk is on hand, but feeble. He entered the Alabama Conference in 1849.

Morris Evans is not present. He entered the Louisville Conference in 1848.

In 1869 San Antonio just could take care of three dozen preachers. Now the town has sixty or seventy thousand inhabitants.

The San Antonio Express reports of the proceedings were first-class; and also of the proceedings of the W. H. M. Society.

One of the papers read before the conference referred to Booker T. Washington in very high terms.

Besides the Bishop, we were honored by the presence of several connectional officers: Dr. Hoss, P. H. Whisner, James Atkins, Dr. Pritchett, H. M. DuBose.

Dr. Hoss was here for first time. His speech was captivating. Dr. Whisner helped the Church Extension Board greatly.

Sterling Fisher is young, spare-built, quick, willing, therefore we make him Secretary and presiding e/der. The time for him to feel the weight of these things is not yet.

The report of the General Board of Education was fearfully long-facts and figures piled on facts and figures.

Dr. DuBose's address to the conference Thursday morning was wonderfully suggestive to pastors and a feast to the religious spirit.

The revival of the future will be along Epworth League lines, consecrating our young people to prayer and work for souls.—DuBose.

Greatest strength of the Epworth League is in its spirit.—DuBose.

We were glad to be told that the General Epworth League Department would soon be self-supporting.

The Bishop moved quickly into business without a word of exhortation. He neither talks himself nor provokes talk in others.

Conference most heartily approved report of Board of Publication on announcing re-election of Dr. Rankin to editorship.

Report of Trustees of Coronal Institute stresses the point that all the teaching time of their faculty is employed in the school.

Names of the supernungates were referred without usual remarks of those old brethren. Just as well for the modest man wants to get up and talk about himself.

Board of Church Extension helps only those who help themselves.—Whisner.

Dr. Whisner emphasized the fact that the board could not loan money on churches not insured, and that churches burned down without insurance could get no help.

Bishop Keener is reported to have said no man who could not take a dasher and an empty churn and make ten pounds of butter was fit to be an editor.—Hoss.

Southern Methodism is the best form of Christianity on the face of the earth.—Hoss.

You can stand on the platform of Southern Methodism and shake hands with every Christian on the face of the earth.—Hoss.

One of our editors said: "If any man wants a fight he can get it any time by assailing Methodism." "There has never been a time when Southern Methodism was in great peril."

The great city of San Antonio did not seem to know there was an unusual conference in progress in its limits.

The enlargement of Travis Park Church is now under way. When finished it will likely be the largest Methodist Church in the State.

Conference, the property well furnished, no lien on the building, fully doing the work intended, large local and conference interest in its welfare, a deep religious work being done there, and ready willingness on part of conference to assess itself \$1,000 for its maintenance.

The men and the women who are engaged in the sad and painful tasks of the Rescue Home deserve the heartiest co-operation. The power of the gospel is remarkably shown in the rescue and wonderful work of Madame Valino, the patron. No undertaking in our conference has in it such pathos and greater evidence of Divine approval and leadership. "The best of all is, God is with us."

MINUTES.

Of the Forty-third Session of the West Texas Annual Conference of the Methodist Episcopal Church, South, held at San Antonio, Texas, beginning October 21, 1899. Bishop A. W. Wilson, President; Sterling Fisher, Secretary.

- 1. Who are admitted on trial? Charles M. Rabe, Edward H. Lovejoy. 2. Who remain on trial? Reuben S. Pierce, a deacon, James A. Pender, Hal A. Burns, Wallace A. Dunn. 3. Who are discontinued? None. 4. Who are admitted into full connection? E. Thurston Campbell, Mason K. Fred, Wm. H. Newkirk. 5. Who are readmitted? W. F. Gibbons, in class of fourth year. 6. Who are received by transfer from other conferences? Wm. R. Evans, a deacon of one year, from the Virginia Conference; C. W. Meyers, an elder, from the Southwest Missouri Conference; H. M. Whitting, an elder, from the New Mexico Conference. 7. Who are deacons of one year? Wm. R. Evans, W. F. Gibbons, David A. Gregg, Jas. J. Rabe, Joseph J. Franks, T. F. Sessions. 8. What traveling preachers are elected deacons? E. Thurston Campbell, Wm. H. Newkirk. 9. What traveling preachers are ordained deacons? E. Thurston Campbell, Wm. H. Newkirk. 10. What local preachers are elected deacons? Reuben S. Pierce. 11. What local preachers are ordained deacons? Reuben S. Pierce. 12. What traveling preachers are elected elders? Wm. T. Renfro, Jesse T. King, Frank B. Buchanan, Nathan B. Thompson, Marion T. Allen, Emerson E. Swanson. 13. What traveling preachers are ordained elders? Wm. T. Renfro, Jesse T. King, Marion T. Allen, Emerson E. Swanson. 14. What local preachers are elected elders? Jacob N. Broyles. 15. What local preachers are ordained elders? Jacob N. Broyles. 16. Who are located this year? T. J. Leavetter. 17. Who are supernumerary? J. A. Wright, E. R. Galloway. 18. Who are superannuated? William Monk, H. G. Horton, J. E. Denton, N. W. Keith, R. M. Leaton, W. J. Joyce, S. G. Shaw, J. T. Gillett, W. O. Shugart, H. T. Hill, J. S. Gillett, A. G. Nolan. 19. What preachers have died during the past year? J. W. Vest, James Hammond, L. S. Napier. 20. Are all the preachers blameless in their life and official administration? Their names were called over one by one and their characters passed. (For answers to questions 21 to 43, see statistical table.) 21. What are the educational statistics? Southwestern University—Value of property, \$50,000; professors, 21; pupils, 82. Coronal Institute—Value of property, \$5,000; professors, 12; pupils, 225. San Antonio Female College—Value of property, \$25,000; professors, 12; pupils, 125. 22. Where shall the next session of the conference be held? Floresville, Texas. 23. Where are the preachers stationed this year? (See appointments.)

APPOINTMENTS.

- SAN ANTONIO DISTRICT. Sterling Fisher, P. E. San Marcos Station—New Harris. San Marcos Circuit—C. W. Perkins. Saguin Station—J. C. Wilson. Luling Circuit—J. E. Mills. Gonzales Station—Thos. Gregory. Lockhart Station—A. W. Wilson. Lockhart Circuit—F. J. McGehee. Kirby and Pleasant Grove Circuit—J. T. Graham. Buda Circuit—J. J. Franks. Dripping Springs Mission—To be supplied. Belmont Circuit—J. A. King. Woodier and Thompsonville—J. W. Sims.

- SAN ANTONIO DISTRICT. B. Harris, P. E. San Antonio, Travis Park—John M. Moore. West End—J. M. Alexander. E. R. Galloway, supernumerary. Prospect Hill—J. T. King. Sherman Street—S. E. Hull. Conal Street—Chas. M. Rabe. South Heights and South Flores—R. S. Pierce. Laredo Station—J. T. H. Miller. Dripping Springs and Balmisville Mission—To be supplied. Texas Circuit—W. H. Newkirk. Pearsall Station—V. G. Thomas. Cotulla Circuit—J. C. Russell. Uvalde Station—L. C. Matthis. Eagle Pass Station—J. B. Buchanan. Moore Circuit—J. E. Buck. Honda and Devine—E. E. Swanson. Utopia Circuit—To be supplied by T. G. Woods. Amphion Circuit—E. H. Lovejoy. Del Rio Station—T. F. Sessions. J. A. Wright, supernumerary.

- BEEVILLE DISTRICT. J. F. Webb, P. E. Beeville Station—W. T. Renfro. Goliad Circuit—B. H. Fassmore. Corpus Christi Station—J. M. Linn. Pleasanton Circuit—A. C. Biggs. Alice Circuit—J. B. Davis. Oakville Circuit—G. M. Gardner.

- Floresville Station—J. K. Waller. Laverda Circuit—To be supplied by G. C. French. Wade City Circuit—C. S. Mills. Sutherland Springs Circuit—To be supplied by W. A. Myers. Stockdale Circuit—C. Williamson. Blainville Circuit—To be supplied by J. W. Hargrove. Rockport and Aransas Pass—To be supplied by O. F. Hatfield. Kenody Circuit—R. S. Adair.

- CUERO DISTRICT. Jas. W. Stovall, P. E. Cuero Station—Byron C. Roach. Victoria Station—A. L. Scarborough. Edna Station—J. W. Long. Ganado Circuit—To be supplied. Sweet Home Circuit—M. A. Turner. Hallettsville Circuit—J. L. Kenney. Nursery Circuit—C. F. Annis. Leesville Circuit—J. D. Worrell. Clear Creek Mission—To be supplied by T. A. Knox. Yoakum Station—W. J. Johnson. Rancho Circuit—C. W. Meyers. Port Lavaca and Helena Circuit—J. T. Morris. Port Lavaca Circuit—W. A. Davis.

- LLANO DISTRICT. W. H. H. Biggs, P. E. Llano Station—W. A. Garrett. San Saba Station—M. A. Black. San Saba Mission—To be supplied. Kerrville Station—E. T. Campbell. Center Point Station—F. H. C. Elliott. Blanco Circuit—J. P. Garrett. Boerne Circuit—J. P. Perrett. Bandera and Medina—M. K. Ford. Willow City Circuit—J. J. Rabe. Sherman Circuit—To be supplied. Johnson City Circuit—J. A. Pender. Kingsland Circuit—To be supplied. Rock Springs and Barksdale—W. F. Gibbons.

- SAN ANGELO DISTRICT. Theophilus Lee, P. E. San Angelo Station—J. B. Starr. Water Valley Circuit—M. T. Allen. Sherman Circuit—M. J. Allen. Green Station—W. R. Evans. Sterling City Circuit—S. J. Drake. Palm Rock Circuit—J. A. Phillips. Brady Circuit—A. H. Buzze. Pantolow Circuit—J. M. Stovall. Milton Circuit—To be supplied by Robert Palmer. Junction City and Menardville Circuit—To be supplied by J. N. Broyles. Mason Circuit—D. A. Goetz. Sonora and Eldorado—N. B. Thompson.

Transferred to Southwest Missouri Conference, A. J. McCallish, of Tennessee Conference, J. S. Rice, of Arkansas Texas Conference, H. M. Wilson, J. W. Gibbons.

CHURCH EXTENSION.

Received from all pastoral charges amount year by districts. Table with columns: District, Amount, Total. Includes San Marcos, San Antonio, Cuero, Beeville, San Angelo, Llano, Totals, and Donations made during present session of conference.

Donations made during present session of conference: Tarpley Church, Bandera Circuit, Llano District, \$1,000.00; McMahon Church, Lockhart Circuit, San Marcos District, 50.00; Miles Station Church, Balmisville Circuit, San Antonio District, 25.00; Payne Church, Medina County, San Antonio District, 40.00; Big Post Church, Frio County, San Antonio District, 20.00; San Diego Church, Duval County, Beeville District, 60.00; Moots Station, Frio County, San Antonio District, 40.00; Wells Chapel, Bexar County, Beeville District, 50.00; Nursery Church, Victoria County, Cuero District, 20.00. Total donated, \$1,500.00.

Conference has been assessed by General Board \$500 for coming year, and apportioned to districts as follows: Members Assessed. San Marcos District, 2,450 \$ 50.00; San Antonio District, 2,750 55.00; Cuero District, 2,500 50.00; Beeville District, 2,500 50.00; San Angelo District, 2,250 45.00; Llano District, 2,300 46.00. Totals, \$240.00. At March meeting and late conference.

the board approved following applications of Woman's Home Mission Society to General Society. For donation of \$50 to Sutherland Springs parsonage, for donation of \$50 and loan of \$25 for Port Lavaca parsonage, for loan of \$25 to San Angelo District parsonage. And following applications to San Antonio District parsonage, \$50 to Rockford Springs parsonage, \$50. Respectfully submitted, J. S. MULLLET, President, H. G. Horton, Secretary.

REPORT ON THE ORPHANAGE.

To the Bishop and Members of the West Texas Conference.

Reverent and Dear Brethren: The paper referred to us, the annual report of the Board of Directors of the Methodist Orphanage, has been carefully examined. We have also consulted other sources of information relative to the condition and management of this institution, and beg leave to submit the following:

The tract of twenty-eight acres of land upon which your Orphanage is located, with its fine building site on Herring Avenue and extending back among the cedar brakes and ravines of the Bosque River, make the location every way wise and desirable.

The grounds about the residence part of the property are well kept. The new brick building, with a street front of two hundred feet and three stories high, is about completed. The furniture in this building is all new and modern—some articles through the generosity of friends, even empty. There is a well-furnished school room in each wing of the new building. In those the younger children attend school. The older children attend the city schools.

The property, including a farm of one hundred and seventy-three acres of land fronting on the Bosque River, two miles distant, is easily valued at \$200,000 and free from debt.

While current expenses are administered in the exercise of a wise economy, the children eat three square meals of wholesome food each day, and are well supplied with comfortable clothing. The home is eminently Christian in its government, spirit and life. The fires of devotion are ever burning on the family altar. Attendance at church is a part of the life of the home. Under these favorable conditions, the children, in their physical and intellectual development, come also to realize their need of Christ and membership in the Church, so that conversions and accessions to the Church are all along witnessed among these little ones.

Your Orphanage is nowhere so popular as in Waco. The people of that goodly city, irrespective of creed or condition, greatly appreciate the work of Texas Methodism in founding and fostering this humane institution in their midst.

Rev. Abie Miller, who has already done so much for the Orphanage, proposes in the near future to expend \$2000 in the building of a barn, stable, fence and other needed improvements about the place. We feel constrained to express our profound gratitude to dear Bro. Miller for his timely and generous aid in behalf of the Orphanage.

We cheerfully indorse the action of the Board of Directors in the re-election of Rev. W. H. Vaughan as Business Manager.

The paper referred to us contains the following clause: "The board respectfully recommend that Article II of the Constitution governing the administration of the Orphanage be so amended as to read: The Board of Directors shall be composed of one clerical and one lay member."

CONTINUED ON PAGE SIXTEEN.

Eruptions

Dry, moist, scaly tetter, all forms of eczema or salt rheum, pimples and other cutaneous eruptions proceed from humors, either inherited, or acquired through defective digestion and assimilation.

To treat these eruptions with drying medicines is dangerous.

The thing to do is to help the system discharge the humors, and strengthen it against their return.

Brody's Sarsaparilla remarkably cured J. H. Hoss, Preacher, of eczema from which he had suffered for some time, and Miss Anna Walter, Box 212, Abilene, Tex., of eruptions on her face and neck, and scaly skin on her body, by which she had been greatly troubled. These are some testimonials in favor of this great medicine, thus can be published.

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Sunday-School Department.

FOURTH QUARTER, LESSON 7, NOV. 17.

THE CHILDHOOD OF MOSES.

Exodus 2:1-10.

Golden Text: "Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

From the International Evangel we take the following comments upon the lesson.

The birth of Moses brings us to a point where we may take a wide historic outlook and discern the farther lines of the great plans of Providence with which the life of Moses was so importantly connected. Taking the conservative opinion as to the date of Moses' birth, it fell about 1400 B. C. That antedated by many centuries the great kingdoms of Assyria and Babylonia, and was anterior to the very beginning of the civilization of Greece and Rome. All Europe was a wilder-ness, the home, as far as inhabited at all, of rude barbarians. The same was true of that region now known as Asia Minor, while the vast regions of Central Asia, later to be seats of great world-empires, was yet occupied by nomadic tribes, in which the civil life had not developed beyond the pastoral stage. Of the further east, the countries extending to great sea, little is known, but that these, though doubtless a degree of civilization and culture had been there reached, greatly in advance of Central and Western Asia. For all the countries about the Mediterranean, Egypt was the only country that presented organized society and anything worthy of being called civilization and culture.

Now it is worth while to observe, by the unfolding of Providence, the elements which entered into the life of the new nation that under the leadership of Moses was born. Through the Abrahamic stock it received the traditions of the fathers, the habits and the traditions of the Semitic East; for Abraham and his fathers were only nomads who had reached westward from the political fatherland of the race. Then the descendants of Abraham were not to school in Egypt, the highest seat of learning at that age in the world, and the country perhaps of all others which represented the best conceptions of religion. To these ethnic elements were added the spiritual and direct revelations of solemn truth which God gave to Abraham and his successors. By and by when the influence of time was done and the kingdom of Israel isolated and isolated in was ready to be broken out into a universal spiritual kingdom, the language and the culture of Greece and the government and power of Rome were made ready to serve in its extension. We can see now looking back over the whole field that there were threads and seeds and elements in all of these great racial developments, all converging to the ultimate purpose of civilization in and revelation through the kingdom of God.

The present lesson introduces us to the life of Moses. At the outset, students should be made as far as possible to feel how prominently important the study of his life is. An Emerson said of Shakespeare, only in a higher and truer sense it can be said of Moses that he "is a colossal soul who has cast a shadow upon his time, and countless the feet distances of many centuries to be fully seen." We can hardly say that we have not gotten, even after nearly three and a half thousand years, the full value of what we can possibly estimate his greatness, and see how central and profound he has influenced the life of the world. Whoever has the faculty for receiving a correct historical conception, and those difficulties are removed, the conquest and the victory, the great and the truth in one, will and justice, will recognize when he comes to the study of the life and character of Moses that he is in the presence of one of the few permanent responsibilities of all time. To trace the influences which proceeded from his life is practically to trace the movements of history through all subsequent times. To study the life of Moses, therefore, with intelligence and appreciation, is in itself almost a liberal education. Certainly such a study can not fail to give larger breadth and reach of mental vision, a clearer conception of the fundamental principles of universal morality and religion, and a deeper insight into the relations of God to all human affairs. Let teachers not fall in overmuch attention to small details to see and feel, and make their classes see and feel, the great features of the life of Moses.

It is interesting and suggestive to observe how much is told us of the childhood history of many of the important characters in Bible history. The child Samuel, for instance. The explanation of his wonderful career is

found in the history of his birth and childhood. In the devout heart and unquench prayers of Hannah, his mother, before he was born, and in the hallowed influence which she maintained over his early childhood, he was made ready against the day when God required a new and sanctified medium through which to speak to his people. We are glad to know what we are told concerning the lad David, and of the boy Solomon making his wise choice. The celestial interest recorded in connection with the birth of John the Baptist harmonizes with the greatness of his mission, and we feel that what the evangelists tell us of the events associated with the birth and childhood of the child Christ is necessary to our understanding and appreciation of his wonderful life and work. All of which intimates to us what our modern interest in child-study is bringing out and emphasizing so strongly, that the deepest issues of life are determined in pre-natal conditions and in the surroundings and education of infancy and early youth. Slowly we are coming to see that we must give our most earnest attention to the study of the laws which operate in the sources and beginnings of life. And the lesson for the parenthood of the world which lies in this story of the childhood of Moses and in the childhood stories of other great Bible characters, is that it should be the most earnest purpose of fathers and mothers, by a wise and reverent development of themselves in bodily soundness and in mental and spiritual strength and purity, before they become parents, and by a sacred solicitude for and intelligent training of the children born to them, to make those children ready for the largest and highest use to which God would put them. Parents should have a holy ambition to so prepare their children for noble purposes that when God requires men and women for some exalted enterprise, he may select them. For the choice of God in the selection of his agents always falls upon the fittest.

Epworth League Department.

Conducted by Rev. J. Marcus Nichols. Address all communications for this department to him at 407 N. Pearl Street, Dallas, Texas.

STATE CABINET

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Fourth Quarter 1901

Nov. 17, Preaching and Hearing (M. E. Church, South), Rom. 10:1-15. Nov. 24, Who Should the Church Preach the Gospel? Matt. 28:19, 20; Rom. 10:14, 15. Dec. 1, Children of God, Rom. 8:14-17. Dec. 8, The Right Use of Ability, Matt. 5:15-16. Dec. 15, Impartation of Christ's Love, Dan. 2:14, 15. Dec. 22, Our Gifts to Our King, Matt. 25:1-12. Dec. 29, Difficulties in the Way of Evangelizing the World, Josh. 1:3; Matt. 28:19, 20; Mal. 2:15.

LESSON

November 17, Preaching and Hearing.—Rom. 10:1-15. (M. E. Church, South.)

"The whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Isaiah said, Lord, who hath believed our report? So their faith cometh by hearing, and hearing by the Word of God."—Letter to the Romans.

II.—THE MESSAGE OF THE CHURCH

In order that the hosts of young Texas methodists may have every possible help, we here introduce some statements made by Handley C. G. Moulde, principal of Ridley Hall, Cambridge. We think best to give his translations, along with his exposition, since it throws a great deal of light on the topic in hand.

(12) Everyone, whoever shall call upon the Lord's Name, shall be saved." As he cites the words, and the thought rises upon him of this immense welcome to the sinful world, he feels afresh all the need of the heathen, and all the cruel narrowness of the Pharisaism which would shut them out from such an amplitude of blessing.

(14) How then can they call on him in whom they never believed? But

how can they believe in him whom they never heard? But how can they hear him apart from a proclaimer?

(15) But how can they proclaim unless they are sent, unless the Church which holds the sacred light sends her messengers out into the darkness? And in this again the prophets are with the Christian apostle, and against the loveless Judaist. As it stands written (Isa. 52:7), "How fair the feet of the gospelers of peace, of the gospelers of good!"

(16) But not all obeyed the good tidings, when "the word" reached them; for—were prepared for such a message, such a gift—for Isaiah says (52:1), "In his great oracles of the Crucified, 'Lord, who believed our bearing' the message they heard of us, about One 'in whom were laid the iniquities of us all.'" And as he declares that word "bearing," it emphasizes to him the fact that not mystic intuitions born out of the depths of man are the means of revelation, but articulate messages given from the depths of God, and spoken by men to men, and he throws the thoughts into a brief sentence, such as would lie in a foot-note in a modern book.

(17) So we gather that faith comes from hearing; but the hearing comes through Christ's utterance; the messenger has it because it was first given to him by the Master who proclaimed himself the Way, Truth, Life, Bread, Shepherd, Ransom, Lord. All is revelation, not records; utterance, not insight.

Here, as an incident in this profound discussion, is given forever to the Church of Christ one of the most distinct and stringent of her missionary "marching orders."

Nothing can be stronger and surer than the practical logic of this passage. The need of the world, it says to us, is not only amelioration, elevation, evolution. It is salvation. It is pardon, acceptance, holiness, and heaven. It is God; it is Christ. And that need is to be met, not by subtle expansions of polity and society. No "unconscious cerebration" of the human race will regenerate fallen man. Nor will his awful wound be healed by any one drawing on the shadowy resources of a post-mortal hope. The work is to be done now, in the name of Jesus Christ, and by his name. And his name, in order to be known, has to be announced and explained. And that work is to be done by those who already know it, or it will not be done at all. "There is none other name." There is no other method of evangelization.

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Cherokee Circuit—
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Wenoka Circuit—J.
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Duncan Station—F.
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Marion Circuit—C.
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SOME ONE NEEDS YOU TO BE STRONG!

The very need for strength To know that some one needs you to be strong. Some one needs you to be strong, To lead the weary to the light, To cheer the comfort of your song, To lead the erring to the right, To lead the erring to the right, To lead the erring to the right, To lead the erring to the right.

ANNUAL MEETING W. H. M. SOCIETY NORTH TEXAS CONFERENCE

The seventh annual meeting of the Home Mission Society, North Texas Conference, convened in the M. E. Church at Live Oak, Texas, October 22, 1901, at 10 o'clock with the President in the chair. After a session of prayer, Rev. J. P. Smith, pastor of the M. E. Church, presided at the opening of the annual meeting. After the singing of another hymn and the reading of the minutes of the last year, Rev. J. P. Smith, pastor of the M. E. Church, presided at the opening of the annual meeting. After the singing of another hymn and the reading of the minutes of the last year, Rev. J. P. Smith, pastor of the M. E. Church, presided at the opening of the annual meeting.

WEDNESDAY MORNING

The first business meeting of the society was called to order at 9 a. m. Wednesday, October 23. Devotional exercises of singing and prayer, followed by the Scripture lesson, from Jer. 18: 1-2, were led by Miss Gibson.

WEDNESDAY AFTERNOON

Responsible for the afternoon session, we sang "Blessed Assurance," and were led in prayer by our President, Mrs. L. H. Potts. The Scripture lesson was taught by Mrs. W. H. Johnson. The different phases of Christian character were compared to the different phases of the moon, and we were all admonished to be "full moon Christians." At the close of her remarks the Conference Society was extended a cordial and earnest invitation to visit the Mission Home Thursday afternoon, which was accepted, the society attending in a body. The remainder of the afternoon session was devoted to a work shop conference, conducted by our President. Many interesting and instructive subjects were discussed. Auxiliaries reported having studied fifteenth annual report. Our President disclosed to us the gratifying intelligence that the conference pledge of \$500 had been more than fulfilled. The entire of Bible study published by Our Homes was heartily endorsed, and we were admonished to give more time to the daily study of the Word of God, as this was shown to have solved the financial problem for at least one society. The discussion of "Which has received the greatest financial help from our society, the Church or the parsonage?" brought out the fact, disclosed by our Treasurer, that \$200 more had been spent on churches than on parsonages. After the appointing of Mrs. J. G. Fry reporter for the Woman's Department of

Texas Christian Advocate, and Messlames Johnson and Eakin agents for Our Homes and King's Messenger, the meeting adjourned with a prayer by Rev. J. M. Nichols.

WEDNESDAY NIGHT

Session opened by singing "Work, for the night is coming," and a prayer by Rev. Leatherwood. Following the singing of No. 505, the President delivered an address full of helpful suggestions, warning us of the danger of strolling the material more than the spiritual part of our home mission work. She spoke of the gratifying advancement made during the past year and exhorted us to greater faithfulness in future.

THURSDAY MORNING

The second day's session opened with the usual devotional exercises. This was followed by the reading of District Secretary reports not read the day before. Mrs. W. M. Crow gave a good report of our own (Dallas) district, and the corresponding Secretary of the Conference Society reported Dallas District the best organized in the conference. The corresponding Secretary also reported Flood Street, Dallas, as having added more new members during the year than any other auxiliary in the conference. Reports of auxiliaries being in order, it was decided to dispense with those to give time to other business. Mrs. W. H. Johnson and Mrs. L. P. Smith were at this institute made members of the fifteenth annual meeting of the Conference Society.

THURSDAY AFTERNOON

Being called together in session at 2 p. m., we were led in a devotional half hour by Mrs. Eakin. After prayer by Mrs. L. P. Smith, reports of department work were read. This being dispatched, a shorter conference was again inaugurated. The subject of visiting was discussed at length in its different phases, and we listened to two very interesting and instructive talks by Mrs. Barton and Miss Potts in the evening. The time was drawing near for the visit to our Mission Home, and after a prayer and devotional meeting adjourned.

THURSDAY NIGHT

Rev. Martin Nichols led the devotional meeting of the night, with the benediction by Rev. Nichols. The benediction was pronounced by Dr. Neely.

FRIDAY MORNING

Session opened with usual devotional exercises. After reading and adoption of minutes of previous day and introduction of several visiting women of prominence, Mrs. Potts was taken up. A full report of the work of the departments taken up and dispatched. Next in order were called reports of committees. Our conference pledge of \$500 recommended by the Ways and Means Committee, was read.

FRIDAY AFTERNOON

At 2 o'clock Mrs. Carter taught from the Bible the lesson "Giving." After she had finished her teaching, our President, Mrs. L. H. Potts, emphasized the great necessity of systematic giving, and had pledge cards circulated for signatures. Upon motion of some members of the society, Mrs. Potts was made a life member of the Woman's Home Mission Society of North Texas Conference by the Conference Society. A resolution was passed endorsing a Home Mission Scholarship in the Scripture Bible and Training School, and committees were called for in this end. In a few minutes the were laid on the table, and thus were read with the fruit of which to man can know. It was moved and carried that this scholarship be given to the "Virginia Johnson Scholarship" in honor of our own home mission worker. Reports of the different committees were read and adopted. Upon the President's announcing that resolutions were read in order for our next place of meeting several invitations were given, but other invitations were withdrawn and it was unanimously decided that our next meeting would be with Kalamazoo Church, Greenville, S. C. We were to hear from our nominating committee, and decide who were to be our officers for the ensuing year. After ten minutes' deliberation in which to prepare the ballot, the Committee on Nominations reported the following nominations: For President, Mrs. J. H. Potts; First Vice-President, Mrs. J. T. Webster; Second Vice-President, Mrs. C. P. Hurd; Corresponding Secretary, Mrs. L. P. Smith; Recording Secretary, Mrs. G. S. Sexton; Treasurer, Mrs. F. P. Varley; Assistant Corresponding Secretary, Mrs. L. S. Barton, all of whom were unanimously elected. Session closed with prayer by Rev. I. W. Clark.

FRIDAY NIGHT

All things, good or bad, must have an end, and so one of the most delightful, most profitable and most helpful of gatherings ever assembled together of woman-kind must close. Mrs. Rowlett read the Bible lesson and the congregation sang "I love to tell the story." After prayer by Mrs. Sprague, Miss Alma Fawcett sang. Mrs. W. H. Johnson spoke on the subject, "Our Connectional Work," telling us the story, ever new to us, of our Mission Home and Training School in our own midst and other connectional institutions. After the report of Committee on Resolutions, Rev. I. W. Clark addressed the body on "The Relation of the Pastor to the Home Mission Work." As a fitting close to the fifteenth annual meeting of the Woman's Home Mission Society of North Texas Conference, the holy sacrament was administered by Rev.

Your Christmas Expenses. You can be as generous as you like at Christmas, and all it will cost you will be a little systematic work between now and then. Write to THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST, Philadelphia, and find out all about it. After Christmas you can work some more, and a trip to Europe or \$500 is not too much to expect. No luck about it. It depends upon you, and the work is easy. The Curtis Publishing Company Philadelphia

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I. W. Clark, presiding elder of Dallas District, assisted by all ministers present. Rev. J. L. Pierce pronounced the benediction and the meeting adjourned, and the good-bye words, said. MISS J. G. FRY, Reporter, 11 Live Oak St., Dallas, Texas.

CONFERENCE NOTES. The women of the conference were very much gratified to have so many brethren present. Their presence was indeed encouraging. The conference was designated by some good brethren as a "conference of love, peace and joy." Mrs. Metcalf was introduced to the body as "one of our Home Mission women," and one of his Flood Street co-workers paid him a high tribute as a worker in the cause. Mrs. Archer very kindly presided at the organ during the sessions of the Conference Society. Your reporter is under many obligations to Mrs. G. S. Sexton for notes, and she will pardon the copying of her minutes in a few instances. The Oak Cliff ladies have the thanks of the Conference Society for the dainty luncheon served each day at the noon hour. Mrs. E. W. Row, of Every Street, Dallas, is credited with having started a nucleus for an organ fund for the Mission Home upon the occasion of the visit of the society to that institution Thursday afternoon. The very presence of Miss Gibson was an inspiration to our women. The very atmosphere about her seemed consecrated. It was with regret that we gave up our efficient little Treasurer, Mrs. W. T. Henderson, whose health would not permit her to remain the office. Among the notable women who were Mrs. Lella Roberts, missionary from Dallas, Mexico.

Santa Fe Special Rates. Fort Worth - Account National Woman's Christian Temperance Union, convention rates, November 11 and 12, limited November 22. Corsicana - Account Northwest Texas Annual Conference, M. E. Church, South, convention rates, November 11 and 12, limited November 22. Paris - Account Annual Conference A. M. E. Church, one and one-third fare, November 12, 13, 14 and 17, limited November 21. Houston - Account Masonic Grand Lodge, convention rates, November 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, limited for return December 18. Gilmer - Account Ministers' Relief Association Meeting, convention rates, November 15 and 16, limited for return November 18. San Antonio - Account Meeting of the Daughters of the Confederacy, convention rates, December 1 and 2, limited December 3. W. S. KEENAN, G. P. A., Galveston.

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CONNALLY—Departed this life October 22, 1901, near Stratford, in McLennan County, Texas. Mrs. Margie A. Connally (nee Horro), wife of L. N. Connally...

HANNON—Lucy A. Hannon, daughter of N. D. and Catherine Kennett, was born in Franklin County, Va., February 11, 1847...

MCCOY—Zella McCoy (nee Ward) was born January 23, 1854, and died October 21, 1901. She embraced religion and joined the M. E. Church, South, in 1882...

BURDEAUX—Minnie Burdeaux, the youngest daughter of Rev. Ben and Virginia Sims, was born in Montgomery County, Texas, March 4, 1864...

STEVENS—Little Paul Stevens, son of William O. and Lillian Stevens, was called away from earth to heaven October 4, 1901...

FABER—Porter Parks was born November 25, 1856, and died in San Marcos, Texas, July 1, 1901. He had been a member of the M. E. Church, South, for forty years...

BACHMAN—John Bachman was born May 21, 1812, and departed this life October 2, 1901. He was converted in his boyhood, and he immediately joined the Methodist Episcopal Church...

CRANFORD—Coritha Anna Cranford, daughter of C. F. and Susan L. Yeager, was born in Parker County, Texas, September 1, 1855...

Chronic Ulcers Eating Sores

That Breed and Foster the Germs of Cancer— Plague Spots the Outgrowth of Diseased Blood, and a Constant Drain upon the System.

An old sore or ulcer is not only a source of great bodily discomfort and pain, but the constant care, worry and anxiety over one of these malignant festering places produces an unhealthy state of the nervous system...

All slow-healing, stubborn sores are dangerous. The same germ-producing, cancer-tainted blood is back of every sore or ulcer, large or small, that does not promptly and permanently heal...

About a year ago I wrote the Medical Department of your company to ascertain whether or not your S. S. S. would cure Cancer, as my wife had one on her breast, which three or four of the best doctors at Creston, Iowa, advised her to have cut out or removed with a plaster...

Washes, salves, nor anything else applied directly to the sore can do any permanent good; neither does the use of the knife or flesh destroying plaster cure, for local causes have nothing to do with these germ-breeding plague spots.

Washes, salves, nor anything else applied directly to the sore can do any permanent good; neither does the use of the knife or flesh destroying plaster cure, for local causes have nothing to do with these germ-breeding plague spots.



expels all impurities, but works a complete and radical change in the entire system by stimulating inactive organs, toning up the nerves, increasing the appetite, and aiding the digestion and assimilation of food...

Potash or other minerals, which not only ruin the stomach, but often produce most stubborn and offensive sores themselves.

Prompt treatment should be given a sore or ulcer, no matter how small it may be, whether external or internal, for what you think a simple sore, may, in reality, be an undeveloped Cancer.

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forward with serious anticipations to the time when she should have a home where she could make a little Paradise for her husband and a delightful resort for her friends...

BATEMAN—Sallie Elizabeth Bateman, daughter of James Carson and Caroline Melissa Davis, was born in Union County, S. C., September 2, 1867, and died at her home in Red River County, Texas, May 19, 1901...

CRANFORD—Coritha Anna Cranford, daughter of C. F. and Susan L. Yeager, was born in Parker County, Texas, September 1, 1855. When she was quite young her parents moved to Mineral Wells, where she grew up to womanhood...

Table of church affiliations and members across various districts including Huntsville, Houston, Austin, Dallas, Fort Worth, and others.

Breed and the Germs Spots the Birth of Dis-ease, and want Drain the System.

d pain, but the seive produces an sive, miserable inflamed, angry- obbing the bodyfferer with fear etual discharge shooting pains

ducing, cancer- ptly and perma- upon the cheek my leg from the knee one solid sore and I spent over \$1,000 Hot Springs. Local ed me to no purpose. se to the conclusion amputated when a me to try S. S. S. I your medicine, and as it completely ridder S. S. S. the ine the world has ly case is a witness at S. S. S. will do ularly. I have gain- write this to show ny appreciation of medicine, and I am a letter at any time hing further infor-

RT, Winona, Miss.

ermanent good; es have nothing of the diseased the blood must before the heal- dy known that new, rich blood healthy healing S. S. S. not only ete and radical inactive organs, lite, and aiding building up the is strictly and d effects follow Mercury and most stubborn

small it may be, y, be an unde- and those who free of charge. ta, Ga.

purpose to live in bed in Birmingham, and was buried in her grandfather, of the East Texas other members of preceded her to the of Christian family on the divine prom- GODFREY, Pastor.

Elizabeth C. Riley, I Mary Catherine H. in South Carolina rried to Hiram Riley was the mother of whom preceded her Riley was a comm- did not connect her- h until about nine e joined the M. E. as exemplary in her and Church member. ch was ardent, and d Church services and permit. In her ways found a hearty ay disposition made retreat for him. suffered much, but patience, and gave e that God's grace fort and save. She l. in the home of her sired age of 52. All old do was done for presence of a large grandchildren and ended to meet her e laid her body to beside her husband, yard to await her We shall see her Father comfort the E. HUCK, P. C.

r strength that we ight.

at a misnomer. It ingworm, Eczema, llar skin diseases. edy. Guaranteed.

TEXAS CONFERENCE.

Huntsville District—Fourth Round
Zion ch. at Zion Nov. 9, 10
Anderson ch. at Anderson Nov. 11, 12
Dodge ch. at Dodge Nov. 16, 17
Cold Springs ch. at Cold Spgs. Nov. 18, 19
Conroe Nov. 21, 22
Willis sta. Dec. 1, 2
Huntsville sta. Dec. 8
Chas. A. Hooper, P. E.

Houston District—Fourth Round
El Campo, at El Campo Nov. 9, 10
Houston, McKee Street Nov. 16, 17
Washington Street Nov. 17, 18
Shearn Nov. 18
Tabernacle Nov. 19
Matagorda Nov. 23, 24
Alvin Nov. 26, Dec. 1
Lubbock Nov. 27
Richmond Dec. 7, 8
Geo. A. LClere, P. E.

Austin District—Fourth Round
Center Point ch. Beaulieu Nov. 9, 10
First Street, Austin Nov. 12
South Austin Nov. 14
Webbville ch. Hayde's Ch. Nov. 16, 17
Hotchkiss Memorial, Austin Nov. 20
Merrilltown and Walnut, at W. Nov. 23, 24
Manchaca ch. at Pleasant Hill Nov. 26, Dec. 1
Tenth Street, Austin Dec. 2
Bastrop Dec. 7, 8
Besides the above Quarterly Conference appointments, I will preach at the following places, and urgently request the entire membership of each church to be present, as important interests will be considered, viz.: Knobs, Oct. 3; Morgan Chapel, Oct. 4; Cedar Creek, Oct. 9; Watterson, Oct. 10; Hill's Prairie, Oct. 11; Winchester, Oct. 15; Rock Island, Oct. 22; Altair, Oct. 25; West Point, Nov. 2; Alum Creek, Nov. 5; Moore's Schoolhouse, Nov. 26; Pleasant Hill, Nov. 27.
E. S. Smith, P. E.

Calvert District—Fourth Round
Franklin sta. Fri. Nov. 9
Mt. Vernon ch. at Owensville Sat. Nov. 9
Pettus ch. at Harmony Sat. Nov. 16
Calvert sta. Mon. Nov. 18
Rosedale sta. Fri. Nov. 22
Travis ch. at Travis Sat. Nov. 23
Durango ch. at Genoa Sat. Nov. 23
Lott ch. at Lott Mon. Dec. 2
Hersham and Heragan, at B. Sat. Dec. 7
Martin sta. Mon. Dec. 9
H. M. Sears, P. E.

Brenham District—Fourth Round
Maysfield, at P. S. Nov. 9, 10
Milano, at Milner Nov. 10, 11
Eckhard Nov. 12
Giddings Nov. 16, 17
Lexington, at Tanglewood Nov. 23, 24
Pleasant Hill, at P. R. Nov. 26
Barnard Nov. 26, Dec. 1
Davilla, at Tracy Dec. 7, 8
J. E. Cochran, P. E.

Paris District—Fourth Round
Clarksville ch. at Union Nov. 9, 10
Whitlock Nov. 10, 11
Emerson, at Forest Chapel Nov. 16, 17
Lamar Avenue Nov. 17, 18
Maxey, at Maxey Nov. 21, 22
Centenary Dec. 7, 8
E. W. Alderson, P. E.

Sherman District—Fourth Round
Sherman ch. 2d Sun Nov
Gordonville 3d Sun Nov
Bells 4th Sun Nov
J. A. Stafford, P. E.

Greenville District—Fourth Round
Quinnan, at Quinnan Nov. 9, 10
Leonard Nov. 16, 17
Greenville mission Nov. 23, 24
Kavanaugh Nov. 24
O. S. Thomas, P. E.

Holcomb ch. Nov. 16, 17
Grapeland ch. Nov. 17, 18
West Palestine Nov. 25, 26
Crockett ch. Nov. 30, Dec. 1
W. F. Davis, P. E.

Marshall District—Fourth Round
Harrison ch. at Willey's Chapel Nov. 9, 10
Church Hill, at Church Hill Nov. 16, 17
Harmony ch. at Harmony Nov. 23, 24
Arlington, at Bethel Nov. 23, 24
Henderson sta. Dec. 1, 2
C. R. Lamar, P. E.

San Augustine District—Fourth Round
Minden ch. at Glen Fawn Nov. 9, 10
Sixton ch. at McMahon Nov. 16, 17
Hemphill mis. at Hemphill Nov. 17, 18
Appleby mis. at Pine Grove Nov. 23, 24
Timpson sta. Nov. 26, Dec. 1
A. J. Weeks, P. E.

Pittsburg District—Fourth Round
Linden, at Cedar Grove Nov. 9, 10
Fullview, at Friday night, Nov. 15
Dalby Springs and Dekalb, at Oak Grove Nov. 16, 17
Redwater, at R. Nov. 23, 24
State Line Nov. 23, 24
Musgrove, at Soule Chapel Nov. 20, Dec. 1
John Adams, P. E.

Northwest Tex. Conference.
Vernon District—Fourth Round
Vernon Sat. Sun. Nov. 9, 10
Harrold Nov. 9, 10
J. H. Wiseman, P. E.

Waxahachie District—Fourth Round
Red Oak ch. at Long Branch Nov. 9, 10
Ennis ch. at Ennis Nov. 11
Horace Bishop, P. E.

Corpus Christi District—Fourth Round
Harry Nov. 9
Dresden Nov. 9, 10
E. A. Bailey, P. E.

Waco District—Fourth Round
Fifth Street Nov. 9, 10
B. R. Bolton, P. E.

Clarendon District—Fourth Round
Clarendon sta. Oct. 5, 10
G. S. Hardy, P. E.

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THE WEST TEXAS CONFERENCE.

CONTINUED FROM PAGE NINE.

From each of the patronizing conferences.

We concur in the recommendation to amend the Constitution and nominate G. G. Johnson, of San Marcos, for the press on the board created by this action.

The Orphanage assessment of \$700 for this year has been overpaid.

We recommend that the amount of \$700 asked of this conference by the board for the ensuing year be granted and assessed against the several districts as follows: San Antonio District, \$151; Boeville District, \$20; San Marcos District, \$153; Cuero District, \$120; Llano District, \$193; San Angelo District, \$193.

It is very gratifying that our orphanage assessment has been overpaid through the regular channel of collections in all the churches, and no strain at the Annual Conference in making up a deficit. This is largely a result of early collections. We earnestly recommend that our pastors and people cooperate in raising and forwarding the orphanage assessment early in the conference year.

- J. T. GRAHAM
- W. A. SCOTT
- N. R. THOMPSON
- CARPER WILLIAMSON
- E. E. SWANSON
- J. W. FRIEND

REPORT ON BIBLE SOCIETY.

To the President and Members of the West Texas Conference.

Dear Fathers and Brethren—The communication and literature from the American Bible Society referred to us by your body furnishes most valuable information concerning the work of that time-honored institution. The last annual report of the society shows a healthy advance both in the receipt of funds and in the distribution of the Scriptures. With its greater work in the field of foreign missionary effort it is one of the advanced agencies in extending the kingdom of our God in all lands. More than two-thirds of the 1,504,128 volumes issued last year were distributed in foreign countries. The society publishes the Bible in one hundred languages and dialects, and supplies it in over four hundred languages and dialects. It employs 377 persons as collectors in the various mission fields abroad. The latest field covered in our island possessions across the Pacific. Portions of the New Testament are now being distributed in three languages of the Philippine Islands. In the language of Secretary Dickinson, we may well say: "The spread of the gospel into different tongues is a veritable modern Pentecost—a triumph of the Spirit over human language."

The communication from the American Bible Society to this body closes with this suggestive paragraph:

"The Methodist Church, with her noble record of evangelistic and Chris-

tian spirit, must continue to be a warm friend and supporter of this time-honored co-laborer."

When we consider this work, in connection with the fact that this society has never refused a donation of a Bible when asked for, if in its power to grant them, in either the home or foreign field, we are constrained to insist that every congregation in our conference should enjoy the privilege of an annual contribution to Bible Society work. We are glad to note that this conference has made an advance over last year on money raised for the Bible cause. Your committee has received from the several pastoral charges, in money, \$122.29, and has vouchers for \$17 forwarded to the Bible House in advance of the conference session. Total amount, \$139.29. We recommend that the assessment of one cent per member be continued on the conference, as heretofore, for the Bible cause. We offer the following:

Resolved, That we hereby request the American Bible Society to donate to the San Antonio Rescue Home thirty copies of Bible No. 55, price 25 cents per copy, and forward the same to Rev. H. M. Glass, pastor of Rescue Home work, San Antonio, Texas.

- H. T. HILL
- J. H. COMBS
- JOHN WILLIAMS
- G. M. GARDNER
- M. J. ALLEN
- J. T. GRAHAM

PRIVILEGED COMMUNICATIONS.

San Antonio, Texas, Dec. 28, 1890. Mr. J. A. Christian, San Marcos, Texas: Dear Sir:—In reply to your favor with respect for a statement of the case of Rev. M. S. Gardner, I beg to advise you that he is getting along fairly well. His various ailments are gradually passing, and there is a subsidence of nervousness due to the depressed condition of his nervous system, and also to his weary over his troubles. In my judgment, Mr. Gardner is a case of laceration or impaction of the spine, and I consider him absolutely irresponsible for his recent conduct. It is particularly one of those cases that strikes a community with some act of violence of which the public has had no suspicion. Mr. Gardner, in my opinion, is an honest man. His statements to me have been of the most candid and self-commendatory character, and they have been fully verified by those in whom I have the utmost confidence, and who are in a position to know the exact facts and who would not misstate them. I am very sure, when the public thoroughly understands Mr. Gardner's condition, that he will receive sympathy and encouragement. If his professional brethren having doubt as to his condition, you are at perfect liberty to use this letter whenever and whenever you like. The fact that he is rational and coherent in conversation and conduct before the public is by no means conclusive evidence that his mind is not unbalanced. I have heard from various parties that his conduct was criminal instead of insane. I wish to state in the most positive manner my firm conviction of the facts in this view, and I certainly consider it certain that when the Church and the public are apprised of his true condition, they will hold him guiltless of any crime and feel the kindest sympathy for his unfortunate condition. My assistant, who looks after him, is now in bed, but as soon as he recovers will ask him to forward you his opinion of Mr. Gardner's case. Yours truly,
MARVIN L. GRAVES, Superintendent.

San Antonio, Texas, Dec. 28, 1890. To whom it may concern: I hereby certify that on the 26th day of March, 1891, M. S. Gardner, of the State of Texas, came to my institution, Allen's Insane Home, in the care of Dr. Bellars, of Southwestern Insane Asylum, San Antonio, Texas. From the history given me

by Dr. Bellars and from my own examination and observation of his case, I found that said M. S. Gardner was suffering with impulsive insanity, and treated him accordingly. He continued to improve from the first week of his reception. I now unhesitatingly pronounce him restored physically and mentally. This certificate may be used whenever so desired as evidence of M. S. Gardner's past affliction, and of his cure therefrom, and of his discharge from this institution. Allen's Insane Home. H. D. ALLEN, M. D. I cheerfully endorse the above.
T. O. POWELL, M. D. Signed and subscribed before me, this Sept. 25, 1891.
JULIUS A. HORN, N. P. & C. G.

CERTIFICATE.

The State of Texas, County of Bexar. I, Frank M. Newton, Clerk of the County Court of said county, and State at-large, do hereby certify that the above is a true and correct copy of the original discharge of M. S. Gardner, at the same apartment of the records minutes of Bexar County, in vol. 11, page 102. In testimony whereof, Witness my hand and the seal of the County Court of said county, at office in San Antonio, this 26th day of October, A. D. 1891.
FRANK M. NEWTON, Clerk of the County Court, Texas. By F. R. NEWTON.

For the various diseases that attack the kidneys, FRICKLY ASH BITTERS is an unfailing remedy. Relieves backache, swelling of the feet and persistent headache—symptoms which indicate kidney trouble.

TEXAS PERSONALS.

Rev. J. R. Atchley, of Cedar Hill, made a pleasant call at this office the past week.

We are pleased to have had a call this week from Mr. F. C. Thompson, of the McKinney Democrat.

Rev. B. J. H. Thomas, of Arlington, was in the city recently and paid his respects to the Advocate force.

Rev. N. C. Little, of Garland, who makes but little headway, but does lots of work, looked in upon us this week.

Rev. J. G. Forester, of Mahanok, came to the city last week and dropped in to see us. He is getting ready for conference.

Rev. M. L. Hamilton, of Crandall, one of the hardest working preachers in the conference, brightened this office with a visit the other day.

Rev. O. S. Thomas, the sub-bishop of the Greenville District, made us a lighted visit a few days ago. He is forging ahead with his work for the coming conference.

Rev. E. H. Casey, of Kaufman, cheered us up with a visit this week. He speaks most heartily of his work. Everything is getting in readiness for starting this new church enterprise.

A note from Rev. T. R. Choudoin, formerly an excellent member of the West Texas Conference, states that his new appointment in the Tennessee Conference is Spartanburg. He sends his best wishes to his many friends in Texas.

Rev. W. A. Bowen, the Advocate Agent, went to San Antonio to attend the conference, but was taken sick on his arrival and was not able to leave his room while the conference was in session. This was greatly regretted by himself and by his many friends; but we are glad to say that he was rapidly improving when he left the city, and he is expected to be out and at work at an early day.

AN APPEAL TO METHODIST GENEROSITY.

Let all Southern Methodists read and pray over this. We are in a city of ten thousand souls, built in ninety days, with a mile of business, eighty-seven saloons with their attendant evils, half the people and one-third the business in tents and temporary quarters, only one church in process of erection, a population from all States and lands, all intent on making money in a splendid farming country all around us, nobly filling with home-builders, a small membership of our branch of Methodism organized, all poor but

faithful, plenty of Methodist material. We worship in a small tent, upon a good corner lot, which we own. We must build. The high winds and cold weather will soon make a tent unhabitable. We have no money among us, and the Church Extension Boards can not help us for some time to come.

1. First, then, will not the Lord move some one, or more, who love souls and the Lord and the Church, and who has confidence in the future of Methodism in this new town and country, to loan us \$500 for five years at 5 per cent, interest to be paid annually? It will be to God's glory, and will enable us to go quickly forward with the town.

2. Will all who desire to help plant Methodism and the cross in this new land and city send me a contribution, either as a loan on the above conditions, or as a donation? Will not our pastors call attention in their congregations to this appeal? Oh, for thirty men to send us a hundred dollars, or a hundred men to send thirty dollars, in the next ten days! If you could see the situation it would comment itself to your eyes, not now here. 3. People came here from everywhere. Will not our pastors send me the names and other information of all who have or shall come from their congregations? Address all communications and make drafts payable to—

REV. W. F. DUNKLE, Box 275, Lawton, O. T. (Be sure to put the box number on the envelope.)

FAREWELL MEETING.

Last night at Wesley Hall we all met together to say good-bye to Wm. Court, of the St. Louis Conference, who goes to Kobe, Japan, and C. G. Hamshel, of the Holston Conference, who goes to Seogha, Korea. They are both old Vanderbilt boys, and have been a year in the ministry at home, and are now starting out, and of his care, therefrom, and of his discharge from this institution. Allen's Insane Home. H. D. ALLEN, M. D. I cheerfully endorse the above.
T. O. POWELL, M. D. Signed and subscribed before me, this Sept. 25, 1891.
JULIUS A. HORN, N. P. & C. G.

JAS. R. CRUTCHFIELD, Nashville, Tenn., Oct. 28.

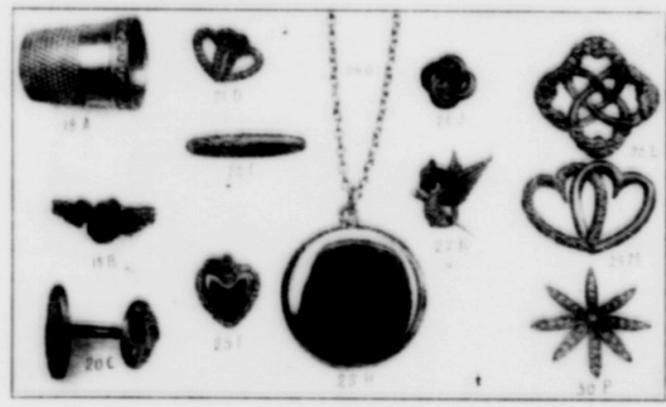
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Then why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood in which rheumatism develops and cures the disease.

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103. Rolled Plate Cuff Buttons	1.25	221. Solid Gold Scarf Pin, with Pearl, Rose or Ruby	2.50
104. Solid Gold Scarf Pin	1.50	222. Silver Brooch	1.00
105. Solid Gold Beauty Pin, each	1.00	223. Solid Gold Brooch	1.50
106. Solid Gold Heart	1.25	224. Silver Brooch	1.00
107. Silver Heart	.75	225. Silver Brooch	1.00
108. Solid Gold Necktie, Pin and Locker	1.00	226. Pearl Brooch	1.50

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Vol. XLVIII.

EDITO

THE OLD HIS'

San Antonio is a historic scene, but equal to this no thrilling story of old fortress has its blood of heroes every stone in it would tell of more daring and connected with the rifles of ancient that famous battle Spartans left to tell or, but after the day no there was no left to tell how he and died and died of the battle had were all silent in the dust and blood in San Antonio, the convenient to the now owned by the through its chambers and remind filiation. It is a standing right to and its quality out in striking virtue of the face movements now a sides. As soon as it, a feeling of sole the spectator. The instant past rise of view, and the sound of knives, and the combatants in the out and tell how died.

Originally the Al Church, and was a took its name from trees that grew at was built of rough in February of 18 with a small force possession of the ci Santa Anna invest army of four thous In a battle that was killed. The hard pressed, and the Alamo, with C command, Davy C Bowie and other l ated with him. A only one hundred a including the offic ful Mexicans, who r A great many of were sick, among Bowie. For severa band held the Mex repelling all of the fully. But on the of March, 1836. S spins all matured f and at the early h his bugle sounded of soldiers rushed the pit upon the A cans met them up building and an aw It was a hand-to-l Mexicans were hur from the walls. T clubbed, and slashe stabbed with bayon bodies were piled s of the building. T on till 9 o'clock, w were fearfully thin lets and their am